

Wolfgang Dahlberg  
AGNIM e. V., Frankfurt

## Natural Law and Evolution. Towards a Natural Classification of Order

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This paper seeks to understand natural law, evolution and the forms of determination in a new way through looking into their context from various viewpoints. Order as the conceptual frame for all forms of determination is seen inseparable from consciousness and being. To define closer the relationship between *order*, *being* and *consciousness* is the thought prevailing in the background of this investigation (serving at the same time as an introduction into the extensive study of this subject within the monograph "Ordnung, Sein und Bewusstsein", ref.(9)). (Author)

### 0.1 Nature vs. Culture?

When hearing the concept "natural law" one easily associates the physicist's understanding of "natural law" which from the days of Newton and Galileo has been strongly influenced by the causal-mechanical mode of viewing these matters.

In this investigation we wish to take the frame further. In our consideration of "nature" we not only wish to include the existential facts but also the realm of man-created fact (artefact) - the realm of "culture". Should we likewise speak of "cultural law"? Perhaps, but surely with a somewhat expanded concept of "law".

The determination within a piece of art clearly differs from that within the growth of crystals or the movement of photons, even when - on the level of technical execution of a painting - molecular physics and light play a prominent part.

With this example we can see, in which way we have to broaden the concept of "natural law", in order to achieve a more encompassing perspective. Legal science for instance also uses the concept "law" - and there its operability alters to a great extent according to *interpretation*. Whether we discuss the material characteristics, the "physics" of a painting - or whether we want to draw conclusions about the psychology of the painter - or even search in it for a comment on world history - it is basically the level of interpretation which channels investigation of a given work in accordance with a differing approach to "law".

To point to these differences seems important to me, for there have been many attempts to unify everything in the name of science, for example, in "physicalizing" all natural sciences - meaning, to reduce them to the understanding of the law of physics, to explain them with physics. As strange as it may seem to even view sociological data from a physicalist point of view - it is a fact that

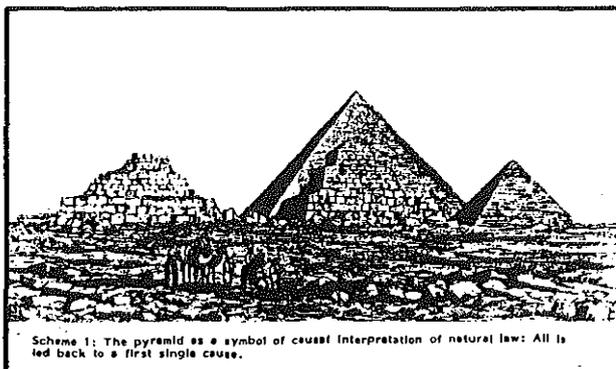
an amount of people statistically may behave like an amount of molecules freely moving about in a gas chamber. But it is questionable whether the individual molecule would be able to come up with something like a motivation for its movement. Therefore it is apparent that differing paradigms of description have to apply for different areas of phenomena. The paradigm we usually associate with "natural law" is but the prevailing pattern that has been concretized especially within the realm of the physics of solids.

What is the basis of this paradigm? Predominantly it is based on the observation of causality, that is, the reference of each phenomenon to a conceptual pair of "cause and effect". When something happens, the physicist looks for a cause. This mode of viewing things seems so *natural* that we no longer realize that this already is an *interpretation*. A look into the newspaper is sufficient to demonstrate how this way of perceiving reality is dominant. This fact would not be deplorable, if not for a particular method going along with it, creating fatal results. This is the so-called analytical method, which dissects reality in search of "last elements", "first things", "atoms", "first causes". Problems therefore are principally analysed, until a first cause of affairs appears. The interpretation going along with this method is *that* there are such causes at all.

Physics was very successful in its field with this method which then led to the assumption that it contained universal meaning.

In turning this way of explanation onto itself and therefore raising the question: "What is the basis of causality?" "What is the prime cause of causation?", we come to the Aristotelian answer (1): *the immovable mover*. Today we can say instead: the mode of being called *necessity*. With *necessity* we have found so-to-speak the prime form of law which states that so-and-so *must* occur. In Galileo's experiment the stone *must* drop according to the mathematical formula - all experiments have established this.

The classicist explanation of nature - which accordingly is reflected in the invention of infinitesimal calculus (conception of infinitely partitionable space and time) - is that of referability of all happening to one absolute cause, to absolute necessity. This is nothing else than the God-concept of antiquity in a physical-logical setup. An image of this approach is the pyramid (c.f. scheme 1). Looking at modern cosmology and its attempt to explain every thing out of an original *singularity*, we may see how this concept reaches far into the search for *meaning* in all that happens.



Scheme 1: The pyramid as a symbol of causal interpretation of natural law: All is led back to a first single cause.

*Purposeful meaning* ("Sinn") is yet the opposing term. To ask for purpose and meaning is to leave the level of cause and effect and to look for the goal. Purpose is unveiled from within the end - as in the point of a story. To explore purpose in the realm of reality, a different set of law-concepts and a radically differing direction and method of asking are needed as opposed to the causal-mechanical approach.

The law of purpose and meaning is *final*, operational from within the goal, its description is not obtainable with analytical methods, it can only be achieved synthetically. Not the "cause of causes" in prime necessity, but the "goal of goals" in *infinitely open possibility* is the ultimate concept. Following the scenario of prime necessity to ultimate possibility, the frame of natural law unfolds - complementary to a scenario of differing methods of interpretation of reality which enhances conditions of restriction and degrees of freedom. The borderline of determination merges with freedom and openness, "nature" merges with "culture".

The form of determination of "culture" cannot be fully enhanced analytically but requires a synthetical approach: the so-called *ecological perspective* (2) has become a habitual term, meaning a unifying vision, a grouping of all facts of a phenomenon into the formation of the sought for meaning.

A regulative method of this process is hard to find - owing to the "openness" of the inherent law-dynamism (as portrayed, for example, in the interpretation of a piece of art). Other criteria besides rational-analytical criteria come into play. This does not exclude the scientific approach, if science is not restricted to a concept of analysis but rather appointed to the notion of cognition. This understanding of cognition at the same time asks for recognition of the importance of intuitive knowledge: the solution within final, "ecological" frames of determination require openness of vision and method, which still may lead to systematifiable results.

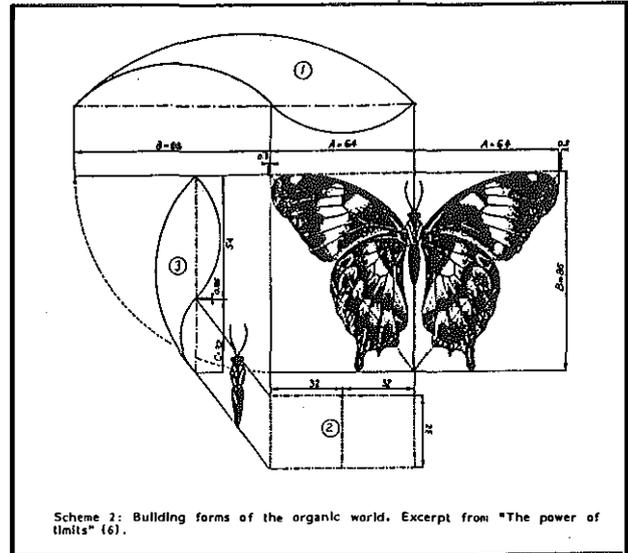
Our exploration aims to show that nature and culture are not opposites. Human and nature form a continuum which stretches from necessary determination to spontaneity and openness of possibility. Cognition of this total range of affairs is attained by an interpretation which has to develop differing conceptions of law in relation to the phenomenon in question, from analytical-rational to synthetic-intuitive modes of thought. We can view human as equally imbedded in nature as we can approach nature *within* human; we may view the cultural activity of human as a continuation of that which was meant as nature. *It is to understand what is common to a blossom and a cathedral.*

## 0.2 Final, Causal and Intensional Determination

We can therefore conceive that natural laws do not always show the same validity but are conditioned by the level of perception which we take. The laws of nature require differing interpretational modes, respectively, nature operates in different ways according to the realm in question.

Newton's *law of gravity* as mentioned is a law of nature in the mode of causal thinking - here the principle is strict necessity: the effect *must* occur. We note the "must"-determination.

On the other hand we find a form of description of nature as in *Goethe's "Metamorphosis of Plants"* (3) - here organic law can be seen expressed which is a reflection of a "should"-determination. The final image of transformation - not the inflexible linear-mechanistic, but the networkwise-synthetic approach is elaborated (c.f. scheme 2).



There is a third fundamental view of determination, as we may find, for example, in the Islamic culture. Natural law is seen as a mere reflection of divine law, that is, natural laws may take the form of "habitual laws" - or as *Rupert Sheldrake* formulates, "what we call laws are perhaps just habits of nature..." (4). In addition to the "must"-determination and the "should"-determination it could be called: "will"-determination. Will, divine will, the will of the whole is understood as a principle constituting natural law (c.f. scheme 3)



Natural law when viewed causally focusses on a prime cause as containing as its highest idea *necessity*. This is synonymous with an omnipresent spirit or an all-pervasive order.

Looking at natural law from a final perspective, we achieve an ultimate concept of absolute possibility which

conceives openness of being, at the same time rendering an openness to finding purpose and lending purpose within the process. The mode of questioning of the Greek natural philosophers was not causal, but final oriented, invested to the ultimate purpose of all natural processes. C.f. Aristotelian *entelechy* (en telos echein, that which contains its goal within itself) - Aristotle concluded that for all organic processes this is particular: that organic life carries in itself something like an image of its purpose and develops slowly towards the realization of that image.

I would not like to state that the final point of view is the more holistic, but we will never understand wholeness without the final perspective; for wholeness is to be found solely within the final "products" of an evolutionary line. Rudolf Haase (5) who researched the harmonic structures in nature came to the conclusion that harmonic laws can be found operational wherever we see final patterns ("Endgestalten") in nature. In these patterns of nature, whether in crystals or in flowers or shells of snails (c.f. the excellent work of Györgi Doczi (6) in this context), we find harmonic proportions which portray final law - but not in the "beginning", not within the "elemental (particle) kitchen" (Haase).

We may also speak of the artistic idea of *harmonia mundi* as found in Renaissance works. The fistrule of the Modern Age on the other hand is *empiricism* in which nature is identical with the sensorially experiential world, law is cognizable by effect and is verified by repeatable experiment. Invisible effect is excluded thereby, along with the irrepeatable and the unique.

We may add also a question concerning unchangeability of natural law. We could question this assumption - the concept of natural law as being "habitual" is a step into this direction. A proof of the constancy of natural law is simply impossible, for whatever method of proof is devised, always a constant would have to be presupposed: for example, the constancy of time - who is to prove that? Absolute time cannot be proven, for we live in it and age with it (c.f. (8)). The same problem occurs with the so-called "natural constants" - as may be seen regarding the quarrel about the constancy of the velocity of light.

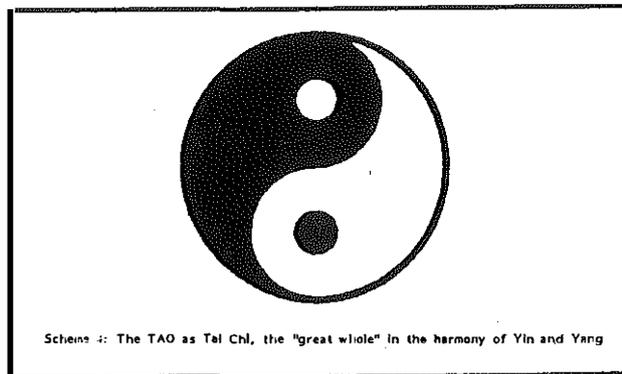
It is therefore conceivable that we may think of natural laws not as static but as dynamic in the sense that they may alter their *meaning* within the course of their *evolution*. Evolution is conceived as a layer-wise evolution of a world which is in the process of becoming and which expresses as an inherent ultimate concept *absolute intentional reality*.

### 0.3 The Concept of Order

Evolution of natural law implies a dynamic concept of order. What is now the meaning of order within this context? It appears as a frame, within which the differing playroles ("Spielformen") of determination, condition and freedom can be thematically approached.

To illustrate this let us think of the total realm of order as a circle. For the definition of a circle the description "all points on a level within the same distance to a center" is sufficient. All regular forms are implicitly contained in this, such as a triangle, a square, a pentagon, a hexagon etc., including their inner proportions and specific characteristics. In analogy, order as a frame of reference encompasses all conceivable playroles of law and freedom, and their embodiment into the lively textures of reality.

The ancient Greeks possessed a concept of order which was able to translate this into a likewise encompassing idea: *kosmos* was "order", "ornament" and "the whole universe" at once. The concept of "ornament" which implies beauty, encompasses the final, synthetic dimension of order likewise the concept of *kosmos* encompasses the awe-inspiring all-ness of nature which was experienced as ordered in all its aspects. The Chinese had the concept of *TAO* for this "great whole". They likewise conceived it dynamically in the eternal competition/harmony of *Yin* and *Yang*, of possibility and necessity, freedom and condition (c.f. scheme 4). The subtitle of this paper is "Toward a natural classification of order"; therefore, we will try to follow this idea of order and keep in mind its causal-analytical, final-synthetic and real-intentional dimension.



### 1.0 Levels of Order

Order seen as a frame for determination we will now develop according to its specific playroles - as "levels of order" (respectively "modes of appearance of order"). First, let us have an overview of the outline so far established: (scheme 5).

Scheme 5: Levels of Order

a)	Causality Necessity	must-determination	order (in analytical sense)	timeless law
b)	Finality Possibility	should-determination	entelechy artistic idea	super-timely law
c)	Intensionality Reality	will-determination	NOW - Evolution as re-effecting causation	time-trans- cendent law

Analogy: Computer

a)	Hardware	immobile wired basic programming
b)	Software	stepwise self-programming within c)
c)	Process	toward the quest(ion) (realization) of the original programmer

### 1.1 Levels of Determination

We have so far come to a threefold image which views natural law as timeless or pre-timely (dimension a.) - which on the other hand views natural law also as leading to a super-timely (time-beyond) goal, toward which evolution is engaged (dimension b.) -

and finally as a structure of that which is always happening - if we understand be-coming as the process which is always happening correctly, that is, assuming a time-transcendent viewpoint which reflects *NOW* as unchanging: there is only and always *one* Eternal Now (dimension c.).

We can also try to understand via a computer-analogy,



In short, the study of “levels of determination” asks for a likewise “logic of levels” and a language which is capable of enhancing and reflecting these. On the lower levels our natural language is very capable of lending itself to this purpose; within the more complex, higher realms or order, fragmentally, but certainly not explicitly. The more specialized languages of mathematics and logic are limited by their analytical structure and may not be adaptable to the form of the higher synthetic levels of order.

Here we may also face the dilemma of the philosopher, who cannot reduce his/her thoughts to purely exact concepts in order to come to express something of the theme of order in its higher meaning. The solution of this dilemma can only proceed along a correspondingly metaphorical usage of language which is open to analytical systematization, but at the same time pointing synthetically to the “great whole” of reality and the all-encompassive meaning of order. We will, therefore, include metaphorical descriptions into our exploration, hoping to approach and link both hemispheres of understanding, the analytical-discursive as well as the synthetic-intuitive, together.

### 1.3 Levels of Reality

The first metaphor was the image of order as a circle. In asking for “levels of reality” we have to be clear about human “inhabiting” such a level him/herself as a phenomenon of reality - and therefore viewing the world above and below (literally, logically and ontologically) as from a central perspective (note: the term “human” is used instead of “man” for obvious purposes). The ontological center position of human within his/her world, nevertheless, does not exclude the observability of the other layers: human nature already physically includes a series of other layers of life such as atoms, molecules, organic and psychic being. The metaphor of the circle has to be followed by the metaphor of a “house of being”, in which human him/herself inhabits a medium level, in which his/her life “overrules” a number of “lower” stories and at the same time serves as a fundament and generative power for a higher being “above”.

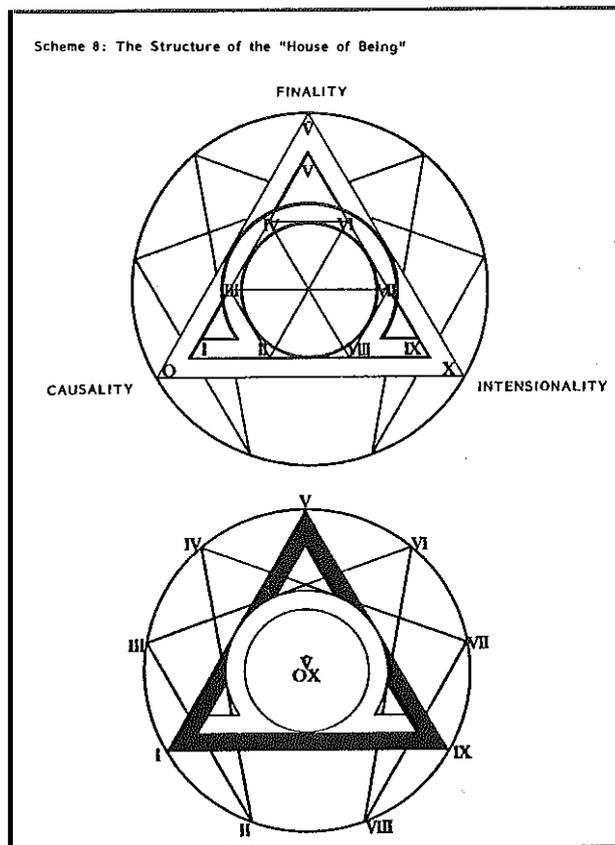
Human is not just an inhabitant of this “house of being” out of his/her sphere, but at the same time capable of consciously pervading it altogether and of aiding it in its further generation and development. The (absence of) knowledge regarding laws of order results in this perspective also in a more or less successful realization of human within the frame of being encompassing him/her, respectively, the frame of being as emerging by his/her activity. Therefore, metaphysics and logic are inseparable - for even a logic denying the metaphysical dimension of human is laying down a metaphysical commentary; though one denying the responsibility of human for life and thereby keeping him/her in immature terms. An exploration of “natural law and evolution” should summon human to question the determination of the world and him/herself in order to further the meaningful evolution of his/her own self and all other being.

At the same time, the self-responsible determination of human makes clear that we may find on each level of being a corresponding determination, respectively, a language and logic capable of reflecting it. It is a privilege of human, to be able of thinking and feeling him/herself

in this multitude of forms and contents; thereby participating in the life of all the levels of order and stories of the “house of being”.

## 2.0 Stories in the House of Being

In order to elaborate this “house of being” in its particular realms more clearly, let us return to the triangular image so far achieved (c.f. scheme 6). We have indicated the stories of order along a Greek *Omega*, in order to re-align the succession of steps with the idea of a circle of order, an open circle, that is. The development follows in sequence from causal via final to intentional determination (c.f. scheme 8):



We will now illustrate our “house” in the language of a stepwise succession of natural laws which structure the “house of being” in which we live and human him/herself, that is, “cosmic human” - with all correspondences which we know from spiritual knowledge and esoterics (c.f. 10). We may interpret these laws as relating to nature, to human, to life in general. Therefore, what we try to establish here therefore is a law of perspective which may be related to any context - on the other hand it is a stepwise logical sequence which may be understood to operate in any give moment. It is, therefore a quite natural layering of possible ultimate logical positions (c.f. scheme 9).

### 2.1 Laws of the Levels

The simplest point of view one can take is that all is one. “All being is unity”. We could call this the *law of consistency* or *immanence*. We are all part of *one* being and this being is undivided. The modern assumption of the origin of the universe portrays this aspect: all is said to evolve from a first or last “singularity”.

Scheme 9: The Laws of the "House of Being"

O	law of Ideality	all is conditioned	necessity
V	law of potentiality	all is free	possibility
X	law of realization	all is becoming	reality
I	law of consistency	being is unity	singularity
II	law of polarity	unity is polarity	pairs of opposites
III	law of relation	polarity is synergy	relational compounds
IV	law of systems	synergy is system	self-organization
V	law of variation	system is variation	individuation
VI	law of openness	variation is growth	modulation/objectiv.
VII	law of reproduction	to grow is to multiply	resonance
VIII	law of descent	to multiply is to die	self-transcendence
IX	law of diffusion	to die is to be resurrected	omnipresence

This singularity alone does not explain multitude. We need a II.principle: the *law of polarity*. We may discover this law in most of the natural sciences. It is very illustrative also in the (Taoist) *I Ging* (11): always and everywhere we find pairs of opposites (above/below, male/female, beginning/end). Being is unity, "but unity is polarity".

In the III.field we see this polarity is not static, it oscillates - synergetic relationality is radiated. The *law of relation* or *relativity* teaches: polarity is dynamic, "polarity is synergy". We may be reminded of the works of *Ilya Prigogine* (12), who has raised the dualist static of understanding of nature in classical dimensioning to the level of dynamic-functional, fluctuating relations. In this relationality, symmetry (which on the II.level was balanced) is broken and one direction attains prevalence, whereby a synergetic momentum is generated which propels into a particular direction.

On the IV.level we find at least four independent interacting principles, that is, we come to a minimum of four triadic relations of level III and six pairs of opposites of level II. Logically we find the self-organizing whole. The *law of systems* - apparent in all organic life - shows that systems contain circulation, feedback circuits, processes therefore which are synergetically directed but curve feedbackwise back into itself. This feedbackwise behaviour creates the self-organizing *transformative* impetus, together with the part/whole relationship. "Synergy is system": Synergy is imparted into wholeness. We may call for *Eric Jantsch* (13) and all of the more recent developments in physics which deal with the tentative formulation of this principle (14, 15). These attempts are careful to establish thoughtforms which are capable of enhancing characteristics of systemic wholes without losing the exactness of the polar-dimensioning and measuring approach.

On the V.level we find the *law of variation*. Here we come to a thought which asks for an artistic awareness of form. Wholeness in the end appears static in a higher sense. In a holistic compound we see all processes, including self-organization, return into a closed circuit. On the V.level this circuit attains a (dynamic, creative) center. From this center, variations emerge - wholeness individualizes. "System is variation" - it sustains itself in time by constant, non-repetitional transformation. Individuation means uniqueness: the individual possesses its history. On this level there is no repetition in the narrow sense, everything is irrepeatable and unique. An example: the human individual - but likewise, looking from this angle into creation (and all these laws are angels from which

we may perceive creation), everything appears as individual and unique. Here a creative dimension of perception is called for and we find a the closest correspondence to that which we have called the "pure openness of being" under the *law of potentiality*", the point of *Omega*, the pure idea of human, the pure idea of art.

On the VI.level this uniqueness of individuation is recaptured into an *open* circuit. We enhance a reflection of the IV.level *law of systems*, not in the image of a circuit but of a spiral. We come to the *law of openness* and the phrase: "All is reflected in all". This occurs in mutual modulation and objectivation, in mutual reflection of individuality, for example, when two human individuals meet. "Variation is growth" on this level. It is not just variation of a pattern, but an introduction of pattern into a greater context, into which and by which it further develops.

On the VII.level we find the *law of reproduction* or *perfection*. If a form of life has reached a state nearing perfection, it continues to grow by passing on of itself. "To grow is to multiply". A jar, superflously full and spilling over maintains openness and is still complete while it overflows. We find a law of resonance, of recurrence of all *within* all. "All is contained in all". Human gives a testimony of him/herself and his/her individuality in his/her cultural creations, inventions, products - and so-to-speak multiplies through them.

Beyond these steps - corresponding metaphorically to the "roof" of the "house of being" - we find the VII.level *law of descension* or *overcoming*. For all phenomena of nature and likewise of human culture and also for the life of the individual we can observe this law. It is a law of self-transcendence, in which we encounter our own limits, unite with them and loose ourselves. Passing on also calls for death - there is no hereditary handing down without the former leaving and the new emerging: "to multiply is to die". It is the passing on of life in its loss: it is to win in losing, an end that marks the beginning at the same time. But in the IX.level we see: "to die is to be resurrected", resembling metaphorically the fundament of the house, on which it always stands anew. The *law of diffusion* says: when something has gone, has sacrificed its individuality, it has become one with everything else. When a great prophet dies, his/her thought and spirit continues to enliven. This is not only true about prophets but of each and every living entity that has consciously given its life and thereby has returned to the life of the whole. The individual will of life is dissolved into the general will of life. We may take the *bologramm* as an example, but not

just in the ordinary sense that each part sustains the whole, but that *all of the whole* actually becomes the particular part.

## 2.2 Interpretational viewpoints

To carry this thought a bit further, we have to remind us that each thought and action already implies an interpretation. From the point of mechanistic natural science or an average pragmatic scientific approach the thoughts expressed so far may not appear to be very meaningful. But even natural science, obviously having proven itself by technicality and via experiment, has basically achieved nothing else than to interpret reality by use of the language, methods and viewpoints of a particular kind of determination, specifically the dualist, mechanical logic. Of course we now know by quantum physics that the observer influences the observed within and *through* his/her observation - and exactly in *this* sense modern physics has *created* a technical civilization and a picture of the world that is sustained by it. This logical-technical world with its pragmatic objectives seems far away: for example, from mythology which stood as patron for the natural philosophy of antiquity. Nevertheless, mythology is still close to the human mind and an equally essential factor of the human being just as the analytical-logical viewpoint - as may be seen in the richness and plentitude of the forms and images of (natural) languages. On the pathway to a language which may operate synthetical-logical - that is, does not reduce content to form, but rather is capable of expressing the pre-figured content within form - the observation of interpretational levels is very useful. The following basic linguistic, hermeneutic positions can be taken, according to the levels of law and determination (c.f. scheme 10).

by its environment and imposes its validation on it in turn. It stands therefore in place of (an)other which remains unexpressed. The observer is entangled into the context and knows about his/her task to anticipate in participation. Allegories are capable of exemplifying complex issues by manifold links and imaginery due to their potential plurivocality.

The IV.level of *symbolic interpretation* encloses the whole into the detail of the observed. Within the symbol, the whole of the context is addressed and requires encompassive attention. The observer is called to systematically discover the total range of the contextual situation within the symbol and to reflect the manifold possibilities of his/her own involvement into it. Interpretation on this level is always also *world-interpretation* (Weltanschauung), since the whole world is reflected within the symbol.

The V.level of *consciousness-immanent interpretation* goes one step further, by becoming aware of the center position of the individual within its world. Each interpretational moment on this level is a moment of self-declaration of the interpreting consciousness. The observed directly in-forms about the observer, the observer perceives within the observed the quality of his/her own position. *The world itself is a metaphor, in which the individuation of the subject claims space for itself in a process of interpretation which commonly is called "consciousness"*. Here we already see clearly that all "interpretations" mentioned resemble states as acts of self-assurance of consciousness and therefore correlate directly with particular degrees of awareness.

The *modulatory interpretation* of VI.level presupposes the alignment of individuation to other individuation. If it is possible in this aligning to recapture the quality of other consciousness as a self-interpretation of one's own consciousness, the awareness thus reflected is increased in

Scheme 10: The Levels of Interpretation

I	non-interpreting I.	dates	trance
II	naturalistic I.	objects	sleep
III	allegorical I.	allegories, images	dream
IV	symbolic I.	symbols	waking
V	consc.-Immanent I.	metaphors	self-awareness
VI	modulatory I.	symbolic transformation	super-wakeful waking
VII	Instrumental I.	cosmic individuality	super-wakeful dream
VIII	existential I.	superimposed I.	super-wakeful sleep
IX	ontical I.	unity observer/observed	super-wakeful trance

On the I. interpretational level, the *non-interpreting* value. This is apparant especially in the *experience of interpretation*, interpretation lies in non-activity. That is to say, the stream of data is not altered or evaluated in any way. The subject remains so-to-speak in mystical quietude, the observer is passive, the world is not anticipated.

The II.level, *naturalistic interpretation*, anticipates the given facts and their univocality. The object of perception stands isolated and for itself. The context has no part in it. Each sign within a text, each code or concept assumes the same amount of information independant of contextual placement. The naturalist observer knows him/herself as opposed to the observed and perceives him/herself as completely separate (as the researcher who insensitively conducts horrible experiments on animals).

On the III.level of *allegorical interpretation* synergetic relations between the form of appearance and context become clear. The observed attains its meaning partially

value itself. The challange is, to re-enliven the alien experience of value (for example of other cultures or a different taste of style) by a transformation of symbols. Consciousness in having reached a certain flexibility in modulating its sensitivity for differing values, may be able to address and evaluate all types of style, modes of expression and forms of value as expressions of his/her own individuation and self-interpretation. In the VII.level *instrumental interpretation* discovers the self-sufficient uniqueness of its own self-assured vision in *all* forms and therefore superimposes on them the seal of its identity. Thus having become to a great extent permeable to differing modes of value and being; and, therefore, being superpersonally open for any style of identification, it assumes the perspective of the Cosmic Individuality which perceives Its image mirrored in all being.

Interpretational endeavour having thereby come to its

end, experiences in turn all of reality as an interpretation of its own being. *Existential interpretation* of VIII.level experiences the occurrences of life as acts of interpretation of other bearers of being in respect to the identity of its own vision.

On the IX.level of *ontical interpretation*, interpreter and the interpreted are finally inseparable. Observer, process of observation and the observed fall into One.

In this vision human remains a prisoner of his/her consciousness, whether he/she may be assuming a state of sleep, dream, waking or any superwakeful correspondence of these. The dilemma is solved only, when we understand that consciousness is *no other than* being which is limiting and directing itself according to its (consciousness) order and intention! The will of being remains eternally *unrecognizable* for final-sensing consciousness, but it is *experienceable* in accordance with its determining order. As mentioned above, the link between interpretation and consciousness is apparent. Each level of interpretation corresponds to a state of awareness. It is quite simple to recognize the level of *dream consciousness* in *allegorical interpretation*. The level of "normal" *waking consciousness* is *symbolical interpretation*, in that the observer is able to reflect his/her idea of the world at any given time within the symbol of observation and thereby retaining the impression of the totality of his/her world. As many researchers have shown (c.f. *Seitelberger* in (16)), the seemingly realistic time-space related world-impression is in fact the result of a complicated reconstruction within the human brain, which engages a multitude of achieved factors for this purpose.

*Consciousness-immanent interpretation* on the other hand is present in clear self-awareness, in which consciousness completely rests aware in itself. The reality of so-called "higher states of consciousness" was known for a long time, although limited to a minority and discussed only to a certain extent in secret circles and schools of initiation. Today the number of people experiencing these states regularly is increasing and scientific research and description has received a solid fundament in *Transpersonal Psychology* (17, 18). Since individual consciousness is transcended in these states, it is probably adequate to assume the interpretory activity of higher instances of being expressing themselves in the form of these levels of awareness within the human field.

### 2.3 Horizons of Action

Facing the consequences of an interpretory approach for the character of resulting cognition, respectively, vision of reality, certainly the question of an order of the world, respectively, levels of reality appears in a new way. A "world out there" which we can dissect, scrutinize and glue back together, exists solely for a *naturalistic awareness* which is totally in a state of *sleep* regarding the fact that from the point of view of *consciousness-immanent interpretation* these things are only conducted within and onto consciousness itself. However, even the point of *conscious-*

*ness-immanent interpretation*, that all is only consciousness, is obsolete before the horizon of *ontical interpretation* which knows only of a *real will* that is simply using consciousness to realize a purpose which is not tangible within the final contentual horizon of consciousness. The *reality* of a being that overrules interpretory activity is without question. Its *order* and *quality*, nevertheless, is made transparent by purpose and direction-creating choice of interpreting consciousness.

Interpretation, assuming an interpretational position corresponding to a mode of being in question, is revealing it in effect according to its own form of determination by aligning itself to the layer of reality natural to it.

For the physicist therefore, *naturalistic interpretation* is an expression of his/her ability, to correctly represent the intentionality of being on the level of force-fields, forces and atoms. The biologist and ecologist will on the other hand need at least allegorical, if not symbolical patterns of description to do justice to the will of being and to the *horizons of action* of the phenomena in his/her field.

The "ecology of being" calls for a metaphor which carries further than the image of a "house of being" - the *tree of life*. This tree is known in the *Upanishads* as "the tree that knows no tomorrow" - a symbol of the eternal present. Being is always present in the *Now*. The tree of life gives with its aspects: roots, leaves, stems, branches, blossoms and fruits an image for the presence of being in all beings and forms of appearance (consciousness). Life itself resembles this tree in all its forms of appearance. Take human for example. He/she resembles it as an individual (physically) - as a collective being (socially) - as a form of life (in his/her path from youth to old age). Or, take the course of a day from morning to evening; or the process of artistic inspiration; a successful undertaking; a journey; a drama; a model in physics; an orchestral piece; a good meal; a beautiful landscape - always we would be able to recognize characteristics of root and crown, blossom and fruit, bark and sap.

Yet, the power of this image is not that it presents to us human as "the crown of evolution" against the root of elemental-material being; but, that it reminds us of unity, where analytical reason discriminates, confines to levels and reduces the lively laws of being to formative categories. The image summons us: Being is unrecognizable in itself - we only feel its power and liveliness, especially in our own questioning. What we may recognize is only the projection of our own interpretation along the channels of laws of determination that appear to be adequate to the phenomena with which we deal. *The phenomena of the real are therefore veiled and revealed within the formations of determination that our interpretation renders to them.*

(To be continued in the next issue, including also references).

Author's address:

Dr. Wolfgang Dahlberg, Kobbachstr.12, D-6000 Frankfurt 50