

The Way of Being
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About the summaries

The way of being is about discovering and living in truth. What is truth and what is true? In this work the universe and its beings are found limitless, this limitlessness or ultimate is immanent in the world, and, so, to live in truth is to live in immediate and ultimate worlds as one.

The SUMMARIES pave the way into the narrative, speak to its truth, and inspire seeking toward ultimate. Demonstration and elaboration are deferred to the main text.

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The Way of Being

Overview of The Way of Being

Synopsis

It is a fundamental truth, named 'the fundamental principle of metaphysics', that the universe and all its beings have an ultimate nature – that they are limitless, that they realize the greatest possibility. This is, of course, likely to seem dissonant with received thought. However, it is shown true just below and again in the main narrative; further, it is internally and empirically consistent and may be treated as an axiomatic truth with the following consequences. The limitlessness is not paradoxical, for the apparent limits of our world are real but not absolute; the limits will be transcended; there are effective and enjoyable ways, in and from the immediate world, of realizing the ultimate of limitlessness; these ways, presented later, emphasize both our world *and* the ultimate.

The limitlessness of the universe is demonstrated as follows. For that nothingness, which is the void—that which contains no being, existence and nonexistence are identical and consistent; which is paradoxical and impossible on some standard logics but not on all logic; and which already shows how limitlessly greater is the real than in our standard and received accounts of it. It follows that the void exists. Since laws are immanent in the real, laws are beings. Since it contains no being—The void contains no laws and, therefore, all possible beings emerge from the void, for the contrary would be a law. Thus, the void and, therefore, the universe are limitless—are ultimate. The demonstration is repeated in the main narrative with greater care and detail.

Realization of the ultimate in and from our world is an absolute value—given, naturally, that both the pragmatic and the ideal, the world and the ultimate are emphasized. And, as already noted, there are effective ways to realization of the ultimate; a generic approach, founded in the ultimate character of the universe is presented in the main narrative; it is designed to be adaptable to a wide range of individual and group situations and contexts.

Explanations

An intuitive way of understanding limitlessness is to see that the laws and limits of nature are immanent in nature and have no application to the void.

Limitlessness includes or implies—

The universe has identity. The universe and its identity phases in and out of ultimate or peak being and the void state or nonbeing (which contains no being), all beings merge as one in the peaks. The variety, extension, duration, and peaks of being are without limit. There is no time, space, or beinghood in phases of the void, which is nonbeing; in the void an eternity and an instant are the same.

Our empirical cosmos with its physical laws is but one of limitlessly many with limitless variety of age, size, and laws. They experience phases of relative isolation but are ultimately in contact with one another and with the void or ground state.

Our world is one possibility; it does not experience all possibilities. The limits we experience are real but not absolute and transcended in this life, perhaps rarely, or beyond death. In birth we came from limitlessness, perhaps remote; in death we return. That the world does not experience all possibilities is true while it remains within its real but non-absolute limits.

There are intelligent, effective, and enjoyable pathways to the ultimate in and from our world (to enjoy is to appreciate as best possible, pleasure, pain, and all faculties of being). Pleasure and pain are unavoidable; pleasure is effective when experienced on pathways—but they also serve who only stand and wait; a most effective approach pain is the path into which therapy is woven (therapy is not an end in itself, not an alternate to process, but is an element of process, part of realization).

To be on a pathway is not to devalue our world or to diminish its significance. Proper pathways promote the value and wellbeing of our world.

This ultimate knowledge is well enhanced by what is true in received traditions of knowledge, exploration, paths, and pathways. The way of being develops enhanced and interwoven knowledge or [real metaphysics](#), p. 19, and [pathway](#), p. 22, (here, ‘the real metaphysics’ is the name of the developed metaphysical system; in the literature, the term has other, related uses—see [how to do real metaphysics](#)).

An outline of pathway programs is—

EVERYDAY—everyday action is a flexible daily routine attending to development and execution of a way of realization, and physical and experiential yoga. THERAPY shall be an integration of the way and the best current therapeutic practice.

UNIVERSAL—everyday to life, with focus on the [dimensions of being](#), p. 20. Focus on nature is via experiential travel and living in wilderness; focus on the social dimension is via action in its sub-dimensions; focus on the ultimate is via sharing and action toward the ultimate.

Essential sections for the way

Essential sections for this brief edition are—

[Experience](#), p. 11, [meaning and knowledge](#), p. 12, [being and existence](#), p. 13, [the universe, the void, and limits](#), p. 13, [possibility](#), p. 14, [an abstract or ideal metaphysics](#), p. 15, [the universe as a field of experiential being](#), p. 16, [consequences of limitlessness for limited beings](#), p. 17, [peak being \(god\)](#) , p. 18, [the real metaphysics](#), p. 19, [pathway](#), p.22, and [references](#), p. 29.

Prologue

Though we HUMAN BEINGS live in an apparently limited world, we attempt to live with LIMITS as they are understood *and* to transcend them. The way has ORIGINS in (i) this attempt (ii) reading in history and culture (iii) experience, exploration, and learning (iv) imaginative and critical reflection and narrative on these issues.

The AIM OF THE WAY is discovery and realization, as far as possible, of the ultimate in and from the immediate world (it is not a prescription to be followed, but is reasoned, requires process, and taking part in the process is an element of realization), in a manner that promotes the entire world—the immediate, the ultimate, and their mesh. In advance of discovery, we do not know whether focus should be on destiny or history but will find that in their ultimate meanings they are equivalent. This endeavor is an AIM OF BEING.

Sources

Though it owes much to its sources, which will be clear to readers familiar with western and eastern thought, the work is presented as a contribution to thought and ways of being. This brief edition has a limited set of inline links, which are cited in the [references](#) (p. 24). For a more sources, see a [longer edition](#).

Reading The Way of Being

As the narrative aims beyond received knowledge and ways of being and understanding in fact (e.g., the extent and duration of the universe), kind (the kind of beings and constituents of the universe), and ways of thought (what it is to be empirical, or rational, or pragmatic), its concepts necessarily go beyond received meaning. So, for precision, and to understand the narrative, its SYSTEM of defined meanings should be followed, and it should be endeavored to absorb the formal system and its meaning to intuition. The worldview of the way will be unfamiliar to many readers, academic and other: to absorb the view, they may need to (i) recognize their explicit and

tacit received worldviews, see their truth as pertaining to a limited domain, and apply effort to seeing that truth as nested in an inclusive truth (ii) reeducate their formal understanding and intuition. A later section on [references](#), p. 29, provides links to material with greater detail, which may assist in understanding the work.

SMALL CAPITALS indicate important terms (read an immediately following 'is' as "is defined as"). To help with understanding, the table of contents has summaries and so functions as a simple overview and way into the narrative.

The world

The world, as we see it, *begins* in standard received worldviews. The common standard received views are secular, which is empirical, and transsecular, which attempt to go beyond the empirical. The SECULAR views emphasize the empirical as source of truth; its values are based in the position that we are capable of morality without religion. Secular views are not dogmatic except when it is insisted that they are the entire truth, i.e., that the empirical world is the entire universe. If our observation does not extend to the entire universe—and we will see that it cannot—the secular views must be incomplete.

The TRANSSECULAR views are RELIGIOUS and metaphysical. The RELIGIOUS, thus far, tend to dogma in cosmology (e.g., god the creator, universal chain of causation, universe as consciousness, and so on), and cosmology as the source of values. The METAPHYSICAL are conceptual, which are constructs that may be hypothetical in agreeing with the range of relevant experience so far or rational in being shown to agree with all possible relevant experience (that metaphysics can be rational will be shown by constructing such a metaphysics).

The received views have truth but are not the entire truth. Their picture of the universe, even where it has reality, is an extremely limited local picture.

Though there is no final consensus on the views, they have a common core, which speaks of the human situation, the immediate and the ultimate, and acceptance and seeking. Both acceptance and seeking ultimates are human values.

Is a true and ultimate worldview possible? Is it possible to construct such a view in accord with the real? Despite the conflicting received views—The answers to both questions, shall be yes in the main features but, as long as we are limited beings, not with regard to detail. The universe will be shown to be limitless. The account begins with 'experience'.

Experience

Experience, consciousness, and awareness

In its first meaning here, EXPERIENCE is conscious awareness in all its forms. Experience is real, and there is experience of experience.

From illusion, a seeming object of experience might be other than it seems—and, as in solipsism, it might not exist at all (note—‘object’ and ‘existence’ are defined later). Thus, ‘the world’ might not exist as we experience it, no matter how real its image seems. However, a picture of the world will be developed and shown real—and to encompass all the real, and therefore we will not encumber discussion with a surfeit of uses of ‘as if’. In principle, however, until shown otherwise, most references to objects are ‘as if’, unless stated otherwise.

Experience is relational

Experience is RELATIONAL. This may be spelled out as follows—The relational elements of an experience are *the-experience-of* — *the-experience* itself and — *the-experienced*. That is—experience relates the two relata (or sides), the KNOWER (the knowing subject that has the experience of, intrinsic or inner aspect, of the psyche, or experiential, metaphorically labeled ‘of mind’—as if of mind or psyche) and the KNOWN (the known object that is the experienced, instrumental or outer aspect, of the external world, which is better regarded as the object aspect of the world, metaphorically labeled ‘of matter’—as if of matter; later, these ‘as ifs’ may be dropped for pragmatic purposes)..

Even what is called *pure experience* is relational—the relation is internal to the aware being (that without internality cannot have interaction—which may seem contradictory on a particle ontology but is not so on a field ontology). There is experience of experience (I know I am aware) and (i) this is the source of knowledge of the reality of experience (the fact is not proven, rather, it is a GIVEN and ‘experience’ is here used a name for this given) (ii) thus experiences are also capable of being experienced—and at least most of what we think of as conscious experiences are—and therefore, experience is as real as anything, particularly the—as if—material.

Experience is the place of our being

Experience is the place of our real being and sense of SIGNIFICANCE (or meaning in the sense of ‘the meaning of life’) of the world and all that is in it. The universe will be found to be experiential—We will be seen to be experiential beings in an experiential universe. Experience is also the place of concept and linguistic meaning and knowledge.

Meaning and knowledge

Meaning and knowledge reside in experience. The concept of meaning here shall be a sign-concept and potential object. The concept of knowledge shall be is meaning realized. These conceptions will enable effective conceptions of existence and being.

Meaning

Here, 'meaning' refers to concept and linguistic meaning. To avoid confusion 'significance' was used earlier to talk of 'the meaning of life'.

An OBJECT, also perhaps as if, is that to which concept refers (REAL OBJECT), may refer, or seems to refer but is not real (literary, symbolic, or FICTIONAL OBJECT). In the case of meaning, below, there is also an intention to refer.

A MEANING is a concept and its possible objects (intention may be included but is not explicitly essential here). A SIGN is an object that, in itself has no meaning—but is in fact or potentially associated with meaning by use, convention, or definition. Linguistic meaning is concept meaning, supplemented by association with a sign; the concept and sign may be elementary or complex and the sign-concept is a SYMBOL. Thus, LINGUISTIC MEANING is a symbol and its possible objects.

Knowledge

KNOWLEDGE is meaning realized. Search for knowledge occurs in a dual space of concepts and objects.

On abstraction

This section reviews concepts of the abstract and the concrete and their place in metaphysics and epistemology.

We saw that there is experience, even though there is illusion for (i) illusion concerns details of intended objects, but, regarding experience itself, the detail is irrelevant, for experience of experience is beyond question (else discussion of experience would not even arise) (ii) except perhaps for illusion, but illusion is experiential. Generally, it will be found that abstraction is a key to perfect knowledge in the sense of perfect faithfulness of concepts to objects (in a correspondence sense). But, obviously, perfection in this sense cannot be claimed for the concrete. Yet (i) abstraction will be a framework of perfection (ii) which will reveal an ultimate though not exclusive value and an associated ultimate criterion for knowledge according to which

the join of the abstract and the concrete form a perfect union and (iii) this places received metaphysics, epistemology, ethics, and logic in context; it does not invalidate them.

Thus, for abstraction as conceived here, there is a sense in which it is more real than the concrete, but that the ideal value restores some of the reality of the concrete.

Being and existence

Given a concept that has (real) reference, what is referred to is an EXISTENT whose name is the same as that of the concept—and EXISTENCE is the property of existents as existents. We then say, existents (and only existents) EXIST. Then, A BEING is that which exists, an existent (plural—beings), i.e., a real object, and BEING is existence. Thus, an example of an existent (or being), given later, is *the universe*, whose conception is *all being*.

This bare conception of being contrasts to conceptions that emphasize richness. Here, being is a container for the richness. This approach enables precision and richness.

The universe, the void, and limits

Standard received concepts of the universe and the void are indefinite. This results in extreme limits on ability to think clearly on its extent, duration, and variety. This section rectifies that situation and goes toward metaphysics where metaphysics would otherwise seem impossible.

The UNIVERSE is all being (over all markers of SITUATION such as those to which our measures of space and time are approximations, and any others). The following is evident. The universe is a being—i.e., it exists.

The VOID, if in fact the following defines a being—i.e., a real object, is the being that contains no beings—i.e., the VOID is the absence of manifest being. The void is a being, for its existence and nonexistence are equivalent. That is, the void exists and does not exist—i.e., we assert the truth of a contradiction (doubt about the proof is addressed, especially, in [an abstract or ideal metaphysics](#), p. 15). In standard logic the truth of a contradiction implies that all assertions admitted to the particular logical universe are true. This would seem to deflate the claims at the beginning of the paragraph. On the other hand, since the void is nothingness, the claim does not seem to defy real possibility. The form of the assertion is that of a contradiction and that it should have reference or truth is apparently impossible and absurd. The apparent contradiction and its seeming absurdity are briefly noted in an aside—the next paragraph—but are defused later.

A DIALETHEIA ('two-way truth', see [dialetheism](#)) is a true contradiction and DIALETHEISM is the view that there are true dialetheia. If there are true dialetheia, particularly the one above, special treatment is necessary. Resolution of the issue is deferred to [dialetheia](#), p. 18.

A true LAW OF NATURE, LIMIT, or CONSTRAINT on a being is something that, in *its nature*, it must follow (laws) or cannot be or achieve (limits and constraints)—that is, a limit is immanent in the being. In other terms, a limit or constraint may be conceived, but to be a real constraint, it must be a characteristic of the being. Therefore laws, limits, or constraints exist, or have being—i.e., laws are beings.

The void has no limits, laws, or constraints (for a constraint is a being and the void contains no beings).

Possibility

A being's existence has CONCEPTUAL POSSIBILITY if there is nothing in its conception alone that rules out its existence (since conception refers to no particular world, the structure ruled out by conceptual impossibility would be logically impossible and therefore conceptual possibility is LOGICAL POSSIBILITY). Thus, conceptual possibility is the GREATEST POSSIBILITY, that is, possibility in the sense of the greatest inclusivity rather than value, for if not satisfied, existence cannot obtain, regardless of the nature of the world (it is tacit that the case is ideal in that the *mode* of expression is limitless, the sense of 'greatest' is not 'highest', but the greatest will include the highest, when it is properly conceived).

If, further, nothing in the nature of the universe rules out the being's existence, it is simply possible, i.e., we say that it has REAL POSSIBILITY or just POSSIBILITY (PHYSICAL POSSIBILITY is a case of possibility).

A fundamental principle

Every conceptually or logically possible being emerges from the void, for non-emergence of a possible being would be a law of nature of—a limit or constraint on—the void. Therefore—

The universe is limitless—the realization of the greatest or logical possibility (and therefore the real and the greatest possibilities are identical). 'Limitless' is preferred to 'infinite' because the former is most inclusive, i.e., it includes the connotations of the transcendent and the in-process, the actual and the potential, and the absolute vs limited infinities.

The assertion in italics above is named the FUNDAMENTAL PRINCIPLE of metaphysics or just *the fundamental principle* (some consequences important to the way of being will follow).

Regarding NECESSITY of a being's existence as impossibility of its nonexistence, the existence of the limitless universe is necessary.

An abstract or ideal metaphysics

The fundamental principle entails a metaphysics, which, from its abstraction, is perfect, and from its system of concepts, reveals the universe to be without limit of any kind—the realization of possibility in its greatest sense. This section develops the metaphysics and comments on proof under the metaphysics—and doubts about the proof. Consequences are developed later, beginning with [the universe as a field of experiential being](#), p. 16.

The main doubts are (i) empirical—that there is apparent contradiction between the metaphysics and physical cosmology (ii) rational—regarding the proof of the fundamental principle (iii) realist—that the conceptions employed have precise reference (iv) existential—a possible uncomfortable feeling ('angst') regarding truth of the metaphysics despite proof.

Address of the doubts, in order, is (i) the empirical concern—since physical cosmology is essentially empirical it says nothing about what lies outside it and what lies inside is indeed (trivially) one possibility (ii) the rational question—the essential rational issue is the apparent contradiction 'the void exists and does not exist', which is not a contrareal, since it says of the non-manifest that it is non-manifest (iii) realism—is already addressed in the section, [on abstraction](#), p. 12, (iv) the existential—this concern is addressed in the section on [doubt and certainty](#), p. 20.

Logic as abstraction from ordinary inference

The previous section addresses 'fact'. The other element of establishing knowledge, inference, is addressed in this section.

The preliminary aims of this section are (i) to see elementary logic—the propositional calculus is adequate to the purpose of the section—as a distortion free abstraction from ordinary inference; to achieve which only certain aspects will be captured, which may be somewhat artificial, but which will permit a mechanical approach, while retaining sufficient power to be applicable in mathematics and science (ii) and then, motivated, here, by apparent contradictions such as existence and nonexistence of the void, to provide a formal framework for a logic of dialetheia—i.e., of allowable assertions that are contradictory in form but not in meaning.

Together, accomplishing the aims above justifies the standard and non-standard aspects of the derivation of the abstract metaphysics so far.

The propositional calculus satisfies #i, above—it does so by seeing sentences as truth units, each with one of two values, true or false, which, though it is specific (and does not do justice to ordinary reason), is definite and precise via abstraction, and, as it turns out, has significant

application, including the derivation of the fundamental principle up to the point where ‘the void exists’ is true and false, which may be addressed via a three valued logic (but which is also addressed by treating ‘the void exists and does not’ outside the universe of standard propositional calculus).

In this brief print version of the way, the logical calculi are not developed as they are not necessary to the essential argument, which is presented in the section on [dialetheia](#), p. 18. The calculi are, however, developed in documents at the website <https://www.horizons-2000.org> (see [references](#), p. 29).

The universe as a field of experiential being

Here, the concept of experience is extended to all being and deepened to the root of being (root experience is the same as ours in kind but is primitive in quality and variety). That is, experience is universal, which requires (i) that elementary experience is of the same kind, but primitive compared to animal experience (ii) the experientiality of beings is not null but may be zero in value.

The extended concept of [experience](#), p. 10, and the [abstract metaphysics](#), p. 15, together, imply that the universe is a experiential field and that we—humans and higher animals—are focal centers in the field. This section shows and elaborates upon this conclusion.

It follows that individual consciousness—i.e., experience—is a part of the ultimate, immanent in the person. There will be concern that this suggests the ultimate is imperfect. But that would be according to unrealistic notions of perfection. There is no reason to expect that in the ultimate, all will be bliss—this is an illusion from human yearning and received worldviews, transsecular and secular. The issue of perfection and its address will be taken up later. We will find perfection, but it will be in a deeper sense.

A limitless or substance world would have the character of experientiality (rather than matter), not as in ‘higher being’ (e.g., human, or other animal), but in having its root elements have ‘primitive experientiality’, which, in complex structures such as bodies, combine to constitute experientiality such as in human beings. Such a world would be a FIELD OF EXPERIENTIAL BEING in which higher beings are locations of focal experientiality. The main relevance of these conclusions is that (i) since we have shown that the universe is limitless, the universe is an experiential field and (ii) since our cosmos is approximately substance-like, it is approximately an experiential field. This extends the meaning of experience to the root of being, in a dual space of concepts and objects—i.e., both conceptually (in intension) and in its application (in extension).

Consequences of limitlessness for being and beings

The universe has IDENTITY; it phases in and out of manifest being; the universe and its identity are limitless in extent, duration, variety, and highest or PEAK BEING (which may be a relational process); the variety and duration include cosmoses without limit to number, kind, beginnings, and endings, all in transaction with one another (the degree of transaction will be nil at times) and with the void.

All beings inherit LIMITLESSNESS, for the contrary would be a limit or constraint on the universe; there are of course experienced and real limits on limited beings, which include natural as well as developmental limits, but they are not absolute, for achieving the ultimate (limitlessness) in or from this life, though rare, is absolutely possible; and, if not achieved in this life, it *will* be attained beyond death; which occurs across migration of identity across, e.g., cosmoses (it is not contradictory for two limited beings to simultaneously become the ultimate, for they merge in doing so); though (contrary to conceptions in which the ultimate is essentially remote) ultimate realization is given: there are intelligent and effective PATHWAYS to the ultimate (INTELLIGENCE being regarded as effective negotiation of the ultimate in and from the immediate). That ultimate realization is given may seem to imply that will be require neither effort nor perseverance nor intelligence; however, this is far from the truth.

If the cosmoses are limitless in kind and number, are there not solipsist cosmoses? There are, indeed, and more. There are cosmoses that are nothing more than my knowledge of the world in the present instant-for the instant. However, it is argued later that such cosmoses are non-robust, unstable, numerically rare, and existentially insignificant. How do I know that in this very instant my awareness is not a momentary cosmos? I do not know that, but (i) contingent arguments against it can be given (ii) from the foregoing, we know it is unlikely, and (iii) its effect on my deliberations ought to be twofold—I ought to act as though I am in two worlds, the world of the contingent and the necessary world of the ultimate.

ENJOYMENT is appreciation of all aspects of experience (and the world), including perception, cognition, emotion, and pleasure and pain; *if* enjoyment is an essential VALUE, it is IMPERATIVE to be on an intelligent path to the ultimate.

PLEASURE and PAIN ('SUFFERING') are unavoidable—the way is not and should not be seen as a guarantee of eternal bliss as a reward for prescribed behavior but, rather, there is no way out of an eternal mix of pleasure and pain and an eternal, if not uniform, path of improvement; perhaps such a guarantee could be seen as a *good lie* with positive consequences, but I think that the net consequence would be negative and perhaps destructive; pleasure is good, but to seek it

excessively for its own sake is diversionary and while entertainment is not to be denied it is good to find entertainment in the world and the way.

Though pain is unavoidable, its best address, as far as it is possible and reasonable, is to be on a shared pathway to the ultimate, which is therapeutic in itself and with which the best INSTRUMENTAL THERAPY interacts and is integrated. The way does not offer eternal release from pain or worlds and lives without pain—it offers an effective approach to and transcendence of the issue of pain. To feel at home, complete, or content, but as process and ends are both good, therapy in itself and achievement ought to be balanced. True COMPASSION is therapeutic and difficult.

Dialetheia

Earlier the true contradiction or dialetheia ('two-way truth', see [dialetheism](#), [references](#), p. 29, for detail), "the void exists and does not exist" was encountered. We saw that with standard logic, such contradictory assertions lead to explosion. This section briefly examines how such apparent dialethic impossibilities may be accommodated without absurdity—without explosion and without world impossibility.

Given an object, which, if real, is manifest, "the object exists and does not exist" is a contradiction and specifies an impossible being, and which, in standard logic, would lead to 'explosion—i.e., that all statements are true (and false). But earlier, we saw that "the void exists and does not exist". It is a contradiction in form but not in meaning and therefore is and can be true. Such dialetheia ('two-way truth'). The treatment of dialetheia—and the idea of other formally but not semantically CONTRAREAL propositions—is taken up in the more detailed little manual, which has formal resolution in a three valued logic and a direct resolution, which recognizes dialetheia but excludes them from the universe of standard logic.

Peak being (god)

What is peak being? One term for it is God—but 'God' has many meanings and senses. There are limitlessly many Abrahamic, Hindu, and other Gods in far and near corners of the universe (subject to straightening of the narratives), limitlessly many Buddhas. They are neither ultimate nor ultimately robust (for robustness, see the [pragmatic dimensions](#) of being, p. 20). How may we visualize an ultimate and robust god? The [abstract metaphysics](#), p. 15, shows that the highest being is all being and beings in process, while limited, on the way to the limitless ultimate. This requires the following concept of a peak being, which, we might have called 'god' but for misleading and contradictory uses of the term.

Imagine a scene at lake or by the bed of a broad river, the wind does not quite ruffle the water, it is teeming with living activity—the coming and going, the competition and cooperation of creatures and species; see yourself as part of it; think of it, neither as nor in opposition to life branching as in evolutionary accounts, but as living form arising from primality, as if inevitable—a phase in the process named peak being—the real ultimate or god of which we are a part and, in which, we relate as one.

We, all life and being, are part of that process. It is the one, the eternal. Our cosmological corner of the universe is still primitive, on the way to ultimate being—and already there, beyond our situation; *even in our situation* if it would be seen (we can conceive it with justification—as we are doing here, and sense it, and the conception and sense may reinforce each other). But does this not contradict current physical cosmology, i.e., the view of the empirical universe as originating in a singularity? No, it does not, for while that view has truth, the empirical universe is already immersed in the ultimate.

The real metaphysics

The [abstract metaphysics](#), p. 15, so far is perfect via abstraction. If pragmatic knowledge is appended to it, the result is an imperfect capture of the real according to received criteria—e.g., in correspondence terms. However, in terms of the ideal revealed by the abstract metaphysics, the join is the best instrument in—and guarantees—realization of the ultimate. In that sense it is perfect, and the result of the join is named ‘the real metaphysics’. This section develops these ideas and reveals the join as a dynamic unity.

The abstract metaphysics shows what may be achieved but not how. TRADITION shall mean all our pragmatic and pure knowledge. Append this to the ideal content (metaphysics) developed so far. Tradition is the how; imperfect in itself, regarded as in process it is the best we have; therefore, relative to the imperative of realization, it may be truly and realistically be called perfect. In the join, the ideal illuminates and guides the pragmatic and the pragmatic illustrates and is instrumental toward the ideal. The combination, which is thus a dynamic join, is named the REAL METAPHYSICS, or just *the metaphysics*. Since tradition is in process, we take elements from diverse cultures and we emphasize the modern west and some elements of Indian philosophy, with the understanding that what we take remains in process, reflectively, experimentally, and is open to and seeking further supplement. We take only certain elements as follows.

While the above is ideal, we know from inference to *the real metaphysics*, that the local need not be ideal. We choose disciplines typical of western culture. The description that follows may seem to derive from a MATERIAL WORLDVIEW (i.e., materialism) but may also be derived from and experiential worldview (thus the ideal, the approach from being, the cultures of the east, and the

existential thought of the west are not excluded). The elements, named the 'DIMENSIONS OF BEING' are given in detail in the section, [dimensions of being](#), p. 20.

Dimensions of being

Dimensions of being are aspects or elements of the world that are effective in describing and negotiating the world. The dimensions conclude development and fleshing out the worldview of the way of being.

Pure

The world is experiential—The PURE DIMENSION of the world in process is *Experiential being in form and formation of worlds and beings on the way to the limitless ultimate*. The essential paradigm of the pure dimension is general logic, described below, and understood to be critical and imaginative.

Pragmatic

Since the ideal picture of realization is given, we choose to complement it with a *system* of pragmatic knowledge. The chosen local and PRAGMATIC DIMENSIONS are from a western materialist view—the *natural*, the *social*, and the *universal-ultimate*, which are laid out in detail in this section. While this seems to be materialistic, the natural and social could be seen in terms of experience and therefore of being-as-such, which, therefore, does not exclude non-western and non-materialist views; and the universal is already seen in terms of being-as-such.

Nonetheless metaquestions of the pragmatic dimensions—what they and their elements are and how they are arrived at—remain open.

NATURE, the ground in this system, has flexible and apparently fixed aspects; sub-dimensions are elementary or PHYSICAL, complex or LIVING, and EXPERIENTIAL as intrinsic ground; which 'give rise' to society and CREATIVITY, and show nature as more flexible than previously thought.

From the natural sciences we derive certain PARADIGMS OF FORM AND FORMATION and PARADIGMS OF PERCEPTION AND THOUGHT. These include INCREMENTAL CHANGE and EMERGENCE via VARIATION AND SELECTION from biology and MECHANISM (on determinism-indeterminism continuum) from physics. The paradigms enable understanding of formed and ROBUST cosmoses and beings from the void which exhibit high symmetry and stability and thus EFFECTIVE POPULATION of the universe by robust cosmoses with experiential beings.

SOCIETY (COMMUNITY to CIVILIZATION); sub-dimensions are cultural, geo-political-economic-ethical (universal, global, national, and local), and transsecular, which entails, as we now know, the

universal-ultimate. In detail—the CULTURAL encompasses language, custom, science, reason, metaphysics, and human knowledge and exploration, generally, as well as representation and transmission of knowledge, which includes education; SOCIAL SCIENCE—structures, e.g. groups and institutions, origins, change, and dynamics of culture and society; ECONOMICS is about organization and distribution of resources—means and principles; POLITICS concerns group decision and its organization, practical and ideal, whose address is immersive and instrumental (elements of power include: individuals, wealth, economy, institutions, charisma and anti-charisma, force, e.g., military, information, e.g., media); ETHICS is seen as being about good ideals and ends, right actions, and virtuous behavior and thought, but, though ought to be given weight, the significance of different ethical systems, folk and philosophical, is unclear, and, further, it is not at all clear to what extent and in what manner they universalize: ethics ought to remain experimental and reflective.

PARADIGMS FROM THE SOCIAL AND ETHICAL REALM are tentative. Some themes are *sustainability vs growth; political-economics and ethics in wealth distribution; theoretical or conceptual ethics, morals, and their relation to choice, decisions and action, for individuals, societies, nations, the world, and the universe (and balance among the same); charisma and institution in power; populism vs liberal democracy in stable and effective governance; power and history; secularism and transsecularism in history and ultimate being.*

Real metaphysics shows the UNIVERSAL-ULTIMATE (abbreviated to ‘universal’) to be absolutely flexible in its realization of the ultimate. The universal (ultimate) begins with understanding of limitlessness, and yogic and instrumental intention and action toward its realization. It merges with culture in art, science, philosophy, exploration, and spirituality-and-religion-in-an-ideal-sense. It is critical that these disciplines (yoga through religion) be understood not just in terms of their canon but as in process, experimental, subject to reason, informed by the metaphysics, and interactively.

PARADIGMS ARISING IN THE UNIVERSAL REALM include NECESSARY DESIGN (for example, we as beings are on the way to peak capability), NECESSARY CAUSE—premised and SPONTANEOUS, and GENERAL LOGIC (the logic of the real metaphysics, which includes induction of systems of logic and theories of science and deduction within those systems, and NECESSARY FACT as well as PRAGMATIC FACT); this brings logic and science closer than might have otherwise been thought. Inasmuch as there is doubt about facts and theories in science, the rational and the empirical are brought closer than we might otherwise think. Given that experience is experiencing, change and its measure are necessary; further form requires extension and its measure; therefore, spacetimebeing is paradigmatic (it does not follow that our measures of spacetime are necessary).

Doubt and certainty

Doubt has been addressed in the narrative, yet it should be sustained because it is productive in itself and because living in terms of the worldview of the way with both doubt and confidence is productive. Noting that the real metaphysics is externally (empirically) and internally (logically) consistent, this section lays out *effective existential and metaphysical attitudes* that are alternate to *the real metaphysics as fact*.

On an existential front, the conclusions of the narrative may be taken as existential attitudes that there is an imperative to pursue, even if the outcome is not guaranteed.

On a metaphysical front, the fundamental principle of metaphysics, rather than being regarded as proven, may be taken as a metaphysical postulate.

I have been arguing that (a) since received doubt has been removed and (b) the metaphysics has been proven (c) therefore the metaphysics is certain.

Yet I remain at the edge of certainty and doubt, (i) because of an ingrained habit of empiricism—though not the ideology (ii) because the proof of the metaphysics is rational, i.e., ontological in the present case, which is *not* an ingrained habit (but note that though Anselm’s famous ontological proof lacks clear validity, as we are seeing here, ontological proof is not inherently invalid) (iii) existential doubt about the fate of my conscious self remains (iv) doubt is a stance with positive existential and metaphysical aspects.

Pathway

The nature and way of realization is already present in the worldview as presented. Here, it is developed explicitly as general and adaptable ‘everyday’ and ‘universal’ programs.

Though the worldview or metaphysics of the narrative is formally completed, realization is an implementation of the view and, therefore, if metaphysics is seen as an interaction among ideas and action, a program of realization—a pathway—extends the metaphysics. The elements of the program are ‘everyday’ and ‘universal-ultimate’, outlined below and detailed in an adaptable [template](#) (see [references](#), p. 29), also available as a downloadable MS word [document](#).

EVERYDAY PROGRAM—everyday action is a flexible daily routine attending to development and execution of a way of realization, and physical and experiential yoga ([received ways](#)), work and relationships, and material and health needs and concerns. The [template](#) is designed to be adaptable (1) a range of life situations, cultures, and personal attitudes, (2) varying time schedules and levels of detail (3) ‘normal’ days at a home, work, and play vs ‘special’ days, such as immersion in nature, other cultures, and commitment to and reaffirmation of a worldview and

approach to life and action in retreat. An example of immersion in nature is the Tibetan Buddhist practice of BEYUL (references, p. 29), i.e., of immersion in remote places, to evoke the inner and outer real) or culture as inspiration and sharing, and retreat whose function includes reinforcement of worldview and RENEWAL of self and commitment. THERAPY shall be an integration of the way and the best current therapeutic practice. It will include meditation on compassion for self and others, particularly those who are difficult to like.

UNIVERSAL-ULTIMATE PROGRAM—everyday to life action via the everyday program, with focus on the dimensions of being, p. 20. In addition to the everyday—Focus on nature is via exploration, experiential travel, and living in nature ('the wilderness'), especially beyul (references, p. 29); focus on the social dimension is via instrumental and immersive action in its sub-dimensions (society and community; culture, knowledge generation and transmission; global through local politics and economics; and the transsecular); focus on the ultimate is via sharing, and instrumental and immersive action toward realization of the ultimate in and from the immediate.

A language for metaphysics

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A language for metaphysics

[introduction to a language for metaphysics](#)

Presently, the language is incomplete (i) the vocabulary is near sufficient for the metaphysics of the way (ii) the grammar is an outline of principles and forms (iii) definitions are sparse (iv) comments and explanations stand to be improved and supplemented to provide basis for construction of a metaphysics.

function and source

The aim is to provide a system (i) adequate to general metaphysics based on criteria of validity, precision, and comprehensiveness (where desired and possible), which shall include 'rationality' of the criteria (ii) for the way of being and its metaphysics (iii) from which to develop a database that is updateable and dynamic in allowing automated restructuring from alternate metaphysical perspectives, neutral and substance.

The system has been constructed from sources in the history of ideas, experiment in forming a metaphysics that is well founded – ultimate, at least as a framework – and reflexive in having cross reference and consistency of the ideas (including self-reference of the system), application, and correction for internal and empirical consistency.

The system initially derives from [the metaphysics](#) of the way and will feed back into further and related developments.

The initial structure will begin with the subjective given, experience (and as if world, abstracted for precision, and move outward through meaning, knowledge, being, possibility, metaphysics (with value, cosmology, method, and world), and pathway.

alternate terminology

Terms for which alternates may be an improvement are—metaphysics, abstract or ideal metaphysics, real metaphysics, void or nothingness, universe, world (enter below, define), religion, morals, god, Brahman, experience, abstract, abstraction, general logic, reason, yoga.

the language

EXPERIENCE

GIVENNESS

IMMEDIACY

ABSTRACTION

NAMING

STRUCTURE

REFLEXIVITY

SELF-REFLEXIVITY

WORLD

AS IF

ASPECTS OF THE WORLD

SIGNIFICANCE

THE REAL

MEANING OF LIFE

MEANING OF MEANING

IDENTITY

CONCEPT

RELATA

OBJECT

PSYCHOLOGY

DIMENSIONS OF EXPERIENCE

IDEAL

UNIVERSE AND WORLD AS FIELD OF

EXPERIENTIAL BEING

ELEMENTS

PRAGMATIC AXES

INNER – OUTER AXIS

BOUND – FREE CONTINUUM

INTENSITY CONTINUUM

INTERACTION OF THE CONTINUA

FORM AND PROPERTY

FORM AND FORMATION

PERSONALITY

MEANING

CONCEPT MEANING

LINGUISTIC MEANING

LANGUAGE

VOCABULARY

LEXICON

PARTICLES

PHRASES

GRAMMAR—SUBJECT-PREDICATE

SENTENCE

CLAUSE

GRAMMAR—CONCEPT-OBJECT

ABSTRACT-CONCRETE CONTINUUM

ART

GENERAL FORM

LINGUISTIC FORM

KNOWLEDGE

CRITERIA

INTENTION

KINDS

PROPOSITIONAL

NONPROPOSITIONAL

BEING

EXISTENCE

EXISTENT

EXISTENCE

A BEING

IS

BEING

SIGNIFICANCE OF BEING

FOUNDATION

DEPTH

BREADTH

BEINGS

BEING ITSELF

CONCEPTS

NONBEINGS

LOGICAL OBJECTS

MERELOGICAL OBJECTS

BEING AS BEING

POSSIBILITY

POSSIBILITY

IMPOSSIBILITY

NECESSITY

CONCEPTUAL POSSIBILITY

LOGICAL POSSIBILITY

LOGICAL NECESSITY

LOGIC

PROPOSITIONAL LOGIC

FIRST ORDER LOGIC

HIGHER ORDER LOGICS

EXTENDED LOGICS

DEVIANT LOGICS

SET THEORY

METAPHYSICS

INDUCTIVE LOGICS

REAL POSSIBILITY

PHYSICAL

HUMAN

ECONOMIC

REAL IMPOSSIBILITY

REAL NECESSITY

GREATEST POSSIBILITY

PARADOX

LIMITLESSNESS

LIMITLESSNESS

METAPHYSICS

METAPHYSICS

THE ABSTRACT METAPHYSICS

FUNDAMENTAL PRINCIPLE

THE ULTIMATE

RANGE OF BEING

IDENTITY

VARIETY

INDIVIDUAL

LIMITS

BIRTH

DEATH

REALIZATION

PEAK BEING

DISSOLUTION

THE REAL METAPHYSICS

TRADITION

PRAGMATIC KNOWLEDGE

AN ULTIMATE VALUE

REAL METAPHYSICS AS KNOWLEDGE

METHOD

CONCEPT FORMATION, FREE

FACT

INFERENCE

DEMONSTRATION

GENERAL LOGIC

ARGUMENT

VALIDITY

SOUNDNESS

REASON

YOGA

RATIONALITY

THE REAL

THIS WORLD

THE ULTIMATE

VALUE

ETHICS

AESTHETICS

COSMOLOGY

GENERAL COSMOLOGY

LOGIC

CONCEPT FORMATION

POSSIBLE WORLDS

SUBSTANCE

IDENTITY

COSMOLOGY OF FORM

FORM

ORIGINS

EVOLUTION

PHYSICAL COSMOLOGY

OUR COSMOS

EVOLUTIONARY BIOLOGY

VARIATION AND SELECTION

PARADIGMS

DIMENSIONS OF BEING

PURE

PRAGMATIC

METHOD

GENERAL LOGIC

SEARCH

HYPOTHESIS CONSTRUCTION

EVALUATION

REFLEXIVITY

FOUNDATION

KNOWLEDGE

PROBLEMS

KINDS OF KNOWLEDGE

PATH

WAYS

PRIMAL

RELIGION

RELIGIONS

ABRAHAMIC

BUDDHISM

HINDUISM

SECULARISM

SPIRITUALITY

MODERN TRANSSECULARISM

MORALITY

GOOD

EVIL

TRUTH

UTILITARIANISM

TOLERANCE

PRACTICE

YOGA

MEDITATION

INTRINSIC

INSTRUMENTAL

RETREAT

ACTION

PRAYER

PATHWAYS

EIGHTFOLD WAY

MYSTICISM

PRINCIPLES

PATH PROGRAMS

RESOURCES

RETURN

RETURN

CYCLE OF LIFE

BIRTH

DEATH

NARRATION

THE FUTURE

THE WORLD

THE WORLD

AS IF

PLACE OF BEING

THE IMMEDIATE

POSSIBILITY

LIMITS

THE ULTIMATE

REALIZATION

AIM OF BEING

RETREAT

HUMAN SITUATION

THE INDIVIDUAL

BIRTH

DEATH

HISTORY

FORESIGHT

DESTINY

ACCEPTANCE

SEEKING

SEARCH

KNOWLEDGE

THE REAL

WORLDVIEW

AGENCY

ACTION

RETREAT

NARRATIVE

METANARRATIVE

AIM

AUDIENCE

NARRATIVE AIM

DESIGN

PLANNING

STRUCTURE

UNIVERSAL NARRATIVE

SUMMATION

REVISION

HISTORICAL THREAD

SYSTEM OF THE WORLD (ENCYCLOPEDIA)

GROUND

HUMANITIES

TRADITION

RELIGION

THE UNIVERSE

SCIENCE

SCIENCES

HISTORY

ARTIFACT

ART

TECHNOLOGY

BEING AND THE UNIVERSE

References

The references are for readers and development of the way and its narrative. In this brief edition, the list of resources is limited because space is limited, and use of printed internet addresses is unwieldy.

Much more is available at the [website for the way of being](https://www.horizons-2000.org/), <https://www.horizons-2000.org/>, and the [web version of this essay](https://www.horizons-2000.org/2022/secondary/little%20manual.html), <https://www.horizons-2000.org/2022/secondary/little%20manual.html>.

The Internet

The references in this section will be useful for development of the way and its publications—and may be useful for readers. The references are few because (i) this is a short print version (ii) internet addresses in print are unwieldy to use (iii) there are many links at [the way of being site](https://www.horizons-2000.org/), <https://www.horizons-2000.org/>, and in [the web version of this essay](https://www.horizons-2000.org/2022/secondary/little%20manual.html), <https://www.horizons-2000.org/2022/secondary/little%20manual.html>.

[Dialetheism](https://plato.stanford.edu/entries/dialetheism/)—<https://plato.stanford.edu/entries/dialetheism/> ([Stanford Encyclopedia of Philosophy](#)). Relevant to the discussion of dialetheia, i.e., true contradictions.

[How to do Real Metaphysics](https://againstprofphil.org/2021/02/21/how-to-do-real-metaphysics-revisited-theses-1-7/)—<https://againstprofphil.org/2021/02/21/how-to-do-real-metaphysics-revisited-theses-1-7/> ([Against Professional Philosophy](#)). The title of this website will raise some eyebrows, but I refer to it because (i) I think it says something useful (ii) it is relevant to the name, ‘[real metaphysics](#)’, p. 19.

In print

[Reading](https://www.horizons-2000.org/2021/reading.html)—<https://www.horizons-2000.org/2021/reading.html>—suggested readings, and a listing of some of my influences.

From the way of being, for readers and site development

This print version has just a few links; there are many more in the [little manual](https://www.horizons-2000.org/2022/secondary/little%20manual.html)—<https://www.horizons-2000.org/2022/secondary/little%20manual.html>.

The [way of being](https://www.horizons-2000.org/) site address is https://www.horizons-2000.org.

[Everyday and universal templates for realization](https://www.horizons-2000.org/2021/narratives/templates%20and%20dedication.pdf)—<https://www.horizons-2000.org/2021/narratives/templates%20and%20dedication.pdf> (for html and downloadable Word docm versions of this pdf file, replace ‘pdf’ in the address bar by ‘html’ or ‘docm’).

[Beyul](https://horizons-2000.org/2021/old/the%20essential%20way%20of%20being.html#Beyul)—the Tibetan Buddhist practice of immersion in remote places to evoke the inner and outer real—<https://horizons-2000.org/2021/old/the%20essential%20way%20of%20being.html#Beyul>.

External sources for development of the narrative

Some works in print that are used in the development.

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Priest, Graham, *One: Being an Investigation into the Unity of Reality and of its Parts, including the Singular Object which is Nothingness*, 2014.

Quine, W.V., *Methods of Logic*, Fourth Ed., 1982.

Wittgenstein, Ludwig, *Philosophical Investigations*, 1953.

Epilogue

Life is reflection and action. A phase of reflection, though not of inaction, comes to fulfilment; it is now time for a phase emphasizing immersive action and commitment, though not of unreflective life. NARRATION will continue in-the-world and its foci shall be improvement of the via imagination and criticism, an issue of what I have not seen due to focused seeing in some regions of the real, and UNIVERSAL NARRATIVE—i.e., collapsing the essential history of narrative and thought so as to extract what is essential and to have balance against tendencies to infinite detail and the sheer weight of the cumulative record. DEATH will be unremarkable in itself, but, if, at death, one is incompletely realized, it will be a gateway to the ultimate.