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Joy: A phenomenological and aesthetic view

Liston, Delores D., Ph.D.

The University of North Carolina at Greensboro, 1994

JOY: A PHENOMENOLOGICAL AND
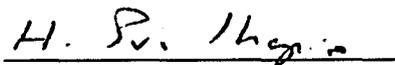
AESTHETIC VIEW

by

Delores D. Liston

A Dissertation Submitted to
the Faculty of The Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

Greensboro
1994

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The word Joy, as represented in common language, falls short of its

original meaning or **logos**.   Having been steeped in contemporary Western

culture, Joy has been weakened and trivialized.   I use the term Joy to

refer to a powerful way of coming to sense phenomena, in which and

through which broad interpretations of our worlds become possible.   Non-

dualistic Joy bridges the Cartesian distinctions between matter and

spirit, body and mind, and therefore, cannot be 'captured' through

dualistic interpretations.   I do not seek to create an entirely new

sense for the word 'Joy.'   Rather, I seek to re-create its original and

ontological Greek meaning; its **logos** and world-making power.

My understanding of Joy grows out of related concepts in Buddhist,

Hindu and Western traditions, especially the work of Martin Buber and

Martin Heidegger.   In part due to this, the relationship of aesthetics

(both body and spirit), mystery, and phenomenological consciousness form

the matrix for my exploration of Joy.   I have chosen to conduct my

exploration through poetic-thought.   This viewpoint allows me to explore

Joy in relation to human consciousness.

Nietzsche claimed that we create our worlds and then forget that we

have done so.   The nature of these creations is dependent upon our

interpretations.   This assertion is substantiated by evidence from

virtual reality, neurophilosophy and quantum physics which link the worlds of matter and spirit.

My exploration draws upon the poetic-thinking of diverse sources including Plato, Rumi and Rilke, generating an aesthetic experience of Joy. This experience stimulates the mind/body's 'epistemic hunger' for connections between Joy as experienced through poetry and Joy as glimpsed through philosophy and science. These connections are, in essence, novel metaphors which allow new, non-dualistic interpretations of our worlds through Joy. Here, the full generative power of Joy's **logos** is found.

In loving memory of Demecia Renée Liston.

APPROVAL PAGE

This dissertation has been approved by the following committee of

the Faculty of The Graduate School at The University of North Carolina

at Greensboro.

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CHAPTER I

JOY: ON THE WAY TO UNDERSTANDING

It is at this point of beginnings that I find myself at a loss. I
cannot begin with certainty that you, the reader, know what I mean. The
word Joy, as currently and commonly understood, falls short of what I
intend it to convey in this exploration. Having been steeped in our
common culture, Joy has been trivialized and sentimentalized.
Therefore, I must begin by clarifying some of the relationships between
Joy and related concepts in order to re-create a space for a more
expansive understanding of Joy.

I intend to approach Joy from diverse fields and paths. My
exploration will bring together information from a variety of seemingly
unrelated fields of study that are beginning to converge in important
ways. Further, this investigation is representative of my continuing
interest in the spirit of humanity since Joy, as understood through
these convergences, is a perspective which enables us to view ourselves
as embodied spiritual beings. If indeed we are participants in the
creation of our own worlds, as the "new sciences" of quantum physics,
neuro-biology and computer science (especially virtual reality)
indicate, then an exploration of the possibilities of a joyful creation
through the human spirit is imperative.

Even before science taught us to view ourselves as co-creators of reality, philosophers were exploring this possibility. For example, Friedrich Nietzsche encouraged, even demanded, that we accept responsibility for the world we have co-created. In <u>Beyond Good and Evil</u>, Nietzsche states: "What we do in dreams we also do when we are awake: we invent and fabricate the person with whom we associate -- and then immediately forget we have done so." (Nietzsche, 1990, p. 101) This phenomenological exploration of Joy will seek to empower us to imagine, fabricate, invent and create through Joy. Joyful creation allows us to take responsibility, because through Joy we will be able to respond as co-creators. The imaginings and creations generated through Joy will lead to joyful lives for all human beings.

The Undefinable Nature of Joy

This dissertation will not bring the concept of Joy into a clearly defined arena for the traditional dissection and inspection. Indeed, I cannot define Joy, if, by definition, we mean to strictly circumscribe the parameters and characteristics of Joy. Joy, I will argue, is beyond these superficial and limited constructs.

Instead, my dissertation will resemble the contradiction and paradox inherent in the term "dissertate." I will **dis-/-serere**: I will "join" "apart." I will provide glimpses of Joy, while deliberately avoiding analytic dissection of Joy from some external and "objective"

observation point. These glimpses will be generated by inquiries into the fields of quantum physics, neurophilosophy and computer sciences. While often paradoxical and contradictory, these glimpses will nonetheless form a picture of an infinite and unbounded perspective, a non-dualistic position, from which and within which matter and spirit, physicality and metaphysicality, may be apprehended as "the same."

I use the term Joy, in this paper, to refer to a way of "coming" to view, hear and feel the world. Thus, Joy is a state of awareness through which all the senses interpret the world. Joy broadens the possibilities of interpretation of our worlds, allowing a unified understanding of matter and spirit. Joy is an important part of the continuous exchange of material and information between Self and world. Joy paradoxically can be chosen, but cannot be simply adopted at will. It represents what I call an "unchooseable choice." Joy is a possibility to which we may be open, but it can never be forcefully brought into being. Indeed, once we embark on the mission to "capture Joy" we doom ourselves to failure. Instead, what is required is only the smallest movement; the turning of attention in the direction of Joy.

In this state, everything that can be known is known; everything that is is known. The Self-referencing of the Self, uniting knower, known and process of knowing, leads to an understanding of the inter-relatedness of matter and spirit. Joy provides entry into understanding the ancient Vedic teaching: "I am That, thou art That and all this is

That." In this way, Joy offers the potential to radically alter our current dualistic understanding of the universe as well as our hierarchical, oppressive relationships to one another.

Joy exists within a moral framework that rejects hierarchy and oppression through its intimate connection to caring, compassion and the possibilities of life supporting behaviors related to the human spirit. Joy is impossible without the related concepts of equality and justice. Joy offers a world in which justice, compassion and fulfillment (both personal and communal, for both self and society) are not only compatible but also interdependent. Thus, Joy provides an experiential understanding of the non-dualistic inter-relatedness of each of us to each other of us, along with the continual exchange of matter and spirit incorporated within our living selves.

Rescuing Joy

I do not seek, here, to create an entirely new sense for the word 'Joy,' rather, I seek to re-create what I believe to be the original meaning, the **logos**, of Joy. I am rescuing the word 'Joy' from its trivialized connotations in the common language of the **techne'** and restoring more powerful and poetic interpretations. Martin Heidegger, especially in his work On The Way To Language, articulates problems of the **techne'**; which he reveals to be the technologized and nearly meaningless words we allow to fall casually from our lips. (Heidegger,

1971) **Logos,** on the other hand, is reserved for the world-making power of language. The division of **techné** and **logos** is similar to Martin Buber's division of the world into I-It (**techne'**) and I-Thou (**logos**). The work of Buber and Heidegger as related to Joy and the power of **logos** will be discussed in detail in Chapter 2 in order to establish a context within which Joy may be understood and experienced.

Etymology of Joy

Perhaps the first difficulty I have encountered while attempting to write about Joy is related to the lexicon. A brief foray into etymology will prove useful in explaining or clarifying why I seek the **logos** of Joy and not of any other word.

Joy came to the English language from the Old French, **joie**, which in turn derived from the Latin root **gaudium**. This Latin root is also the root of "gaudy," and marks very clearly the beginnings of our current confusion of Joy with tasteless, showy, bright, and flashy, and alludes to the corresponding feeling that somehow our Joy ought to be hidden, for it may be too flashy to be admitted into full view.

The Latin word **gaudium** had a bi-partate beginning in two Greek words: 1) **ganusthai** -- to rejoice and 2) **ganos** -- brightness, Joy. In the early Greek **logos**, this brightness was not a superficial aspect, but rather an inner profound light which radiated from the human spirit.

This early connection in common language, between Joy and light, gave way later to the primarily superficial, shallow and glittery connotations of the **techné** currently used to trivialize and sentimentalize Joy. I seek to challenge this urge (stemming from the Latin root **gaudium**) to relegate Joy to the surface of our lives. I have come to understand Joy more profoundly as a perspective which encompasses the breadth of human potential and reveals the foundations of our selves as connected in body and spirit. Through Joy, I have been able to embrace the play of opposites in a dualistic world view and have discovered a unified perspective in which body and spirit are manifestations of the same thing. This experience is similar to a description found in the Bhagavad-Gita:

> Satisfied with whatever comes
> unasked, beyond the pairs of
> opposites, free from envy, balanced
> in success and failure, even
> acting he is not bound. (Bhagavad-Gita, Ch 4:22)

What Joy is Not

There are a number of other words which might be suggested as alternatives or synonyms for Joy. However, as explained previously, it is the **logos**, the deep meaning of Joy, which I seek to re-create. Thus, words whose superficial, **techné** meanings may resemble Joy fall aside as incomplete or deceptive upon closer examination. One of the first words which comes to mind in association with Joy (and which is often mistakenly equated with Joy) is "happiness." Although we commonly speak

of Joy and happiness as if the two words referred to the same thing, Joy

is not the same as happiness. Happiness derived from the Greek origin,

hap-, as in "happening" or "happenstance." It is thus necessarily a

reaction to external events and as such is associated with chance or

risk. For example, happiness results from "making a good grade on a

test" or "winning the lottery." The element of chance or risk implicit

in happiness reveals that the event could have turned cut not in our

favor, and we could be experiencing sadness rather than happiness.

The concept Joy, on the other hand, while not oblivious to events

such as these, remains present regardless of our status concerning

"winning the lottery." Joy is not subject to the ups and downs of

"happenstance," because it is not dependent upon external circumstances.

While happiness is a response dependent upon external events, Joy is an

independent awareness based in internal Self-reflexiveness. Thus, Joy

is always present even though it may not be recognized because of the

seductive pull of duality which draws the attention away from the

unifying aspects of Joy.

Also, Joy is not "ecstasy." **Ekstasis** comes from the Greek roots

ex- meaning "out" and **histani** which means "to place, displace, or

stand." Ecstasy, then, is that which causes us to be displaced or

pushed out of our body. There are two significant interpretations of

ecstasy. The first and most common view allows rapture, transport, and

exultation to act as synonyms for ecstasy: occurrences during which "rational" thought and self control are "obliterated."

Drew Leder presents a second interpretation in his book, <u>The Absent Body</u>. According to his view, which will be discussed in Chapter 2, **ekstasis** is that which causes us to "stand out" from our world. Leder states:

> The ecstatic is that which stands out. This admirably describes
> the operation of the lived body. The body always has a determinate
> stance -- it is that whereby we are located and defined. (Leder,
> 1990, p. 19)

Instead of representing a removal from the world, Leder's view of ecstasy establishes our location in the world. Thus, forming the boundary between self and world, in Leder's view, constitutes our placement within the world and not a removal from the world.

This discussion of ecstasy, burdened by common interpretations, brings the question, "What of desire and pleasure?" Desire literally translates "to shine" and comes from the roots **de-** and **-sweid**. **De-**, a demonstrative stem like **ex-**, means "to or to do," while **-sweid** or **-sidus** means constellation or star. Thus, desire is "to shine like a star." The Latin **desiderare** translates: "to long for and to investigate." Thus, the roots of desire are not problematic in this context. Difficulty arises with the modern uses to which desire has been put; namely "craving, esp. sexual appetite."

Desire and the desire of desire, represent an enormous long-standing and continuing struggle for philosophers, (see <u>Philosophers of Consciousness</u> by Eugene Webb). This struggle can be seen in the writings of the early Greeks. For example, some of the writings of Epicurus attend to desire in terms of "appetite." In the modern era, scientific philosophers were concerned about curiosity in relation to desire. More recently, the concept of desire has become part of the on-going and controversial discourse about femininity, masculinity and sexuality, especially within the context of feminism and gender studies. Thus, the concept of desire has been the focus of attention from a variety of perspectives. While not the focus of this dissertation, it is not possible to discuss Joy without mentioning desire.

Initially, I used the word desire conjointly with the word Joy; but I soon discovered that this term lead my listeners to focus solely upon the appetites, especially the sexuality of the body. Thus, their ability to shift concepts and focus between body and spirit was severely restricted. The visceral emphasis upon sex and food implied by desire makes it difficult to gain a broad perspective, including (especially) fluidity between matter and spirit, subject and object.

Because of this, use of the word desire in association with Joy would require that I extricate the **logos** of desire from the "ooze" in which it is currently embedded. For now, I limit myself to the task of rescuing Joy and leave the plight of desire to others. Feminists and

critical theorists as diverse as Henry Giroux, Peter McLaren, and Mary Daly, Luce Irragaray and Nel Noddings have encountered the concept of desire and have attempted to replace the current usage with more empowering and embodied conceptual frameworks. Mary Daly, for example, has advocated "pure lust" as a resolution to the impurity of desire in contemporary culture. In her book Pure Lust, energy ("gynergy") generates "metamorphospheres" which lead in Heideggerian fashion to "Be-Friending", "Be-Longing" and "Be-Witching." (Daly, 1984)

When desire, appetite and human sexuality are understood to have meaning beyond certain "erogenous zones" (a direction from which feminists and critical theorists, such as those mentioned above, are attempting to broaden our current understanding) an exploration of the relationship of desire and Joy may be made possible. Currently however, the generally accepted connotations of desire are bound firmly within contemporary, sexist American culture.

Eugene Webb, in his book Philosophers of Consciousness, presents a recent and substantial exploration of desire in current philosophical thought. In particular, Webb addresses René Girard's ontological position. Webb explains Girard's position:

> Desire ... is always reaching past its ostensible objects and finds
> little or no real satisfaction in them. It is rooted in the
> proclivity we have to dramatize our lives in our imaginations and
> to fall into fascinations with figures or objects that symbolize
> for us a perfection or fullness of being that we feel ourselves
> lacking. (Webb, 1988, p. 184-185)

The work of philosophers such as Webb and Girard have thus, joined feminist voices confronting desire in our contemporary culture.

Pleasure is another word often paired with desire and used in common language to refer to Joy. Unlike desire, difficulties with the word pleasure appear early in etymological history. Pleasure derives from **plak-**, "to be flat or placid." This flattening out induced by pleasure is contradictory to Joy, which has the characteristic of infinite dynamism. Joy is the constant opening of ever expanding "unboundedness," while pleasure is the closing down and flattening of experience.

It is clear that common language words such as pleasure, happiness, ecstasy and desire, are not Joy. Although their surface and **techné** meanings may resemble Joy, their deeper meanings reveal very different origins and connotations. Joy must be encountered within its own terms, within the world-making context of **logos**.

Joy's Opposite

At this point, having dismissed possible synonyms for Joy, the specter of opposites is raised. As will be discussed in Chapter 3, Joy overcomes duality and opposition through paradox. Although common language offers pain, sorrow, suffering, despair and oppression as possible antonyms, I have found no suitable, singular opposite of Joy.

These apparent opposites result from not attending to Joy, and thus refer to the inability to connect with the source of Joy, the Self.

In fact, my research suggests that Joy is independent. Nevertheless, there are words that can begin to increase our understanding of Joy through contradiction, elaborating in a comparative fashion the distinctions which set Joy apart. There is nothing which "opposes" Joy in the singular, diametrical sense, but an understanding of Joy may be increased by discussing "what it is not."

Just as Joy is not happiness, neither is it the opposite of depression or oppression, sorrow or sadness. For example, as touched upon earlier, the force and dualistic subjugation inherent in, and definitive of oppression, are contrary to the nature of Joy, which is uplifting, "out-lifting" and expansive. Thus, the nature of oppression is antithetical to Joy, while not its singular opposite in the conventional sense.

Our impulse to reduce Joy to one end of a dualism will not be satisfied. All the proposed antonyms for Joy mentioned above cannot fully oppose Joy. Although our common language assumptions encourage us to think of one thing in terms of an opposite, Joy resists this tendency. Joy maintains its independence, separate from common language dualities. Therefore the encounter through Joy removes us from this

common language place, and offers a more self-aware experience with

logos.

Problems of Dualistic Language

Our dualistic common language does not describe Joy. For this

reason, my exploration of Joy takes me to a difficult place from which

to articulate my experience. Common language creates an invisible line

between the subjective experience and the objective world. Joy is

subjective, and once I begin to describe Joy through objectifying

language, it must be made to fit in an objective understanding of our

worlds. That is, in order to be discussed through common language, our

subjectivity must be made into an object. This can never allow a full

realization of Joy.

Common language, thus, requires the creation and maintenance of

dichotomous and dualistic interpretations of experience. For example,

common language encourages the oppositional presentation of the rational

mind (which by definition generates separation through discrimination

and analysis) to the unifying and holistic nature of Joy. The

resolution to this apparent opposition will be addressed in Chapter 2.

Laughlin, McManus and d'Aquili in their book <u>Brain Symbol &</u>

<u>Experience: Toward a Neurophenomenology of Human Consciousness</u> discuss

this Western tendency toward dualism, referring to it as a "natural

attitude in Euro-American cultures." They state:

> Members of Western cultures tend to be conditioned to think in
> terms of mental versus physical events and to experience themselves
> as being distinct, separated, or even alienated from their bodies.
> (Laughlin, McManus & d'Aquili, 1990, p. 10)

In this way, common language and thought create clusters of words

which line themselves up on one side or the other of an invisible line,

corporeal or non-corporeal. Thus, there is insufficient language to

express with or to even experience within. For example, the locale of

thinking is languaged as being nearly irrelevant to the concept of

thought itself. I can even speak of my own mental activities as if they

are taking place in outer space. I may speak concurrently of the

entrainments formed by the neurons in my brain, but this discussion will

not reveal the thoughts which these entrainments signify or produce

because the explanations generated by entrainments remain focused on the

physical dimensions of experience. My language does not facilitate

simultaneous exploration of both the metaphysical content (the idea) of

a thought and the physical dimensions of the thinking process. This

division of mental processes into thoughts and the entrainments which

produce thoughts will be addressed in detail in Chapter 3.

Cartesian Dualism and the Mind-Body Unity

In general language the "mind" refers to the immaterial and

conceptual aspect of thought -- that which defines my self. In

contrast, the "brain" refers to the physical organ in my body that

carries on the synaptic functions necessary for thought.

> Since the seventeenth century the body has been primarily
> identified with its scientific description, i.e., regarded as a
> material object whose anatomical and functional properties can be
> characterized according to general law. As such, the human body,
> while perhaps unusual in its complexity, is taken as essentially no
> different from any other physical object. (Leder, 1990, p. 5)

From a traditional Western perspective, then, the body (and therefore,

the brain) is taken to be an object in the world which is owned,

possessed and inhabited.

Recent neuro-biological research has enhanced our ability to

describe the physical dimensions of brain activity. Nevertheless, no

one has successfully isolated a single thought. Thus, despite

advancements in scientific research, we are still left with the

unexplained relationships of mind to brain, and self to body. Because

our language encourages us to think of the body as if it exists as

object and not as subject, we remain confined to the physical dimension

of experience.

The theoretical nature of inquiry entails a challenge to addressing

issues of "the body" from an alternative, non-objectified perspective.

Within the culturally accepted model of Cartesian dualism, we tend to

speak as if our minds think while our bodies vanish. When I think about

Joy, I quickly lose "sight" of my own physical being, as if my body

disappears while I think. Another way of saying this is that I

'background' physical experience, while 'foregrounding' mental activity.

While there are millions of synapses firing in my brain, I am not aware

of this activity. Instead, I continue thinking thoughts. My 'mind' or

rationality, becomes the focus of my attention, not my brain. Likewise,

even as my fingers touch this keyboard, I am not noticing the movement

of my fingers, nor the feel of the keys (except of course, as my

attention is drawn back to these as I write about it) ... instead, I am

engaged with my thoughts. I become unaware of the movement and

physicality of my being. I fail to notice that my arms are getting

tired, or that my feet have "fallen asleep." I attend only to the

thoughts as they occur in my mind.

Leder gives another phenomenological account:

When engaged in inner monologue, even my hands and mouth, my eyes
and ears, drop out of immediate employment. The sensorimotor
organs that were used in speaking or reading are now placed in
background disappearance with the rest of the body. I can think
while sitting perfectly motionless, no corporeal activity
whatsoever apparent to myself or to another. *It seems as if the
thinker makes no use of a body.* (Leder, 1990, p. 123)

It is for this reason that Leder speaks of the body as the

"nullpoint." (Leder, 1990) Recalling Leder's position on ecstasy

described earlier, the body is the place from which we begin, the

vantage point from which we each come to experience the objective world.

As such, this point itself is not available to be seen "from" while

simultaneously being seen "to." For example, our eyes can never

directly perceive their own functioning.

> Just as Heisenberg recognized theoretical limitations on knowledge
> that could not be overcome by technical advance, such is our
> condition relative to embodiment. We simply cannot see our seeing
> no matter what reflective means are employed. (Leder, 1990, p. 17)

Equally, the experience I have of my body cannot be directly perceived.

> Ultimately there are elements so proximal within the "from"
> structure that they are irreversible for the subject, unavailable
> for being experienced "to." ... The nervous system lies at the very
> core of the experiencer. As such, it radically resists alienation
> and objectification. (Leder, 1990, p. 114)

Leder re-iterates, "the surface body tends to disappear from thematic

awareness [during thought] precisely because it is that *from* which I

exist in the world." (Leder, 1990, p. 53)

This apparent disappearance, which Leder terms **dysappearance**, may

have mis-led Descartes to his dualistic conclusions regarding the body

and the mind. For the most part, this line of demarcation between

objectivity (physicality) and subjectivity (metaphysicality) is taken

for granted in our culture, thanks in large part to Descartes.

Nonetheless, he, and by extension our culture, fell victim to the

problem of observation. For, when I turn to look specifically at the

so-called 'purely physical' dimensions of my experience as they meet the

so called 'purely mental' aspects of my experience, the arbitrariness of

Cartesian distinctions is revealed.

Mind-Body Unity and Non-Dualistic Joy

As the previous discussion demonstrates, the language of body and mind is hampered by Cartesian dualism. Leder states the case, "Cartesian categories of mind and body merely reify and segregate classes of experience that stand in ceaseless interchange." (Leder, 1990, p. 149) Thus, rationality in common language is often opposed to perspectives such as Joy, even though there is a paradoxical rather than an oppositional relationship.

There are alternative, non-objectified positions which challenge Cartesian dualism as directed toward understanding the human body. For example, "The body as [Merleau-Ponty] describes it is never just an object in the world but that very medium whereby our world comes into being." (Leder, 1990, p. 23) This position emphasizes the subjectivity of human beings. Here, the body is transformed from object to interactive subject.

A second perspective which challenges dualistic assumptions is **biogenetic structuralism**. This view "holds that 'mind' and 'brain' are two views of the same reality -- mind is how brain experiences its own functioning, and brain provides the structure of mind." (Laughlin, McManus & d'Aquili, 1990, p. 13) This position is significant in the field of neurophilosophy.

Joy, based in the reality of interchange, refutes the Cartesian dualism. Joy begins from a place in space and time: "the body/my body." In common language we speak of inhabiting a body; of owning a body; of being a body. But, this is not all there is; there is a relationship between body and Self -- although the exact nature of this relationship remains steeped in mystery. I exist in conjunction with a physical form, my physical body, including my brain. These physical aspects of my Self *seem* to disappear when my rational mind, begins to cogitate. Joy, because of its unifying and non-dualistic character, allows me to explore and supersede this culturally-imposed line between objectivity and subjectivity, matter and spirit.

Buber and Mysticism

Here the example of Martin Buber and his rejection of mysticism serves as something like a precedent for my exploration of Joy. Just as Buber was concerned about the transcendent and "other world" aspects of mysticism, I am also concerned about Joy being dismissed as relevant only in a metaphysical or mystical context. Joy does not take one out of the world, but, like Buber's I-Thou, places one firmly within the everyday world. Although the following is only a brief analysis, it will serve as ground for my work in the concept of the "present moment."

Buber's mystical period lasted approximately fifteen years from 1900 to 1914. During this time, Buber published many books, including:

The tales of Rabbi Nachman (1906), The legend of the Baal-Shem (1908), Ecstatic Confessions (1909), The talks and parables of Chuang-tzu (1910), Chinese ghost tales and love stories (1911), Kalevala: The national epic of Finland (1914), Daniel (1913), and The four branches of Mabinogi: A Celtic book of legends (1914). With the notable exception of Daniel, all of these texts re-tell the mystical experiences of others from various cultures and traditions. Buber seemed to be quite comfortable with the re-telling of these experiences; but, he became uncomfortable with the places which involved explicating the theory and philosophy behind his exploration of these experiences.

Daniel differs from the other texts by being more theoretical. Written at the end of Buber's mystical period, Daniel represents the culmination of Buber's early work. This text also forms the bridge between his formative thought and his more mature thinking as presented in I and Thou. For this reason, there are aspects of Daniel that draw from mysticism, while there are other aspects of the text which foreshadow his anthropological philosophy as presented in I and Thou.

By the time Buber wrote I and Thou, both Daniel and "The Teaching of the Tao" represented something more dangerous than the telling of mystical tales. These texts present some early manifestations of Buber's theology and philosophy when his thinking was heavily influenced by an "other worldly" mysticism. As such, he later feared these earlier

writings could easily confuse readers of his subsequent text, <u>I and Thou</u>.

In <u>I and Thou</u> Buber establishes the two-fold nature of existence: I-Thou and I-It. "The Teaching of the Tao" and <u>Daniel</u> were also framed within dichotomous explanations of existence. However, each of these texts was placed within different dichotomies. The Tao was explained in terms of **erfaharung** and **erlebnis**, while in <u>Daniel</u> the dichotomy was presented in terms of orientation and realization. Because of the use of dichotomies in the explanations of the world in each of these texts, Buber feared that these dichotomies would be mistaken for I-Thou and I-It, and used interchangeably. But, the dichotomies of the "Teaching of the Tao" and <u>Daniel</u> were seeking wholeness in "The Unity," while the dichotomy of I-Thou and I-It does not seek this unity. I-It and I-Thou must forever remain separate entities. Encountering the world as "thing" (object) generates a different world than "meeting" the world "in relation" (Thou).

Buber's Interpretation of Erfahrung and Erlebnis

Although abandoning mysticism for mystery, Buber's later philosophy of dialogue is steeped in mystery. His concepts of "the between" and "making present" refer to mystical experiences. The I-Thou relation occurs in a mystical, ever present moment. Buber's "The Teaching of the Tao" is constructed within a specific mystical framework. This

framework was espoused by Wilhelm Dilthey and elaborated upon by a group

of Buber's literary, philosophical and religious colleagues and

contemporaries, most of whom were associated with the **Neue Gemeinschaft**.

In basic terms, his view held that there were two types of experience:

erfahrung and **erlebnis**. **Erfahrung** refers to the cognitive experience of

the phenomenal world, sense data, while **erlebnis** refers to affective

lived experience. **Erlebnis** is defined in terms of a mystical experience

that cannot be explained or understood in words. Further, **erlebnis**

represents the "overcoming of the spirit of disunion, of duality."

(Mendes-Flohr, 1989, p. 54) "The unknowableness behind the realized

erlebnis must remain undefined, for it is utterly inaccessible to the

[dualistic] language of concepts, which after all are but constructs of

erfahrung." (Mendes-Flohr, 1989, p. 73) **Erlebnis** is "reality being

realized." (Mendes-Flohr, 1989, p. 72)

It is here where Buber confronts the same struggle I face in

dualistic language. The concepts and words which he must use are

insufficient to describe his encounter with **erlebnis** because these

concepts are related to **erfrhrung**. Again, this is equivalent to

attempting to describe a subjective event or experience using

objectifying common language.

In "The Teaching of the Tao" Buber takes this "realization of

reality" in which "duality is overcome" to be the essence of the Tao:

The unknowable is naturally neither nature nor reason nor energy, but just the unknowable which no image reaches because 'the images are in it.' But what is experienced is again neither nature nor reason nor energy, but the unity of the path, the unity of the genuine human way that rediscovers the united in the world and in each thing: the path as the unity of the world, as the unity of each thing...'Tao can have no existence.' It cannot be investigated nor demonstrated. Not only can no truth be stated concerning it, but it cannot be a subject of a statement at all. (Buber, 1990, p. 46)

For Buber and his colleagues, this tension between individuation represented by the ***principium individuationis*** and unity was overcome through **erlebnis**. **Erlebnis** represented a type of spiritual solipsism in which the unity is understood as ***Welt-Ich*** (world-I). In the publication **Das Reich der Erfullung**, Julius Hart summarized the position of the **Neue Gemeinschaft**:

You are God -- the hub of the universe -- the center of the sun -- the core of matter -- substance!...He who appreciates this and knows -- unshakably knows this -- he has overcome time and space, and has become the universe, indeed eternity. His I has become the great axis about which infinity spins...One is always also the other, continually transforming into [my field of perception], into that which is about me, into part of my I. The entire world is then nothing but my I, and my I is nothing but the world which is external to me. (Mendes-Flohr, 1989, p. 56)

In his forward to **Pointing the Way**, Buber echoes the **Neue Gemeinschaft's** definition of mysticism:

One may call it the 'mystical' phase if one understands as mystic the belief in a unification of the self with the all-self...This self is then so uniquely manifest, and it appears then so uniquely existent, that the individual loses the knowledge, 'This is my self, distinguished and separate from every other self.' He loses the sure knowledge of the ***principium individuationis***, and understands this precious experience of his unity as the experience of ***the*** unity. (Buber, 1990, p. ix)

Buber's reference to the ***principium individuationis*** calls Nietzsche
to mind. The concepts of **erlebnis** and **erfahrung** deliberately echo the
dichotomy presented by Nietzsche in terms of Apollonian and Dionysian
responses to the human condition. In <u>The Birth of Tragedy</u>, Nietzsche
proclaims: "by the mystical and triumphant cry of Dionysus the spell of
individuation is broken." (Nietzsche, 1956, p. 271) Although the **Neue**
Gemeinschaft adopted more scientific terminology, the idea is much the
same: Individuation is overcome through a mystical experience of unifi-
cation. Whether this experience is called **erlebnis**, Tao or Dionysian is
of only slight significance to Buber and the **Neue Gemeinschaft**.

For Buber, the terms **erlebnis**, unity and Tao can be used
interchangeably in connection with mysticism. In "The Teaching of the
Tao," Buber's interpretation of this Eastern mystical tradition is
carried out entirely within the Western frame of **erlebnis**. The unity
represented by the Tao is given overwhelming precedence in this essay.
In one section alone, Buber speaks of the Tao as "the original undivided
state," "the constant undividedness," "the united transformation of the
world," "the personal undividedness," "the purposeful undividedness,"
and "the force that delivers from all division." (Buber, 1990, p. 49-50)
Buber thus equates mysticism with unity and the Tao. It was his
emphasis on unity which later forced Buber to reject mysticism in favor
or dialogical philosophy.

Buber was dissatisfied with the concept of **erlebnis**. He feared that the unique aspects of the individual person were lost in the ecstasy of unity. To address this shortcoming, Buber developed the concepts of orientation and realization. The concept of orientation deals with the arranging and ordering of the world. It is the orienting of ourselves in the world as on a map. Orientation is still very close to the concept of **erfahrung**. The concept of realization, on the other hand, represents the split from **erlebnis**. It is an attempt to "move away from the unity of ecstasy above the world toward the unity of existence which is brought about through the inclusion of one's day-by-day life." (Buber, 1964, p. 15)

Realization is removed from **erlebnis** in that the person experiences realization within the context of the everyday. However, realization is still far from Buber's I-Thou relation in that it is an asocial event. In realization, the world is made real to and for a single individual. In the process there is no longer anything "over against" us. That which is "over against" us is imperative in establishing the I-Thou relation. It is impossible to have a "between" if the world is simply realized. Furthermore, if there is no "between" then the self must be subsumed by the experience. This is why realization and orientation are still part of Buber's mystical period. Even though placed within the context of the everyday, realization constitutes a mystical experience in which the world and the self are one.

The Persistence of Mystery in Buber's Thought

It was this equation of mysticism with an all-encompassing unity which forced Buber to reject the concept of **erlebnis** and the Tao along with it. At the end of his mystical period, Buber recognized that the experience of unity leads the individual to "regard everyday life as an obscuring of the true life." (Buber, 1990, p. ix) This causes the person to reject the human condition in search of *the unity:*

> Instead of bringing into unity his whole existence as he lives it day by day, from the hours of blissful exaltation unto those hours of hardship and sickness, instead of living this existence as unity, he constantly flees from it into the experience of unity, into the detached feeling of unity of being, elevated above life. But he therefore turns away from his existence as a man, the existence into which he has been set, through conception and birth, for life and death in this unique personal form. Now he no longer stands in the dual basic attitude that is destined to him as a man. (Buber, 1990, p. ix-x)

In the years between 1910 and 1957, Buber had come to understand that when unity pulls one out from the human condition this unity is "untrue." In his essay "The Teaching of the Tao" Buber referred to the Tao as the "one thing needful." Following his mystical period, the "one thing needful" ceased to be understood in terms of unity. "Being true to the being in which and before which I am placed is the one thing that is needful." (Buber, 1990, p. x) Thus, the specific mystical context within which Buber had studied was rejected in favor of mystery which keeps the person firmly tied to the everyday world. Buber makes this clear in I and Thou by stressing the importance of the object oriented I-It as necessary to I-Thou and our lived experience.

It is not possible to live in the bare present. Life would be
quite consumed if precautions were not taken to subdue the present
speedily and thoroughly. But is it possible to live in the bare
past, indeed only in it may a life be organized...
And in all seriousness of truth, hear this: without *It* [humans]
cannot live. But he [or she] who lives with *It* alone is not a
[human]. (Buber, 1987, p. 34)

In **I and Thou** Buber turns mysticism on its head through the I-Thou

relation which is a reversal of traditional mystical union. This

represents the schism between Buber's mysticism and his dialogical

philosophy. In mysticism the "I" becomes "the world," and the mystical

moment represents a union with eternity.

The mystic desires to create a lasting memorial of his [or her]
ineffable experience of ecstasy, to being the timeless over into
time -- he [or she] desires to make the unity without multiplicity
into the unity of all multiplicity. (Buber, 1964, p. 12)

In Buber's dialogical philosophy, I and Thou must remain separate

entities in order to "share" reality.

He who takes his stand in relation shares in a reality, that is, in
a being that neither merely belongs to him nor merely lies outside
him. All reality is an activity in which I share without being
able to appropriate for myself. Where there is not sharing there
is no reality. (Buber, 1987, p. 64)

This sharing takes place in the "between," the ever present moment.

But, as Buber makes clear, in order to enter into relation, I must not

become Thou, I must "meet" Thou. If I and Thou become one, as

traditional mysticism advocates, "meeting" is no longer possible. Buber

calls this condition, "self-appropriation," and states: "Where there is

self-appropriation there is no reality." (Buber, 1987, p. 63)

Understanding this, it is difficult to let go of the mystical quality of Buber's thought. "Meeting" and "the between" are steeped in mystery. Mystery, in Buber's dialogical philosophy, is not the overcoming of individuation through union, but the "sharing" of reality through "meeting." Mystery is thus related to paradox and contradiction. In this way, Buber's rejection of mysticism as it was defined by the **Neue Gemeinschaft**, paradoxically reunites Buber's philosophy with mystery. In turning from the Tao as unity, Buber placed himself even more squarely on "the path."

In the hands and minds of Westerners, unity quickly dissolves into "enmeshment." All sense of the multiplicity of being disappears, leaving only an amorphous blob. Buber sought to avoid this quality at all costs. When Buber rejected the "blob," he developed a more complex understanding in which the individuality of each "I" is preserved while simultaneously "sharing" a transformed reality in the "between" with a "Thou." By abandoning "unity" Buber is able to focus his attention on the "between." In so doing, "the between" comes as near to a Taoist understanding of "non-being" as any Western concept. Through this dialogical philosophy, Buber explores Taoist **wu-wei** the "action of the whole being that appears to be non-action." (Buber, 1964, p. 14)

> We join spokes together in a wheel,
> but it is the center hole
> that makes the wagon move.
>
> We shape clay into a pot,
> but it is the emptiness inside
> that holds whatever we want.

> We hammer wood for a house,
> but it is the inner space
> that makes it livable.
>
> We work with being,
> but non-being is what we use. (<u>Tao Te Ching</u>, 11)

Here is the essence of the Tao; contradiction and paradox. In the Taoist understanding of the universe, what is important is "the space in between." The Japanese word for human being, **ningen**, literally means "between person and person." (Yuasa, 1987, p. 23) The concepts of **basho** and **aidagara** also point to the relationship of "between," to being and nothingness. **Basho** is the field or space which supports all things, while **aidagara** refers directly to "betweeness." (Yuasa, 1987, p. 32, 57)

By stepping into the realm of the "between," Buber located himself in a more authentic Taoist position. His position addresses mystery while avoiding "enmeshment" in all-encompassing unity. In this way, Buber lived the contradictory reality spoken of in the Tao. By rejecting what he thought to be the Tao, he arrived at a more Taoist understanding of reality.

My point here is not to make a Taoist out of Buber, for he claims he was not. I mean to suggest that Buber's definition and concomitant rejection of mysticism may lead us to a greater understanding of the possibilities of mystery and mystical experience. Buber's refusal to establish a system in which the I-Thou could be understood speaks to an alternative definition of mystery. I-Thou resists systematization. It

remains outside the bounds of ordinary experience, while establishing

the present in everyday experience. Although Buber seeks to bring the

I-Thou relation into the present, into our everyday, it must remain a

mystery. Here, in Buber's dialogical philosophy, mystery and everyday

"meet."

This exposition of Buber's position on mysticism is significant to

this investigation because, like Joy, I-Thou also opposes

systematization. Further, it reveals the contradictoriness of our

experience of reality in which moving away may constitute moving toward.

This in turn, helps elucidate how the energy expended in an effort to

attain Joy is wasted, while the letting go which may be mistakenly

interpreted as giving up, constitutes the effortless effort of Joy. The

Bhagavad-Gita illustrates this paradox:

> He who in action sees inaction
> and in inaction sees action is
> wise among men. He is united, he
> has accomplished all action. (Bhagavad-Gita, Ch. 4:18)

CHAPTER II

JOY: BUBER, HEIDEGGER, POETRY AND THOUGHT

It is Joy which empowers us to imagine and generate creations which lead to joyful lives for all human beings. The original and ontological meanings of Joy are found in **logos**. **Logos** is the world-making power of language, and through this power, Joy generates positive and fulfilling worlds. Thus, an exploration of Joy requires an explication of **logos**.

In philosophical discourse, **logos** has been used to refer to "reason." For example, the early Greeks, such as Heraclitus, used the term **logos** to refer to the generative power of language. Thus, the nature of **logos,** as it relates to humanity through language, is ontological and world-making.

This powerful, generative understanding of **logos** is also found in Judaic thought. For example, the word of God is credited with the creation of the world in the first account of creation in Genesis 1.

> In the beginning God created the heaven and the earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of Good hovered over the face of the waters. And God said: 'Let there be light.' And there was light. (Genesis 1:1-3)

Further, the name of God is left unspoken because of this generative power of **logos**: speaking the name of God constitutes the greatest hubris. This generative power of **logos** is also made explicit in New Testament texts. For example, the Gospel according to John states: "In the beginning was the Word, and the word was with God, and the word was God." (John 1:1)

This generative power of **logos** can also be found in Eastern scriptures and texts. In most Eastern sources this power is located at base in sound or vibration. This subtle vibrating power in turn yields thoughts or words through which the world is made manifest. For example, the Bhagavad-Gita makes reference to this world making power of the vibration through the concept of **yagya.**

> Know action to be born of Brahma   . . . .
> (the Veda). Brahma springs from
> the imperishable. Therefore, the
> all-pervading Brahma is ever
> established in yagya. (Bhagavad-Gita, Ch. 3:15)

Yagyas are prayers, words or sounds that lead toward evolution of the world. They are constituted by the coalescing of vibrations through which thoughts are formed.

The Tao Te Ching makes reference to the power of **logos** through naming:

> The Tao that can be told
> is not the eternal Tao.
> The name that can be named

is not the eternal Name.

The unnamable is the eternally real.
Naming is the origin
of all particular things.

Free from desire, you realize the mystery.
Caught in desire, you see only the manifestations. (<u>Tao Te Ching</u>,
1)

Thus, in the Tao, the act of naming is recognized as the origin of the

manifest world.

Martin Buber and Martin Heidegger: Logos

In the writings of both Martin Buber and Martin Heidegger the word,

logos, has a valued and integral place. Buber states, "The coming-to-be

of language and the coming-to-be of [humanity] are one." (Buber, 1965,

p. 117) Drawing our attention to the importance of language to culture

and to relations between human beings, Buber views language as essential

to humanity.

Heidegger pushes the limits and role of language even farther. He

speaks metaphorically of language as the "house of being" in his

lectures on the Nature of Language. (Heidegger, 1971) During the course

of this series of lectures, Heidegger playfully re-titles the series

"The being of language: the language of being." (Heidegger, 1971, p. 94)

By encouraging the reader to "undergo an experience with language,"

Heidegger explores the intimate connection between language and being.

We speak too easily. Language has become a primary hiding place in which, in Buberian terms, we avoid "real meeting." As both Buber and Heidegger note, words flow from our lips almost incessantly, yet we say little of any import. This recalls the famous work of Lebanese poet Kahil Gibran in The Prophet when he writes on talking. He states:

> You talk when you cease to be at peace
> with your thoughts;
> And when you can no longer dwell
> in the solitude of your heart you live in your lips,
> and sound is a diversion and a pastime.
> And in much of your talking, thinking is half murdered.
> For thought is a bird of space, that in a cage of words
> may indeed unfold its wings but cannot fly. (Gibran, 1923, p. 54)

Indeed, we carry on monologues in the presence of others or, I might more correctly say, in the present absenting of others. Heidegger explores this contradictory use of language by contrasting "Saying" with speaking.

> To Say and to speak are not identical. A man [sic] may speak,
> speak endlessly, and all the time Say nothing. Another man may
> remain silent, not speak at all and yet, without speaking, Say a
> great deal. (Heidegger, 1971, p. 122)

The essence of language is not in the words spoken, but in the connections between speaker and listener. This connection is the context of Joy. It is within this connection that speaking is transformed into "Saying." Heidegger states:

> Speaking is known as the articulated vocalization of thought by
> means of the organs of speech. But speaking is at the same time
> also listening. It is the custom to put speaking and listening in
> opposition: one man speaks, the other listens... The
> simultaneousness of speaking and listening has a larger meaning.

> Speaking is of itself a listening. Speaking is listening to the
> language which we speak. Thus, it is a listening not *while* but
> *before* we are speaking...We do not merely speak the language -- we
> speak *by way of* it. (Heidegger, 1971, p. 123-124)

Thus, the inter-relationship between speaking and listening is at the
heart of language. Heidegger here shows that the common assumptions
which place speaking in opposition to listening are unfounded, and lead
us away from experience with language.

Buber presents a similar position in regard to language. He
correctly reminds us that "language never existed before address"
(Buber, 1965, p. 115) and, further, **logos** is "connected with the primal
possibility, that of being heard." (Buber, 1965, p. 116) Similarly, the
first conversation, Buber states was dialogue: "it could become
monologue only after dialogue broke off or broke down." (Buber, 1965, p.
115) In this way, Buber appears to also emphasize the relationship
between speaking and listening as parts of a singular activity. Thus,
both Buber and Heidegger point to the non-dualistic nature of **logos**,
through the activity of speaking-listening.

Logos, the word, exists as part of communication between human
beings which forms the context of Joy. It is imperative that we
recognize ourselves as both speaker and listener. Without this dual
movement, we descend into the monologues of which Heidegger and Buber
warn, where communication is impossible. In order to restore dialogue
we must encounter the essence of language, that is, participate in the
powerful being of **logos** through the singular act of genuine listening

and speaking. Otherwise, we are not communicating with others, we are only "talking at" them.

On Naming

Buber notes, the use of someone's name in the context of a conversation calls our attention to the fact of his or her being. We come closer to the possibility of acknowledging the authenticity of the person. This recalls Leder's explanation of ecstasy as that which separates the body from its environment, and therefore, that which simultaneously locates us within the environment. Here, in Buber's account, the name is both that which separates the person from all others as well as that which signifies their inclusion in humanity.

According to Buber, in speaking the name and thereby being mindful of the person, true conversation/dialogue is again made possible. (Buber, 1965) Thus, address plays a principle part in what Buber termed "making present." Buber's term, "making present" requires that we cease the incessant chatter of our monologues. This, in turn, is part of the process of establishing the distance and relation necessary for I-Thou relation. Thus, involvement in constant monologue forecloses the possibilities of dialogue.

Buber's philosophy of dialogue is steeped in mystery. His concepts of "the between" and "making present" refer to mysterious experiences.

The I-Thou relation occurs in a mysterious, ever present moment. Buber's "The Teaching of the Tao" was constructed within a specific mystical framework which he later rejected. This view held that there were two types of experience: **erfahrung** and **erlebnis**. **Erfahrung** translates as the cognitive experience of the phenomenal world (sense data), while **erlebnis** refers to affective lived experience. **Erlebnis** is defined in terms of a mystical experience that cannot be explained or understood: It is ineffable. Paul Mendes-Flohr in his book <u>From Mysticism to Dialogue</u>, describes the concept of **erlebnis** as representative of the "overcoming of the spirit of disunion, of duality." (Mendes-Flohr, 1989, p. 54) He further states, "The unknowableness behind the realized **erlebnis** must remain undefined, for it is utterly inaccessible to the language of concepts, which after all are but constructs of **erfahrung**." (Mendes-Flohr, 1989, p. 73) Stated simply, **Erlebnis** is "reality being realized." (Mendes-Flohr, 1989, p. 72)

Heidegger also makes note of the importance of "naming" in <u>On the Way to Language</u>. But, for Heidegger the name of the person being addressed is only the beginning of the power of naming. Heidegger uses "The Word" by Stefan George as grounding for his discussion of this power of naming in <u>On the Way to Language.</u>

The Word

Wonder or dream from distant land
I carried to my country's strand

And waited till the twilit norn
Had found the name within her bourn--

Then I could grasp it close and strong
It blooms and shines now the front along ...

Once I returned from happy sail,
I had a prize so rich and frail,

She sought for long and tidings told:
"No like of this these depths enfold."

And straight it vanished from my hand,
"The treasure never graced my land ...

So I renounced and sadly see:
Where word breaks off no thing may be. (George in Heidegger, 1971, p. 60)

In discussing this Stefan George poem, Heidegger focuses particular attention on the last line: "Where word breaks off no thing may be." (Heidegger, 1971, p. 60) He states,

> For this line makes the word of language, makes language itself bring itself to language, and say something about the relation between word and thing... Where something breaks off, a breach, a diminution has occurred. No thing is where the word is lacking, that word which names the given thing... to name means to furnish something with a name... a designation that provides something with a vocal and written sign, a cipher... Everything depends on how we think of what the words "sign" and "name" say. (Heidegger, 1971, p. 62-63)

Thus, according to Heidegger, the activity of naming is integral to our experience with language. Naming hints toward the move beyond speaking about language, enabling us to experience "the word of language and its relation to the thing." (Heidegger, 1971, p. 62) Of central

importance here is the experiencer. Language is reflexive and requires

the participation of the person to manifest the world. The human being

speaking **logos** becomes the media whereby the world "comes to be."

Heidegger states:

> No thing is where the word is lacking. We could go further and
> propose this statement: something is only where the appropriate
> and therefore competent word names a thing as being, and so
> establishes the given being as a being. (Heidegger, 1971, p. 63)

Paradoxically, the experience which Heidegger encourages us to undergo

is facilitated by an inability to name:

> But when does language speak itself as language? Curiously enough,
> when we cannot find the right word for something that concerns us,
> carries us away, oppresses or encourages us. Then we leave
> unspoken what we have in mind and, without rightly giving it
> thought, undergo moments in which language itself has distantly
> and fleetingly touched us with its essential being. (Heidegger,
> 1971, p. 59)

At this point, the similarities between Buber and Heidegger end and

the two are separated into distinguishable differences. Buber turns his

attention to language as establishing the necessary pre-conditions of

humanity itself; while Heidegger, utilizing the metaphor "house of

being," addresses language as essential to being.

Buber: Meaning and Meeting versus Seeming and Hiding

Buber's treatment of **logos** centers on human relationship, the

connection through which Joy is established. Through his philosophical

anthropology, which emphasizes wholeness, Buber seeks to "exorcise the

ghosts of seeming." The I-Thou relation becomes the primary path toward accomplishing this task.

Heidegger, on the other hand, centers his treatment of **logos** on Being, the context of Joy. Equating the Saying of logos with Showing, in which the world is made present, he emphasizes the importance of appropriating language and thereby claiming both ownership and responsibility for our worlds. Through this position, Heidegger is able to address some of the paradoxes of **logos**, especially the paradoxes of "turning back to where we already are," and of poetry and thinking.

Buber explicates the importance of language in establishing the I-Thou relation in "The Word that is Spoken:"

> I have already drawn attention to the fact that the solitary
> category '[hu]man' is to be understood as a working together of
> distance and relation. Unlike all other living beings, [hu]man
> stands over against a world from which he [or she] has been set at
> a distance, and, unlike all other living beings, he [or she] can
> again and again enter into relationship with it. This fundamental
> stance nowhere manifests itself so comprehensively as in language.
> [Hu]Man - he [or she] alone - speaks, for only he [or she] can
> address the other just as the other being standing at a distance
> over against him [or her]; but in addressing it, he [or she]
> enters into relationship. (Buber, 1965, p. 117)

For most people in the context of mundane existence, this powerful aspect of language is denied. Our lives are mostly played out in the realm of "seeming." We spend most of our time being concerned with how we appear to others and how they appear to us instead of participating in "real meeting." Buber speaks of "exorcising the ghosts of seeming:"

Let us list the different configurations which are involved. First
there is Peter as he wishes to appear to Paul, and Paul as he
wishes to appear to Peter. Then there is Peter as he really
appears to Paul, that is, Paul's image of Peter, which in general
does not in the least coincide with what Peter wishes Paul to see;
and similarly there is the reverse situation. Further, there is
Peter as he appear to himself, and Paul as he appears to himself.
Lastly there are the bodily Peter and the bodily Paul. Two living
beings and six ghostly appearances, which mingle in many ways in
the conversation between the two. Where is there room for any
genuine interhuman life? (Buber, 1965, p. 77)

Real meeting entails risk: it takes courage to present ourselves

without "ghostly appearances" to the other and make the other present to

us free of "seeming", and thereby "make room for genuine interhuman

life." This is not the risk of chance, but a self-referral willingness

to present oneself to an "other," regardless of the consequences.

Meeting is not to be taken lightly. Buber writes: "To yield to seeming

is essential cowardice, to resist it is essential courage." (Buber,

1965, p. 78)

The risks of attempting to remove the masks of "seeming" are as

manifold as the opportunities to hide in the post-modern world.

Nonetheless, the extent to which we fail to risk "real meeting"

represents our failure to fully enter into the realm of human being and

thereby become fully human.

Buber constructs a philosophical anthropology to assist in

understanding the "wholeness" of humanity. Buber understands humanity

as existing at the touch point between finitude and infinity. This

"narrow ridge" becomes the place where individuals become people and

humanity is re-cognized both in terms of diversity and "what is common to all": **logos.** This **logos** is, once again, that "coming to be of language" which is also the "coming to be of humanity."

Thus, Buber's philosophical anthropology establishes the ontological significance of "meeting" which is the heart of Buber's work. It is only this willingness to risk, the courage to meet and confirm the humanity of the "other," that constitutes the passing of the "heavenly bread of self-being." (Buber, 1965, p. 71) Entering into relation both constitutes and demonstrates our courage, but, more importantly, it is the defining characteristic of living a fully human life. Indeed, in Buber's estimation, we do not become human until we enter into relation. Furthermore, it becomes our responsibility to meet "others" and thereby pass on this "heavenly bread of self-being." Not only do we need the affirmation of "others" to enable our entry into humanity, but we are also required to affirm "others" in order to maintain our humanity.

The primal setting at a distance is a prerequisite for entering into relation. Establishing both distance and relation are necessary in order to meet what is "over against" us in "the between." It is only by establishing and maintaining the distance between one self and the other that one is then able to choose to enter into relation with the other:

> The principle of human life is not simple but twofold, being built
> up in a twofold movement which is of such kind that the one
> movement is the presupposition of the other. I propose to call
> the first movement 'the primal setting at a distance' and the
> second 'entering into relation.' That the first movement is the
> presupposition of the other is plain from the fact that one can
> enter into relation only with being which has been set at a
> distance, more precisely, has become an independent opposite.
> (Buber, 1965, p. 60)

Entering into relation, however, does not constitute one taking the

place of the other or of becoming the other. There is not a union or

melding, but a continued presence in which we meet that which is "over

against" us. Again, the words of Kahil Gibran in The Prophet come to

mind:

> You were born together, and together you
> shall be forevermore.
> You shall be together when the white
> wings of death scatter your days.
> Aye, you shall be together even in the silent memory of God.
> But let there be spaces in your togetherness,
> And let the winds of the heavens dance between you...
> Sing and dance together and be joyous, but let each one
> of you be alone,
> Even as the strings of a lute are alone though they quiver
> with the same music.
> Give your hearts, but not into each other's keeping.
> For only the hand of Life can contain your hearts.
> And stand together yet not too near together:
> For the pillars of the temple stand apart,
> And the oak tree and the cypress grow not in each other's
> shadow. (Gibran, 1923, p. 17)

In Buber's terms, this continued presence allows for the creation

and perpetuation of the "between," the space in which meeting occurs.

It is only having and maintaining that "independent opposite" that

allows for the between. If that which is "over against" us becomes

united with us, then "the between" is lost, and with it all opportunity

for relation, and therefore, Joy. Only in "the between" can authentic

human relations take place, and only in "the between" can humans expe-

·rience relation with an Eternal Thou. Entering into relation through

logos is thus, for Buber, the defining characteristic of the human

spirit. As such, **logos** is demonstrated to establish the connection of

human beings through Joy.

Heidegger: Being, Saying and Showing

Heidegger takes a different approach. For him, **logos** "speaks

simultaneously as the name for Being and for Saying." (Heidegger, 1971,

p. 123) Thus, **logos** is the defining characteristic of Being which forms

the connection point between the condition of being and the revelation

of that being through the spoken word. Here again is a connection

between **logos** and Joy. Like **logos**, Joy also bridges a false dichotomy,

that of idea and object, spirit and matter. In this way, **logos** becomes

the bridge through which the false dichotomy of thing and word is

overcome. Heidegger explains:

> [The poet] obtains entrance into the relation of word to thing. This
> relation is not, however, a connection between the thing that is on
> one side and the word that is on the other. The word itself is the
> relation which retains the thing within itself in such a manner that
> it "is" a thing. (Heidegger, 1971, p. 67)

He connects this revelatory aspect of the speaking of the word, or

"Saying," with "Showing." "To say means to show, to make appear, the

lighting-concealing-releasing offer of world." (Heidegger, 1971, p. 107)

Speaking the word, the name of the thing, thus allows the object to come

into our presence. This presencing and presenting of the object or

concept also constitutes its coming into existence. Through this

"Showing" revelatory aspect of language we experience our world: "The

essential being of language is Saying as Showing." (Heidegger, 1971, p.

123) Heidegger further states:

> Saying is showing. In everything that speaks to us, in everything
> that touches us by being spoken and spoken about, in everything
> that gives itself to us in speaking, or waits for us unspoken, but
> also in the speaking that we do ourselves, there prevails Showing
> which causes to appear what is present, and to fade from appearance
> what is absent. Saying is in no way the linguistic expression
> added to the phenomena after they have appeared -- rather, all
> radiant appearance and all fading away is grounded in the showing
> Saying. (Heidegger, 1971, p. 126)

Here, Heidegger explains that language does not articulate the

conditions and objects which we encounter in the world, but rather,

through **logos**, language presents the world to us and constitutes the

coming to be of ourselves in the world. Further, and paradoxically,

because **logos** forms the connection between being and thing, the point at

which **logos** remains unspoken is the place wherein language is directly

experienced.

Within this context of **logos**, Heidegger focuses on the significance

of the ownership of language. The role of **logos** in the creation of our

selves in the world, encourages the "appropriation" of language for

ourselves. Heidegger discusses the significance of this appropriation

of language in <u>On the Way to Language</u>. His exploration draws on the

dual meaning of the word 'appropriate' as "suitable for the conditions,

fitting or proper" and "to take possession." Thus, the appropriation

of **logos** leads us to both the fitting and suitable creation of our

world, as well as the ownership of and responsibility for our world.

In addition to this ownership of language, Heidegger notes the

paradoxical condition of **logos**. In the experiencing of language, we

"turn back to where we already are." (Heidegger, 1971, p. 85) In

hermeneutic fashion, we turn back to the place of origin, the original

and meaningful experience which constitutes the presenting, showing and

coming into existence of self in the world. The paradoxical nature of

Heidegger's position is made apparent through his analysis of Stefan

George's poem, "The Word." Here, the last line becomes most

significant: "Where word breaks off no thing may be." The experience

of the poet with language is integral to understanding this poem. While

writing about the word, **logos**, the poet is paradoxically presenting the

experience "where word breaks off." Thus, in order to experience this

primary and creative aspect of **logos**, the poet-thinker must "turn back

to where we already are." Heidegger explains this turning back:

> To turn back to where we are (in reality) already staying: that is
> how we must walk along the way of thinking which now becomes
> necessary... We speak of language, but constantly seem to be
> speaking merely *about* language, but in fact we are already letting
> language, *from within* language, speak to us, in language, of itself
> saying its nature. (Heidegger, 1971, p. 85)

Thus, "turning back" constitutes the acknowledgment of our previous

"merely speaking about language" and the release which allows language

to speak to us. This entails the recognition that we are the medium through which language is spoken. "Turning back" to the place where we are unable to find the words we seek, we directly experience the essence of the meaning which we seek, since the "essential being of language is Saying as Showing." (Heidegger, 1971, p. 81) The inability to find the words causes us to release and allow language to speak (show) itself. This "allowing" which leads to the showing and appropriation of language spoken of earlier, forms the context (or in Heidegger's metaphor "neighborhood") of poetry and thinking.

Poetry and Thinking

Heidegger's understanding of **logos** is related to both poetry and thinking. In order to break down common assumptions in which thinking is set apart from poetry, Heidegger explores poetry and thinking in metaphorical terms, establishing poetry and thinking as inhabiting the same neighborhood. Thus, according to Heidegger, poetry and thinking exist "face to face" where they are housed in the same neighborhood and where they share a common space. Elaborating on this metaphor, Heidegger states:

> Poetry moves in the element of saying, and so does thinking. When we reflect on poetry, we find ourselves at once in that same element in which thinking moves. We cannot here decide flatly whether poetry is really a kind of thinking, or thinking really a kind of poetry. (Heidegger, 1971, p. 83)

Nonetheless, as Heidegger's metaphor of "neighborhood" demonstrates, the use of metaphor enhances our understanding. By placing poetry and thinking in this metaphorical context, a perspective is gained through which the two are related and there is no need to establish an hierarchy between them. This broader perspective highlights a significant dividend provided by the use of metaphor.

I have adopted this understanding of the relationship of poetry and thinking because its generative, world-creating power calls Joy to mind. In an effort to further break down the commonly accepted dichotomy between poetry and thinking, I have moved towards the terminology of "poetic-thinking." In Heidegger's terms, poetic-thinking occurs when one "allows language to speak itself."

Elaborating on this position, I distinguish poetic-thinking as that thinking which attends to both meaning and context in the realm of **logos**. Thinking is thus understood as poetic-thinking. Poetic-thinking, which represents a "return to where we already are" is significant to Joy. Joy is also "where we already are." It requires but a turning of the attention to what already is. Like poetic-thinking, Joy allows the recognition of ourselves as we are or have the potential to be. Therefore as we understand ourselves in relation to poetic-thinking new interpretations of ourselves and our worlds emerge which can lead to Joy. The conscious increase of models, metaphors and

analogies through which we interpret our worlds thus leads to an

increase in the comprehension of the process of thought.

This position in regard to poetic-thinking, serves first to

demystify poetry by placing poetics within reach of every human being

rather than limiting access to an elite few. At the same time,

understanding poetic-thinking enhances the quality of our thought by

recognizing its metaphorical and symbolic (i.e. poetic) underpinnings.

Furthermore, poetic-thinking requires attention to meaning and context,

and thus constitutes an increase in conscious awareness. Thus, poetic-

thinking, metaphoric and symbolic understanding, is constitutive of

consciousness. The interaction of language and world, meaning and

context, which is the substance of conscious awareness is therefore also

essential to **logos.**

Marc Belth: Thinking as Metaphor

Logos serves a world-making function which is metaphorical in

composition. Metaphor forms the basis of our thinking in that all

thinking is metaphorical. Marc Belth substantiates this position in his

book The Process of Thinking. (1977) According to Belth, thinking

consists of the employment of models, metaphors and analogies.

Comparing models, analogies and metaphors to scientific taxonomies of

class, genus and species, Belth describes the entire realm of human

thought in terms of our capacity to construct models, analogies and

metaphors. This does not constitute a reduction of the realm of human thought, but a classification of the process within the symbolic and metaphorical nature of the function of human thinking.

Belth's acknowledgment of the symbolic nature of human thinking actually broadens the potential for human thought rather than limiting our thinking to the "literal." Belth rightly understands that so-called "literal" explanations of our world are as metaphorical as the more generally labeled "poetic" explanations. Indeed, in Belth's interpretation, poetic thought is integrated with "ordinary language." He states, "It is the metaphor of ordinary language given symbolic, living form that is the heart of the poetic creation." (Belth, 1977, p. 106)

Distinguishing between model, analogy and metaphor, Belth states:

A metaphor is only one kind of an analogy, and an analogy is but one kind of model. Thus, MODEL, is a *class name* (e.g., organic things), ANALOGY is a *genus* of model (e.g., trees), and METAPHOR is a *species* of analogy (e.g., an oak)... By means of a model we examine, in its totality, an event that is not otherwise examinable. By means of analogy we cross sorts of things with one another within the model, so that unfamiliar elements are treated in terms of the more familiar or the more readily accessible. And by means of metaphor we transfer the specific traits of one event to another so that the analogical relationship can be made clear and apparent. (Belth, 1977, p. 7)

Thus, the tri-partate structure of model, metaphor and analogy enables a diverse range of human response to the world. Through this triad we can respond to parts of the world we encounter, or to the whole

as we interpret it. We can also make comparisons between diverse

aspects that our worlds. The process of thinking is the process of

making an increasingly wider variety of possible models, analogies and

metaphors. The search for "Truth" (itself a metaphor of our thinking

process) becomes a search for better or simply novel metaphors:

> Our quest for truth more often than not leads us into the quest for
> better metaphors *by means of which we see more in things than a*
> *literal description of them will afford us*...Growing understanding
> of any event is always a matter of broadening the context of
> inquiry of that event to see its role relative to other events.
> (Belth, 1977, p. 76-77)

Belth states his position most clearly in terms of the model making

nature of human thought in his discussion of analogy. He states:

> I mean to argue that the process of thinking is the process of
> analogizing -- itself a process that, I think, can be readily
> examined, tested, checked, modified, improved, and above all,
> learned -- one that we not only can consciously learn, but also can
> consciously improve in use. (Belth, 1977, p. 5)

Thus, according to Belth, thinking is model-making, meaning making

and, in turn, a world making activity. "That things occur is something

that can be seen. But that there is 'continuity and sequence' is what

the mind ascribes to those events." (Belth, 1977, p. 15) He further

states:

> We neither see nor hear meanings. These come to us through
> symbols. Not single or isolated symbols. They come to us through
> whole systems of symbols organized into more or less discrete
> models to reflect or describe some aspect of the world outside
> those models. (Belth, 1977, p. 28)

This meaning-making activity is analogous to the function of **logos** explored in Buber and Heidegger. The languaging and meaning making activity of human beings is the activity par excellence and definitive of human existence. It is the mark of our humanity to ascribe meaning to the world, to define the boundaries of our world and to endow everything we encounter with symbolic interpretations. Belth further states: "Nothing in the world is, of itself, a model of anything, or for anything, until it has been deliberately established as such by somebody." (Belth, 1977, p. 57)

Belth views the role of language through model, analogy and metaphor as a unifying aspect of human consciousness and thinking that under girds all fields of knowledge and pursuit of knowledge:

> My argument...is that all fields of inquiry are unified, and thus integrated at the point of their operations, their originations in the thinking act...the *forms* of models and metaphors that enter into the character and the direction of thinking are the same in every field. And thus, however distinctive each field becomes in its special vocabulary...what is common to them is the singular generic process of thinking. This commonality lies, not in the specific models or metaphors used, but in the *act of constructing* models, analogies and metaphors for the general purpose of extending knowledge and understanding, and for the specific purpose of adding to knowledge of the world of things and ideas. (Belth, 1977, p. 83-84)

Poetic-Thinking and Joy

Poetic-thinking is related to Joy in that poetic-thinking generates multiple metaphors and understandings. The symbolic and metaphorical nature of poetic-thinking encourages multiple interpretations of a

single text. The words and phrases which we commonly separate from

regular discourse as poetry are examples of this in which the

multiplicity of interpretations is made more deliberate and direct,

thereby providing the *raison d'être* for the utterances. Multiple

possibilities and multiple worlds are be generated in this context.

Joy's non-dualistic perspective provides the context wherein the

interpretations made possible by poetic-thinking lead to a unified

understanding of matter and spirit. The dichotomy of object and

subject, matter and spirit is broken down as the multiple

interpretations generate diverse possible worlds of experience.

The world-making function of **logos** is established through Joy.

Thus, pushing the limits of the understandings outlined here from

Heidegger and Buber, I wish to conceptualize this ontic nature of **logos**

within unbounded and limitless Joy. Recognizing the powerful potential

of **logos**, and not being satisfied with the world-making nature of

language out of context, I will explore this function within the

infinite dynamism and creativity of Joy. Learning to direct our world-

making capacity of languaging and metaphorizing enables us to claim

responsibility for the world we make. In order to take on that

responsibility wholeheartedly, we must direct the power of **logos** to

joyous creations.

Thus, I turn to poetic-thinking in the expectation that it has the

ability to reveal the essence of the human spirit established in Joy.

This relationship of poetry and thinking reveals the essence of **logos.**
In the hands of poets and other ordinary people within the context of
poetic thought, words take on deeper meaning and greater power.

The novelist and art critic, John Berger exposes this qualitative
differences between poetry and ordinary language in his book, <u>And Our
Faces, My Heart, Brief as Photos</u>. He states:

> Poems are nearer to prayers than to stories, but in poetry there is
> no one behind the language being prayed to. It is the language
> itself which had to hear and acknowledge. For the religious poet,
> the Word is the first attribute of God. In all poetry words are a
> presence before they are a means of communication...
> That a poem may use the same words as a Company Report means no
> more than the fact that a lighthouse and a prison cell may be built
> with stones from the same quarry, joined by the same mortar.
> Everything depends upon the relation between the words. And the
> sum total of all these possible relations depends upon how the
> writer relates to language, not as vocabulary, not as syntax, not
> even as structure, but as a principle and a presence. (Berger,
> 1984, p. 22)

Poetry calls our attention to our "presence" (present making) in the
world. As Heidegger has made clear, this presence requires an
interpretive act. Berger describes the creative potential of
interpretation in "Once in a Story:"

> We are both storytellers. Lying on our backs, we look up at the
> night sky. This is where stories began, under the aegis of that
> multitude of stars which at night filch certitudes and sometimes
> return them as faith. Those who first invented and then names the
> constellations were storytellers. Tracing an imaginary line
> between a cluster of stars gave them an image and an identity. The
> stars threaded on that line were like events threaded on a
> narrative. Imagining the constellations did not of course change
> the stars, nor did it change the black emptiness that surrounds
> them. What it changed was the way people read the night sky.
> (Berger, 1984, p. 8)

Berger's writing clearly falls within a poetic-thinking context. His prose draws our attention to ordinary experience in ways that make us aware of poetic context.

By becoming conscious of the "quest for truth" and the relationship of this quest to our powers of metaphorical creation, through awareness of poetic-thinking, we enable ourselves to become deliberate and proficient in our own thinking and model making ability. In short, we enable ourselves to participate more consciously and purposefully in generating meaning for our lives and creating our worlds. The perspective through Joy opens up the limitless possibilities of joyful and fulfilling lives. Knowing the metaphorical nature of thinking and recognizing the powerful potential of **logos**, we can, through Joy, generate a joyful world.

Rilke and Poetic-Thinking

The German poet, Rainer Maria Rilke's **Letters to a Young Poet**, exemplifies this meaning making ability. He begins early in the text by demystifying poetic thinking. He equates the quality of one's poetry with the quality of one's life, maintaining that our everyday lives contain the "stuff" of poetry.

> If your everyday life seems poor, don't blame it; blame yourself;
> admit to yourself that you are not enough of a poet to call forth
> its riches; because for the creator there is no poverty and no poor
> indifferent place. And even if you found yourself in some prison,

whose walls let in none of the world's sounds -- wouldn't you still have your childhood, that jewel beyond all price, that treasure house of memories? Turn your attention to it. Try to raise up the sunken feelings of this enormous past; your personality will grow stronger, your solitude will expand and become a place where you can live in the twilight, where the noises of other people passes by, far in the distance (Rilke, 1954, p. 7-8)

For Rilke, it is the responsibility of the person living a life to inform that life and endow it with meaning. Furthermore, I assert the person also has the responsibility to encounter life through and within the perspective of Joy. I see Rilke's position as demystifying poetry through aggrandizing our daily lives. The meaning we find in our lives does not exist outside of ourselves in the world, but is found in presenting ourselves in the world.

The quality of thinking that we usually associate with poetry, Rilke shows to be a quality of the perceiver in relation to the world and not a quality of the world independent of us. Text is more than mere words on a page. The poem, the text, must reflect the complex texture and depth of human imagination and meaning making. Much of this complexity results from the apparent paradoxes established through the dualisms of common language.

Contradiction and Paradox

An exploration of paradox may prove beneficial in understanding the complexities of poetic-thinking. This is a particularly entertaining venture. When presented with an either/or choice, it is my proclivity

to refuse the decision and search for some other alternative. I reject

the concept of bi-polar opposites and firmly believe that within/

encompassing any paradox is a "larger system" or explanation that

somehow addresses and thereby constitutes a collapse of the continuum.

The work of Nishida Kitaro strongly supports my position.

In the work of Nishida is the key to understanding the paradoxical

relationship often assumed to exist between Joy and the rational mind.

Nishida's work represents a meeting of Eastern and Western Philosophy

and is based on notions of paradox and the primacy of "nothingness."

The concept of paradox in Nishida Kitaro's work has its Western base in

the ancient Greeks, especially some of the work of Heraclitus. His

acceptance of "the ontological status of paradox" states the position

most clearly:

> Heraclitus spoke paradoxically not in order to resolve
> paradoxicality, but to affirm it as the only way that logic, words
> and thought can do fuller justice to the richness of reality as it
> is given in experience (Carter, 1989, p. 24)

Traditional Western philosophers have bemoaned the inadequacy of

language in expressing the nature of "reality." As noted earlier,

common language serves to divide the world into matter and spirit. But,

the idea encompassed in the notion of paradox as presented by

Heraclitus, and later Nishida, seeks to exploit the possibilities

inherent in this apparent "inadequacy."

From the Eastern perspective, the concept of paradox is expressed
in **sokuhi** -- "is and is not." Nishida maintains that all existence is
self-contradictory in this fashion. He uses the phrase **zettai mujunteki**
jikodoitsu which Carter tells us:

> (1) the paradoxicality inherent in Nishida's perspective on
> reality, (2) the dynamism of a philosophic perspective which in
> principle allows no epistemic resting place (i.e., 'now I
> understand' must immediately give way to 'and, so, now I do not
> understand'), and (3) a deeper understanding of the dynamism of
> paradoxicality which allows the seeing of each as both different
> from each other, and yet the same as each other." (Carter, 1989, p.
> 61)

The notion of **sokuhi** exploits paradox to the extent that whatever "is"
is because it also "is not". Nishida introduces the term **basho** to
explain this phenomenon. **Basho** is a field or universal which both
encompasses and is within a paradox. It is the "enveloping matrix" in
which opposites are joined: "All identity, i.e., all consciousnesses and
objects of consciousness in the natural world are self-contradictory
unities. As the elucidation of the levels of universals examined
earlier has made amply plain, two things cannot be self-contradictory
unless they are related by an enveloping matrix which, at the same time,
unites them." (Carter, 1989, p. 58) Joy is an enveloping matrix or
basho. Thus, Nishida has formalized my rejection of bi-polar opposition
in revealing the "larger system" as a **basho** or field within which the
continuum is collapsed.

Beyond and yet within all paradoxes is the ultimate **basho:** "the
Basho of Absolute Nothingness." This level encompasses all that "is and

is not." Nishida turns to the concept of "pure experience," as

hypothesized by William James, for a Western counterpart to

"nothingness." While for the Western mind, the realm of "being" tends

to represent this ultimate level; for the Eastern mind, non-being is

more fundamental. Recalling the notion of **sokuhi** may help explain this

fundamental disparity: a thing is because it is not, therefore, the "is

not" is given primacy in Eastern thought.

This thinking is exemplified by a section from the <u>Tao te Ching</u>

mentioned earlier in connection with **wu-wei**:

    We shape clay into a pot,
    but it is the emptiness inside
    that holds whatever we want. (<u>Tao te Ching</u>, 11)

The emptiness, void or nothingness of the pot is thus the reason for

making the pot. Western emphasis tends to focus on the external

dimension, the pot as it is, and not attend to the "emptiness." Eastern

emphasis, though, places primary importance on the void as definitive to

the pot. Thus, emphasis is on the shape of the "nothing" which

determines both what can be held, and the physical appearance of the

pot.

Nishida Kitaro sought to elucidate this "pure experience" or

"nothingness." He began by acknowledging the impossibility of his task;

an acknowledgment which must, within the **basho**, also paradoxically admit

to possibility. This is the place of pure awareness, undifferentiated

by the discriminating aspect of the rational mind. Once the rational

mind enters, unity is lost as distinction is made between the knower,

the known and the process of knowing. But before this intrusion, at

least hypothetically, there is "pure" awareness. This is the realm of

all possibilities; all **is** potentiality. This is Joy.

> All qualities disappear in one undifferentiated awareness itself.
> It is awareness that is aware, and that is all there is. It is
> perfectly lucid and clear, for it is everything without being a
> distinguishable anything." (Carter, 1989, p. 84)

This is the realm of the formless form; all forms emanate from here, the

place of Joy.

A Western Understanding of Basho

Despite the beauty and appeal of this way of understanding, my

Western mind needs more grounding at this point in order to avoid

slipping into the abyss of the "formless form," of the Ultimate **Basho.**

Turning to Western thought, similar sentiments can be found in some

unexpected places. Again, a reminder from Nietzsche is pertinent. As

he expressed it, "What we do in dreams we also do when we are awake: we

invent and fabricate the person with whom we associate - and immediately

forget we have done so." (Nietzsche, 1990, p. 101)

From a thoroughly Western position, scientific data could be useful

in making this position:

> Ample evidence from various sources affirms that the world of our experience is largely a construct of our nervous system. This cognized world, and all the "things" in "it" are manufactured in the mind. According to modern physics and related sciences, the world "out there" -- which of course includes our own beings as well -- apart from the processes of observation and knowing, is an undifferentiated energy field that is a continuous process of evolutionary unfoldment. Yet our point of view in this field of energy produces a world of experience that is an erroneously fragmented picture. but is nonetheless cleverly adaptive. This would seem to be an apparent paradox that should prove crucial and central to any account of consciousness. (Laughlin, McManus & d'Aquili, 1990, p. 6)

Neurophilosophers, Laughlin, McManus and d'Aquili, use the term "void consciousness" to speak of the undifferentiated energy field. By using this term, the Western science of mind seems perilously close to advocating the primacy of non-being over being. The research of Laughlin and co-authors into neurognosis has given us the term **homeomorphogenesis** to place such mystical concepts within the realm of science. Homeomorphogenesis calls back to the dream activities cited by Nietzsche, but it gives a biogenetic structuralist account of human consciousness. While Nietzsche postulated that we create our world, and then forget we have done so, Laughlin and co-authors use biologic structure, behavior and experience to fortify this claim through scientific investigation (which the Western mind more easily accepts).

The concept of **homeomorphogenesis** claims that "experience is symbolic because the system that generates the experience processes only symbolic material." (Laughlin, McManus & d'Aquili, 1990, p. 245) This gives us a biogenetic account of the process by which we "create an identity and come to experience ourselves as distinct from the unified

field of which we are an inseparable part." (Laughlin, McManus &

d'Aquili, 1990, p. 7) Thus, this concept returns us to Nishida Kitaro's

notion of self-contradictory identity.

Nishida calls to mind the **basho** of absolute nothingness. William

James called up a hypothetical "pure experience." Laughlin, McManus and

d'Aquili use the term void consciousness, or more scientifically, "un-

differentiated energy field." (1990) Whatever the metaphor, it is at

this intersection that Joy both enters and leaves rational

understanding.

The world-making function of **logos** (explicated by Heidegger) and

the meaning making function of models (revealed by Belth), make clear

that the use of metaphors is how we come to understand, as well as

generate, our experience. As noted earlier in this chapter, the

metaphors which we use determine our explanations of our worlds. Thus,

the Eastern religious and philosophical metaphors utilized by Nishida

produce a religious and philosophical context for experience, while the

scientific and biological metaphors of Laughlin, McManus and d'Aquili

produce a biogenetic structuralist context.

Laughlin and co-authors give a physiological explanation of the

will as "the degree to which consciousness is auto-reverberative at the

moment." (Laughlin, McManus & d'Aquili, 1990, p. 95) This is the self-

referencing aspect of Joy. Although lacking in poetic sentiments, this

conception of the will presents an interesting explanation of the "cognitive imperative:" the primal urge to know.

A latent potential within "pure awareness" gives rise to intellectual activity. Where there was one undifferentiated energy field, now there are three: the knower, known and the process of knowing. The process repeats itself until we have the manifestation of consciousness in the form of the world as "we" "know" it. As the rational mind progresses, conscious awareness gets farther and farther away from the initial state of unity from which it arose. The rational mind experiences separation from Joy in much the same way as we distinguish ourselves from the "unified field of which we are an inseparable part."

The casual glance at the unifying quality of Joy in contrast to the discriminating value of the rational mind thus serves to establish an apparent paradox. (Figure 1)

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Figure 1

However, this paradox of Joy and the rational mind is overcome in that they are both "housed" in the **basho Joy.** (Figure 2) From the broader perspective enabled through Joy, the relationship between Joy and the rational mind ceases to be viewed as paradoxical.

Figure 2

Cultivation

Eastern philosophers, such as Nishida Kitaro and Yuasa Yasuo, have

an interesting alternative way of dealing with the dualistic mind and

body dilemma. In the West, we tend to dismiss the physical as

unimportant in comparison to the realm of thought, assuming the

supremacy of rationality over physicality. We push our physicality out

of the way and into the background in order to favor the mind over the

body. This behavior, though, serves only to highlight the tension and

not to overcome it.

In the Hindu-Buddhist tradition, the body is transcended

paradoxically by attending more carefully to it. This process is known

in Japanese as **shugyo** or cultivation. As noted earlier, this

perspective is exemplified by the excerpt from the Tao te Ching relating

to the emptiness as defining the piece of clay as a pot.

Knowledge is attained through the experience of body-mind unity, as

Yuasa explains:

True knowledge cannot be obtained simply by means of theoretical
thinking, but only through 'bodily recognition or realization,'
that is through the utilization of one's total mind and body.
(Yuasa, 1987, p. 25)

Shugyo transcends the body through attending more closely to it.

Similar to the concept of **sokuhi** utilized by Nishida, in **shugyo** the body

both "is and is not."

The ordinary, common sense understanding is that cultivation is
practical training aimed at the development and enhancement of
one's spirit or personality... personal cultivation in the East
takes on the meaning of a practical project aiming at the
enhancement of the personality and the training of the spirit by
means of the body. (Yuasa, 1987, p. 85)

This paradox is not an attempt to eliminate the body from

awareness, but to understand the total integration of perceived physical

reality and metaphysical potential. Instead of denying our physical

existence and needs, this Eastern position attends all the more closely

to the body in order to create a bridge between the intellectual

understanding of mind and the experiential understanding of the body.

Thus, "continued and prolonged exposure deepens one's awareness and

appreciation." (Yuasa, 1987, p. 7)

For example, turning one's attention to the activity of breathing is a meditative technique to integrate mind and body. In meditation, the breath is often the focus of attention. The in-coming and out-going exchange of self and world are brought to a heightened awareness. This process, including the almost imperceptible pause between the in and out breath, re-captures the original and ontic meaning of sacred inspiration. Repetition of carefully delineated postures and movements induces transcendent experiences of "psychophysical achievement attained through performing proper... forms." (Yuasa, 1987, p. 8)

In Eastern thought, these qualities are deliberately cultivated in order to prepare the individual for enlightenment. Notions of balance, exchange and openness make the process of breathing an especially good metaphor for Joy. As in the example of the in and out breath, the pause of breathing creates a quiet space between infinite potentiality and realized actuality. For example, in <u>Mindwalk</u>, a 1990 film based on the work of Fritzof Capra, the character of the Physicist takes the metaphor a step further. <u>Mindwalk</u> presents the conversation of two friends, one a poet and the other a politician, and a physicist whom they meet on their way. The physicist is a woman who has become disgruntled with her profession after seeing her work put to destructive uses. The physicist describes the attitude of a "systems thinker" in terms of the metaphor of the breath:

> A systems thinker would look at the tree and see the seasonal
> exchange between tree and earth and earth and sky ... would see the
> annual cycle: the tree as one big breath the earth takes through
> its forests providing us with oxygen, the breath of life, linking
> the earth with the sky and us with the universe. (<u>Mindwalk</u>, 1992)

This way of understanding the breath draws our attention to the aspect

of exchange inherent in the process. Here, the sense of balance in the

exchange is also significant. The focus is on the inter-relationships

between each aspect of the "system."

Yuasa also explains cultivation, "Zen corrects the mode of one's

mind by putting one's body into a form. Art is embodied through

cumulative training; one comes to learn an art through one's body."

(Yuasa, 1987, p. 105) Again, the body takes the lead in understanding,

and is therefore part and parcel in transcendent experience. For

example, in Hatha Yoga, the postures assumed by the body generate,

through **shugyo,** heightened states of awareness. Our Western notions of

transcendence, in which the body is left behind, are therefore

challenged by this perspective of immanent transcendence.

Joy is similar to meditative enlightenment in that both are

experiences which achieve transcendence in the world but not as an

escape from the world. Joy and enlightenment are achieved not through

forcing a separation, but by being open to the already ever-present

potentialities. This experience is similar to Heidegger's "coming to

language" in which we return to "where we already are." This seemingly

contradictory or paradoxical position points toward an 'unchosen choice'

or 'effortless effort.' It is difficult to understand this position

when standing within the language and constraints of Western dualisms.

For most Westerners, either we make an effort or we do not. Reminiscent

of Merleau-Ponty's intersubjective understanding of the body, Yuasa

attempts an explanation for those of us in the West:

> Initially, [in cultivation] the body's movements do not follow the
> dictates of the mind. The body is heavy, resistant to the mind's
> movement; in this sense, the body is an object opposing the living
> subject's mode of being. That is the mind (or consciousness) and
> the body exhibit an ambiguous subjective-objective dichotomy within
> the self's mode of being. To harmonize the mind and body through
> training is to eliminate this ambiguity in practice; it amounts to
> subjectivizing the body making it the lived subject. This is a
> practical, not a conceptual understanding. (Yuasa, 1987, p. 105)

Cultivation, therefore, is not performed by forcing the body into

postures which are uncomfortable. It does not require more than is

comfortable for a person at any given time. Instead, **shugyo** is carried

out through repetitive motions that come closer and closer to the ideal

with each cycle until a type of "quantum leap" is possible, and the

activity suddenly appears to take place in the realm of perfection.

These repetitions do not constitute a "honing in" on some targeted

place, but rather an opening up to potentiality. Western connotations

of cultivation imply insincerity and "phoniness" (as in 'cultivating an

image'), but the Eastern connotations are more relevant here.

> Cultivation... means to break through the characteristics of being
> a subject, which the mind possesses in its ordinary dimension. The
> everyday self as a being-in-the-world does not stop being a subject
> that grasps things in the world by objectifying them. Cultivation,
> however, overcomes this subjectivity so that the self becomes no
> longer a subject. When the mind thoroughly rejects the subjectivity

of the self, the body in turn goes beyond its being an object...The
distinction between one's own and other's bodies, between being a
self and the being of others, completely disappears. Every being
is changed to a perfectly coherent radiance made transparent
through the illumination of the transcendent. (Yuasa, 1987, p. 156)

As it turns out, this place is not far distant. Breathing,
digestion, perspiration... all bodily functions point to the same kind
of tension and transcendence of this tension, as does the brain-mind
problem. The process of breathing is understood reasonably well by
practitioners of modern medicine. Still, the metaphysical quality of
the breath is often passed over in lieu of explaining the technical
processes of the physical dimension. There is undoubtedly something
more transforming about breath in a living body. Medical technology has
been able to create machines which will breathe for us; but, while these
machines may be capable of mimicking the physical activity of breathing,
they are unable to complete the metaphysical dimension of life-giving
essence that occurs in a living body.

There is a nearly ineffable quality to the inspirational nature of
the breath. The in and out breaths and the pauses between them, the
effortless effort and release which give shape to breathing constitutes
this continuous exchange. Thus, the breath is a primary metaphor for
Joy. The pause between breaths is the place where Joy "comes to be."

The effort expended in the attempt to cultivate the "proper forms"
is like the effort expended to draw in or expel a single breath. Again,
this is the effortless effort of Joy. This seemingly endless cycle of

in and out is marked with pauses which relay our intent. When we cultivate these "proper forms", our intent and attention takes us to Joy, a quiet space of infinite potential which cannot be attained through force, but must be allowed space in which to exist. This is the "unchoosable choice," which constitutes our "return to where we already are."

Chapter III

Joy: Neurophilosophy,

Quantum Physics and Computer Science

Interpretation plays a significant part in the creations of our

worlds. The nature of the worlds which we create are dependent upon our

interpretations. Thus, our interpretations also determine how we relate

to our worlds. There are three disciplines which I have found to be of

particular interest when considering Joy scientifically. The fields of

computer science, neurophilosophy and quantum physics are currently

generating new possibilities of interpreting and relating to the world.

These possibilities expand the metaphors and models which, in turn,

provide glimpses of Joy.

Computer Science -- Virtual Reality

For the first several hundred years after Gutenberg, formal

information was limited to the printed word. During that time,

published material had a finite boundary which was well within the

limits of human capacity. That is, it was reasonably possible for a

person to read practically every book and gain access to what may be

said to have represented the extant human knowledge. Questions

regarding the quality of this new material being produced are another

matter entirely.

Leonard Shlain addressed the epistemological issues raised here.

He points out the effect of technological changes on knowing, as well as

the quality of our knowing, in his book, Art and Physics.

> Marshall McLuhan pointed out the critical importance of a new
> communications technology when he coined his famous aphorism, "the
> medium is the message." In the Gutengerg Galaxy, he proposed that
> the content of information exchanged in a particular medium such as
> oral speech or the alphabetic written word is profoundly affected
> by the process used to transmit that information. The process,
> more than the original quality of the information, ultimately has a
> greater effect on the civilization's art, philosophy, science, and
> religion. The repeated use of alphabets by a large number of
> ancient Greeks over a long period of time reinforced three aspects
> of comprehension: abstraction, linearity and continuity. (Shlain,
> 1991, p. 30)

Thus, as technological changes proliferated, publishing has kept

pace. That is, the technological innovations which lead to mass

production created the potential for the proliferation of written,

especially published material. When manuscripts were the medium, only

the top priorities could be made into books. Thus, books were largely

Bibles, and devotional day-books. When printing became the medium the

path was opened for lower priority items such as calendars, commentaries

and educational treatises. With the advent of capitalism, we have added

catalogues and sales brochures, and textbooks with accompanying

workbooks which are updated periodically, along with the top ten mass-

market bestsellers which are changed weekly.

We now find ourselves with an overwhelming and incomprehensible mass of information. Printed material alone constitutes more than any one single person could ever hope to read. The sheer volume of printed material is daunting, but does not even begin to represent the full bulk of current knowledge.

With the advent of the television and telephone, we entered the "age of information." The development of the telephone allowed information to be passed and acted upon over long distances without the need for printed material. Letters, and to a large extent books, have become passé, if not obsolete. The spread of television in the mid-1900's stimulated an even greater proliferation of information. With each new jump, the speed with which information could be produced (and reproduced) increased exponentially.

The past decade has witnessed the union of the telephone and the television as communication media. This union via modem has made the proliferation of information virtually unquantifiable. What was once finite and concrete is now infinite and unquantifiable. Knowledge has moved into "cyberspace." The effect of this move on epistemological concerns are yet to be realized. Whether this proliferation of information constitutes a vast expansion of human knowledge is debatable, but the volume of data being communicated (or perhaps only transferred) is undeniable.

The capacity of computer technology to store, transfer and collate information is far beyond human capacity. Furthermore, no one has yet been able to "learn" (whatever that may mean) everything that "we" (the human species) know. These epistemological limitations are significant in light of the fact that "we," in modern/post-modern societies, are incessantly bombarded with information. We are living the "information age," a time in which we are frequently engaged in what can be called the "computer-human interface." We have "learned" to perform the necessary functions of our daily routines while selectively ignoring this morass of noise and image pollution.

It could be argued that this tactic for surviving the information onslaught is helpful in maintaining an atmosphere of "freedom of information" while totalitarianism rules the day. At times "freedom *from* information" might be more beneficial. Our American society claims to value freedom above all else; and, the phrase "freedom of information" is a cliché. Nonetheless, no matter what source I call upon to get "the news" I get the same story, whether I turn to print media, television or even my computer.

Having grown accustomed to receiving information through sound bites, we find it difficult to focus attention on anything, even our own situations, for more than a few milliseconds. The evening news brings us up-to-the-minute headlines from around the globe, leaving us with only the **feeling** of being well-informed. We are constantly being

bombarded with hordes of "information" to the point that we remember little to none of it. We fail to make the necessary connections between the "factoids" that could yield truly meaningful information. And why should we put the effort into remembering anything when computers are so much "better" than we are at storing information in memory?

Metaphors of Knowledge: Creating our Reality

This **feeling** of being well-informed (or at least of having the opportunity to be well-informed), and the "bits and bites" of information which generate this false confidence can lead to very different conclusions relevant to Joy. The torrent of information, through which we attempt to swim upstream, leads to new metaphors for information and knowledge. New metaphors, in turn, influence our interaction with our worlds. When books were the primary mode of transferring information, the sentiment of common understanding held that "if it's written down, it must be true." In this way, our metaphors and experience of knowledge became reified as concrete entities. With the advent of telephone, television and the computer, however, we are once again experiencing knowledge in more ethereal and less concrete terms. The words, sounds, vibrations, and flickering images help us (or cause us) to move away from the dualistic language which has dominated our metaphorical landscape of knowledge.

This shift represents a positive benefit for human beings and the language we use arising from modern technological changes. As noted, we have conservatively resisted this shift by applying our concrete terminology to the world of "software." Nonetheless, the potential for an expansion of our metaphorical capacity is made possible, if we would specifically explore this potential.

When Descartes borrowed the metaphors of classical physics to establish his philosophy, he developed a set of precedents which we can follow in building our understanding of ourselves. Indeed, we already have, like Descartes, borrowed metaphors from technology and science. For example, we have used such metaphors to explain our brains in terms of clocks, motors and (now) computers. With this pattern in mind, I expect that we will adopt metaphors from advancements in computer science and virtual reality to re-explain our selves. We have begun the process of doing so by referring to our brains in terms of "hardware" and "software."

A second aspect of technological and scientific advancement which can change the way we metaphorize our worlds also begins in the realm of computer science. Recent innovations in computer technology have allowed the move into "cyberspace." Howard Rheingold, a major proponent of this move, describes the simulated world of cyberspace" in his book Virtual Reality:

> Imagine a wraparound television with three-dimensional programs,
> including three-dimensional sound, and solid objects that you can
> pick up and manipulate, even feel with your fingers and hands.
> Imagine immersing yourself in an artificial world and actively
> exploring it, rather than peering at it from a fixed perspective
> through a flat screen in a movie theater, on a television set, or
> on a computer display. Imagine that you are the creator as well as
> the consumer of your artificial experience, with the power to use a
> gesture of word to remold the world you see and hear and feel.
> (Rheingold, 1991, p. 16)

Thus, cyberspace (also called virtual reality) is any computer generated virtual world. Cyberspace, or virtual reality, utilizes advancements in computer science to create "virtual worlds." In these worlds, we experience "being there." Our senses are stimulated by the virtual reality software and supporting hardware in ways that simulate an "actual" experience. Frank Dyer, another virtual reality enthusiast describes this "simulated world:"

> The essence of virtual reality technology in its purest form, is to
> isolate the subject from sensory contact with real reality through
> use of visual display visors and body encasements that impart the
> feel of contact with solid objects that have existence only in the
> cyberspace of the virtual world. When the effect is properly
> achieved, the subject has the sensation of actually being in this
> imaginary cyberspace. (Dyer, 1992, p. 40)

Thus, through advancements in computer science, we are able to experience directly an aspect of our lives that Nietzsche called our attention to over a hundred years ago: "What we do in dreams we also do when we are awake: we invent and fabricate the person with whom we associate -- and then immediately forget we have done so." (Nietzsche, 1990, p. 101)

Now, with the advent of virtual reality, we can directly experience our "world-making" activity. There is potential for this experience to allow us to take this metaphor from the world of computer science and apply it to our everyday lives. In this way, we can begin to understand our role and responsibility in generating the worlds in which we live.

Frank Dyer addressed this ontological issue as raised through virtual reality, in his article in The Quest:

> These experiences are not merely simulations. They are real, that
> is, virtually real through the wizardry of the most profound set of
> advances in technology to appear since the advent of the computer.
> Virtual reality, the science of creating the synthetic experience
> of reality, is upon us ... [These] synthetically controlled
> experiences ... constitute a new form of reality. (Dyer, 1992, p.
> 40)

Thus, through computer technology the nature of experience is called into question. Previous to these technological changes, our metaphors placed human agency strictly in the realm of interpretation. With these new metaphors, we can begin to perceive human agency in terms of the creation of experience. Thus, the metaphors from computer science allow us to dissolve the lines of distinction between interpretation and creation. In a very "real" sense, to interpret is to bring into reality.

Here, the ontological, world-making power of **logos** is brought into "everyday" experience. Thus, by borrowing metaphors from the realm of virtual reality, we can gain a glimpse at the world-making power of Joy.

Although the "simulated worlds" of virtual reality which generate "actual" experiences are not "the same as" Joy, these experiences and metaphors provide a view of what the world-making power of Joy is "like." Through these metaphors, we gain a new understanding of both our interpretative and generative roles in our worlds.

With this new understanding must also come expanded responsibility. Our world-making capabilities, when fully grasped, can create worlds in which beauty and Joy are always recognized as present. They can also generate worlds which lead to destruction. For this reason, it is imperative that we begin to recognize the presence of Joy and turn our attention to Joy. Existing within the moral framework in which caring, compassion and life supporting behaviors are embedded, Joy guides our world-making abilities in these directions.

Neurophilosophy

The science of the brain has also made great strides in recent years and these new understandings are beginning to generate new, interesting and significant metaphors for our lives. As Leslie Hart has noted, "The brain is the organ of learning." (Hart, 1983, 13) As we generate new understandings of the brain, we also generate new perceptions of our worlds. These findings are significant to the concept of Joy. In order to recognize this significance, one must first delve into the new explanations provided by neurophilosophy.

At the cellular level, brain science has identified the basic cell of the brain as the neuron. Neurons serve as variable switches which are triggered by electrochemical reactions. These electrochemical reactions cause the neuron to "fire"/"not fire" at different levels depending on impulses received. These firings are in turn parts of the chain reactions through which the brain functions and thereby interprets the world. The results of these chain reactions of neural firings constitute brain functioning: the physiological aspects of the brain activities we name as conscious and non-conscious, subconscious or unconscious, which are all controlled in this manner.

Looking at the individual neuron as it meets another provides a deceptively simple diagram from which we can begin to understand brain function. Feeling a sense of familiarity with this process, we may be tempted to imagine brain function as a single train of electrochemical impulses moving from neuron to neuron in a linear fashion. However, the complexity of the human brain cannot be grasped so easily. As Deepak Chopra notes, "at any one time, the possible combinations of signals jumping across synapses of the brain exceed the number of atoms in the known universe." (Chopra, 1989, p. 50)

The same process of synaptic firing takes place in neurons from the earthworm to the human being, and yet ... at some point brain functioning makes a "quantum" leap wherein a change in number constitutes a change in kind. The brain functions at a speed which

cannot be accounted for within a linear model of neuron relationships, and simple multiplication of single firings of neurons will not account for the complexity of our thinking processes. However, this difference may be accounted for through an understanding of neural networks: the patterns formed by the firing of neurons. Stated simply, a neural network is a collection of neural cells. These networks are constantly coming in and going out of formation in the brain in a never ending symphony of sounding and resounding.

A metaphor from computer technology is useful here. The speed at which the brain functions indicates that the processing of information is similar to 'parallel' processing rather than more traditional linear processing. Most digital processing in computers has required linear movement through a system of check points. Each point has to be accounted for during processing until a pattern is recognized. The computer begins at a starting point and moves through a software program, interpreting flag posts such as "If x, goto end/if not x, goto next." This type of processing is slow in comparison to a more recent method: parallel processing. Parallel processing makes use of vectors: input and program are coded so that multiple switches are read simultaneously which allows a pattern as a whole to be recognized much more quickly. Neural networks can be understood metaphorically as organic, parallel-type processors which allow the brain to handle massive input at a phenomenal rate. Thus, the parallel processing metaphor allows us to come closer in our imaginations to perceiving the

magnitude and structure of brain functioning using neural networks.
Through this metaphor and method of processing, we can explain the
complexity of human thought while recognizing the functioning of
neurons.

There are two theories which are most helpful in understanding the
patterns and linkages which can be formed in neural networks: the Tensor
Network theory and the Neurognosis theory.

Tensor Network Theory of Neural Networks

Patricia Churchland presents the Tensor Network Theory in her book,
Neurophilosophy: Toward a Unified Science of the Mind Brain. (1986)
This mathematical description of neural networking illustrates the
firing of neurons in time and space. She explains:

> A tensor is a generalized mathematical function for transforming
> vectors (generally conceived of as arrows of specific length and
> direction within a Cartesian coordinate system) into other vectors,
> irrespective of the differences in metric and dimension of the
> coordinate systems... The hypothesis is that the connectivity
> relations between a given input ensemble and its output ensemble
> are the physical embodiment of a tensor. (Churchland, 1986, p. 418)

According to this theory, networks are viewed as paths or
connections through which a particular stimulus (or vector as defined
within one grid of coordinates) is translated, or reinterpreted, into
the terms of another grid of understanding.

For example, there are four distinct kinds of receptor cells on the tongue which therefore limits the variety of taste responses available. Taste must fall somewhere within the four-dimensional "grid" or coordinate system formed by the potential response of these four types of receptors. (Churchland, 1988) A tensor then transforms the taste vector into a recognition of the particular food being eaten: apple, bagel, or caraway seed. In another example, the stimuli of seeing and hearing a friend (Opal) registers a particular pattern in the neural networks of my brain. This pattern is recognized by my brain and translated through a tensor, as my friend "Opal" because its vector appearance corresponds to my "Opal" memory vector. According to the Tensor model, the neural networks respond "as if" the stimuli recorded as "Opal" occurred as the particular vector.

The tensor network theory may be taken too "literally." The brain is not set up in a finite-dimensional, grid-like fashion. Nonetheless, the use of vectors and grids makes it a little easier for the mathematically fluent among us to imagine or visualize how patterns are recognized in the brain. It is important to remind ourselves that while there is not a literal grid in which vectors are recorded, there is a range of possible stimuli to which the brain can respond. Nonetheless, the organization of the brain is much more fluid and flexible than this metaphor may lead us to imagine.

Neurognosis and Neural Networks

The second theory of neural networking is that of neurognosis. Laughlin, McManus and d'Aquili present this theory in their book, Brain, Symbol and Experience. This theory is based in a "biogenetic structuralism," mentioned in Chapter 1, which understands the mind and brain to be two levels of the same reality. "Mind is how brain experiences its own functioning, and brain provides the structure of the mind." (Laughlin, McManus, & d'Aquili, 1990, p. 13) Biogenetic structuralism provides a scientific precedent for the integration of matter and spirit found within the perspective of Joy. This theory, however, places primacy on the material level which I find problematic because of its dualistic stance.

Laughlin, McManus and d'Aquili use the term neurognosis to refer to both the initial and subsequent organization of a neural network. The initial organization of a neural network is largely a product of genetic coding while "subsequent organization is influenced by factors external to the neurons' boundaries including [their] interactions with one or more neural networks." (Laughlin, McManus, & d'Aquili, 1990, p. 43) In fact, as Laughlin and co-authors point out "the development of nerve cells appears to be motivated by an imperative to be active, and to reach out and communicate with other cells." (Laughlin, McManus, & d'Aquili, 1990, p. 52) Thus, our neurons have a genetic imperative to form and move in and out of networks. (This imperative is a motivating factor behind what has been termed "epistemic hunger.") In this way,

most neurons do not function independently and randomly, but instead, form "meaningful" connections with other neurons, and thereby form and connect with neural networks.

Significantly, neurons tend to form clusters or linkages with other neurons in networks in a set order. It is as if neurons establish relationships with certain neurons and prefer association with these familiar neurons over unfamiliar neurons. These connections are called entrainments. Although the term entrainment may imply linearity in neural relationships, it is crucial to note that this is misleading. As the complexity of brain functioning entails, emphasis must be placed upon the dynamic, parallel and multiply-associative nature of neural networks.

Over time, the patterns formed by these entrainments may eventually become 'canalized' in the brain. For example, the network formed by neurons B, F, J and D may become habituated in the brain as a result of repeated firings, as if these neurons seek one another out in order to continue their relationships. Thus, the process of habituation or canalization represents the tendency of neurons to fall into particular formations or non-linear canals.

According to Laughlin, McManus and d'Aquili highly canalized linkages of neurons may eventually experience automatization and recede from conscious control. (1990) At this point, the canalization becomes

somewhat more rigid, and occurs "automatically." Laughlin and co-

authors state:

> When a network has developed sufficiently to provide for an
> activity without conscious control of information, that function
> is relegated to the [non-conscious] network and will be
> disentrained from conscious network. (Laughlin, McManus, &
> d'Aquili, 1990, p. 56)

A common example, which begins well within conscious control, is driving

a car. At first, the motions and coordination of this complex task

requires constant attention and concentration. Later, however, such

careful attention may actually inhibit the performance of the task.

Race car drivers, for example, must learn to respond automatically to

the demands of operating their car at high speeds. The conscious

network would be much too slow to respond to the changing conditions of

the race track.

Learning, according to this model, is the activity of forming novel

multiply-associative neural entrainments and habituating or canalizing

(and possibly automatizing) these new relationships. The flexibility of

neurognosis in forming new entrainments allows the incredible variety of

human mental experience. Yet, there are limits. "Neurognosis

determines to a large extent what can be learned, in what form it can be

learned, and how fast and how much of it can be learned" (Laughlin,

McManus, & d'Aquili, 1990, p. 61)

It is important to note that this biogenetic structuralist account places structural organization over function. As learning occurs, the structure mediating behavior is changed or altered allowing for the subsequent change in behavior. (Laughlin, McManus, & d'Aquili, 1990) Stated as a principle, "for every event in consciousness, there is a corresponding and causally interrelated physiological event [and it should be noted, a psychological event as well]." (Laughlin, McManus, & d'Aquili, 1990, p. 92) Until the neural entrainment structure exists to support any particular set of conclusions and reaction to stimuli, those conclusions and reactions will not be produced.

Although seemingly tautological, the importance of this statement lies in its establishment of the primacy of the structure. Without the structure, the function will not be realized. This precedence of matter over spirit indicates a troubling remnant of Cartesian dualism in this model of brain functioning. Joy, I argue, allows a greater and more balanced integration of the mind/brain.

Neurognosis and Learning

The process of neurognosis leading to canalization and eventual automatization is metaphorical of the learning process itself. The role of neurognosis in brain functioning is to produce learning. Forging new connections and generating new entrainments is at the heart of the learning process, but it appears this cannot occur without linkages to

previous entrainments which form the basis of the pre-existing

structure.

This aspect of neurognosis is reminiscent of the admonitions of the

educational philosopher, John Dewey. Dewey implored educators and

teachers to make the lessons relevant to their learners' experiences.

We can easily parallel the necessity to link new entrainments with

previous structures at the neural level, with the efficacy of relating

new information to previous knowledge in teaching. This is an important

lesson for educators, because it reminds us that all learning is based

on previous learning. Nonetheless, this does not mean that students

must take colonial history before contemporary history, or geometry

before algebra II. It does mean that unless and until we relate new

information to pre-existing student interest and knowledge, there will

be no point of entry: no previously established neural network onto

which students can connect or "hang" new extensions.

Here, memory plays an important role in learning on the structural

level. The neurons, in effect, remember their prior associations with

other neurons in forming neural networks. The re-association of these

neurons also represents the re-enactment of the thing remembered, as

well as the re-construction of the neural network. In the learning

process, previously unconnected neurons may meet for an instant, but if

we do not link these new connections with more established neural

networks, these connections will be very short-lived. Recent

observations have led neuroscientists to believe that the limbic system

plays a significant role in memory. The primary responsibility of the

limbic system is related to the emotions. Thus, emotions and memories

have been linked structurally through neural networks and the limbic

system. It appears then, that the urge to know and the desire to

remember are significant factors in permitting learning and remembering.

Laughlin and co-authors cite the existence of a "cognitive

imperative," or epistemic hunger as the motivation for the brain/mind's

building of entrainments and neural networks. (1990) As noted earlier,

this,

> fundamental drive in the functioning of neurocognition to complete
> the cycle from stimulus input to evocation of models and
> appropriate attribution or action related to the stimulus is the
> magnification to larger scale the genetic propensity of neurons to
> seek out relationships. (Laughlin, McManus, & d'Aquili, 1990, p.
> 78)

I argue that this epistemic hunger is an aspect of Joy. As Joy

arises in the context of relation, caring and meaningful meeting, so the

brain derives meaning from symbols by seeking out relations between

stimuli and models.

We are "hard wired" with the capacity for a hunger, drive or

propensity to receive stimulus, to process the stimulus into output, to

recognize patterns, and complete the cycle by generating responses to

our world. Through a process Laughlin and co-authors call

homeomorphogenesis, human "experience is [at base] symbolic because the

system that generates the experience processes only symbolic material."
(Laughlin, McManus, & d'Aquili, 1990, p. 245)

As educators, we need to keep this epistemic hunger in the
foreground of our endeavors to educate our students. Often in our
classrooms, we eliminate distractions, terminate all talking between
classmates, and focus attention on a single speaker. We then present
distillations of information in isolation from their significance, and
have the conclusions already drawn for our students. We attempt to make
students memorize lists of facts which may contain the decontextualized
kernels of pertinent information, such as a list of the capitals of
major nations and their chief exports. We extract the "facts" from the
plethora of information, in a well-intentioned effort to clarify the
"important" information for our students.

Instead of working with the operation and function of our students'
brains, we often work against this functioning. Within this traditional
pedagogy, there is no need for students to engage in pattern detection,
for the challenges have already been removed. There is no need for them
to "complete the cycle" and respond to the stimulus we present. For
example, repeating back "the seven causes of the Civil War" requires no
personal engagement with curriculum content, no use of the mind/brain's
innate hunger. Once we understand that the brain is "wired" with a
potential underlying impulse to take in information in symbolic form,
and detect patterns, we also see that our students are already prepared

to do the difficult tasks of determining which are the pertinent pieces

of data and which are not. Learners arrive in our classrooms fully

capable of complex thinking. Our job as teachers is to present

challenges which will continue to engage the interest and the symbolic

stimuli processing structures of our students. The desire and impulse

to identify and classify connections between stimuli has been "wired" in

to each student. They learn well when allowed to use their innate

desires and abilities. As Leslie Hart reminds us, "the learning process

is incessant and individual." (Hart, 1983, p. 8) There is no need for

educators to worry that students have "stopped learning."

An understanding of brain function indicates we would better enable

students to learn if we presented masses of information and allowed the

learner to detect patterns. In "real life" outside of the classroom,

learners are continually extracting patterns from the confusion. Of

course, there is a point at which the sheer volume of information makes

the task of pattern detection improbable, if not impossible.

Nonetheless, as we have seen, the brain's area of expertise is pattern

detection and relating various kinds of stimuli to one another. We, as

educators should take advantage of this operation in encouraging

learning and not force the learner to "learn" or accept connections with

very little stimuli. Joy, in learning, can only be found within the

realm of "that which already is," by "turning back" in Heideggarian

fashion to "where we already are." That is, recognizing the mind/brain

imperative to detect patterns and connect those patterns generating more complex or novel models and metaphors.

Quantum Physics

For hundreds of years, we have conceptualized our worlds and our physical bodies in terms of machines working on the basis of classical physical principles. This linear model explains the outer workings of the world as we know it reasonably well. According to this classical model, objects move in predictable, linear fashion from point to point. Based on the cause and effect relationship, movement A here generates a corresponding counter movement B there. Our understanding of such physical principles has permitted a host of technological advances from clocks to automobiles and airplanes.

Recently, however, we have begun to perceive the limits to the explanations of classical mechanics. As we have turned our attention to the subatomic level, our classical mechanical explanations have failed to successfully explain what we have encountered. Technological innovations have lead to the production of tools, such as electron microscopes, which make previously unobservable phenomena readily available for detection, observation and scrutiny by the scientific community.

Investigations at the subatomic level have yielded surprising results. We have discovered a realm in which seemingly chaotic, random and unrelated events have ramifications far beyond the effects that classical theories would have predicted. For example, Gary Zukav in his book, The Dancing Wu Li Masters, states, "subatomic particles seem to know instantaneously what decisions are made elsewhere, and elsewhere can be as far away as another galaxy." (Zukav, 1979, p. 72)

These observations cast an intriguing light upon questions regarding "discovery" versus "invention." Did the world of quantum physics, which we are now beginning to explore, exist before we were able to "observe" it? Was it there awaiting us, even at the time of the Greeks? Or did the development of electron microscopes, cyclotrons and other tools of observation bring it into existence? These questions take on an interesting twist within the model of quantum physics where the classical laws of cause and effect are superseded. The ramifications of observations and actions at the subatomic level seem to be at once less linear and more profound, as they may be "communicated" instantaneously throughout the universe.

Further, we have "discovered" that there is more empty space between and within atoms, molecules and cells than there is "substance." In fact, the solid objects which we encounter in the world are full of emptiness. Deepak Chopra in his book, Quantum Healing: Exploring the Frontiers of Mind/Body Medicine, explains:

> When you get to the level of atoms, the landscape is not one of
> solid objects moving around each other like partners in a dance,
> following predictable steps. Subatomic particles are separated by
> huge gaps, making every atom more than 99.999 percent empty space.
> This holds true for hydrogen atoms in the air and carbon atoms in
> the wood that tables are made of, as well as all the "solid" atoms
> in our cells. Therefore, everything solid, including our bodies,
> is proportionately as void as inter-galactic space. (Chopra, 1989,
> p. 96)

Thus, we find that at the subatomic level, our seemingly solid

worlds are filled with "gaps" and empty space. As yet, there is no

explanation of why or how these "gaps" appear solid to our senses. The

classical mechanical model is not able to explain these findings.

Consequently, we have turned to a new model: the quantum physics model.

This quantum model provides us with new theories and models, thereby

giving us new metaphors for understanding and explaining our worlds.

"Tendencies" and "probabilities" replace the rigid and mechanistic

metaphors of classical physics. Prediction, no longer possible at the

subatomic level, has been removed from the discourse. Quantum physics

has come to be understood as "the study of the structure of

consciousness," as the solid grounding of classical physics gives way to

this void. (Zukav, 1979, p. 56)

Joy and the Quantum

Three major changes to our concept of reality, wrought by the shift

from classical to quantum physics outlined above, are significant to

Joy. First, the "objective and unaffected" observer of classical

mechanics who establishes controlled experiments, gives way to the

participant-observer of quantum theory. Second, the discrete divisions

perceived at the classical level evaporate into vast spaces with "fuzzy"

borders and constant exchange. Third, rigid and mechanistic

explanations of experience are replaced by contradiction as the

ontological status of paradox is validated through scientific

participant-observation.

The Participant-Observer

One of the first principles of quantum physics is that it is not

possible to observe "reality" without changing it. The objective

experimenter is now understood to be a mythic figure. In place of this

mythic observer, scientists now recognize the participant-observer, a

person who both influences and is influenced by the decisions and

measurement of the experiment. For example, scientists now accept the

Heisenberg Uncertainty Principle, discovered by Werner Heisenberg, which

states:

> in the subatomic realm, we cannot know both the position and the
> momentum of a particle with absolute precision. We can know both
> approximately, but the more we know about one, the less we know
> about the other. (Zukav, 1979, p. 52)

Thus, by making the choice to measure either direction or momentum,

the participant-observer brings that aspect into actualized form. "Not

only do we influence reality, but in some degree we actually create it"

(Zukav, 1979, p. 54) Thus, our presence as observers influences the

"possibilities" and "tendencies" observed and recorded.

Recognizing ourselves as participant-observers is significant to Joy. Through this recognition, we establish the ground in which we are agents of creation with world-making power. Joy is an awareness of both the possibilities available to us and our role in the generation of these possibilities and response-abilities. As explained earlier, once our world-making power is acknowledged, it must be used through Joy in order that it may be creative rather than degenerative.

Furthermore, because observations at the subatomic level consist of probabilities and correlation, Zukav explains that subatomic particles represent observed correlations of events. Because 'correlation' is a concept and subatomic particles are correlations:

> if we were not here to make them there would not be any concepts
> including the concept of correlation. In short, if we weren't here
> to make them, there wouldn't be any particles! (Zukav, 1979, p. 95)

For example, light does not exist independently of us. Conversely, without light (or anything to interact with) we do not exist. Zukav explains, "The world consists not of things, but of interactions." (Zukav, 1979, p. 118) Again, our world-making power is substantiated while our responsibility to create in Joy is also reinforced.

"Fuzziness" and Exchange

The Heisenberg Uncertainty Principle further demonstrates that, "at the subatomic level, there is no longer a clear distinction between what

is and what happens, between the actor and the action." (Zukav, 1979, p.
212) This is the unifying aspect of Joy mentioned earlier in which
knower, known and process of knowing, traditionally separated by the
rational mind, are one. Thus, the second major change in scientific
thinking which is significant to the concept of Joy arises as the
boundaries between actor and action, and between one object and another,
become "fuzzy" and in-discrete.

The inter-connectedness of particles at the quantum level is
further substantiated by Bell's Theorem, developed by John Bell in 1964,
which:

> holds that the reality of the universe must be nonlocal; in other
> words, all objects and events in the cosmos are inter-connected
> with one another and respond to one another's changes of state.
> Chopra, 1989, p. 109)

This "fuzziness" of the borders provides an example from the scientific
arena for the philosophical position encountered in Joy. The non-
discrete borders encountered in quantum physics set a precedent for the
integration of physical and metaphysical, objective and subjective,
generated through Joy.

The development of the Heisenberg Uncertainty Principle lead Erwin
Schrödinger to speculate a macroscopic version to help visualize the
ramifications of these "fuzzy" microscopically-observed phenomena.
According to Schrödinger's hypothesis, multiple and parallel worlds
exist until we "actualize" one through observation or measurement. In

1935, Schrödinger devised an experiment to demonstrate quantum physics

in our everyday environments and help us visualize quantum findings.

The problem he generated has become known as the paradox of

"Schrödinger's Cat." This paradox continues to plague physicists and

philosophers today. Schrödinger describes his cat paradox:

> A cat is penned up in a steel chamber, along with the following
> diabolical device (which must be secured against direct
> interference by the cat): in a Geiger counter there is a tiny bit
> of radioactive substance, *so* small, that *perhaps* in the course of
> one hour one of the atoms decays, but also, with equal probability,
> perhaps none: if it happens, the counter tube discharges and
> through a relay releases a hammer which shatters a small flask of
> hydrocyanic acid. If one has left this entire system to itself for
> an hour, one would say that the cat still lives *if* meanwhile no
> atom has decayed. The first atomic decay would have poisoned it.
> The Ψ *-function* of the entire system would express this by having
> in it the living and the dead cat (pardon the expression) mixed or
> smeared out in equal parts. (Schrödinger in Gibbins, 1987, p. 76)

Thus, our participation in "opening the box" serves to actualize

one of the potential worlds. Schrödinger's paradox is significant to

Joy because in providing a macroscopic view of the microscopic findings

of quantum physics, a precedent is set for the transfer of quantum

findings to our everyday world. This relationship is important to Joy

because, in Joy, micro and macro worlds are also integrated as the

separations assumed in common language are reconnected.

Neils Bohr's principle of complementarity reveals a similar

paradox. The principle of complementarity postulates that, "what we

experience is not external reality, but our interaction with it".

(Zukav, 1979, p. 116) While Schrödinger postulates a "many worlds

theory" to account for the live cat/dead cat paradox, Bohr hypothesizes

multiple "pictures" whose views are complementary. In order to make

sense of our observations, Bohr maintains that we need to consider pairs

of pictures or metaphors, neither of which is complete on its own.

Returning to the example mentioned above, the discoveries related

to light epitomize the complementary relationship Bohr was exploring.

In 1803 Thomas Young, using the phenomenon of interference, 'proved'

that light is wavelike. Just over one hundred years later, in 1905,

Albert Einstein, using the photoelectric effect, 'proved' that light is

particle-like. (Zukav, 1979; Gibbins, 1987) Thus, scientific evidence

supported two contradictory conclusions regarding the nature of light.

Bohr's complementarity principle is an attempt to reconcile these

two "truths." By postulating that we understand light in terms of

"pictures" or metaphors, Bohr was able to reconcile these two positions

into a mutually supporting paradigm. Bohr maintained that in order to

understand the nature of light, one must utilize the findings related to

both observations, otherwise the account would be incomplete. Instead

of insisting that light be understood in terms of either waves or

particles, this principle of complementarity recognized that light is

neither wave nor particle, but both wave and particle. The "pictures"

of waves and particles help us metaphorize and therefore better

understand the behavior of the "more complex" entity, light, in terms of

"less complex" observables, waves and particles.

Bohr's explanation appears to be a scientific version of Nishida's

self-contradictory unity explained in Chapter 2. Because light both

"is" and "is not," it "is." This contradiction is foundational to the

nature of light, physical entities and Joy. Traditional explanations in

which a thing "is" are inadequate. Instead, quantum physics provides

evidence for the self-contradictory unity which Nishida understands and

explores. As made clear by the example of light, which must be accepted

and metaphorized as both wave and particle, seemingly contradictory

explanations and metaphors must be held in mind simultaneously. The

either/or position of classical Cartesian explanations are invalid when

the quantum is taken into account. Nonetheless, following decades of

adherence to classical "is" or "is not" explanations, maintaining

"seemingly contradictory" explanations and metaphors is difficult.

Even with this principle of complementarity in mind, as Peter

Gibbins notes in his book, <u>Particles and Paradoxes: the Limits of</u>

<u>Quantum Logic</u>:

> the common resolution of wave-particle has been its collapse in
> favor of the particle. One finds preference for the particle view
> in a whole variety of quantum-mechanical realisms, from the naive
> Popperian view that quantum systems are particles, to the
> sophisticated quantum logical view that wave-particle duality and
> the indeterminateness of the quantum world can be smoothed away
> with quantum logic. (Gibbins, 1987, p. 45)

Thus, Bohr's complementarity principle commonly becomes reduced to

two partial views of a singular reality. In this context, as Gibbins

points out, the tendency is to concentrate on particles to the exclusion

of wave analysis. Without the philosophical grounding provided by

Nishida's self-contradictory unity within a stable **basho** to sustain both

sides of the paradox, the multiplicity of metaphors is reduced to a

singularity, in this case, the particle. Scientific researchers return

to their traditional quest to generate a singular explanation which will

elucidate a singular view of reality which falls back to Cartesian and

Classical explanations.

It appears that there is a two-part explanation for this preference

for particle over wave analysis. First, particles (parts and pieces),

are more familiar to us in our everyday experience than are waves. The

world has been explained by scientific theorems which have, since the

time of Descartes, imposed perceptions of reality in terms of discrete

parts. Second, and related to the first, particles are more easily

translated from Newtonian physics to quantum physics and back again.

Thus, while purporting to explain quantum dynamics, scientists

carelessly revert back into more familiar classical explanations. This

example is significant to my discussion of Joy, because it reveals the

tendency to impose dualistic explanations of our worlds, even when non-

dualistic explanations are available. I argue that Joy, on the other

hand, offers the opportunity to maintain non-dualistic interpretations.

Joy: The Basho for Paradox

Bohr's complementarity principle and the related multiple worlds theory are moves toward theoretical and practical understandings of the interdependence of seemingly contradictory explanations of our worlds. Each theory moves away from traditional one-dimensional explanations. But each, in its way, becomes reduced in focus. Bohr's principle is often reduced in the ways, such as noted above, which attend to the particles to the exclusion of waves; while, Schrödinger's multiple worlds become visualized as discrete and independent realities, and not in terms of inter-dependent existences.

I argue that the perspective offered through Joy serves to overcome this reductionistic tendency, and instead, maintains multiplicity. Joy enables the unity of self-contradiction to be sustained over time and integrated into the participant-observer's world view. No longer disturbed by the play of opposites, the person in Joy understands and experiences the necessity of both "is" and "is not." Instead of focusing on the tension between the "opposites," Joy provides focus on their inter-dependence.

From the perspective of Joy, the participant-observer is allowed, and even encouraged, to maintain multiple perspectives, even when these positions are contradictory. The infinity of possibility which Joy makes available enables contradiction and paradox to be understood as parts within an encompassing **basho** or field. Thus, these parts are not

experienced as separate and discrete pieces. Instead, they are realized as non-discrete and inter-dependent relationships which require the presence of the other and the larger whole only within which they can come into being. This perspective will not allow either end to drop out of sight, but instead insists on the presence of each as substantive of the other.

Returning to the example of light, the paradox of wave and particle, as we have seen, becomes a wave-particle paradox through Bohr's complementarity principle. But, as we have also noted, this wave-particle relation has often degenerated into an over-emphasis on particles to the detriment of understanding both wave functions and the relationship between waves and particles. This wave-particle relation becomes a focus on particles because the larger field (**Ultimate Basho**, Joy) is not usually taken into account.

The alternative perspective available through Joy creates a model in which the inter-dependence of each (seemingly) discrete object or event encountered is understood in relation to, not only every other object and event, but also the person encountering the object or event. Within Joy there are no discrete objects or parts. Instead, each entity is inherently dependent upon and integrated with every other entity while maintaining its integrity. This perspective which emphasizes relationship will, therefore, not permit the reduction of our complex worlds to the singular and one-dimensional reality which Cartesian

analysis encourages. Returning to the example of the body, each of our systems (i.e., respiratory, digestive, etc.) functions independently and yet are inter-dependent. The larger context of the body is necessary to the functioning of each system.

Thus, the **basho** Joy, resolves the apparent paradox, not by attending to one pole to the exclusion of the other, but by understanding the relationship of each to the other and the field in which they are both housed. This recalls to mind Heidegger's solution to the dichotomy of poetry and thinking. As noted earlier, in Chapter 2, poetry and thinking are often held to be contradictory ways of relating to our worlds. Heidegger shows, however, that the two are intimately related through being housed in the same neighborhood. Poetry and thinking thus become poetic-thinking, in a similar way as wave and particle become wave-particle. The two understandings are contained within a unifying field.

Self-referencing Joy

In addition to understanding the relationship between the two poles of a paradoxical pairing, one must not carelessly merge the two into a non-descript entity. This error parallels the enmeshment mentioned in Chapter 1 which Buber sought to avoid. Self-referencing Joy allows each part to maintain its own integrity within the unified whole. Whether speaking of poetry and thinking, or wave and particle, we must remember that in order to maintain a relationship, the two entities must remain

separate even as they are joined. This too is part of the paradox and self-contradictory unity which Buber exposed in the _I and Thou_.

Fred Alan Wolf, in his book _Parallel Universes: The Search for Other Worlds_, explains the significance of the Self-referencing observer:

> Thus each universal possibility appears to exist as if the other weren't really present. It is here that the requirement of self-referencing enters the theory. Here we see why quantum physics demands the other universe's presence... Once an observer takes an action, all possible paths for that action emerge. Thus, four distinct universes, one and two (connected with position observation), and three and four (connected with the color observation), exist, all simultaneously and each separate from the others. But why do we need all these universes? In the quantum view, we need them because of the connection that exists between one set of observations and the other complementary set. (Wolf, 1988, p. 85-86)

This means that each "universe" or world of possibility is dependent on other possible universes and an observer within the universe whose Self-referencing serves to actualize the presence. Thus, it is imperative that the observer locate herself by observing the actualization of potentiality. This act actualizes the observer's world while generating the other possible worlds. It must be recognized that the inter-dependence of these potential worlds does not constitute a merging into an "amorphous blob," but generates inter-dependent worlds, each of which maintains its own integrity and cohesiveness.

It is the nature of intelligent consciousness to understand itself in terms of knower, known and process of knowing. This is a self-

reflective process which is at once a separation and a unification. This **basho,** wherein the contradictions are maintained, is initially understood in terms of the separate entities of knower, known and process of knowing. However, self-referencing reveals that the knower, known and process of knowing are all aspects of the same entity. The fulfillment of this nature causes and is caused by both unification and separation because of the process of self-referencing.

A philosophical example which serves to clarify this paradox and locate it within a broader **basho** can be found in the work of Martin Buber discussed earlier. In his I and Thou, Buber stresses that we must maintain separation in order to continue relation. That is, "meeting," which is essential to the I-Thou relation, is facilitated paradoxically by maintaining a certain distance which is bridged in "the between." "The between" will be dissolved if either party fails to maintain its integrity and becomes 'enmeshed' in the relationship. Conversely, "the between" will also be dissolved if either party fails in turning to the other in order to make the connection or bridge "the between."

For Buber, this paradox is both overcome and facilitated in the present. He explains that the present exists in the relation forged between "I and Thou." In terms of the **basho**, as described by Nishida Kitaro, Buber's present moment may be interpreted as a **basho** in which meeting takes place between the two separate yet inter-dependent entities, I and Thou.

Thus, just as Joy may be compared to Buber's between, it may also be paralleled with the **Ultimate Basho** of Nishida Kitaro. It is the field wherein all contradiction and paradox are both maintained and overcome. In Joy the inter-dependence and integrity of all possibilities are nurtured and supported. The continual Self-referencing and observation provides a perspective whose constancy is flux.

Within the context of quantum physics, the contradictory and yet inter-dependent nature of unification and separation are perceived through Joy. The source is Joy, the result is Joy. Joy allows the multiplicity of the competing and paradoxical possibilities to be simultaneously maintained and sustained. Indeed, there is an implicit acknowledgment that each of these possibilities are necessary for the existence of the others. Therefore, in Joy one possibility or explanation cannot take precedence over the others. Joy circumvents this pitfall noted earlier in quantum theory wherein particles take precedence over waves. The role of the participant-observer and the constant exchange encountered in the quantum physics model have presented a new significance for contradiction and paradox. Thus, before concluding this discussion, a consideration of the ontological importance of paradox and contradiction is required.

Paradox and Contradiction in Western Thought

Quantum physics lays a scientific foundation for an important philosophical construct: the ontological nature of paradox. This construct has been significant in both Eastern and Western philosophy since antiquity. Paradox has been used by philosophers to describe the opposing forces encountered in the world. Particularly relevant here are the positions of Heraclitus, Heidegger, and Buber, which I will review in terms of the paradoxes they present. These positions are presented here in the context of the relationship between Joy and quantum physics.

Heraclitus, an ancient Greek philosopher, was among the first to postulate that change is generated paradoxically through the tension of opposites. He premised his ideas on the ontic power of paradox: the power of **logos.** Through paradox seemingly opposing forces work together to generate our experience of the world. The world, as Heraclitus saw it, is in the constant flux of paradoxical and contradictory forces. It is significant to note that Neils Bohr's complementarity principle is easily integrated with this world view. Furthermore, Heraclitus understood **logos** to be an operative wisdom in things whose pattern of opposing forces leads to justice.

Thus, from the ancient Greeks, a relationship was built between paradox and **logos.** Heidegger sought to revive this early relationship through his work in the twentieth century. Believing that the ancient

Greek language held this world-making power, Heidegger turned his

attention to language. As mentioned in Chapter 2, one of the driving

forces behind Heidegger's philosophical endeavors was the desire to

recapture the original and more powerful meanings and intent of **logos.**

The power Heidegger attributes to **logos** is reminiscent of the power of

the participant-observer in quantum physics. The simple act of

observing in quantum physics is recognized to be also participating in

the phenomena of creation; so, for Heidegger the act of languaging

generates the world.

Therefore, in terms similar to the participant-observer of quantum

physics, Heidegger understood being-in-the-world in relation to self-

reflexion and the "presencing," and also the "presenting," of that world

through language. Both language and world come into presence through

the human being who is the presenting agent. This presenting agent is

herself present in the "now." Indeed, Heidegger points out there is

only the present. Both future possibilities and past happenings are

contained in the "now."

There are three ontological paradoxes in Heidegger's thought which

are important in this context. First is the paradoxical world-making

power of **logos.** Second, Heidegger also emphasized a related paradox of

the presenting agent or the human being whose presence constitutes the

presenting of this world. A third paradox of Heidegger's thought is

that of the present itself which encompasses past and future within the now.

For Martin Buber, contradiction and paradox are also important to the generation of the world, as mentioned in Chapter 2. Buber describes his philosophical position in terms of standing on "the narrow ridge," a place where certainty is never possible. Maurice Friedman describes the work of Buber as:

> a paradoxical unity of what one usually understands only as alternatives -- I and Thou, love and justice, dependence and freedom, the love of God and the fear of God, passion and direction, good and evil, unity and duality. (Friedman, 1976, p. 3)

Thus, for Buber standing on "the narrow ridge" represented a union of opposites. In this sense, quantum physics also stands on the "narrow ridge." The "narrow ridge" is a place where seemingly opposing forces are acknowledged to be interdependent. Again, Bohr's principle of complementarity provides scientific grounding for a philosophical concept.

Buber's dialogical philosophy is steeped in paradox. His I-Thou relation in which "persons" come to exist, epitomizes this dialogical philosophy. As I and Thou meet in the present, they must maintain both their union and their separation. Furthermore, Buber notes that **I-Thou** and **I-it** are two necessary and supporting aspects of our being. Early in I and Thou Buber states:

Every **Thou** in the world is by its nature fated to become a thing, or continually to re-enter into the condition of things. In objective speech it would be said that every thing in the world, either before or after becoming a thing, is able to appear to an **I** as its **Thou**. But objective speech snatches only at a fringe of real life. The **It** is the eternal chrysalis, the **Thou** the eternal butterfly ... (Buber, 1987, p. 17)

Here, Buber clearly states the relationship of Thou to the world of things. The world of things, he emphasizes is the "eternal chrysalis" from which the Thou may emerge. Indeed, without the world of It, the I-Thou would not be possible. Buber reiterates the inter-dependence of I-Thou on the world of I-It later in the text:

The world of **It** is set in the context of space and time. The world of **Thou** is not set in the context of either of these. The particular **Thou**, after the relational event has run its course, is bound to become an **It**.
The particular **It**, by entering the relational event, may become a Thou. These are the two basic privileges of the world of **It**. They move man [sic] to look on the world of **It** as the world in which he has to live, and in which it is comfortable to live, as the world, indeed which offers him all manner of incitements and excitements, activity and knowledge...And in all the seriousness of truth, hear this: without **It** man cannot live. But he who lives with **It** alone is not a man [sic]. (Buber, 1987, p. 33-34).

Thus, I-It and I-Thou exist in contradictory relationships with the present moment. Part of the contradictory nature of the world, as Buber understands it, lies in this present moment.

The present, and by that is meant not the point which indicates from time to time in our thought merely the conclusion of "finished" time, the mere appearance of a termination which is fixed and held, but the real, filled present, exists only in so far as actual presentness, meeting and relation exist. The present arises only in virtue of the fact that the **Thou** becomes present. The **I** of the primary word **I-It**, that is, the **I** faced by no **Thou**... has no present, only the past...
The present is not fugitive and transient, but continually present and enduring. The object is not duration, but cessation,

suspension, a breaking off and cutting clear and hardening, absence
of relation and present being.
True beings are lived in the present, the life of objects is in the
past. (Buber, 1987, p. 13)

Thus, the present, as Buber makes clear, is an eternal present
which is always here and now, always available. In language similar to
Heidegger, Buber's present also contains the past and the future. But,
for Buber the paradox lies in our failure to connect with the present,
even though it is always here. Mysteriously, the present though always
here, remains out of reach. Similarly, Joy is also always present, yet
mysteriously, often remains out of reach. As the I-It fills the void
left in the wake of the I-Thou relation, so duality rushes in to draw
our attention away from the unification experienced through Joy.
Furthermore, as the I-It provides the "chrysalis" from which I-Thou may
emerge, dualisms may provide glimpses of the larger **basho** of Joy within
which they are "housed."

Paradox and Contradiction in Eastern Thought

In the West, the separation of religion and philosophy took place
as part of the transition into the modern world. This separation is not
part of Eastern history or thought. Philosophy and religion are still
intimately related in the East and South Asia. In fact, Eastern
philosophy is grounded in the context of paradox and contradiction.
Beginning with religious texts such as the Tao te Ching and the Yoga
Sutras of Patanjali and persisting through the work of modern
philosophers such as Nishida Kitaro and Yuasa Yasuo, paradox is a theme

continued and repeated throughout Eastern philosophical and religious thought. Contradictory impulses are woven together and may be said to constitute the Tao of the <u>Tao te Ching</u>. For example, contradiction rings loud in the following passage:

> If you want to become whole,
> let yourself be partial.
> If you want to become straight,
> let yourself be crooked.
> If you want to become full,
> let yourself be empty.
> If you want to be reborn,
> let yourself die.
> If you want to be given everything,
> give everything up. (<u>Tao te Ching</u>, 22)

Followers of the Tao are encouraged to integrate contradiction and paradox within their understanding of ordinary everyday existence. Examples are drawn from life to show how the everyday supports and reveals the paradoxical underpinnings of being, or non-being. For instance, Stanza 64 from the <u>Tao te Ching</u> draws from ordinary experience, and in this way leads from ordinary to extraordinary:

> Prevent trouble before it arises.
> Put things in order before they exist.
> The giant pine tree
> grows from a tiny sprout.
> The journey of a thousand miles
> begins beneath your feet.
>
> Rushing into action, you fail.
> Trying to grasp things, you lose them.
> Forcing a project to completion,
> you ruin what was almost ripe.
>
> Therefore the Master takes action
> by letting things take their course.
> He remains as calm
> at the end as at the beginning.

> He has nothing,
> thus has nothing to lose.
> What he desires is non-desire;
> what he learns is to unlearn.
> He simply reminds people
> of who they have always been.
> He cares about nothing but the Tao.
> Thus he can care for all things. (<u>Tao te Ching</u>, 64)

The Tao is not the only place in Eastern thought where paradox is
significant. In addition to Buddhist thought, paradox is also important
in Hindu traditions, as the following verse from the <u>Bhagavad-Gita</u>
exemplifies:

> Having cast off attachment to the
> fruit of action, ever contented,
> depending on nothing, even though
> fully engaged in action he does
> not act at all. (<u>Bhagavad-Gita</u>, Ch. 4:20)

Paradox and contradiction are fully integrated into Eastern thought
in the principles of non-attachment and fulfillment of desire found in
Hindu texts such as the <u>Bhagavad-Gita</u> and <u>Yoga Sutras of Patanjali</u>. As
Yuasa Yasuo explains, "a fundamental doctrine of Buddhist philosophy is
that of no-ego (**anattan**) ... [which means both] 'that which is not mine'
and 'that which does not have an ego.'" (Yuasa, 1987, p. 85) The first
meaning, Yuasa explains, constitutes detachment from the "egoism" which
relates to the world through the ego and ownership, seeking even to own
the self. In contradiction to Western traditions, in which assumptions
of ownership of the self and the body by the individual are taken for
granted, Eastern traditions perceive the idea that one owns one's self
as representative of the height of egoism. The <u>Bhagavad-Gita</u> states this
position clearly:

        Actions are in every case performed
        by the gunas of Nature. He whose
        mind is deluded by the of 'I'
        holds 'I am the doer'.
        But he who knows the truth about
        the divisions of the gunas and their
        actions, O mighty-armed, knowing that
        it is the gunas which act upon the
        gunas, remains unattached. (<u>Bhagavad-Gita</u>, Ch. 3:27-28)

Through developing this state of non-attachment, everything

including the self can be experienced in terms of the second and ideal

meaning of **anattan**, that is in terms of "egolessness." In this ideal

state, "we will be able, for the first time, to see that which is true.

That is, it indicates a true manner of cognition attained by means of a

practical process of detachment from egoism." (Yuasa, 1987, p. 86)

Through "no-ego" the self comes to be in relation to the unbounded Self.

Thus, Eastern philosophy and religion makes a distinction between the

enduring and unbounded Self and the limited individual ego or mind.

Drew Leder describes this individual mind or ego as "that collection of

chattering thoughts, desires, dispositions, and intellectual powers that

go to make up the personal ego." (Leder, 1990, p. 8)

A failure to recognize one's self as part of the unbounded Self

results in a need to aggrandize the personal ego. However, focus on the

individual ego paradoxically constitutes a diminishment of the ego,

since the self is taken only to constitute the single individual and not

the unbounded and universal Self. Non-attachment, however, achieved

through the release of the small self into the unbounded Self, results

in a greater sense of self. Thus, the ego is larger, greater and more

significant in relationship with the unbounded Self. In this view,

through non-attachment to personal and individualized ego, one can

experience herself in relation to the universe, and not as a separate

self.

> But the Self is boundless. It is the pure Consciousness that
> illumines the contents of the mind.
> It is ignorance of our real nature that causes the Self to be
> obscured.
> When ignorance is destroyed, the Self is liberated from its
> identification with the world. This liberation is Enlightenment.
> Ignorance is destroyed by the undisturbed discrimination between
> the Self and the world. (Yoga Sutras of Patanjali, 2:20)

A similar paradox surrounds the fulfillment of desire. Desires

keep us involved in the cycle of birth, death and rebirth.

> The impressions of past action, stored deep in the mind, are the
> seeds of desire. They ripen into action in seen and unseen ways -
> - if not in this life then in a future one.
> As long as action leaves its seed in the mind, this seed will
> grow, generating more births, more lives, more actions. (Yoga
> Sutras of Patanjali, 2:12-13)

Thus, the cycle of rebirth in Hindu belief is perpetuated through

attempts to stifle desires. Only through allowing desire to be

fulfilled can the cycle of rebirth come to an end. The end is coming to

fruition. Paradoxically, the fulfillment of desires may only be

realized through the attitude of non-attachment. Non-attachment to

personal ego permits a person to experience connection with the

unbounded Self. Enlightenment is said to follow from this experience.

Thus, the contradiction of non-attachment which allows one to experience the unbounded Self supports the realization of desire.

The work of Nishida Kitaro exists within the Eastern philosophical and religious context. As noted in Chapter 2, Nishida's philosophy is premised on the notion of self-contradictory unity: "to think of one thing is to distinguish it from the other. In order for the distinction to be possible, it must originally have something in common with the other." (Nishida in Carter, 1989, p. 58) In other words, for a thing to exist, it must be separable from other things. However, in order for a thing to be separable, it must also and originally be connected. The relationship of fundamental unity is primary and necessarily precedes the act of separation.

Nishida uses the term **basho** to illustrate how self-contradictory unity is possible. As mentioned earlier, the **basho** constitutes an underlying field in which seemingly opposing and paradoxical forces or entities are unified and their paradoxical situations are maintained and integrated. Separating one thing from its containment within the "form of the formless" takes place within an ultimate commonality of connection.

This commonality of connection within which separation takes place is explained through the concept of **sokuhi**. Stated simply as an equation, **sokuhi** reads "A is A, A is not A, therefore A is A." This

reasoning establishes the contradictory basis of logical reasoning. The concept of the "is and is not" is explored at the level of the ultimate paradoxical relationship: that is the understanding of the **Ultimate Basho** or Joy. Because this **Ultimate Basho** encompasses everything, it must also encompass nothing.

In the West, thinkers typically adhere to the primacy of being. Everything is viewed in concrete terms, as everything that "is," and usually does not contain the "is not." Nothingness or non-being in Western tradition is viewed as simply a negation of being. For example, notions of "God" tend to be encapsulated as everything, while the problematic of non-being or nothingness is evaded. In order for "being" to indeed include absolutely "every thing," nothingness must also be taken into account.

For this reason, Eastern philosophical traditions insist on the primacy of nothingness or non-being over being. In the East, "the absolute, as absolute nothingness, is all of the things, events, life forms, and people of the world, for they are its creating, forming, expressive self-determination." (Carter, 1989, p. 125) Robert Carter attempts to explain this concept in terms which will be understandable to Western thinkers:

> [Nothingness] is, in fact, the form of the formless: because it is neither being nor non-being, both can arise out of it. The dualism of being and non-being is the form, and both require the "ground" which is neither, and therefore can give birth to both. Nothingness, of the formless, is non-dualistic because it is prior

to any dualism. Nothingness is the non-dualistic whole which is as it is, and before it is sliced up by the dualistic logic of being and non-being. It is not simply the negation of being, but includes both being and non-being. It is not any thing, but is beyond all predication, or any sort of description, since all description is already to be on this side of dualism. (Carter, 1989, p. 83)

This argument regarding the primacy of non-being over being is far from resolution. Nonetheless, because non-being accounts for the realm of possibilities and tendencies, I take the position that it is easier to explain the world in terms of the primacy of nothingness. Potential beings may be viewed as emergent possibilities inherent in non-being. Tendencies and possibilities of nothingness relate to the tendencies and possibilities of quantum physics. The knowledge we have gained through quantum physics teaches us that the concrete world, as we experience it, is supported by worlds of potentials and tendencies.

Thus, I argue, the science of quantum physics supports the primacy of non-being. Joy also substantiates the primacy of non-being. As noted earlier, Joy is ever present, yet rarely experienced in our dualistic understandings of the world. This aspect aligns Joy with the Eastern understanding of non-being and the possibilities acknowledged by quantum physics. Thus, Joy bridges the distance between non-being, which is ever present, and being.

The Body and Quantum Theory: Quantum Body

The metaphors we employ to generate our perception and experience of our body/mind are especially important to the creation of our worlds. Our experience of the world is embedded within this context of our body. Further, because the separation of mind and body is foundational to Cartesian thought, the integrated experience and understanding of mind/body which Joy offers an excellent example of the world-making power of **logos**.

Quantum physics changes our metaphors about the human body and, therefore, the reality we generate through our lived experience. Since we participate in the creating of our realities through our status as participant-observers, a look at the metaphors we use to describe our selves is significant. As Chopra notes:

> No matter where you look, the visible universe is fundamentally a set of signals. Yet these signals all hold together, turning totally meaningless vibrations into full-blown experiences that have human meaning. (Chopra, 1989, p. 130)

The human act of attributing significance and value to these "meaningless vibrations" generates the world as we know it. This means that the use of metaphors and models creates our reality. The traditional understanding that we create models to explain what we observe in the world gives way to a quantum mechanical understanding that we create models as part of our participation in the creation and explanation of our worlds.

The model of quantum physics informs us that the choice to measure certain properties actualizes those properties. All possibilities exist until we choose to measure or actualize one of the possibilities. Joy enhances our ability to actualize more potentialities. Joy constitutes the breaking down of dichotomies between matter and spirit, object and subject, discussed earlier. The models and metaphors which our understanding of the subatomic level generates allows the creation of new metaphors to explain and create new ways of being. These metaphors of participant-observers and continual exchange of matter and information can allow us to envision Joy as a bridge between matter and spirit facilitating a more integrated understanding of our worlds.

Drawing on the analysis of metaphor, poetry and thinking from Chapter 2, the world-making power of **logos** takes on new meaning in the context of quantum physics. The symbolic nature of human thinking is reflected in the world around us. As classical physics has failed to explain the events encountered at the subatomic level, we have come to understand physical existence in terms of tendencies and possibilities.

Thus, the world which we experience as concrete is itself the manifestation of tendencies and possibilities; or the actualization of metaphors for existence. As noted in the earlier discussion, the "literal" which Belth writes of and we encounter in our everyday experience is revealed to have more in common with metaphor than we have traditionally believed. Our current metaphors regarding the human body

for example, can be revised based on these new metaphors and
understandings generated through quantum physics.

Western philosophical traditions, based on out-moded classical
explanations, reify the position in which the self and body are owned by
the person inhabiting and constituted by the interaction of self and
body. Despite the fact, as Drew Leder notes, that "there is as yet no
accounting for that association of a particular mind with a particular
body which establishes personal identity and unity," traditional Western
philosophical positions concerning the mind-body problem have been
predicated on the assumption **cogito ergo sum** since the time of
Descartes. (Leder, 1990, p. 109) This position then posits a connection
between a self and a particular body.

The Western propensity to divide and categorize the lived world
into physical and metaphysical, or body and mind, serves to establish
the mind as owner of brain and body. In addition, in the West, there is
a sense that there is also a self which is the owner of "mind" as well.
In Cartesian analysis, the body is defined as **res extensa**, an extension
of the space occupied by the self. "By definition, the body is merely a
part of the human subject's spatial experience, that is the body is
understood to be the spatial experience closest to the self." (Yuasa,
1987, p. 40) Throughout Western thought, the body is an object owned
by a self or person. This ownership of the body is evident in the
language we use when speaking of **our** bodies.

New metaphors generated through quantum physics can create a more integrated view of mind/body. Rather than continuing to use out-moded Cartesian metaphors, we can metaphorize our worlds and bodies in quantum terms. The shift to quantum explanations produces changes regarding the ways in which we relate to the constant exchange of molecules and matter in and through the body. An emphasis on the changing conditions of the body, as well as the continual exchange between body and world, makes ownership of an exclusive body impossible. If one were to "own one's body" within quantum metaphors, "one's body" would have to include everything (including nothingness). Chopra describes the body using the metaphor of a quantum experience and process:

> If you could see your body as it really is, you would never see it the same way twice. Ninety-eight percent of the atoms in your body were not there a year ago. The skeleton that seems so solid was not there three months ago...The skin is new every month. You have a new stomach lining every four days, with the actual surface cells that contact food being renewed every five minutes...It is as if you lived in a building whose bricks were systematically taken out and replaced every year. If you keep the same blueprint, the it will still look like the same building. But it won't be the same in actuality. The human body also stands there looking much the same from day to day, but through the processes of digestion, elimination, and so forth, it is constantly and ever in exchange with the rest of the world. (Chopra, 1989, p. 48-49)

Just as the universe itself is a "self-contradictory unity," so is the human body. As noted earlier, each system of the human body functions both separately and in union with the whole. Similarly, each of these particles and molecules, although involved in continual exchange, is also part of a synchronous and unified universe. The "fuzzy" boundaries and continual exchange recognized by and through

quantum physics is also coupled with a connectedness between particles through which, as we recall, "particles seem to know instantaneously what decisions are made elsewhere." (Zukav, 1979, p. 72)

The universe has been described as a series of interactions. Borrowing the metaphors of classical physics, we have traditionally thought in terms of discrete and concrete entities and objects responding to one another via linear-type relationships of cause and effect. Now, however, we can borrow the metaphors of quantum physics and begin to think in terms of possibilities and exchanges which are constantly taking place. These exchanges are noted instantly throughout the universe as each interaction is inter-connected. We can begin to respond to the world as simultaneous responses to each change of state generating the world as we experience it. These metaphors can free us from the constraints of linear, cause and effect thinking. We can begin to recognize the continual, multiplicity of reactions, possibilities and relationships that are formed and re-formed through simultaneous exchange.

An example of this constant exchange experienced in the world takes place in the breath. The body, if it is full of life, is always in motion -- if only the motion of breathing. We are involved in a constant exchange of material and information between ourselves, our bodies and our environments. In fact, as mentioned earlier, the demarcation that we usually take for granted as separating the body from

the environment is arbitrary. Leder describes the traditional model of

Cartesian reification of this separation in detail:

> Cartesian categories of mind and body merely reify and segregate
> classes of experience that stand in ceaseless interchange. Times
> in which the body is most tacit and self-transcending are collected
> under the rubric of rational "mind." Other experiences, where
> corporeality comes to strong thematic presence, are collected under
> the rubric of "body." Yet, as humans, we are mentalized
> embodiment, now with an accent on transcendence or immanence, on
> self-forgetfulness or self-consciousness, on projectivity or
> limitation. (Leder, 1990, p. 149)

One of the reasons that we have particular difficulty

distinguishing mind and body lies in this fact of exchange. As noted

earlier, this constant exchange between self and environment proceeds

largely unnoticed, yet it occurs at a remarkable rate. The metaphors

generated through quantum physics makes it easier for us to imagine this

constant exchange and overcome the Cartesian categorical divide.

Again, the breath provides a relatively easy place from which to

begin to integrate a quantum physical understanding into our way of

thinking, and thereby broadening the metaphors within which we create

and interpret our worlds. The activity of breathing creates a bridge

transcending the physical and metaphysical. Where indeed do I begin and

end in this process? What marks the boundaries of my world? What is it

that gives and sustains my life? How does the breath, a physical

transfer of molecules, accomplish the sustenance of life? These

questions raise a dilemma for those caught within the Cartesian

paradigm, and sustain the impulse to move beyond this limiting interpretation of the world.

Classical physical metaphors of breathing generate a visualization of breathing in which air is taken in to the body and released. The processes of transformation are obscured in this account. A quantum mechanical explanation, however, draws our attention to the simultaneous responses of molecule to molecule. When metaphorized through quantum physics, the focus is drawn to the constant exchange of matter and information. The process of transformation from in-coming to out-going air becomes the center of attention. The life-giving integration and transfer of information takes on more viable meaning.

Considering the breath in quantum physical terms generates an enhanced understanding. Breathing highlights the tension which exists between our common understanding of physical and metaphysical. As noted earlier, while the physical dimensions of the process of breathing are understood in detail by practitioners of modern medicine, the metaphysical dimension remains elusive. The metaphors and models of quantum physics makes possible a new understanding of the transforming nature of breathing in a living body.

The shift from traditional classical mechanical metaphors of experience to quantum mechanical metaphors results in understanding the body/mind as a participant-observer. Through this metaphor, the body is

no longer a separate entity which is *owned* as an extension of the Self.
Instead, the body is understood as body/mind, a "self-contradictory
unity" with integrated physical and metaphysical dimensions. Joy, as
noted earlier, provides a perspective through which the paradoxical
relationships can be simultaneously maintained and encompassed within
the larger **basho**.

The traditional split between subject and object is overcome
through the model elaborated by the participant-observer. This metaphor
allows the body to be experienced as presence. The body-mind serves to
present the world in a similar fashion as Heidegger's language makes
present the object or event encountered. No longer a thing to be owned
or observed, the body is understood as a complex part of the
participant-observer unity which serves to actualize the world. The
breaking down of boundaries encourages a view of the world in which
discrete objects no longer exist. Instead, the emphasis shifts from the
borders to a recognition of the constant exchange taking place
everywhere and all of the time. Thus, the body exhibits Joy through its
functioning: the intake of food becoming thought exhibits physicality
transforming into metaphysicality.

Summary

These three scientific fields, though seemingly unrelated, converge
in the perspective offered through Joy. First, all three fields
generate new metaphors which can guide our (re)creation of our worlds,

reminding us of the significance of poetic-thinking. Scientists have made great advances in quantum physics, neurophilosophy, and computer science over the past few decades. The new models and metaphors emerging from these advances all point to the interconnectedness of matter and spirit. In all three, thought or mind are "seen" to influence, and often even create, matter (our worlds). All three fields of scientific inquiry encourage the breakdown of the traditional Cartesian and classical dichotomy between matter and spirit.

In computer science, the power of **logos** is brought into the technologized world. This new technology has beneficent potential, if we recognize the lesson inherent in creating "virtual worlds." Through this technology the nature of experience is called into question, and the role of human beings in the generation (as well as interpretation) of experience is made apparent. Computer technology, through virtual reality, thus, has the potential to lift the veil which blinds us to our own creative, world-making powers.

Through neuro-science, these world-making powers are again exhibited and re-enforced. The biogenetic structuralist account, as we have seen, clearly takes a stance arguing for the recognition of the inseparability of body and mind. Neuroscientists are finding that the processes of neurognosis and brain functioning reveal the metaphorical nature of our worlds. The relationship between "out there" and "in here" is being revealed, and observations indicate that what we "see"

"out there" is a direct reflection of the processes going on within the body/mind.

Recent findings in quantum physics also substantiate this position. The firm lines of demarcation between "here" and "there," "me" and "not me" have not been substantiated in the subatomic realm. The ability of electrons to be both "here" and "there," coupled with the nature of light to be both wave and particle, have cleared the path for new interpretations of our worlds in which paradox and self-contradictory unity play major parts.

I have brought these scientific fields into my dissertation for two significant reasons. First, the parallels in the uses and ramifications of the metaphors of quantum physics, computer science and neurophilosophy constitutes a convergence in which these areas of inquiry come to support an emerging alternative to dualistic interpretations. The separations between matter and spirit which were taken for granted by Descartes, and many others following him, have come under serious attack.

Second, the metaphors emerging from these fields of research, provide different perspectives from which to view Joy. Each field of scientific inquiry contributes metaphors through which I have brought Joy into view. The metaphor of "cyberspace" generated through computer science presented a "view" of "simulated actuality." Virtual worlds

present an example of what the world-making power of Joy is "like."

Through Joy, we can take responsibility for these metaphors in terms of

logos.

Similarly, the biogenetic structuralist account of neurognosis also

establishes a concrete exhibit of the "likeness" of Joy. The continual

entering in and going out of networks, and inter-related associations

formed between neurons, provides a metaphorical approximation of the

continual presence of Joy.

Finally, quantum physics, the science of explaining the universe,

substantiates the elimination of dualistic interpretations of experience

which Joy offers. The metaphors of quantum physics, including

Hiesenberg's Uncertainty Principle, and Bohr's Complementarity

Principle, corroborate a field interpretation, such as Joy. Thus, I

argue that these three seemingly unrelated fields converge as

metaphorical of the perspective offered through Joy. This convergence

substantiates a more holistic interpretation of experience. The

traditional dichotomies of objective and subjective, material and

spiritual are challenged through these recent observations and

discoveries.

Chapter IV

Joy: A Personal Aesthetic

In the previous chapters I have attempted to explore Joy in terms of etymology and **logos** (world-making powers of creation), and in the context of recent scientific developments which encourage unified interpretations of our worlds. The search for unified theories began early in the nineteenth century with J. G. Fichte. In the early twentieth century, this search for unification moved into the realm of physics as Einstein and others began to search for unified field theories. These unified field theories seek to incorporate the strong and weak nuclear forces with the forces of gravity and electromagnetic forces in order to forge a singluar unified theory of the universe. At present, no such unified theory has been perfected, however, these searches, which have lead to the string theories of quantum physics, continue.

My explorations of Joy have provided an entry into a space where Joy may be approached aesthetically and therefore be more directly experienced, rather than just intellectually understood. To make full use of this new space for an aesthetic experience with Joy, I will bring together a number of diverse writings which call Joy to body-mind. Thus, here I will demonstrate the living of Joy (previously explored

intellectually through philosophy and science), as found in literature

and legend, prose and poetry, and my own life.

Plato's Allegory of the Cave

The Allegory of the Cave, which comes from one of the earliest

texts of Western culture, The Republic of Plato, may be re-viewed as an

aesthetic experience of Joy. Plato sets the stage for this allegory

which depicts a path to enlightenment:

> Behold! human beings living in an underground den, which has a
> mouth open towards the light and reaching all along the den; here
> they have been from their childhood, and have their legs and necks
> chained so that they cannot move, and can only see before them,
> being prevented by the chains from turning their heads. Above and
> behind them a fire is blazing at a distance, and between the fire
> and the prisoners there is a raised way; and you will see, if you
> look, a low wall built along the way, like the screen which
> marionette players have in front of them, over which they show
> puppets...
> And do you see ... men passing along the wall carrying all sorts
> of vessels, and statues and figures of animals made of wood and
> stone and various materials which appear over the wall? ... Like
> ourselves ... they see only their own shadows, of the shadows of
> one another which the fire throws on the opposite wall of the
> cave? ...(Republic, VII:1-5)

The comfort and adjustment of the prisoners with their initial

position in the darkness of the cave will make the movement out of

darkness and into the light painful. Therefore, the person, released

from his chains of misunderstanding, must be reluctantly prodded every

step on the path of enlightenment toward understanding. As Plato

describes, each movement out of the cave and toward the light is

painful, for the glaring light of the sun hurts his eyes.

And now, look again, and see what will naturally follow if the
prisoners are released and disabused of their error. At first,
when any of them is liberated and compelled suddenly to stand up
and turn his neck round and walk and look towards the light, he
will suffer sharp pains; the glare will distress him, and he will
be unable to see the realities of which in his former state he had
seen the shadows...

And if he is compelled to look straight at the light, will he
not have a pain in his eyes which will make him turn away to take
refuge in the objects of vision which he can see, and which he will
conceive to be in reality clearer than the things which are now
being shown to him?...

And suppose once more, that he is reluctantly dragged up a steep
and rugged ascent, and held fast until he is forced into the
presence of the sun himself, is he not likely to be pained and
irritated? When he approaches the light his eyes will be dazzled,
and he will not be able to see anything at all of what are now
called realities...

He will require to grow accustomed to the sight of the upper
world. And first he will see the shadows best, next the
reflections of men and other objects in the water, and then the
objects themselves, then he will gaze upon the light of the moon
and the stars and the spangled heaven; and he will see the sky and
the stars by night better than the sun or the light of the sun by
day?...

Last of all he will be able to see the sun, and not mere
reflections of him in the water, but he will see him in his own
proper place, and not in another, and he will contemplate him as he
is. (Republic, VII:15-23)

An aspect of this story is its illustration of the Joy of

liberation. One who was a prisoner of his own limited understandings is

freed from those chains, and allowed to comprehend reality more fully

and freely. His Joy is realized through the shedding of misconceptions

and the viewing of a new self in a new world.

A related aspect of the allegory is the experiential knowledge of

Joy. The prisoner does not hear about the Sun, but is taken out of the

cave to "see" for himself. The initially disorienting experience of the

glaring light eventually unites body and mind in understanding. The

pain of brightness subsides until the liberation of clarity is
experienced.

Finally, the allegory illustrates the impulse and responsibility to
share Joy with others: "And when he remembered his old habitation, and
the wisdom of the den and his fellow prisoners, do you not suppose that
he would felicitate himself on the change, and pity them?" (Republic
VII:27) Indeed, as Plato makes clear, the decision to return to the
cave is made with little deliberation. The former prisoner returns to
his still-imprisoned companions filled with the understandings gained
from his travels. Similarly, Joy is shared spontaneously with others.
With Joy comes the responsibility to share and involve others in the
generation of worlds through Joy.

As "The Allegory of the Cave" makes clear, the path to
enlightenment may not be "happy", but it will bring Joy. The prisoner
released from chains, experiences the pain in his release. Previously
comfortable in his bondage, each step toward the light is disorienting.
Still, when his vision clears, the ex-prisoner realizes the benefits of
his new position in Joy. It is in this way that the allegory makes
clear the relationship between "where we stand" and "what we know." (See
Figures 1 & 2) When our perspective is limited, our interpretations of
our experience is also limited. But, with each step toward the light, a
broader perspective is gained and new interpretations become possible
through Joy.

A Buddhist Parable: The Ox and His Herdsman

"The Ox and His Herdsman" is an ancient Buddhist text which illustrates this broad perspective and understanding of Joy, as well as the reflexive nature of Joy. This story depicts ten steps from "ordinary-mindedness" to "a deeper understanding of Self." (Carter, 1989, p. 71) As told in the story, the relationship of herdsman to ox is demonstrative of the relationship of the person to her Self. The ox is an externalized symbol of the Self.

Initially, the person has no clear or accurate sense of Self. (Figure 3) In this first stage, she is alone in the world.

Figure 3

The ox is no where in sight. Here, the person is disconnected from her
Self. Nonetheless, the stage is set for her encounter with Self, for
when the noise and confusion of the world is hushed, the person can hear
a faint call from her Self. There is only a feeling, a gentle and
distant call which reminds her that there is more than the noise and
confusion of the mundane world.

Answering this faint call leads her to the second stage wherein the
person begins to see traces of Self. (Figure 4) Here, footprints of the
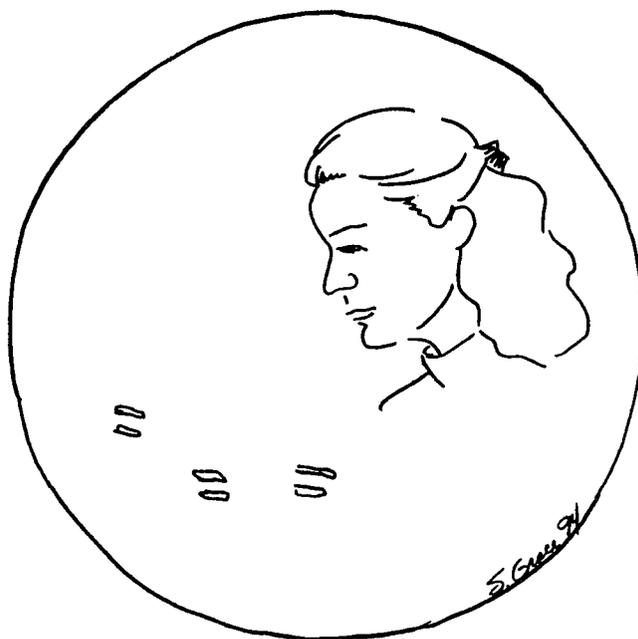ox become visible leading out into the distance.

Figure 4

Thus, the person begins to catch sight of physical signs of her Self. In the midst of the cacophony of the outside world, these traces of Self call the person to a deeper understanding of life. These are concrete manifestations in the everyday world which corroborate her intuitive knowing that the ox is in the vicinity.

In the third stage physical contact is finally made with the Self. The tail of the ox is sighted leaving the frame. (Figure 5) This sighting depicts the forging of a relationship with the Self in which the powerful sense of Self is present in the midst of worldly confusion.
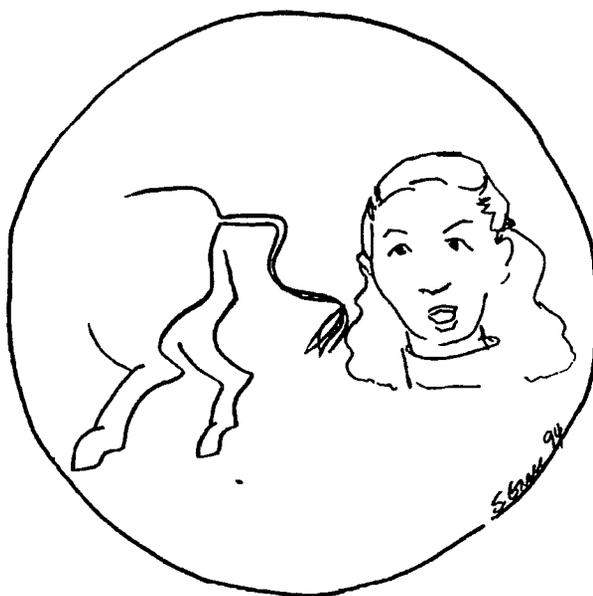
Figure 5

Its presence is directly experienced for the first time. Thus, the person approaches her Self in the world.

In the fourth stage an attempt to harness the ox must be made in order that the larger sense of Self can be brought into a closer relationship with the person. (Figure 6) The noise of the world threatens to chase away the ox. Nonetheless, the herdsman must tame the "deep Self." (Carter, 1989, p. 72)
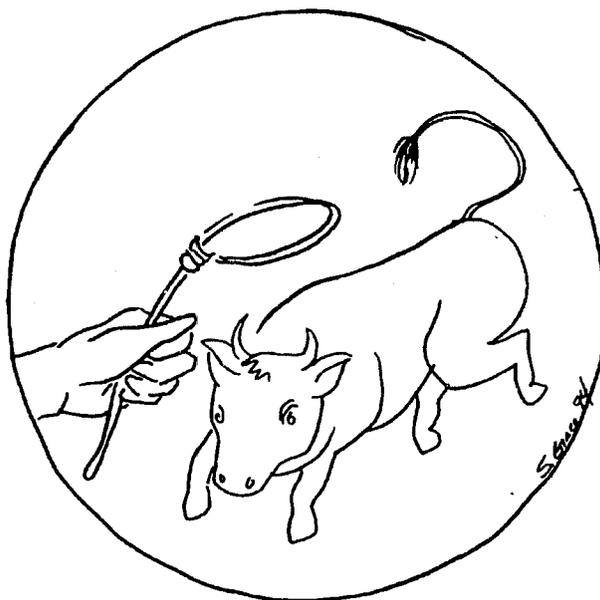

Figure 6

The connection between the Self and the person is made concrete by the harness. A rope ties the ox and the herdsman together in the world. Nevertheless, they both struggle against it, as their desires are not yet in harmony.

The fifth stage follows. Here, the ox no longer resists the person, for the struggle between different desires is overcome. (Figure

7) The larger Self and the person follow the same path, have the same

goals and walk in unison.   There remains a separation between Self and

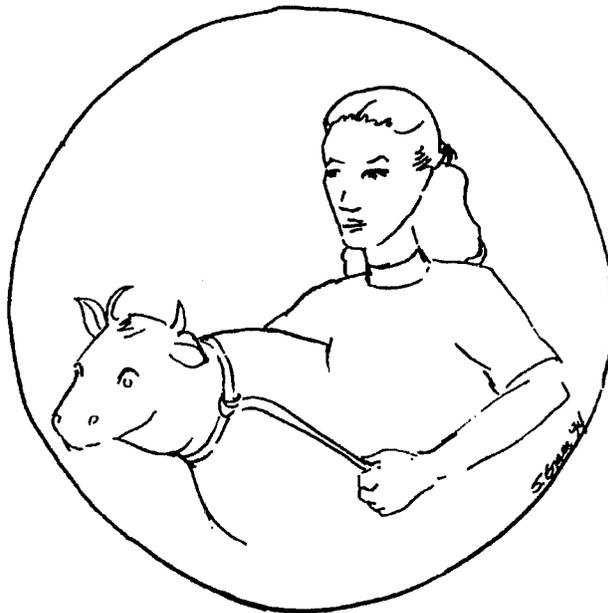the person, but the two are moving in the same direction.

Figure 7

In the sixth stage, the ox and the herdsman become One, as the

herdsman rides the ox.   Carter describes this sixth stage:

> The herder is no longer distracted or enticed by the world of
> everyday appearance, no longer grasping and hoarding, but is joyful
> in the flow of things, awestruck by the exquisiteness of each
> unique moment that announces the background of the whole of things
> along with its shimmering foreground. (Carter, 1989, p. 72)

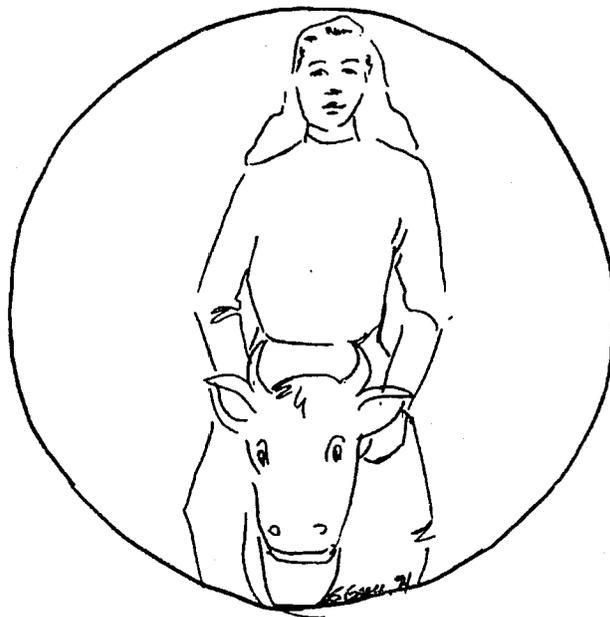A sense of completion is felt as ox and herder are joined. (Figure 8)

Figure 8

The interplay of foreground and background, matter and spirit becomes a harmonious dance. There might be a tendency to stop here, but this is just over half the tale. Experiencing the Self unified in matter and spirit is an important beginning, but this blissful experience is not the culmination.

In the seventh stage the person realizes that she has been one with her Self all along. (Figure 9) The person no longer needs the externalized version of the Self represented by the ox to make the connections between matter and spirit.

Figure 9

The ox once again vanishes from the frame. But this time, the ox is

fully integrated as a self-reflexive aspect of the Self. Self-reflexion

thus leads to the negation of the ox.

Further self-reflexion leads to the eighth stage: the stage of

total negation. (Figure 10) Carter explains:

> The eighth stage includes no reference to the herdsman, the ox, the
> world, or anything at all. It is depicted by an empty circle, a
> "zero." It is a negation of all that went before. One negates who
> one thought one was, and thereby the chains of the empirical ego
> are broken. All things have collapsed, and with them, all
> substance-thinking. Things are, at bottom, one in their
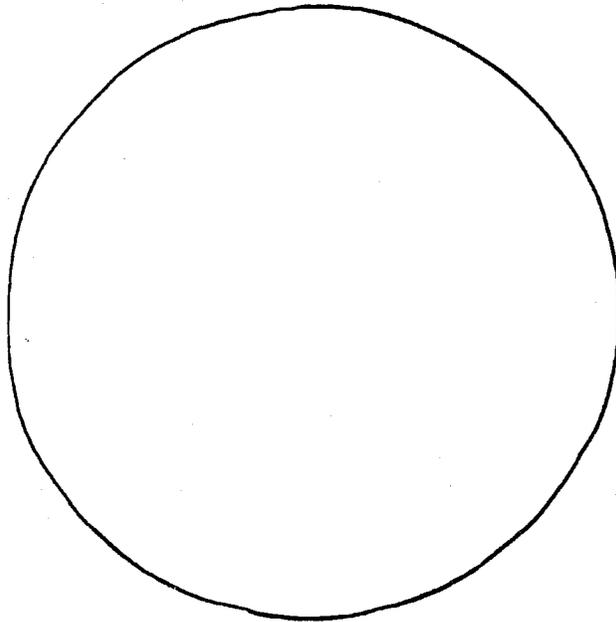> nothingness. (Carter, 1989, p. 74)

Figure 10

No longer needing the externalized version of self as depicted by the

ox, the Self also comes to realize that the mundane world encountered in

everyday experience is also an externalized version of Self. This

realization allows the externalized world to also be negated. Nothing

remains. The world is empty. Carter explains: "All distinctions have

vanished into the fullness of nothingness." (Carter, 1989, p. 74) This

emptiness is a full emptiness which contains everything. This is a

clear allusion to the Ultimate Basho of Joy, an infinite unboundness

within which everything is contained and from which everything springs

forth.

Thus, in the ninth stage out of the "full emptiness," the world

springs forth. (Figure 11) The world of nature is introduced in its

association with the spirit. There is a stream and flowers and a river bank. There are branches of a tree with blossoms on each branch.

Figure 11

There is no single self here. The individual person does not re-enter the frame at this juncture. Instead, the larger Self of the world is depicted in its fullness. This world is not the same as the world of the initial frame. Instead, the new world emerges transformed from the nothingness of the eighth frame. Stages eight and nine are sister frames. They represent two aspects of the same reality. The nothingness is revealed to also be the multitude of the mundane world. Carter explains:

> Stages eight and nine are not two sides of one stage, nor does one swallow the other. Each infiltrates the other, while each maintains its "otherness" as separate and utterly distinct. The

two are "reversible," for the world of nature *is* nothingness, and nothingness *is* the world of nature: "form is emptiness, emptiness is form"; nirvana is samsara, samsara is nirvana. The two are not one, but remain two. (Carter, 1989, p. 75-76)

This relationship between the eighth and ninth stage re-calls the

paradoxical and ontological nature of Joy. Joy is also a "full

emptiness" from which the world springs forth through interpretation.

The transformations of the eight and ninth stage allow the meeting

which takes place in the tenth stage. (Figure 12) Here, the person

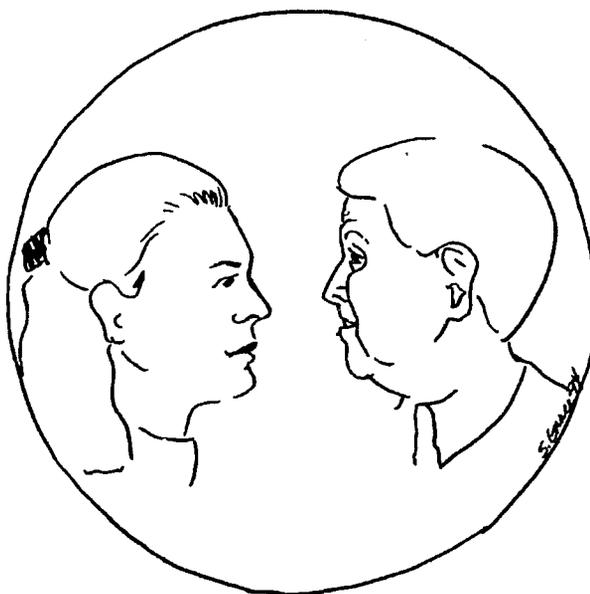encounters an old man on the road.

Figure 12

It is with her sense of Self, attenuated by the experiences of the other

frames, that she is able to truly meet other persons in the world.

Thus, the tale of the Ox and his herdsman culminates, not in self-absorption, but in the movement of Self into the world through the meeting of "the other."

Buber: The I-Thou in Prose and Poetry

Buber's philosophy, as expressed in both his philosophical and aesthetic texts, attends closely to this meeting of "the other." His dialogical philosophy is predicated upon the meeting of I and Thou. This meeting, as noted earlier, is a necessary precondition for humanity according to Buber.

> For the inmost growth of the self is not accomplished, as people like to suppose today, in man's relation to himself, but in the relation between the one and the other, between men, that is, pre-eminently in the mutuality of the making present -- in the making present of another self and in the knowledge that one is made present in his own self by the other -- together with the mutuality of acceptacne, of affirmation and confirmation.
> Man wishes to be confirmed in his being by man, and wishes to have a presence in the being of the other. The human person does not need to be confirmed, for it is what it is unquestionably. It is different with man: Sent forth from the natural domain of species into the hazard of the solitary category, surrounded by the air of a chaos which came into being with him, secretly and bashfully he watches for a Yes which allows him to be and which can come to him only from one human person to another. It is from one man to another that the heavenly bread of self-being is passed. (Buber, 1966, p. 71)

Thus, the ontological status of "making present" is made clear. The coming to be of humanity is realized in the "making present" of the "other." Though ironically written in what today would be considered sexist language, Buber here presents a clear statement of the undeniable horror of sexism, racism, anti-semitism, and all other acts of

oppression and "erasure." The denial of this "heavenly bread of self-being" constitutes an ontological erasure of humanity. The I-Thou relation requires this context of "making present" through "acceptance, affirmation and confirmation." The I-Thou relation cannot be experienced in denial or refusal of "the other."

Both the Buddhist parable and the I and Thou portray the ultimate achievement as an honest interchange between two Self-aware people. However, the two are not identical. While the Buddhist world disappears in stage eight, Buber's the world of things disappears when one enters the I-Thou relation.

> When *Thou* is spoken, the speaker has no thing for his object. For where there is a thing there is another thing. Every *It* is bounded by others; *It* exists only through being bounded by others. But when *Thou* is spoken, there is no thing. *Thou* has no bounds.
> When *Thou* is spoken, the speaker has no *thing*; he has indeed nothing. But he takes his stand in relation. (Buber, 1987, p. 4)

Just as the story of the ox culminates in the meeting of persons, so Buber notes that "meeting" is necessary for humanity. It is through meeting that the world becomes whole:

> The primary word I-Thou can be spoken only with the whole being. Concentration and fusion into the whole being can never take place through my agency, nor can it ever take place without me. I become through my relation to the Thou; as I become I, I say Thou.
> All real living is meeting. (Buber, 1987, p. 11)

Buber lays the groundwork for his dialogical philosophy in his early poetic text, <u>Daniel</u>. Here, orientation and realization are precursors to I-It and I-Thou. In <u>Daniel</u>, Buber describes the

discriminating and analytic function of orientation in contrast to the

"dream of unification" achievable through realization.

> What we call things and what we call I are both comprehended in
> what is thus created; both find their reality here; both can only
> find it here. For all life-experiencing is a dream of
> unification; orientation divides and sunders it, realization
> accomplishes and proclaims it. Thus all reality is fulfilled
> unification. Nothing individual is real in itself; everything
> individual is only preparation. (Buber, 1964, p. 72)

Buber continues to confront duality in Daniel. In terms similar to

Nishida Kitaro's **basho** (see Chapter 3), Buber describes how duality is

enclosed within a larger unity. Leaving a theater, Daniel relates his

experience with the "polarity of the human spirit."

> Yes, what I saw was the spectacle of duality. But not good and
> evil; all valuation was only external dress. Rather the primal
> duality itself, being and counterbeing, opposed to each other and
> bound to each other as pole with pole, polar opposed and polar
> bound -- the free polarity of the human spirit. There outside in
> the world of the lax light that I had left when I entered into this
> kingdom of the severe, there outside the two were enveloped by
> mediacy and unrecognizable; but here they stood naked and large as
> gods, naked their gestures, naked their voices. A mediating chorus
> of figures surrounded them, but they stepped forth from the
> mediating circle only clearer, more inaccessible still. (Buber,
> 1964, p. 104-105)

Here, Buber describes the orientation aspect which he contrasts

with realization throughout this text. His description of the "spectale

of duality" reminds his readers of the illusory nature of such "external

dress." Attending to the surface of our world, duality seems to exist

in every direction we turn. This orienting aspect is contrasted with

realization in which duality is "enveloped."   Thus, realization, like

Joy, overcomes duality and bi-polarism.

Buber also used poetry to help the reader to come to an experiential understanding of I and Thou. For example, the poem "Do You Still Know It...?" enables the reader to enter into the creation of our world from the "images in our hearts."

Do You Still Know It...?

Do you still know, how we in our young years
Traveled together on this sea?
Visions came, great and wonderful,
We beheld them together, you and I.
How image joined itself with images in our hearts!
How a mutual animated describing
Arose out of it and lived between you and me!
We were there and were yet wholly here
And wholly together, roaming and grounded.
Thus the voice awoke that since then proclaims
And witnesses to old majesty as new,
True to itself and you and to both together.
Take then this witness in your hands,
It is an end and yet has no end,
For something eternal listens to it and listens to us,
How we resound out of it, I and Thou. (Buber in Ashen, 1969, p. 51)

Poetic language allows an aesthetic and vibrant experience of the intellectual ideas such as those expressed here by Buber. Through such experiences, one may more closely approach a holistic understanding of ideas such as I-Thou or Joy. Here, the union of poetry and thinking is underscored in that intellectual understanding is heightened through the use of metaphors. Novel metaphors in this poem generate new ways of thinking about and experiencing the I-Thou relation.

In fact, poetic language sets the stage for poetic-thinking. Throughout philosophical, political, and religious writing, the calming effect of poetic-thinking can be realized. For example, the poetic

language of the "Declaration of Independence" creates an atmosphere in which the hearers or readers are transfixed and come to a more poetic interpretation of experience.

This poetic interpretation of experience is not limited to an elite few, but is available to everyone. In fact, concepts such as social justice, human dignity and the spiritual nature of all life emerge within poetic traditions. Poetic-thinking thus supports these concepts within political, religious, and philosophic traditions. Buber's work is an example of the emergence of poetic-thought within a moral, spiritual and philosophical framework in the twentieth century.

Mevlana Jelaluddin Rumi: Sufi Literature

The poetry of Mevlana Jelaluddin Rumi is an example of poetic-thought within a moral, spiritual and philosophical framework from the thirteenth century. His words address "the full spectrum of life on earth, every kind of human activity." (Helminsky, 1990, p. 12) His work emerges within the context of the dignity of all life and the spiritual nature of humanity in relation with God.

Rumi does not contribute to a technical theological discourse, but addresses the people who live and work in ordinary circumstances. The people to whom he speaks seek to instill a spiritual quality to these everyday existences. The dignity and integrity of each human being

seeking a personal relationship with God is the underlying premise upon which Rumi establishes his poetic writings.

The poetry and writings of the Sufi master Rumi, also provide an aesthetic entry to Joy. His words call to mind the quiet fullness of Joy. Rumi reminds us of the necessity of the person to the world:

> Hear one of the sayings related from the Prophet:
> "No prayer is complete without Presence." (Mathnawi, I:381)

Joy also does not exist apart from the world or humanity, but is instead a manifestation of the interplay of being in the world. As in the story of the "Ox and his Herdsman," spirit exists within the world. The Self is a part of the person. Rumi brings us back to an awareness of this connection.

> If ten lamps are present in one place,
>   each differs in form from another;
> yet you can't distinguish whose radiance is whose
>   when you focus on the light.
>   In the field of spirit there is no division;
>   no individuals exist.
> Sweet is the oneness of the Friend with His Friends.
>   Catch hold of spirit.
>   Help this headstrong self disintegrate;
>   that beneath it you may discover unity,
>   like a buried treasure. (Mathnawi, I:678-83)

This poem by Rumi provides a clear illustration of the multiple unity of Joy, as the many lamps are perceived as one radiance. From a material perspective, one perceives separate entities. However, the spiritual perspective transcends these distinctions and perceives the underlying unity. Similarly, as Rumi notes, the power of naming has both materially divisive and spiritually uniting aspects.

> With us, the name of everything
> is its outward appearance;
> with the Creator,
> the name of each thing is its inward reality.
> In the eye of Moses, the name of his rod was "staff";
> in the eye of the Creator, its name was "dragon."
> In brief, that which we are in the end
> is our real name with God. (Mathnawi, 1239-40; 1244)

This explanation demonstrates the power of **logos** which has been significant in my exploration of Joy. Naming plays a significant role in the generation of the thing named. The name chosen determines the relationship between namer and the named. The concrete reality within which Moses named, for example, limited his relationship to an inanimate and manipulated world. The Creator's naming is contrasted with this limited naming. For the Creator, the relationship is between two living beings.

Rumi also makes note of the relationship spoken of in Chapter 2 between speaking and listening. As both Buber and Heidegger make clear; the process of speaking is inter-active, and not a one-way activity. Listening is as important to speaking as is the articulation of the words by the speaker. Highlighting this importance, Rumi makes the following suggestion:

> Since in order to speak, one must first listen,
> learn to speak by listening. (Mathnawi, I:1627)

The process of speaking is generally assumed to be contradictory to the process of listening. Thus, Rumi's advise places the hearer in the position of contradiction. This contradictory place enables the hearer

to shift from the usual perspective in a fashion which is similar to the shift in perspective encouraged by Zen koans. Contemplation of "the sound of one hand clapping," or learning to speak by listening moves the person's awareness to the **basho** of absolute nothingness where all contradictions are experienced within unity.

Furthermore, Rumi describes the wondrous and beautiful unity that one who perceives spiritually can recognize as the underlying presence beneath the separated entities which may appear (and may even become) negative or harmful from a limited, material viewpoint. Joy enables sight of this beautiful unity beyond the analytic horrors of material perception.

> Know ... that everything in the universe
> is a pitcher brimming with wisdom and beauty. (<u>Mathnawi</u>, I:2860-2)
>
> By a single thought that comes into the mind,
> in one moment a hundred worlds are overturned. (<u>Mathnawi</u>, II:1029)
>
> Everything that is made beautiful and fair and lovely
> is made for the eye of one who sees. (<u>Mathnawi</u>, I:2383)

Rumi points out two stumbling blocks to the perception of unity; dualism and the ego. As noted earlier, these obstacles have been recognized by many others such as Buber and Buddhist and Hindu theologians. The notion of **anatan**, the release of self and loss of ego, as mentioned in Chapter 3, is a major step toward enlightenment and a unified understanding of the world for both Hindus and Buddhists.

> What does it mean to learn the knowledge of God's Unity?
> To consume yourself in the presence of the One.

> If you wish to shine like day,
> burn up the night of self-existence.
> Dissolve in the Being who is everything.
> You grabbed hold of "I" and "We,"
> and this dualism is your ruin. (Mathnawi, I:3009-12)

Thus, the delusion of dualism, whether of individual to individual, or of matter to spirit, must be overcome to enable the passage into enlightenment. Joy, with its unifying, anti-dualistic perspective allows one to release "'I' and 'We'" and "dissolve in the Being" as Rumi suggests.

Rabindranath Tagore

The Indian poet Rabindranath Tagore continues Rumi's refrain, adding his voice to the chorus and revealing the essential unity of world and spirit. Tagore, born in Calcutta in 1861, devoted his life to writing poetry. He says:

> In darkness the One appears as uniform; in the light the One
> appears as manifold. (Tagore, 1970, p. 238)

> What you are you do not see, what you see is your shadow.
> (Tagore, 1970, p. 231)

> The mystery of creation is like the darkness of night -- it
> is great.
> The delusions of knowledge are like the fog of the morning.
> (Tagore, 1970, p. 229-230)

Tagore draws on the traditional metaphor of light as knowledge or genuine understanding in contrast to the clouded understanding or shadows that persists in subdued light. Darkness represents the partial

understanding available from the material viewpoint where manifold masks

hide unity. Through Joy:

> The world puts off its masks of vastness to its lover.
> It becomes small as one song, as one kiss of the eternal.
> (Tagore, 1970, p. 230)

In his poetry, Tagore uses the word 'joy' in just this sense. He

recognizes that Joy is present just beneath the surface of everyday

experience.

> I will meet one day the Life within me, the joy that hides in
> my life, though the days perplex my path with their idol dust.
> I have known it in glimpses, and its fitful breath has come
> upon me making my thoughts fragrant for a while.
> I will meet one day the Joy without me that dwells behind the
> screen of light -- and will stand in the overflowing solitude
> where all things are seen as by their creator.
> (Tagore, 1970, p. 148)

In "The Garden," Tagore explores the ephemeral connections which

are made possible across time and space by Joy. The Joy that is

experienced in the garden is communicated experientially through

"fragrant memories." Joy is the bridge which spans both time and place.

> Who are you, reader, reading my poems an hundred years hence?
> I cannot send you one single flower from this wealth of the
> spring, one single streak of gold from yonder clouds.
> Open your doors and look abroad.
> From your blossoming garden gather fragrant memories of the
> vanished flowers of an hundred years before.
> In the joy of your heart may you feel the living joy that sang
> one spring morning, sending its glad voice across an hundred
> years. (Tagore, 1970, p. 118)

Tagore further explores the omnipresence of Joy elsewhere in his

poetic writings.

On the day when the lotus bloomed, alas, my mind was straying, and I knew it not. My basket was empty and the flower remained unheeded.

Only now and again a sadness fell upon me, and I started up from my dream and felt a sweet trace of a strange fragrance in the south wind.

That vague sweetness made my heart ache with longing and it seemed to me that it was the eager breath of the summer seeking for its completion.

I knew not then that it was so near, that it was mine, and that this perfect sweetness had blossomed in the depth of my own heart. (Tagore, 1970, p. 9)

Thus, Tagore shows that though Joy may be easily overlooked, it is always present. But for a turn of the head, or a glance to the side, it might be missed, despite its nearness. Through his poetry, Tagore allows us the experience this presence of Joy. Furthermore, he, like Rumi, asserts that the unity that is omnipresent and therefore connects material and spiritual perceptions is the unity of Joy, not despair, sorrow, nor even neutrality. Joy, for Tagore, is the essential binding that holds together all.

The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and death, in ebb and in flow.

I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment. (Tagore, 1970, p. 26)

Science and Poetic-Thought

The poetic nature of thought is becoming apparent in all fields of study. Even scientific fields whose theorems and principles seemed for

so long to be headed in the direction of establishing the "literal"
nature of the world "as it is" have taken a distinctive turn toward
poetic-thinking.

Poetry of Virtual Experience

In the field of computer science, this turn toward poetic-thinking has
been precipitated by the advent of virtual reality. Virtual reality
refers to a specific set of computer programs which seek to simulate
"actual experience" through computer technology. This field has emerged
through technological convergences in which previously unrelated
technologies have merged to generate innovative and sometimes unexpected
changes in technology. Frank J. Dyer, a philosopher and computer
specialist, comments on the phenomena of convergence:

> Every new technology leads to further advances well beyond the
> limited area in which the original discovery took place.
> scientific knowledge is cumulative and interdependent across
> disciplines, resulting in unexpected, creative applications of
> technology in unusual places from the macro level to the micro
> level and from the precisely quantifiable and replicable physical
> world to the ethereal and elusive stuff with which psychologists
> are concerned. (Dyer, 1992, p. 38)

Convergences, such as these, have lead to the generation of virtual
reality. Frank Dyer describes the creation of virtual worlds as:
"creating our own reality in the sense of an artificially produced set
of experiences that are virtually indistinguishable from our normal
sensory reality experience." (Dyer, 1992, p. 41)

This science of creating our own worlds has encouraged scientists to

write of their experiences in these worlds using poetic language.

Howard Rheingold, one of the most visible proponents of virtual reality,

has written extensively of his experiences. He described one of his

earliest experiences in Cyberspace in his book <u>Virtual Reality</u>:

> I remember reaching out in virtual space to put my virtual hand on
> a virtual bookshelf, and feeling my physical hand touching the
> physical bookshelf, a strange sensation of being in two worlds at
> once. (Rheingold, 1991, p. 110)

Here, Rheingold relates the "unusual" perception generated through

computer technology. There seems to be "two worlds." There is a sense

that the person is both doing an action and watching the action being

done. I argue that while this perception of "two worlds" is not "usual"

within our common language, computer generated virtual reality makes us

aware of as aspect of our everyday which is often overlooked.

This aspect is intimately related to Joy, in that, Rheingold

becomes aware of his own role in the creation of his sense of what is

real. His presence in the virtual world brings that world into

present/presence.

> In Mountain view in 1988, inside my goggles, a 3D wire-frame
> depiction of one gloved hand floating in virtual space mimicked
> every movement of my hand in real space. I waved. There was a
> perceptible time lag. A couple of milliseconds later, the hand and
> my point of view moved forward in virtual space. Cyberspace was
> everywhere I looked -- above me, below me. I wasn't just watching
> it. I was *in* it...

During my explorations of this strange new synthetic space that few others have yet visited, I stood, squatted, crouched, walked, adopted inexplicable postures, gazed into odd corners of the room, aimed my head down at the floor or up at the ceiling, pointed my forefinger at things invisible to everyone else. I'm sure it was a humorous sight to the other people in the room. But that didn't matter to me at the time. I was in another reality. (Rheingold, 1991, p. 133)

This experience, and even the description of the experience, brings our everyday experience into sharper focus. If we are willing to make the shift from the Cartesian world into the virtual world, we "see" that the world "out there" is "in here." The computer generated virtual world makes clear the importance of the human being who enters cyberspace. Thus, the world of Cyberspace, and the role of human beings in creating this world, is a metaphor for Joy. Highlighting the role of the person in the creation of "reality" in our virtual worlds, can make us aware of our role in creating reality in our "real worlds."

But when I put on the Eyephones and a DataGlove myself in late 1988, the act of moving my hand in the glove and watching representation of my hand and fingers move in cyberspace were like hooks, handles -- *affordances* -- that linked "in here" to "out there" and dragged my sense of being in a physical space from the physical room that held my body to the space defined by the 3D computer model. The hand that floated in the virtual world was more than a hand. It was me. (Rheingold, 1991, p. 146)

Rheingold's descriptions emphasize the significance of identification with the virtual reality.

... people identified themselves very strongly, almost physically, with their video images, even in the form of silhouettes. In an early experiment, when Krueger and an assistant at a remote location were using video silhouettes of their own hands to point at objects in a shared video space, he accidentally moved his hand's video image so that it intersected with the video image of

his assistant's hand. The assistant moved his hand away, as if he
had been touched. In a visceral way, mixing people's video images
together in a way that was visible to them created a new kind of
communication space, complete with a sensitivity to the boundaries
of one's virtual body. (Rheingold, 1991, p. 122)

In addition to a feeling of being in two places at once, the

virtual world spurs a shift in the location of consciousness. I am

reminded of Buber's famous description of holding a stick up against a

tree and feeling his conscious awareness move to the point of contact

between stick and tree. (Buber in Horowitz, 1988). The tool used by

Rheingold is more technologically sophisticated than the tool employed

by Buber, but the result is the same; a realization that the awareness

of "here" (me) and "there" (not me) are relative and not fixed.

My consciousness suddenly switched locations, for the first time in
my life, from the vicinity of my head and body to a point about
twenty feet away from where I normally see the world. The world I
saw had depth, shadows, lighting, a look of three-dimensionality to
it, but it was depicted in black and white... After a moment of
disorientation, and a few seconds of practice, I could pick up a
pencil and put it through a hoop a few feet away, although my
fingers had to work in ways that seemed alien at first. (Rheingold,
1991, p. 255)

One of the most interesting of Rheingold's descriptions is his

account of seeing himself from within one reality as represented in

another reality.

The strangest moment was when Dr. Tachi told me to look to my
right. There was a guy in a dark blue suit and light blue painted
shoes reclining in a dentist's chair. He was looking to his right,
so I could see the bald spot on the back of his head. He looked
like me, and abstractly I understood that he *was* me, but I know who
me is, and *me* is *here*. He, on the other hand, was *there*. It
doesn't take a high degree of sensory verisimilitude to create a
sense of remote presence. The fact that the goniometer and the
control computer made for very close coupling between my movements

and the robot's movements was more important than high-resolution or 3D audio. It was an out-of-the-body experience, no doubt about it. (Rheingold, 1991, p. 264)

These poetic descriptions of the experiences of being in Cyberspace highlight our role in the creation of our world. Through virtual reality technology, he location of our conscious awareness is experienced as relative. We are enabled to "witness" ourselves in the act of creating our worlds. As Rheingold reminds us:

We know from the history of communication technologies like the telephone and television that communication revolutions change the way people live, perceive, believe. Now we are talking about a tool for changing what we mean by reality. (Rheingold, 1991, p. 247)

While Rheingold's focus is on the technology, my focus is on the shift that this technology encourages in our perception and interpretation of our worlds. Instead of being a "tool for changing what we mean by reality," I argue that virtual reality is a tool for exhibiting our role in the creation of our reality.

Thus, virtual reality, in the context of this exploration becomes a metaphor for Joy. Computer generated reality makes us aware of our role in the creation of our worlds. Other fields of scientific research are also generating metaphors which can enhance our understanding of Joy.

Poetics of Neuroscience

The field of neuroscience, like that of computer science, is generating poetic metaphors to explain their findings. The use of

poetic language clearly produces tension as more traditional scientific

language is abandoned in favor of poetics.

For example, in the work of Laughlin, McManus and d'Aquili there is

a push-pull between scientific formality and poetic explanations. Their

metaphors range from the scientific through the mundane to the poetic.

For example, homeomorphogenesis and neurognosis are intimidating and

scientific words to explain relatively simple aspects of brain

functioning. Then, Laughlin and co-authors throw in very unscientific

sounding words such as "dots" as representative of the "units of

experience." This metaphor is almost jarring in the nearly poetic

context of the majority of their book. Meanwhile, the text is

interspersed with more poetic metaphors such as "cognitive imperative"

which is inherent in the process of neurognosis. This drive urges the

completion of the cycle from stimulus input to the generation of models,

and appropriate action relative to the stimulus. Describing the process

metaphorically, Laughlin and co-authors state: "The cognitive

imperative is an active process by which the 'mind rises to meet the

phenomenal world.'" (Laughlin, McManus and d'Aquili, 1990, p. 166)

Some of their most poetic descriptions arise in the context of "in

here" versus "out there." The "in here" of which the author speak is

the aspects of our world which are closely associated with our selves.

That is, expressed simlpy "in here" is "me," while "out there" is "not

me."

>According to modern physics and related sciences, the world "out there" -- which, of course includes our own beings as well -- apart from the processes of observation and knowing, is an undifferentiated energy field that is in a continuous process of evolutionary unfoldment. (Laughlin, McManus and d'Aquili, 1990, p. 6)

Neuroscientific research has taken Laughlin, McManus and d'Aquili to the realm of poetic understanding. They state their position on the creation of our worlds clearly:

>In a very fundamental way ... it seems that we create the world we live in, we create what we see, and what we experience. To create in this manner is a principle function of our brain, and somehow, in this process we create a world of things ...
>As human beings, we all follow the same general course by which we create an identity and come to experience ourselves as distinct from the unified field of which we are an inseparable part. (Laughlin, McManus and d'Aquili, 1990, p. 6-7)

The world is in the process of coming to be. A person does not encounter a world ready-made and pre-existing him or her. Instead, the person encountering the world plays a large role in generating the world which is coming to be. The work of neuroscientists such as Laughlin, McManus and d'Aquili corroborate the philosophical position established by Heidegger. The act of interpreting is the activity of making present, and is part of the process of coming to be in and of the world.

Laughlin, McManus and d'Aquili search for metaphors to help us come to this understanding. Their text is a link between scientific formal language, and metaphorical poetic language. Their struggle with this tension is apparent in their writing.

It may be useful to point out the obvious: This "world," *as we assume it to be*, actually does *begin* at some point in cognitive development and is not *given* as ontological fact in the cognized world of our experience. This world is one that we construct, and in the process we construct ourselves and the experience of ourselves. (Laughlin, McManus and d'Aquili, 1990, p. 8)

Condensing their position into a postulate, these co-authors

collaborate in poetic creation:

Biogenetic structuralism specifically holds that "mind" and "brain" are two views of the same reality -- mind is how brain experiences its own functioning, and brain provides the structure of mind. (Laughlin, McManus and d'Aquili, 1990, p. 13)

Indeed, Laughlin, McManus and d'Aquili are joined in their move

into poetic language by other scientists, such as John Searle and J. Z.

Young, when the "mind/brain" problem comes to the forefront. Speaking

of the Mind/Body John Searle makes the shift to poetic language. He

beings traditionally, but ends poetically:

To summarize: on my view, the mind and the body interact, but they are not two different things, since mental phenomena just are features of the brain. One way to characterize this position is to see it as an assertion of both physicalism and mentalism. Suppose we define 'naive physicalism' to be the view that all that exists in the world are physical particles with their properties and relations. The power of the physical model of reality is so great that it is hard to see how we can seriously challenge naive physicalism. And let us define 'naive mentalism' to be the view that mental phenomena really exist. There really are mental states; some of them are conscious; many have intentionality; they all have subjectivity; and many of them function causally in determining physical events in the world ... Naive mentalism and naive physicalism are perfectly consistent with each other. Indeed, as far as we know anything about how the world works, they are not only consistent, they are both true. (Searle, 1984, p. 26-27)

As if to exemplify the difficulty of resisting the shift to poetics, Searle again begins traditionally and ends poetically. He must use poetic language to describe our role in the creation of our worlds. Traditional scientific language, because it seeks to remove the subject, is in adequate to relate the findings of Searle and others:

> The content and the type of the [mental] state will serve to relate the mental state to the world. That after all is why we have minds with mental states: to represent the world to ourselves; to represent how it is, how we would like it to be, how we fear it may turn out, what we intend to do about it, and so on. (Searle, 1984, p. 60)

J. Z. Young must also employ poetic language in his description of brain function. He also comes upon the limits of traditional scientific language. Scientific language obscures the humanity of the writer, while poetry exposes the human spirit.

> Consciousness is an aspect of the functioning of the brain, not something that can exist apart from it. My brain and body are inseparable from myself. It is an interesting philosophical and linguistic question whether we should say that they are 'the same thing.' I prefer to say that 'mind' is not a 'thing' at all, but that consciousness and mentality are characteristic properties that accompany certain activities of the brain, rather as movement is a characteristic property of legs, or of a wheel, and calculation is of a computer. (Young, 1986, p. 12-13)

The humanity of the poetic-thinker has become important in scientific research over the past century. Previously, scientists sought to assume "*the* objective" standpoint, and report their findings from this exalted position. Since the advent of the theories of relativity and special relativity, scientists have begun to abandon their assumption of objectivity. The field of quantum physics is

therefore, one of the most significant scientific fields through which

to view this shift from objectivity to an understanding of the

importance of "the participant-observer."

Poetics of Quantum Physics

As the physicist in the film recent _Mindwalk_ reminds us: the roles

of the poet and the physicist have merged in contemporary culture. Both

poet and physicist employ metaphors to give form toe the unknown. Both

help us relate to our worlds in more creative and empowering ways.

Shlain, in his book, _Art and Physics_ describes the change that has

taken place in the way we understand our worlds. The way we experience

our world is tied to the way we imagine our world. The discovery of

special theory of relativity changed several fundamental beliefs about

reality. Shlain lists these shifts to which the modern and post-modern

world is still adjusting.

- Space and time are relative, are reciprocal coordinates, and combine to form the next higher dimension called the space-time continuum. They are not constant, absolute and separate.
- There is no such thing as a favored point of view. For objects of substance, there is no inertial frame of reference at absolute rest, and the ether does not exist.
- The rules of nineteenth-century causality under certain relativistic circumstances are abrogated.
- Color is not only an inherent property of matter but depends also upon the relative speed of an observer.
- A universal present moment does not exist.
- Observations about reality are observer-dependent, which implies a certain degree of subjectivity. (Shlain, 1991, p. 137)

Shlain goes on to describe the effects of the theory of special relativity to our world view.

> The special theory of relativity ... weakened the sacrosanct notion
> that the world outside our consciousness is an objective reality.
> Aristotle, Descartes, Locke, Newton, and Kant all based their
> respective philosophical citadels upon the assumption that
> regardless where you, the observer, were positioned, and regardless
> how fast you were moving, the world outside was not affected by
> you. Einstein's formulas changes this notion of "objective"
> external reality. If space and time were relative, then within
> this malleable grid the objective world assumed a certain
> plasticity too. the simultaneity or sequence of events, the colors
> of objects, and the shapes of forms did not solely belong to a
> world outside human affairs; instead they were also dependent on
> the speed of the mind hurling through space that was doing the
> observing. (Shlain, 1991, p. 179)

We are indeed, still reeling from these scientific findings. Most people in contemporary society are still living under Cartesian assumptions. Although aware of Einstein's work, the deeper implications of these findings remain outside the realm of common experience. The shift from objective to "observer-dependent" reality has not been completely carried out.

Instead, we are experiencing a transition between these systems of explanation. Shlain documents this shift from being (matter) to non-being (void).

> Equally dramatic, when this equation [$e=mc^2$] is reversed and energy
> is converted into mass, then we must accept that pure energy can
> wring matter from out of the nothingness of the void. (Shlain,
> 1991, p. 325)

The argument discussed in Chapter 3 between being and non-being is carried out in the realm of quantum physics as well as philosophy. This fundamental difference of opinion between East and West, nothingness and being, is coming into question in the scientific field of quantum physics. The place where philosophy meets science is also the place where physicist becomes poet.

> If the individual self-reflective mind *knows* that it *knows*, *universal mind* not only *knows* that it *knows*, but it also knows everything, everywhere and anytime. It is in a dimension where all durational stages merge so that they can be appreciated simultaneously, and at the speed of light, separate locations in front and back fuse. *Universal mind* most likely manifests itself in our coordinate system as clairvoyance, and in known by the presence of certain individuals whom the rest of us, still bound by history, would dismiss as cranks and mountebanks. *Universal mind* would be the moving force behind our zeitgeist, speaking through the rocks of revolutionary, right-brained, intuitive artists first, and later through left-brained, visionary, rational physicists. (Shlain, 1991, p. 429-430)

Poetic Science and Joy

Through allegory and parable, prose and poetry, the preceding has sought to bring the experience of Joy closer than was possible in previous chapters concerning philosophy and science. This dissertation has explored poetics (and the aesthetic experience available through poetic-thinking) as the best avenue available within language to understanding Joy. Still, it is important to step back from this experience and satisfy the intellect's 'epistemic hunger' for connections between Joy as experience, and the less direct glimpses of Joy afforded by philosophy and science.

As Buber's 'I and Thou' and Heidegger's 'turning back to where we are' suggest, meaning and understanding reside in the relation between experience and "the other." Moreover, our mind/brains' desire to 'make sense' by detecting patterns creates metaphorical linkages (in the form of neural networks) between previous learning and new experiences that provide the explicative, world-creating power of **logos**. We can conceive new worlds through Joy within these new metaphors and understandings.

Some connections between the metaphors for the experience of Joy provided by science, philosophy and poetic-thinking have been noted during the course of this dissertation. It is important here, near the conclusion of this exploration of Joy, to expand these connections.

Much of our contemporary understanding of the universe is based upon the related sciences of quantum mechanics and astronomy, which constitute humanity's search of both the microcosm and the macrocosm. Both fields have contributed to a scientific acceptance that the source of our universe lies in a primordial singularity of indistinguishable matter collapsed upon itself, the "full emptiness" of which Nishida Kitaro speaks. This singularity of nothingness, encompassed all and was the source of all manifestation following from the 'big bang.' This unity of "nothing" is clearly parallel to the understanding of Joy developed earlier in light of Nishida Kitaro's Ultimate **Basho** of Nothingness. All contradictions and paradoxes, all that is, is encompassed by this greatest unifying field, Joy. The parable of "The

Ox and his Herdsman" reflects to primacy of the Ultimate **Basho**. According to the parable, it is only by realizing that all is nothing (full potentiality) at base (Figure 10) that a person may truly see from whence everything springs forth (Figure 11). By understanding this unity through metaphor, as the **Ultimate Basho** of Joy, we can experience the quiet fullness that is Joy as reflected in Rumi's poetic-thinking.

Within the quiet space afforded by Joy, we are able to maintain the paradoxical understandings of our worlds that are necessary to truly perceive their essential natures. As Kitaro notes, all paradox is encompassed within a unifying field or **basho** in order that the relation for contradiction can exist.

Joy, as the ultimate unifying field, allows us a perspective from which our view can sustain both aspects of a paradox. This may be disorienting at first, but as "The Allegory of the Cave" allows, the path to enlightenment is not necessarily happy or painless, in fact, it can be quite confusing. Such disorientation is a common response to the paradoxes of quantum 'fuzziness.' Nevertheless, it is only by maintaining both sides of the 'is/is not' (self-contradictory unity), that we experience reality within the perspective of Joy. Thus, the **Ultimate Basho** of Joy allows us to sustain the understanding of Bohr's complementarity principle regarding the dual wave/particle nature of light. Quantum principles may seem disorienting from the viewpoint of traditional Cartesian mechanistic science, yet from the perspective of

non-dualistic Joy, as expressed in Tagore's "The Garden," oddities such as ephemeral connections across time and space, whether forged by poems or quantum particles, become comprehensible experience.

Within comprehension, as neurophilosophy explains, is the mind/brain's creation of metaphors and neural networks. The viewpoint of Joy maintains our novel networks and metaphors, such as **basho,** for explaining paradoxical reality. Furthermore, these novel, non-dualistic, non-concrete understandings allow new interpretations and thereby new creative poetic-thinking about our worlds. And, as the parable of "The Ox and His Herdsman" demonstrates, interpretation prompts creation to spring forth from nothingness (full potentiality). Thus, we are returned to the generative power of **logos** described by Heraclitus and other early Greeks. For example, the prisoner emerging from Plato's cave is endowed with the power of **logos** to re-interpret and re-create his world more joyfully using the new metaphors afforded by his new 'place.' As with Plato's prisoner, we are responsible for taking these more joyful interpretations and metaphors back into our communities. Our novel, paradox-encompassing metaphors, maintained in the **basho** of Joy, allow new non-dualistic interpretations which we are empowered to develop in order to re-generate our worlds.

This understanding of **logos** parallels that of Rumi and Berger's poetic descriptions of the reality-creating force of naming. Another parallel can be drawn with the role of Heisenberg's participant-observer

in quantum mechanics, where world-generating power is attributed to the scientist's interpretations such that 'discovery' and 'creation' become inseparable. This artificial Cartesian distinction is further blurred by the contemporary advance of computer technology which allows the creation of a 'virtual reality' and the subsequent 'movement' within and interpretation of this 'reality.'

Nietzsche claimed that we create our worlds and forget that we have done so. The philosophical, scientific and aesthetic arguments developed in this dissertation substantiate his assertion. Furthermore, the arguments here have shown that this creation occurs through interpretation and the power of **logos**. Given this, it is urgent that our interpretations be grounded in Joy. Otherwise, we will still create our worlds, but they will not be spring forth from the Ultimate **Basho** of Joy, but rather from less holistic and beautiful sources. In this way, Joy is both our perspective upon world-creating power and our grounding for the use of that power.

Summary

The experience that I have with Joy is not a singular experience. I have many different types of experiences with what I call Joy. As a child, I had the feeling that everything that is can be known because everything is part of us, we are part of everything. This feeling has been at least partially validated by the studies of quantum physics.

The ability of an electron to be both here and there, the understanding of the inter-relationship of all things, and the "sighting" that at the atomic level the boundaries between things are fluid all seem to support my childhood conclusions. [Often, I think that we, Westerners especially, cling to out-moded Cartesian notions because these ideas generate in us the feeling that the universe is predictable and can be manipulated (by us). Joy provides a viewpoint from which we can abandon moving objects around on a stage, and predicting how they will interact.]

Perhaps the simplest experience to explain is Joy through meditation. When I sit quietly and begin to meditate, I have no expectations. I place no goal or requirements on the experience. Although I meditate everyday, I do not attempt to have the same experience day after day. I do not participate in any visualization techniques. Nonetheless, there are general patterns of experience which have emerged over time.

As I begin to experience quiet, the tension in my body subsides, and the plethora of worrisome thoughts recedes. I notice a feeling of gently falling or floating like a feather through a buoyant substance which feels thicker that air. (It feels more like water or molasses.) Gradually, I reach what feels like the bottom of the ocean. My landing there is hardly noticed at first. I seem instead to gradually become aware that I am no longer falling.

Here, at the bottom, the quiet is almost overwhelming. I experience the infinite silence of all possibilities. Sometimes I notice that my head feels as if it has expanded to fill the universe. This explosion occurred gently, but I feel a familiar tingle in the middle of my forehead. My legs and arms also often seem to stretch and extend to "forever." I experience in my body/mind the ancient Vedic teaching: "I am That, Thou art That and all this is That." I have labeled "that" Joy, because I have the feeling that this is the impulse to Be. There is an uplifting, expansive and infinitely dynamic quality to the silence I experience here. I know this as Joy. I know harmony, balance, and unboundedness in this place. The sense of inter-relatedness of everything in "That"/Joy fills me with the assurance that everything is indeed knowable (and already known) because the boundaries between myself and everything are "unbounded."

Here, the importance of paradox must not be overlooked. Through Joy, I am aware of the demarcations between objects, people, events and thoughts, and simultaneously aware of their underlying sameness. It is as if I am looking at a map with all of the markings of the boundaries between cities, states, countries and continents, while simultaneously experiencing a view of the earth from space. There is an acknowledgment of the boundaries and the differences, differences which are very "real" (have significant material consequences) at one level and from one perspective. But, these differences are experienced as "unreal" (of little or no significant material consequence) or nonexistent from

another perspective. It is important, as this example illustrates, that we, human beings living in the later part of the twentieth century, experience our worlds as both the same and different. In the example, a world as seen from orbit on which there are no lines separating countries, can be held in mind along with a world in which we understand the histories and experiences of different peoples to have been defined by "lines" between and around them. I understand this experience as Joy. Joy allows contradictory viewpoints to emerge and be sustained.

In this way, meditation establishes a precedent for experiences in more ordinary daily activity. The everyday is so taken for granted that it is very difficult for me to write about. Experiences outside of meditation have also led me to have the view of Joy presented in this dissertation.

The process of coming to this dissertation has been a time of reflection and challenge both intellectually and personally. The connections I have made here between such diverse fields and areas of interest as quantum physics and neuro-science, and the ideas of Martin Buber and Martin Heidegger reveal the threads and path on the journey I have taken. These ideas and connections reveal the underpinnings of my own personal intellectual and spiritual biography. Here, I have constituted the exposition and grounding of my thinking. I have taken a close look at the areas of thought which have been of most interest to

me throughout my life. I have examined the ways in which one aspect or idea has lead to or buttressed another.

The scientific credibility of quantum physics and neuro-science give a different perspective to the insights I have gained through spiritual sources such as meditation, the <u>Tao te Ching</u> and the <u>Bhagavad-Gita</u>. In addition, the philosophical grounding has also developed over the past several months.

This paper is a very personal effort. One which attempts to explain connections and convergences which I "see" to others, but also one which has made me more aware of these connections. This paper is not definitive of the convergences which I have attempted to make plain, nor is it even definitive of Joy. Instead, it is an exploration of my own thought process. The sources I have used are materials which have been and continue to be important to me. The ideas which I have extracted from these sources represent my interpretations of these materials within the framework which I understand to be Joy. On these grounds I claim ownership of this work.

The structure and lexicon of our common language has in some ways made this writing difficult. Logic, clarity and definition have proven to be both helpmates and hindrances in this process. I have challenged the Cartesian dualism and paradox through my searching in Joy. I have attempted to present (make present) Joy in these pages. Poetic-thinking

has been my chief ally in this presentation, and through loosening the bounds of logic, I have been able to recognize the basis of **logos** in poetic-thinking. I have made Joy present through comparison, models, metaphors and allegories. At the very least, I have shown what Joy is "like."

At times, the wealth of our common language has impoverished my ability to write about Joy. Joy, being beyond dualisms and objective reality, has been difficult to capture. Words which are often equated with Joy in common language, have eagerly entered the context. Happiness, ecstasy, desire and pleasure have been difficult to keep separate.

While writing this dissertation, my research has taken me to the place of which Heidegger speaks, where "the word breaks off." There have been times when I have been unable to find language to adequately describe Joy. During these times, I have experienced moments of exasperation and frustration, and I have also experienced moments of a more clear connection with Joy. Here, in these places, I have experienced Joy as Joy. Unable to attach any other descriptors, adjectives or adverbs I have met Joy as Joy.

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