

# The way of being

Shared discovery and exploration of the real

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# Beginnings

- What shall I do in life?
- A wish to cultivate beauty and wonder led to exploration
- We begin with our human and cultural inheritance
- Common paradigms are found powerful but limited
- I explored, criticized, and went beyond inherited paradigms ■

# Sources

- When I say I did or thought something, I shall mean that I did in fact do so *OR* that I traced the thought of others in the history of ideas
- My sources may be found by following the link in the resources at the end of this talk
- Our inheritance as a form of life and as a thinking species is essential
- The world itself is the main source ■

# Preview—I

- Traditional paradigms are founded in substances, e.g., matter or mind
- But the substances are imperfectly known
- Therefore let us try a foundation in the world itself—i.e., in *being* (defined later)
- Though this might seem trivial, it is powerful ■

# Preview – II

- What limits does science imply?
- Science is empirical—it is neutral to what does not exist
- As far as we know, what lies beyond is limited only by possibility
- The universe will be found to be limitless—i.e., ‘ultimate’
- There are paths to discovery and realization of the ultimate ■

# Experience

- EXPERIENCE is conscious awareness in all its forms
- There is experience
- There is a WORLD (even if only of experience itself and the rest is illusion)
- Experience is the place of meaning—
  - (i) the meaning of life
  - (ii) language and concept meaning ■

# The problem of illusion

- If the world is just 'my experience' (as if real), it is very limited
- The world does not seem thus limited—we will find it to be limitless
- An interpretation of experience is the standard one of the world as experiential beings in an environment
- An equivalent interpretation of the world as experience—but not just 'my experience'
- Both interpretations have truth and domains of effectiveness ■

# Being

- BEING is existence; A BEING is whatever has being
- Removal of distortable detail from a concept is called ABSTRACTION
- Some beings are perfectly known by abstraction (e.g., experience as experience and a world—even if it is just experience itself)
- Other beings are known imperfectly—practically or PRAGMATICALLY ■



# The universe

- THE UNIVERSE is all being—all that exists
- The universe exists
- The universe is not created
- The universe has no creator ■

# Natural laws

- A being has a pattern if the data to specify it is less than the raw data
- Example—the many points of a circle are given by center and radius
- A natural law is a pattern—usually for a domain, world, or cosmos
- Patterns and laws are beings
- Many laws are abstract in form ■

# The void

- The void is the absence of being
- Nonexistence and existence of the void are equivalent
- The void exists
- The void has no laws ■

# Doubt

- Existence of the void will be seen to be potent in consequences. From this and from the nature of the proof, there ought to be doubt
- But the principle is consistent with experience
- Therefore, from its significance—
- Response to doubt 1 – postulate the existence of the void
- Response to doubt 2 – regard it with an existential attitude ■

# The limitless universe

- If from the void a possible being did not emerge, it would be a law
- All possible beings emerge from the void
- The universe is limitless in that all possibility is realized
- This possibility must be of the most permissive kind
- That we do not experience all possibilities is not a contradiction because our cosmos is not the universe ■

# Possibility

- If the concept of a being does not rule out existence, it is POSSIBLE
- If existence is ruled out by the nature of the context or world, it is REAL POSSIBILITY
- If existence is ruled out by contradictions in) the concept itself, it is LOGICAL POSSIBILITY
- Real possibility presumes logical possibility
- Logical possibility is the most permissive possibility ■

# A fundamental principle

“The Universe is the Realization of the Greatest Possibility”

That is, given a consistent concept,  
it is realized somewhere and somewhen  
in the universe ■

# Metaphysics

- The fundamental principle may be joined to pragmatic knowledge...
- To result in an ideal and pragmatic system—
- A ‘real metaphysics’ that is effective in negotiating the real
- Let us omit this development in the interest of simplicity
- The real metaphysics is developed in the resources at the end of the talk ■



# Cosmology of limitless identity – I

- The universe has identity, whose peak phases are limitless
- The universe and its identity are limitless—they endlessly traverse void, material, and conscious phases
- In limited form, conscious beings are parts of universal identity
- They are equivalent to it but do not recognize or realize it ■

# Cosmology of limitless identity – II

- There are PATHWAYS to realization
- Pleasure, pain, and creative and destructive thought are unavoidable
- The paths require INTELLIGENT ENJOYMENT and negotiation
- Ideas, thought, paradigms, and mere action are insufficient
- Realization requires transformation of one's being
- We seem to be always at the beginning of transformation ■

# Realization – intrinsic

- The intrinsic is inner – exploration of the real via mind and being
- The west – reason with passion – science, art, poetry, philosophy, action
- The east – yoga with meditation as experimental endeavors, exploration of self, Shamatha, Vipasana
- ... overcoming of limited and social self ■

# Dimensions of being – I

- Preliminary to instrumental realization—DIMENSIONS are pragmatic or practical – rough but adequate to initial exploration of human form and beyond, our cosmos and beyond...
- NATURE—simple or physical, complex or living, of mind or experiential
- SOCIETY—culture amplifies and codes individual intelligence as human knowledge, technology and artificial being, exploration of our world and beyond, social institutions of politics-economics-knowledge creation and transmission ■

# Dimensions of being – II – universal

- Introduction—the original experience of nature is of having fixed essence, but our paradigms begin to reveal it as variable (the scientific revolutions)
- The fundamental principle shows there to be no ultimate fixity at root
- Exploration of the universal builds upon this infixity via intrinsic being, re-exploring nature, society, and culture ■

# Realization – instrumental

- Complement to the intrinsic
- Artificial being – technology of being
- Social paradigms
- Exploration of space, time, and being ■

# Resources

[The way of being – http://www.horizons-2000.org/](http://www.horizons-2000.org/)

- An account of the way of being, ways
- Path templates
- Dedication, affirmation ■

The end