



* On Concurrent Being *

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Figuring the Dynamical Compositions of Reductive and Non-Reductive Association

Illustrations of Perceiving and Conceiving One-nesses and Many-nesses

or

Schematic Re-Presentations of Archetypal Tendencies in Composing Association, Identity, Interaction, and Derivation in/as Abstracted Representation

These schematic and formulaic illustrations are intended to facilitate a more tangible understanding of how epistemic dynamics are configured by emphasis upon singular reduction versus diversifying plurality. However, a guiding premise of this epistemology of inclusive understanding asserts that reductive and non-reductive epistemic modes are not ultimately differentiable. That assumption prohibits any systematic distinction between the two modes. Thus the archetypal emphases of the epistemic orientations and their inherent interrelations presented here are variously ‘figured’ and classified in the following illustrations. Some schematic figurations presented here appear in association with more than one descriptive title. That imprecision is commensurate with an intention to avoid proposing rigidly exclusive sets of systematically consistent or antithetical processes classified as reductive versus non-reductive epistemics. These multiple, contrasting, yet overlapping ‘re-presentations’ of how associative representations can be composed are not posed here as technically definitive. Rather, they are intended to suggest distinctions between *and* codependency *of* one-ness and many-ness as ‘logics of identification.’

The mostly schematic figures offered here could be augmented by examples from cultural symbolism and artwork as suggested by those included in section 7 below. The illustrations listed under sections 1-6 correlate with the introductory chapter of *Manifesting The Many In The One*. The rest are listed with the appropriate chapters of the same text.

Chapter 1 Introduction Illustrations for Manifesting the Many in the One:

Section 1 : Archetypal Patterns of Association and Directional Relations

Section 2: Composition and Differentiation of Ones and Manys

Section 3: Epistemic Methods in Opposition and Interaction

Section 4: Schematics of Perceptual and Epistemic Mental Processes

Section 6: Psyche-Logical Fields of Identification

Chapters 2—7 Illustrations

Section 7. Chapter 1 Cultural Symbol Illustrations

Section 8. Chapter 2 Archaic Culture Illustrations

Section 9. Chapter 4 Philosophy Illustrations

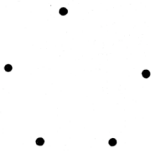
Section 10. Chapter 5 Science Illustrations

Section 11. Chapter 7 Mythology Illustrations

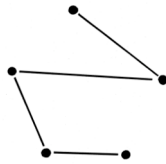
Section 1 : Archetypal Patterns of Association and Directional Relations

1-1. Variations of Non-Directional Association (1-1 to 1-5)

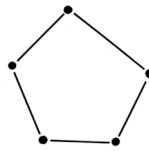
Indeterminate
Constellation



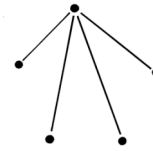
Linear
Association



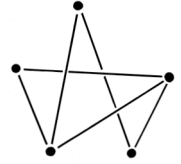
Circular
Association



Axial
Association

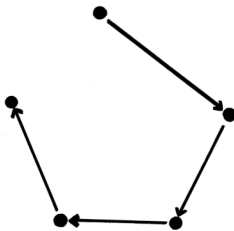


Compound
Association

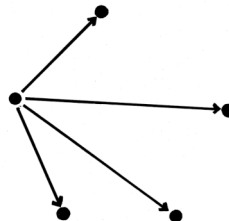


Directional Dynamics of Association, Interaction, Derivation

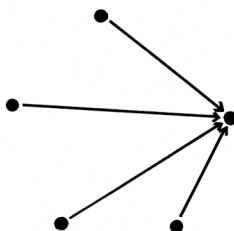
Monovalent
Progression



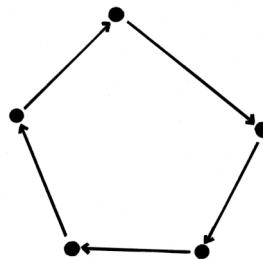
Divergent
Progression



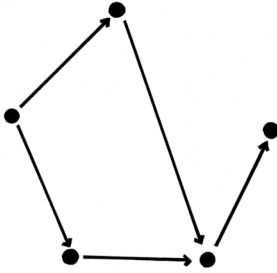
Convergent
Progression



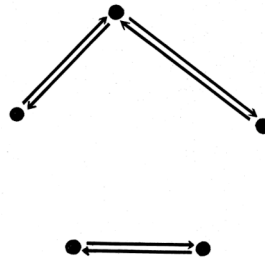
Recursive
Progression



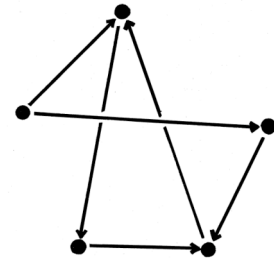
Contingent Interactive
Progression



Bivalent
Interaction



Polyvalent
Interaction



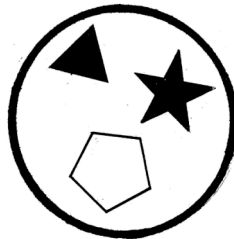
Section 2: Composition and Differentiation of Ones and Manys

Basic Configurations of One-ness

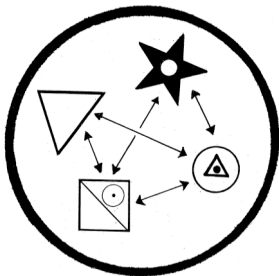
Simple Pointal
Singularity



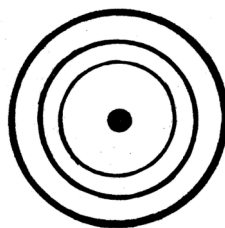
Composite
Singularity



Complexly Associated
Composite Singularity

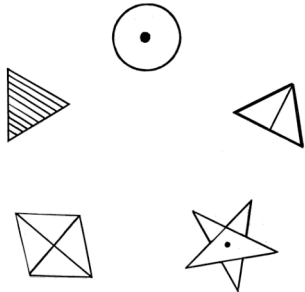


Concentric
Singularity

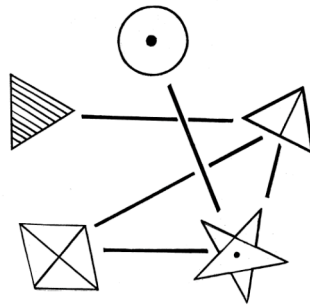


Basic Configurations of Many-ness

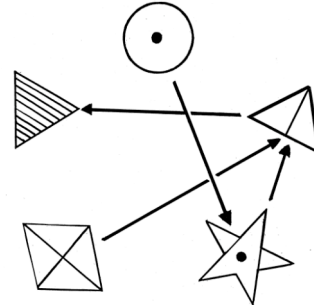
Unstructured/Simply
Constellated Plurality



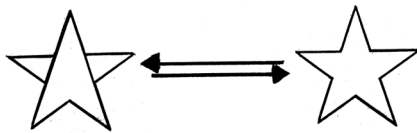
Non-Directional/Sequentially
Associative Structure



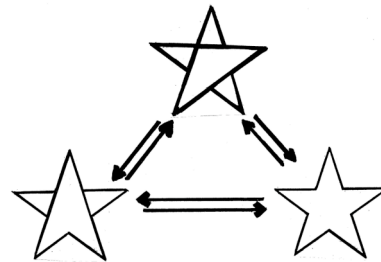
Directionally Interactive
Structure of Plurality



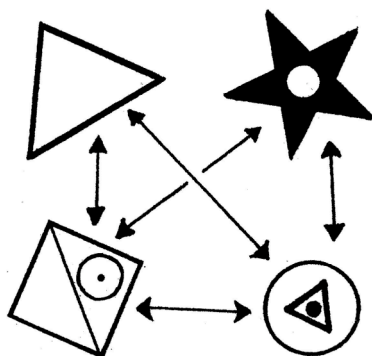
Simple Bivalent Structure
of Plurality



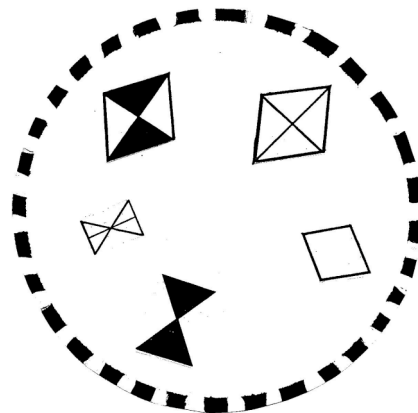
Compound Bivalence
of Plurality



Polyvalent Structure of Plurality
(concurrent bi-valence)

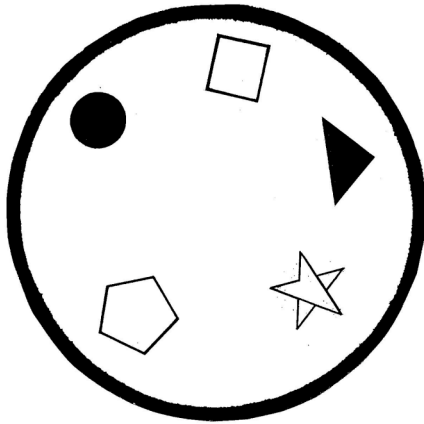


Plurality in/as Singularity
(unstructured)

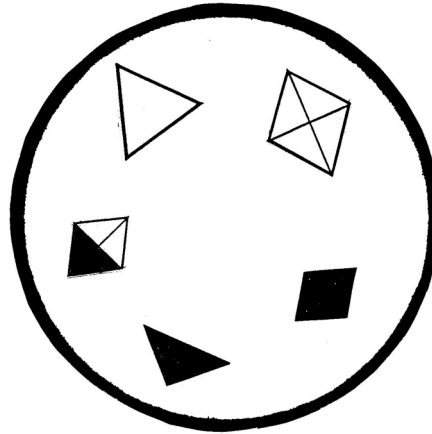


Arbitrary and Related Ones and Manys

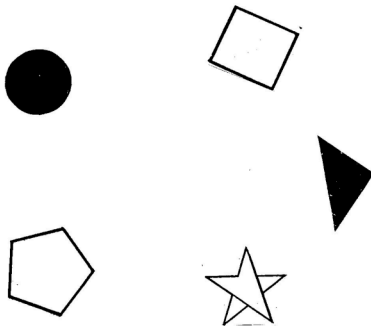
Arbitrary One-ness



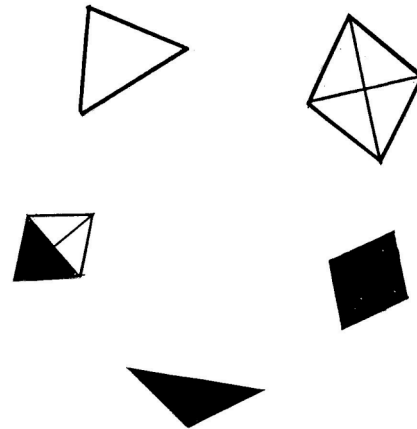
Related One-ness



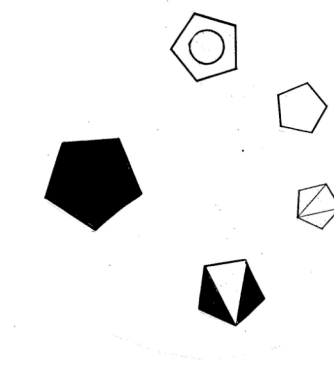
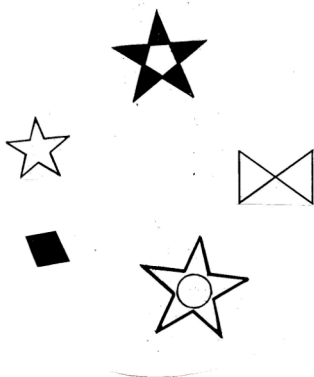
Arbitrary Many-ness



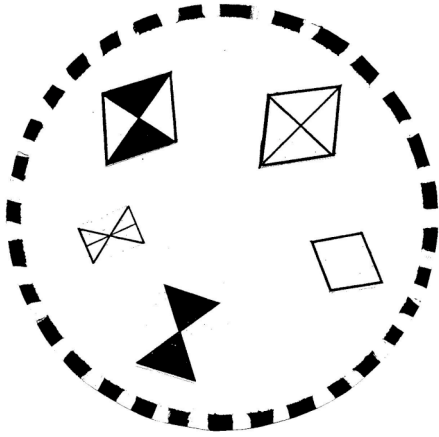
Related Many-ness



Related Nexes of Many-ness



Related Many-ness in/as One-ness

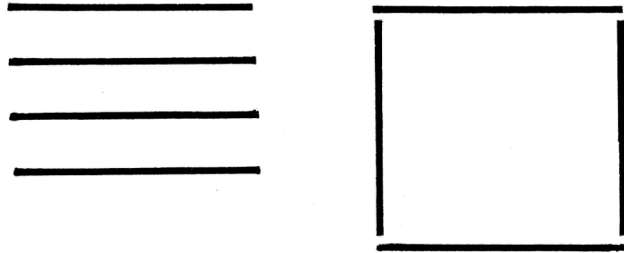


Developmental Composition of Ones and Manys

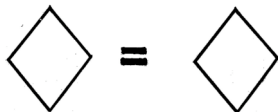
Reductive Composition:
Many Dashes = One Line



Particularized Composition:
Four Lines Configure One Square



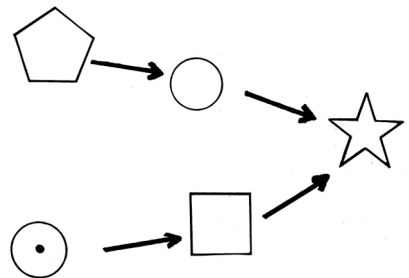
Asserting Equational
Self-Singularity/Identity



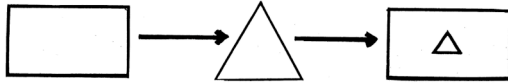
Asserting Categorical
Reduction/Simplification



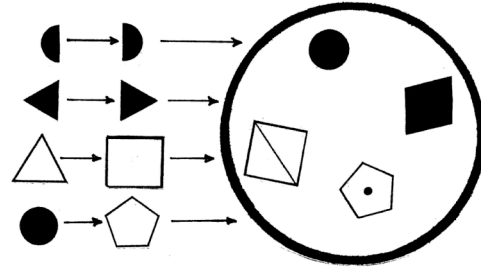
Convergent Substitution
to Singular Status



Simple Progressive
Additive Succession



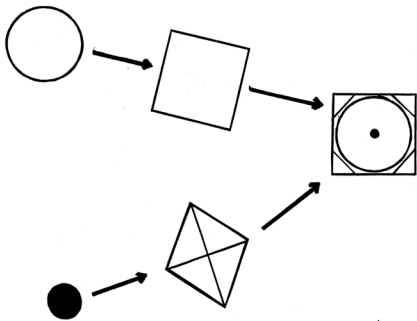
Multiple Progressive
Additive Progression



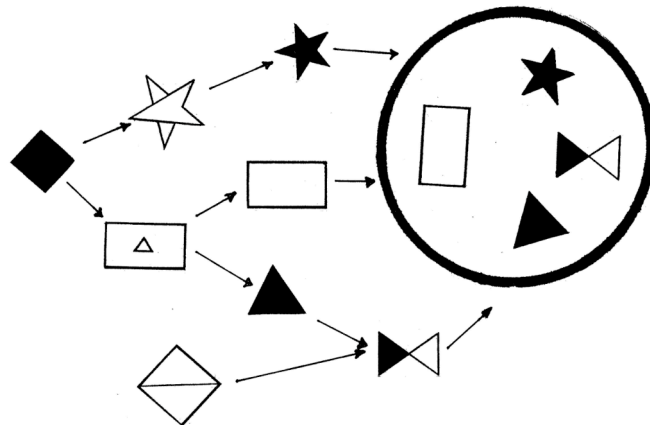
Simple Progressive Subtraction



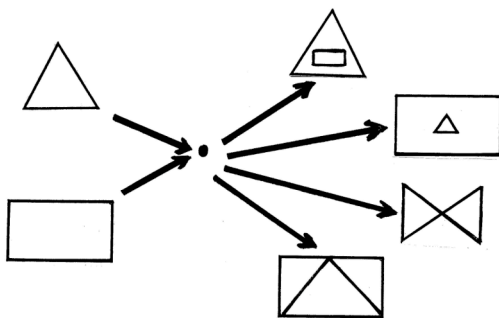
Compound Convergent Progressive
Additive Succession



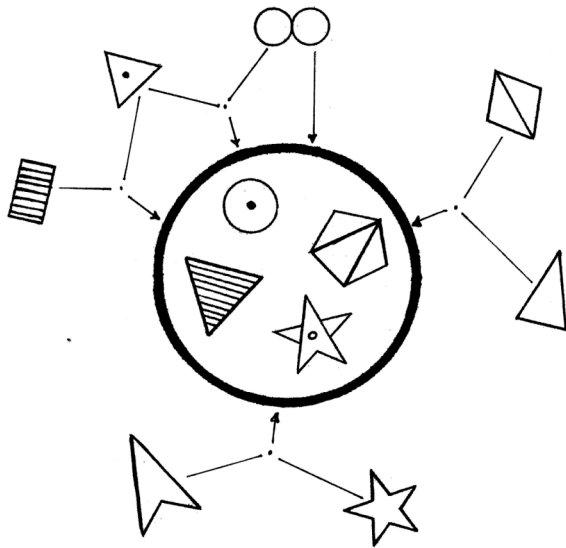
Complex Recombinant Progression



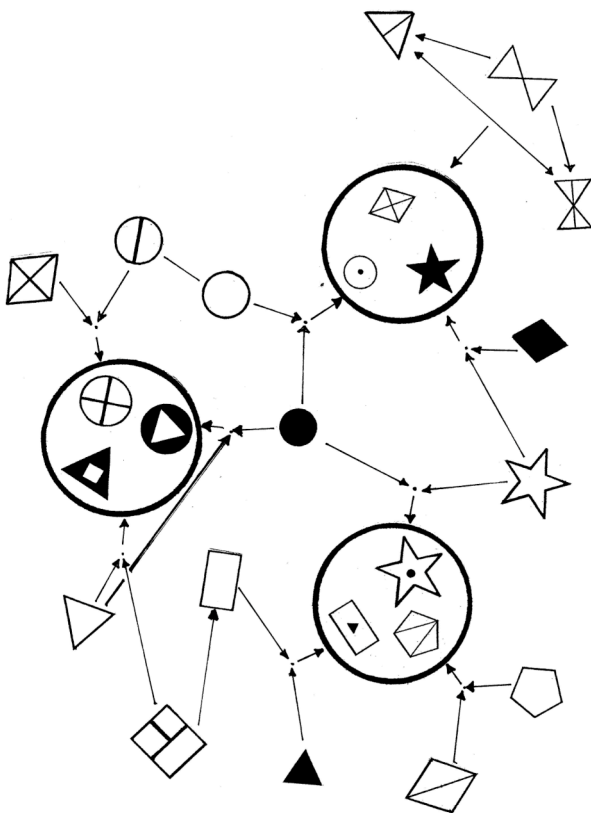
Convergence to Divergent Recombination



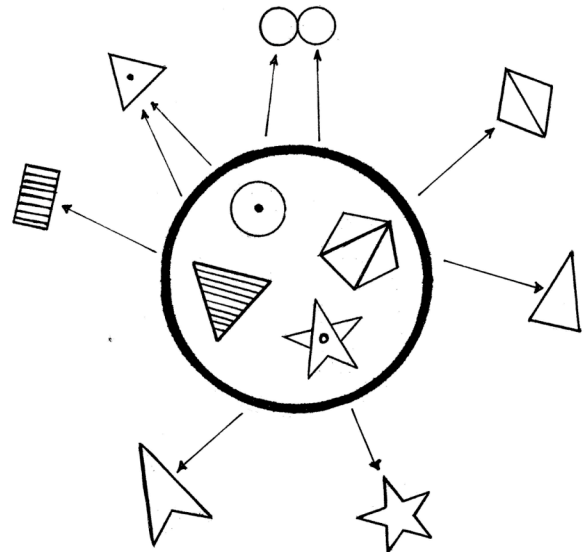
Interactive Radial Convergence
From Ones to a Many



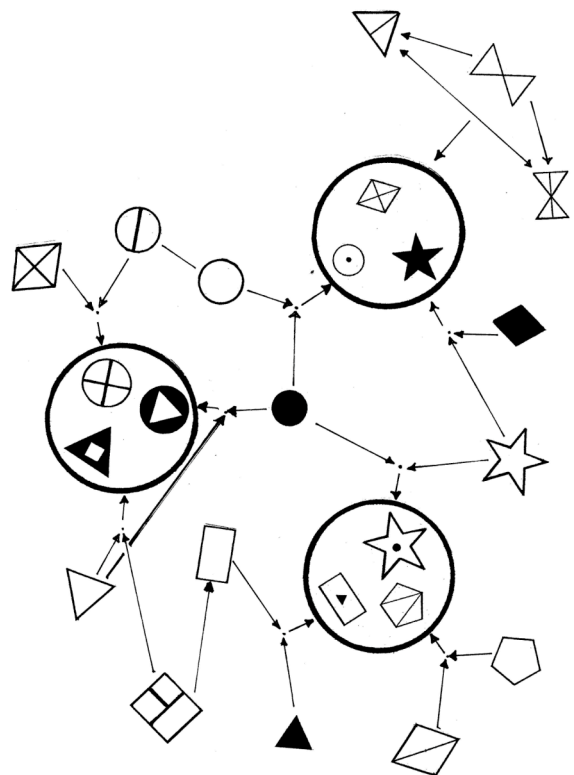
Constellated Recombinant Interactive
Radial Convergences



Divergent Radial Derivations
from a Many to Ones



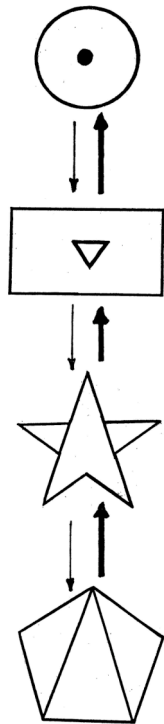
Constellated Divergences



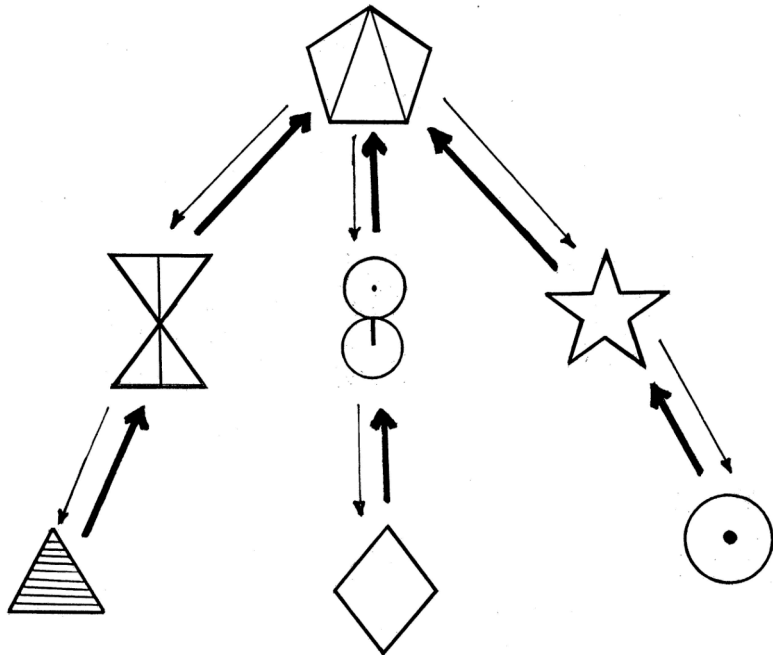
‘Vertical’ Reductions in ‘Space’ to Hierarchical Significance

Static status is posed for all elements, arranged by increasing importance and authority (heavy arrows) and decreasing importance and power (thinner arrows).

Simple Linear Hierarchical Reduction

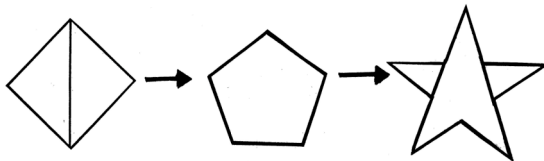


Convergent Hierarchical Reductions

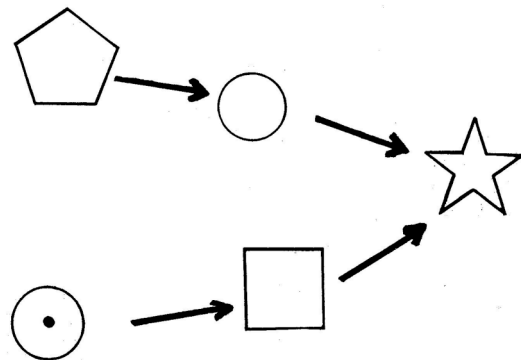


‘Horizontal’ Reductions in ‘Time’ to successive Singularity

Simple Successive Substitution

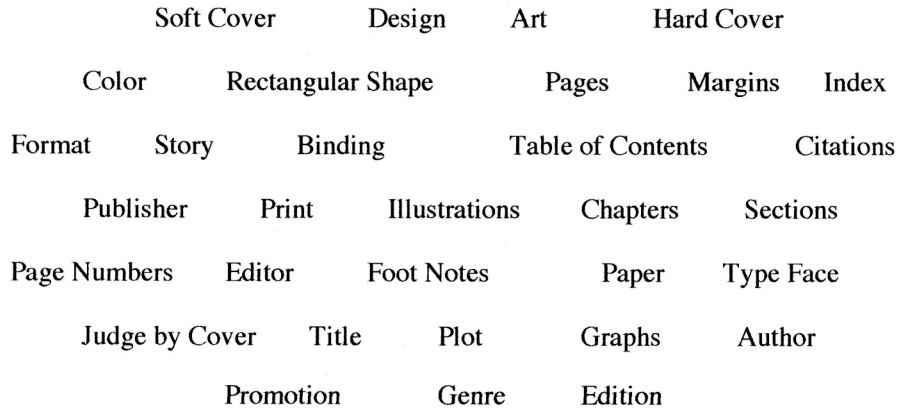


Convergent Successive Substitution

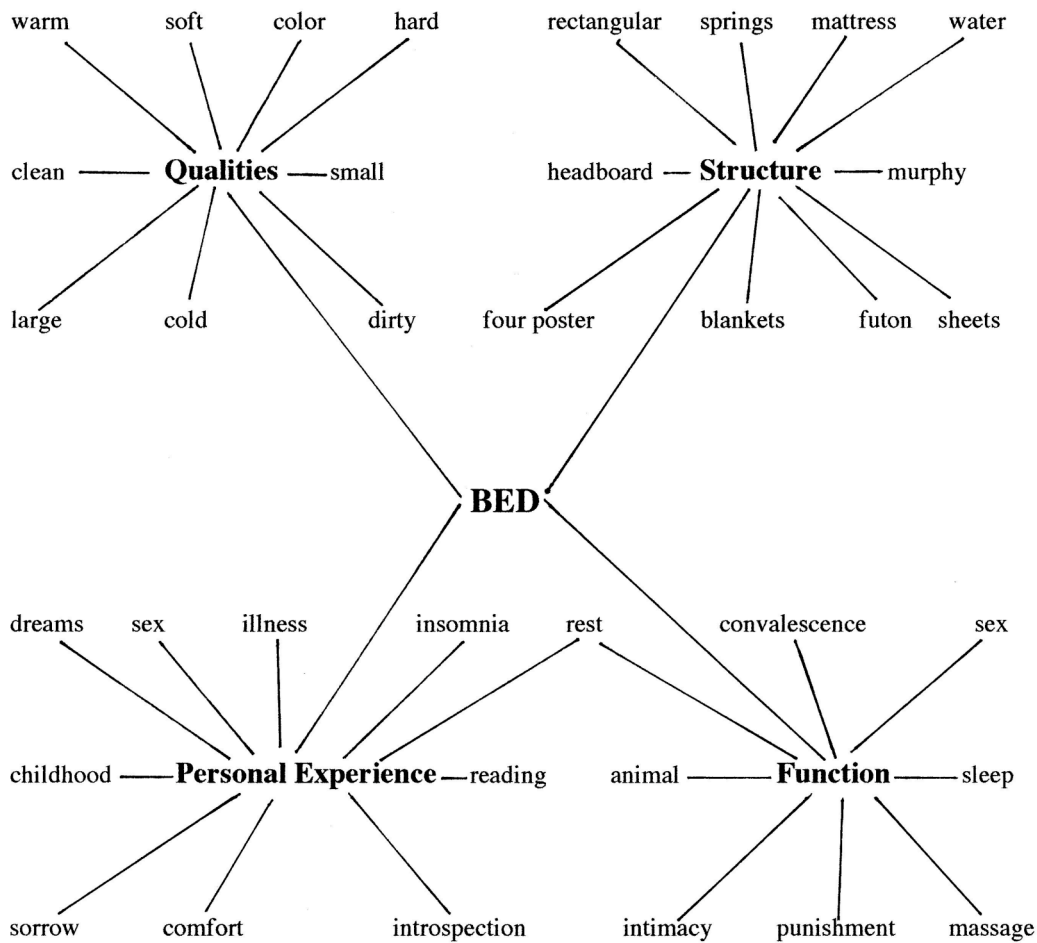


Constellating Specific Identity and Meaning Fields

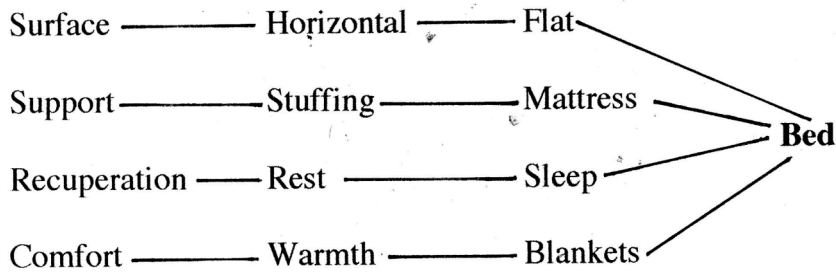
A Constellational, Unstructured Field of Book-ness



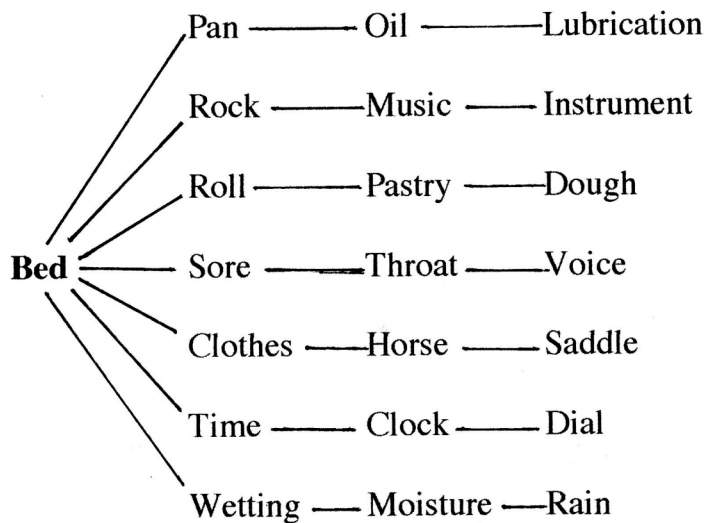
A Radially Structured Convergent Field of Bed-ness



Derivative Meaning Convergence to Word Bed



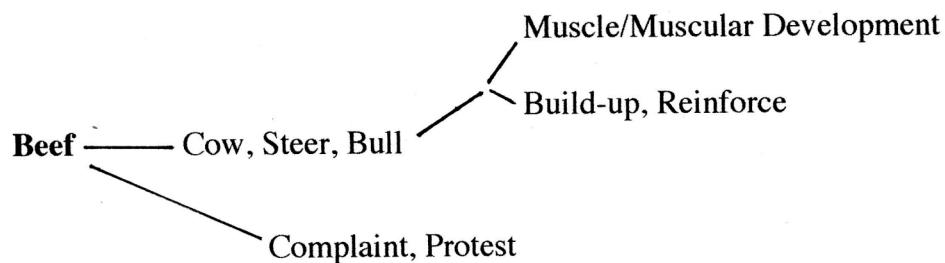
Non-Derivative Meaning Divergences from Word Bed



Etymological Derivation for Word Bed

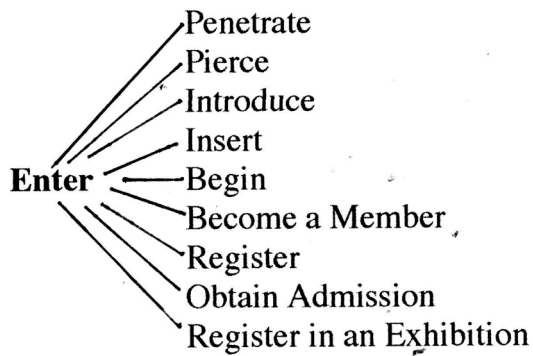
Bed: from Latin *federe*, for to dig, and the root *bhed*, for dug-out or hollow.

Meaning Divergence for Word Beef

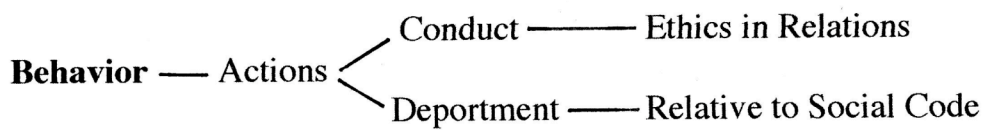


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Meaning Divergence for Word Enter



Meaning Divergence for Word Behavior



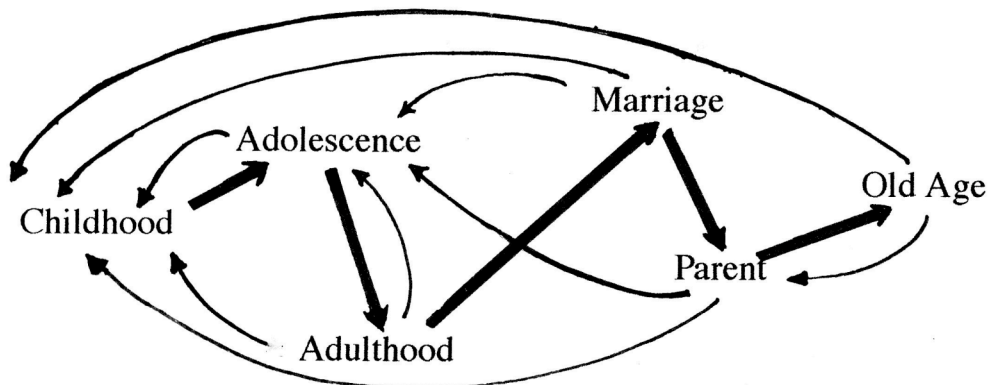
Meaning Etymology for Word Human

Human: from Latin *humanus* from Latin *humus* for earth; indicating ‘earthly beings’ in contrast to divine gods.

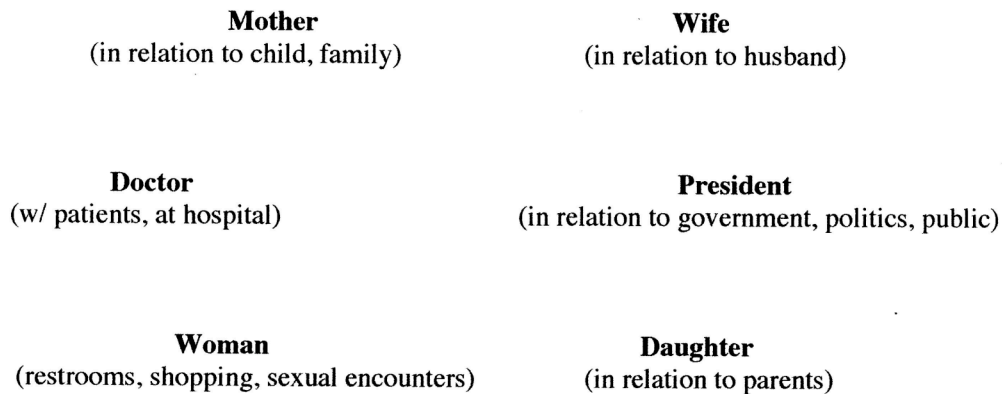
Linear Progression of Successive Substitutional Statuses in Life

Childhood > Adolescence > Adulthood > Marriage > Parent > Old Age

Accumulatively Interactive Statuses of Life



Contextually Dominant / Concurrently Valid Identities Mother < > Wife < > Doctor etc.



Statements Indicating Contextual Identity Dominance

Precedence in Identity Linkages:

“His mother is a doctor.”

“My daughter is the president.”

“The president is my daughter.”

“That woman is my wife.”

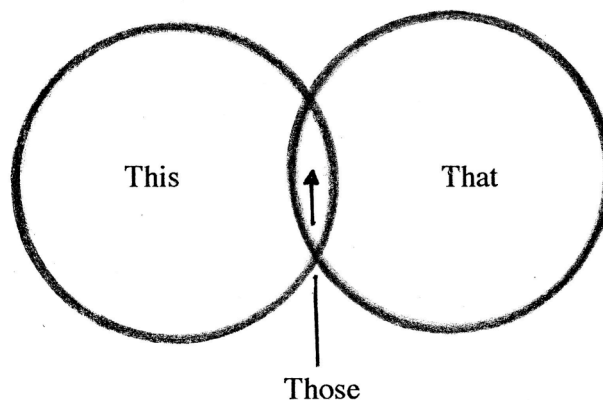
“My wife is a doctor who just happens to be president.”

Section 2. Figuring Fields of One-ness and Many-ness in Opposition and Interaction

A Summary Field of
Particularized One-ness

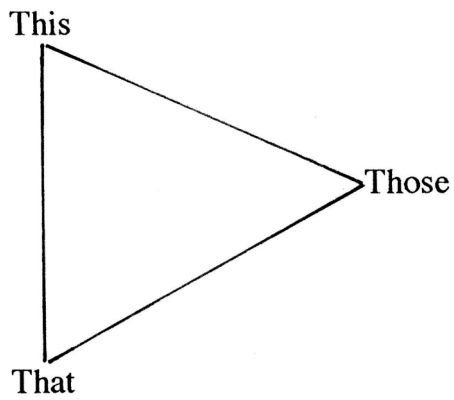


Separate Fields of One-ness
Meeting to Generate Plurality

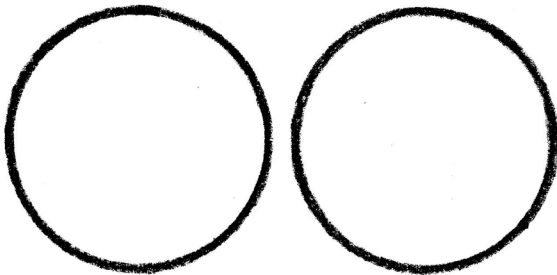


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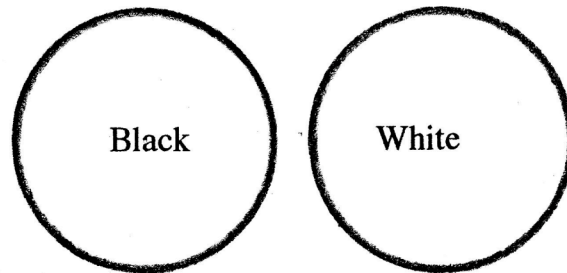
Convergence of Separate Statuses to a Singular



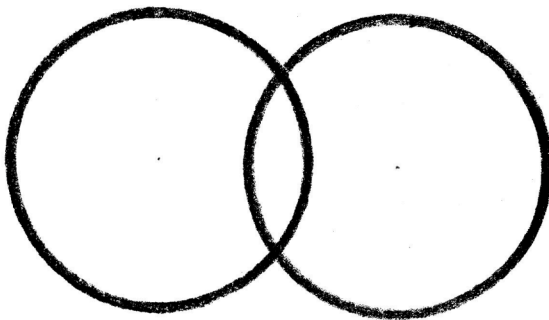
Non-related Fields



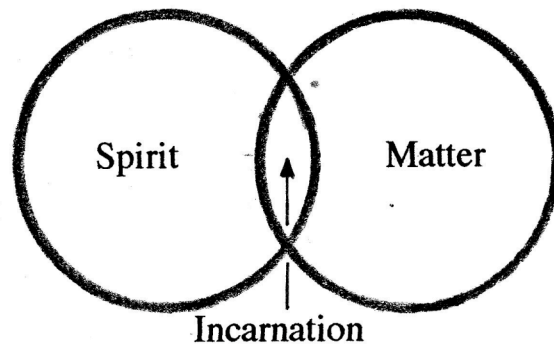
Opposed Fields of Singularity



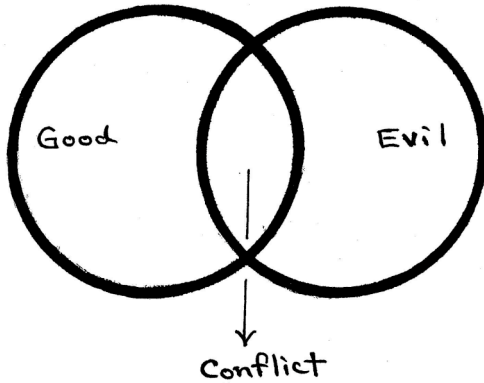
Overlapping Fields



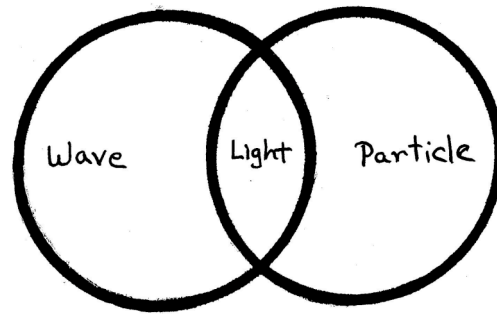
Interactive Fields of Status Constituting a Third



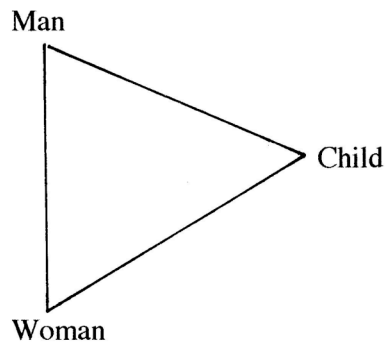
Opposed Fields of Status
Generating One of Competition



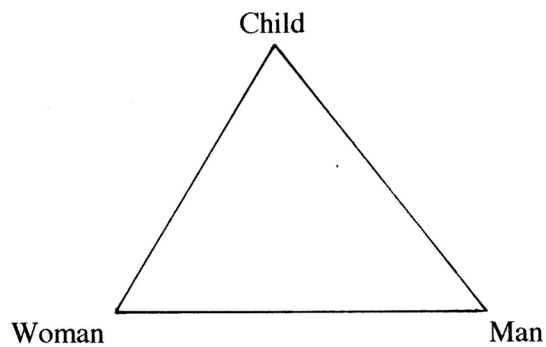
Contrasting Fields of Status
Co-existing as a Third



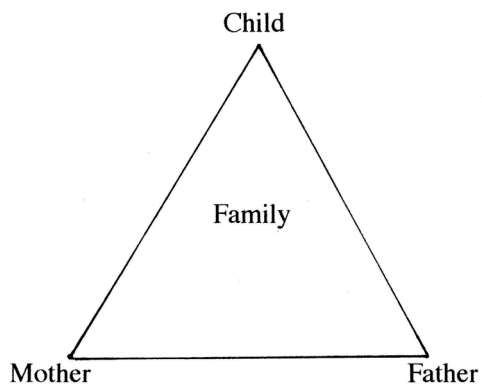
Two Contrasting Fields
Generating a Third by Convergence



One Status Rising from/Existing in Relation
to the Relation of a Pair of Others



Three Different Fields of Status Constituting a Forth:
Many-ness in/as One-ness



Section 3: Epistemic Methods in Opposition and Interaction

Dynamics of Abstraction in Epistemic Method

The preceding illustrations suggesting general modes of differentiating the composition of entities or fields of categorical identification and the dynamical character of their relations are contexted below in more overtly epistemic terms. The intention is to establish archetypal distinction about how reduction functions in human knowing as representational abstraction of parts from a continuum of radically complex totality.

Overtly Rational Forms:

*Definitive Explanation (absolutely, thus literally, reductive)

*Analytically Descriptive Representation (contextually, thus symbolically, reductive)

Overtly Non-Rational Forms:

*Non-Analytical Re-presentation (symbolically non-reductive)

Definitive Explanation: Abstract definitions using absolutely exclusive categorical identification purporting to express exact and literal status of empirical phenomena. These abstractions are presented as literally ‘equal to’ or ‘definitive of’ what is being represented in abstract formulation. While not necessarily rational, this method is most ‘reasonably’ exemplified in the “formal logic” epitomized by mathematical quantification and calculation. This mode is archetypally reductive in both method and purpose (reducing phenomena absolutely to quantity, equation, and formula). By its own ‘definition’ it is potentially conclusive if its abstractions are ‘accurate.’

Analytically Descriptive Representation: Analytically abstracted re-presentations of status of phenomena as conceptual models using “informal logic” epitomized by hypothetical descriptions tested against perceived reality by rational analysis. These abstractions, taking the form of concepts and self-consistent rationales, are accurate relative to contexting in which their reasoning is held to be valid. Such analytical abstract reductions are thus inherently symbolic characterizations of the phenomena re-presented. This mode is archetypally reductive in method (reducing phenomena and status to abstracted concepts) but not in purpose in so far as it is a descriptive deployment of rational analysis (symbolizing dynamical or qualitative characteristics) rather than a definitive one. As analytically descriptive abstraction it is not potentially accurate ‘within’ rationally designated contexts but not absolutely conclusive.

Non-analytical Re-presentation: This mode is understood here as overtly symbolic expression of dynamical qualities in phenomenal occurrence not constrained by presumptions of literalist definition or self-consistent analytical reason. It typically manifests as non-literalistic, often rationally inconsistent associations, concepts, and images conveying abstracted qualities of phenomena and status as aesthetic experience. This mode is epitomized in the metaphoric depictions of surrealistic art and poetic dictions. It is archetypally non-reductive in its method of abstraction (depiction by overtly symbolic association) as well as in purpose (stimulating experiential relation rather than asserting explanation or definition). Its meaningfulness is actually derived in part by a sense of inherently inconclusive association.

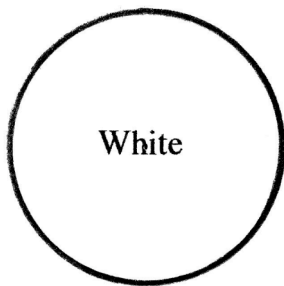
Note: These differentiations of the uses of abstraction and analysis are intended to characterize (abstractly re-present) the dynamical character of epistemic methods. However, both scientists and

artists describe their efforts and intentions in ways that confuse these categories. Many an artist's manifesto has asserted an absolutely definitive and thus reductive capacity to an overtly symbolic method of re-presentation. Scientists are capable of confusing the conclusive abstractions of formal logic with the context-dependent, hypothetical descriptions of analytical re-presentation.

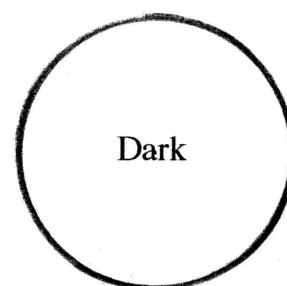
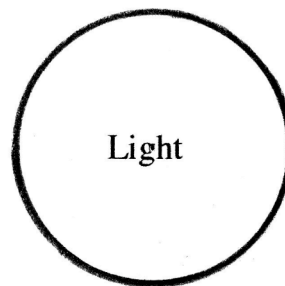
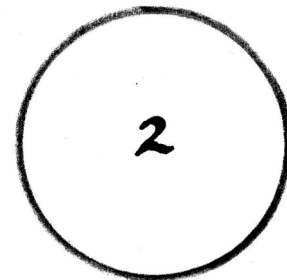
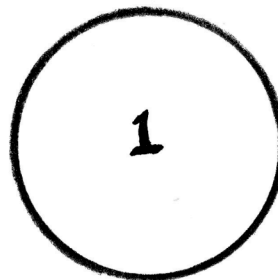
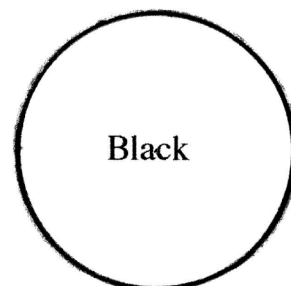
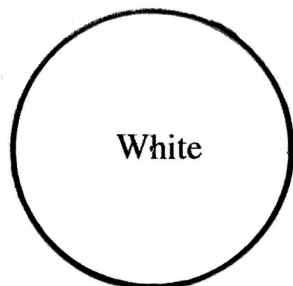
'Figuring' Conceptual Abstraction in Epistemic Modes of Differentiation

Definitive Explanation: Categorically Exclusive and Binarily Opposed Abstractions of Parts from the Continuum of Totality:

Categorically Exclusive Abstraction
Or Monistic Status



Definitively Opposed Abstract Statuses



Note: The contexts 'figured' here as separate spheres are conceptualized as definitively discrete and separate statuses, such as 'absolute' Black and White, though these are abstractions from the phenomenal continuum of lightness and darkness. The relation implied between these statuses by their association is one of binary opposition or mutually defining difference. Both this form of utterly abstract singular status and identification by opposition are radically reductive.

Binary Interactive Abstractions of 'Parts from Continuum':

Note: The contexts 'figured' here are predominantly separate and conceptually opposed yet also overlapping. This form of abstraction and association is partially reductive in method but less so in its dynamical re-presentation since the opposed statuses are 'figured' as overlapping or interactive. One could reason that the spheres of Spirit and Matter are actually abstracted *from* the 'field of incarnation,' here represented as the 'overlap' between those spheres. In the context of inclusive totality the 'actuality' this image re-presents would be phenomenally a continuum in which Spirit and Matter are co-existent/concurrent rather than separate. But the complex dynamics of that continuum can be conceptually rationalized only by way of these reductive abstractions from it. Thus the cognitive usefulness of this form of opposed abstraction that appears to 'result in' some bivalent relationship and co-created status.

Archetypal Abstractions Posited from
Aspects of Continuum of Manifestation

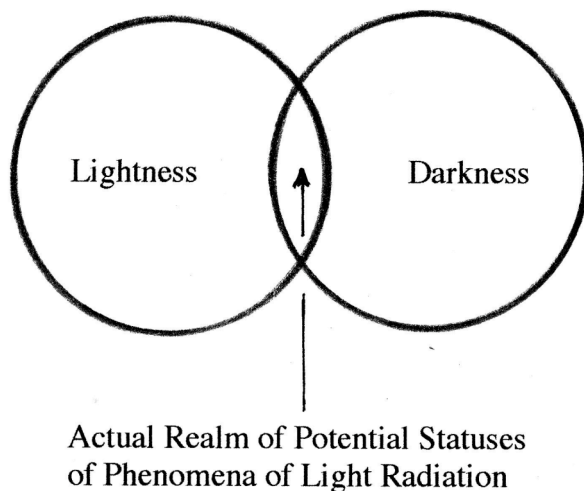
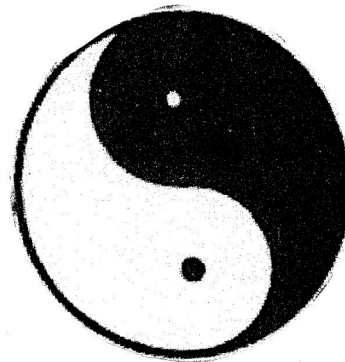
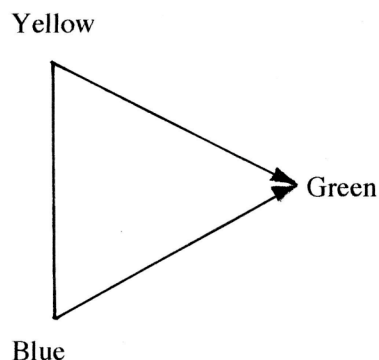


Image of Interactive Relations of
Contrast/Opposition Between Abstracted States

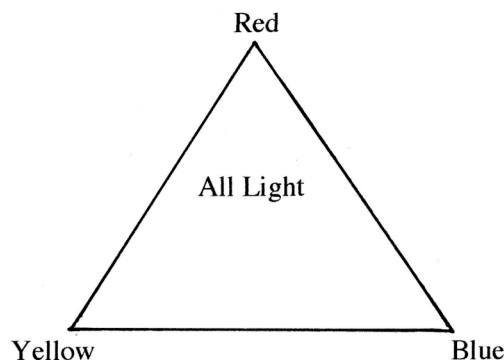


Triangulatory Abstraction of 'Parts from Continuum':

Yellow & Blue Converge as Green



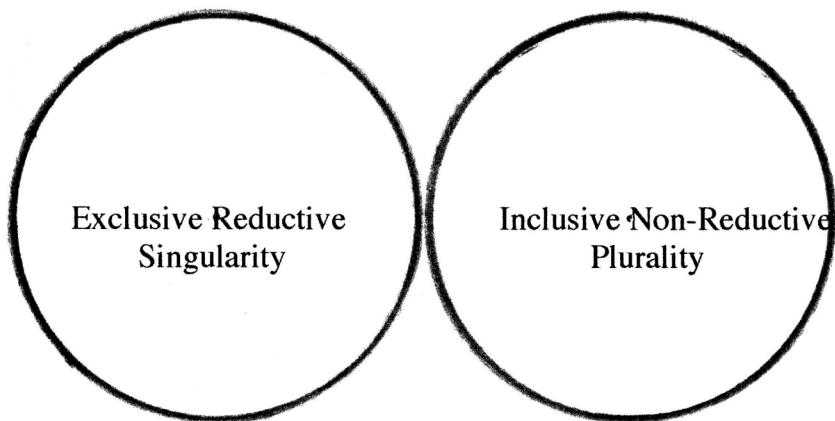
Red < > Yellow < > Blue Triangulate all Light



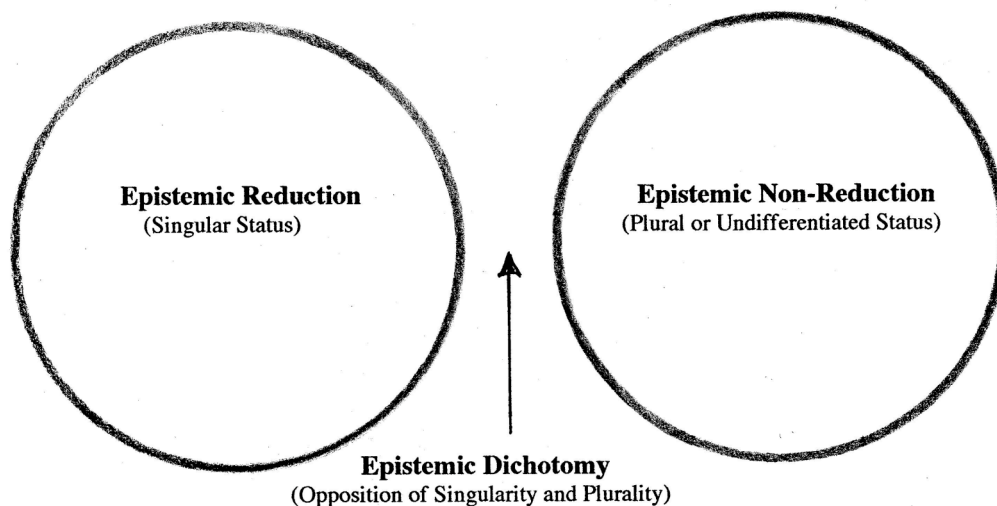
Note: In this form of dynamical abstraction the notion of oppositions generating some 'third position' or status is figured in two ways. The simpler one re-figures the bivalent dynamic of interaction between opposed states that successively generates a third consequential status posited by the overlapping spheres (above). A more dynamically complex abstraction takes form in a triangulation expressing interaction among all three contexts. Thus Yellow and Blue can be figured as interacting to 'converge' in the status Green. But a different dynamic is re-presented if the three positions are Red, Blue, and Yellow. Thereby a fourth status can be discerned figured by the 'interior' of the triangle: the phenomenal field of Light deriving from those 'primary' statuses in polyvalent interaction.

Figuring the Divided Contexts of Oppositional Dualism

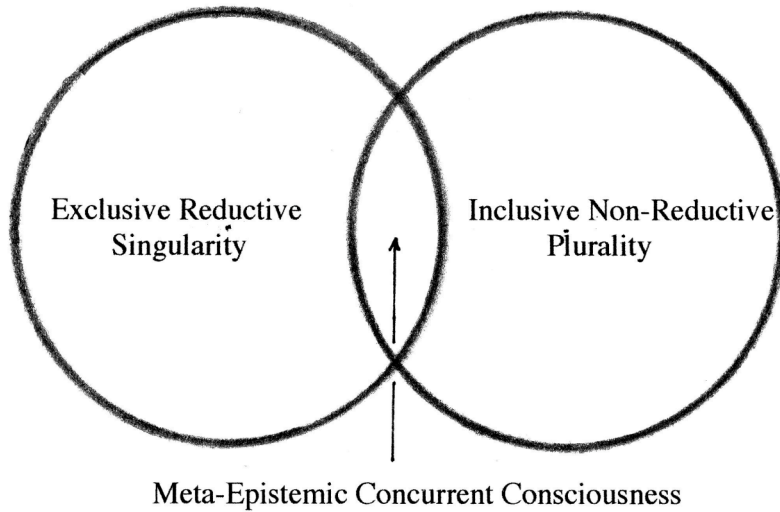
The Opposed Statuses of Singularity and Plurality



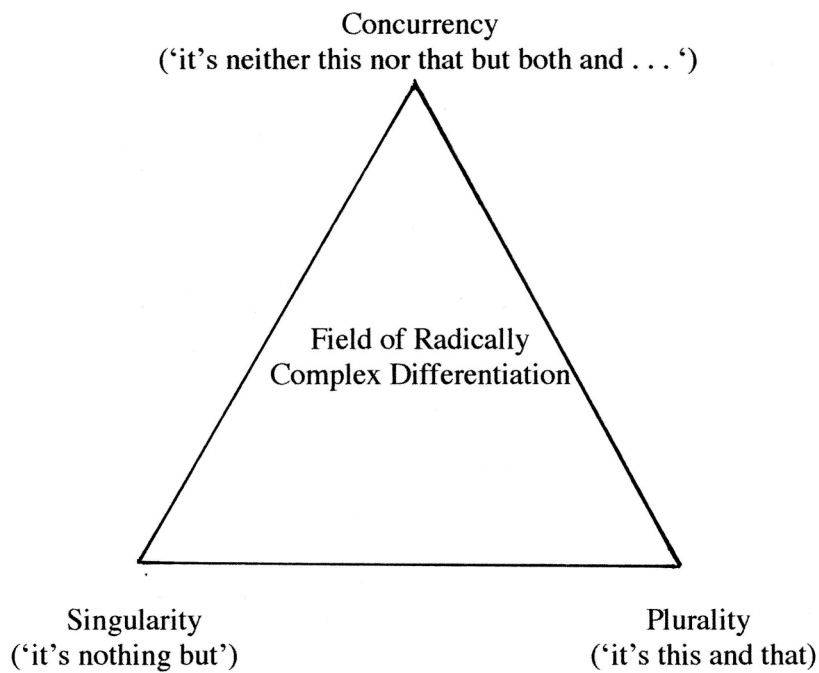
Figuring the 'Non Status' for Knowing Between Dualistically Opposed Reduction Non-Reduction



Figuring a Complimentary Status of Meta-Epistemic Knowing as/in the Interplay of Reduction and Non-reduction

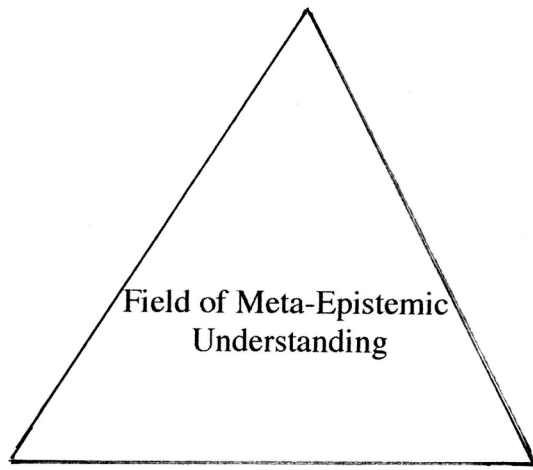


A Triangulated Interactivity of Singular, Plural, and Concurrent Status that together generate the field of radically complex totality



Triangulated Field of Reductive < > Non-Reductive Logics

Concurrent Logic
(Non-reduction by polyvalent association)

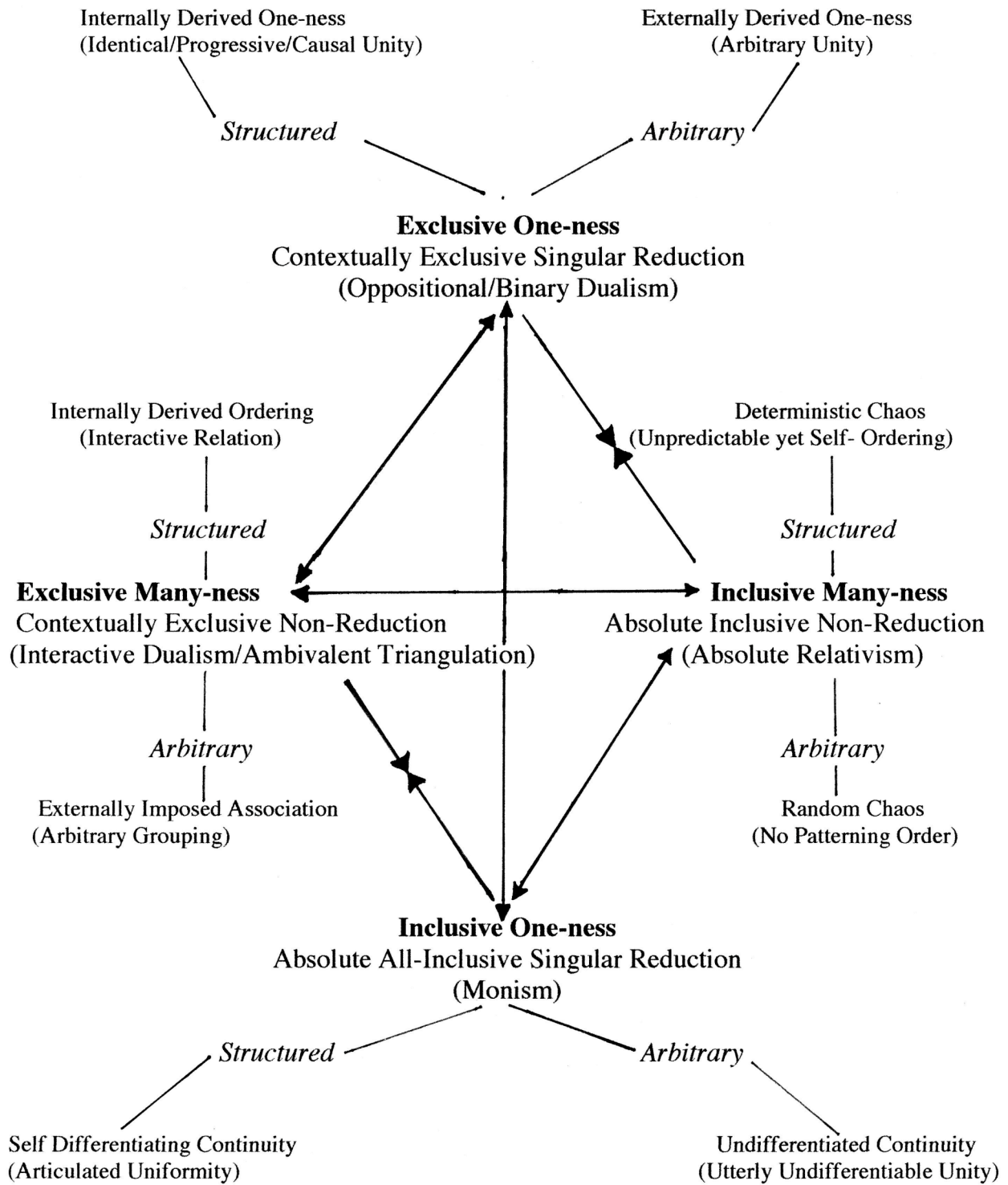


Field of Meta-Epistemic
Understanding

Formal Logic
(Absolute reduction by
enumeration and deductive method)

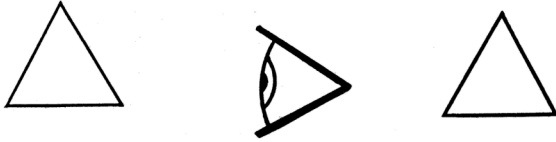
Informal Logic
(Contextual reduction by
categorical correlation and inductive
method)

An Epistemic Compass Rose of Reductive & Non-Reductive Statuses

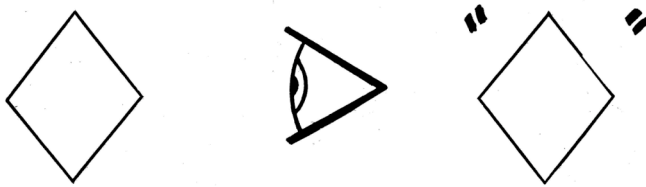


Section 4: Schematics of Perceptual and Epistemic Mental Processes

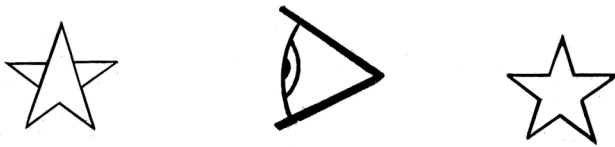
Perception > Apperception as Literalistic Identification



Perception > Apperception as Consciously Symbolic Representation



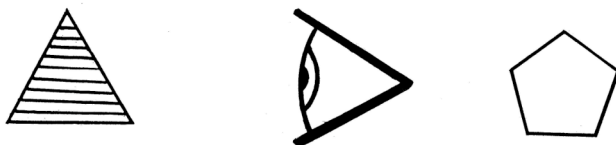
Perception > Apperceptions as Reflexively Reductive to Stereotypical Category



Perception > Apperception as Reflexively Reductive of Many-ness to Fragmentary One-nesses



Perception > Apperception as Inaccurate or Delusional



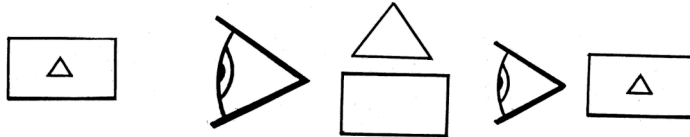
Perception > Apperception as Reflexively Imposing Interactivity on Proximity



Perception > Apperception as Reflexively Separating Interrelated Entities



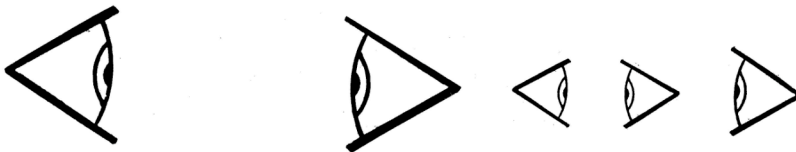
Perception > Apperception Reflexively Reductive to Fragmentary One-nesses
Cognitively Re-processed as Many-ness in/as One-ness



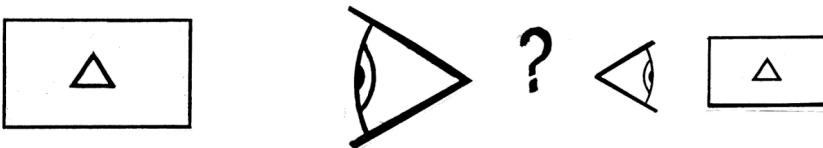
Perception > Apperception of an Other's Perceiving



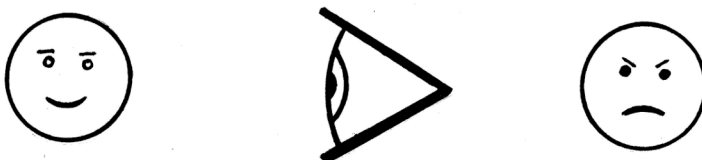
Perception > Apperception of Perceiving Perception > Apperception



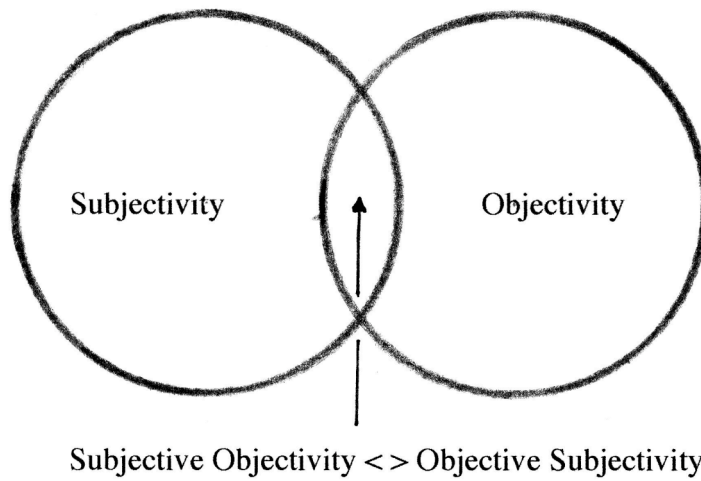
Perception > Apperception of Incapacity to Identify the Perceived due to Inadequate
Already Known or *A Priori* References



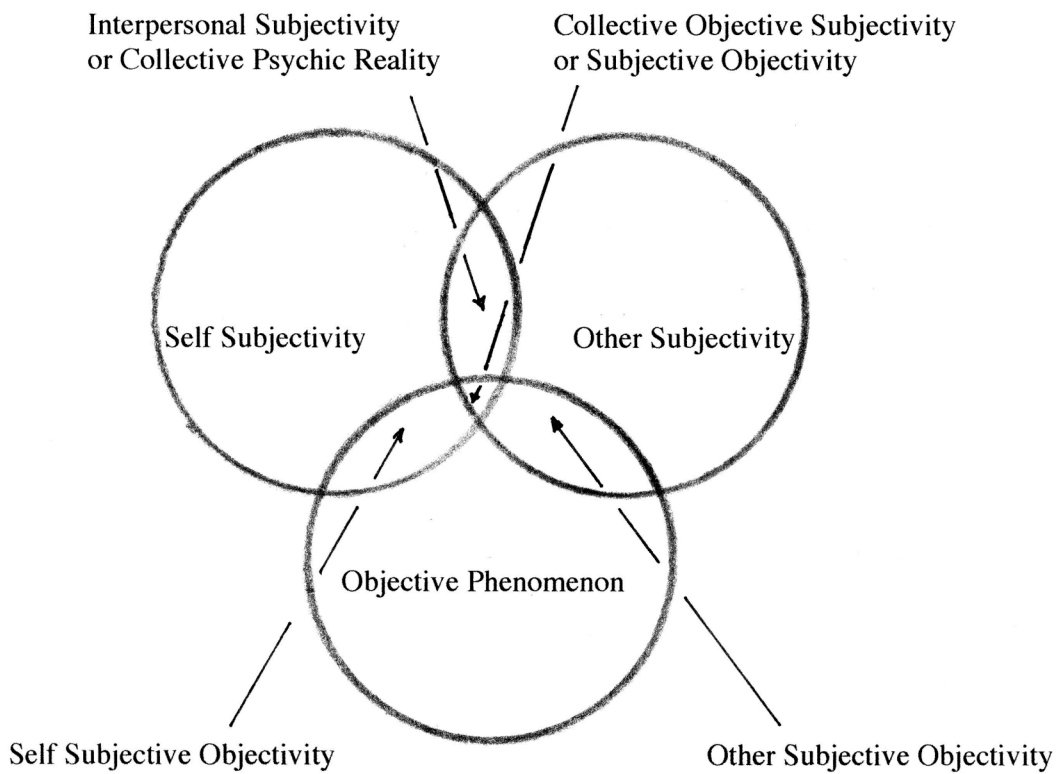
Perception > Apperception Influenced by 'Projection' of *A Priori* Preconceived
Expectation or Identification





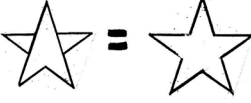

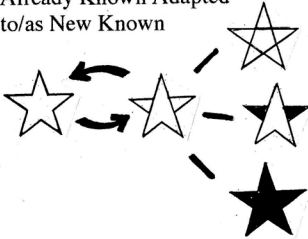
Interactive Fields of Subjectivity and Objectivity



Interactive Fields of Self <> Other Subjectivity <> Objective Phenomenon

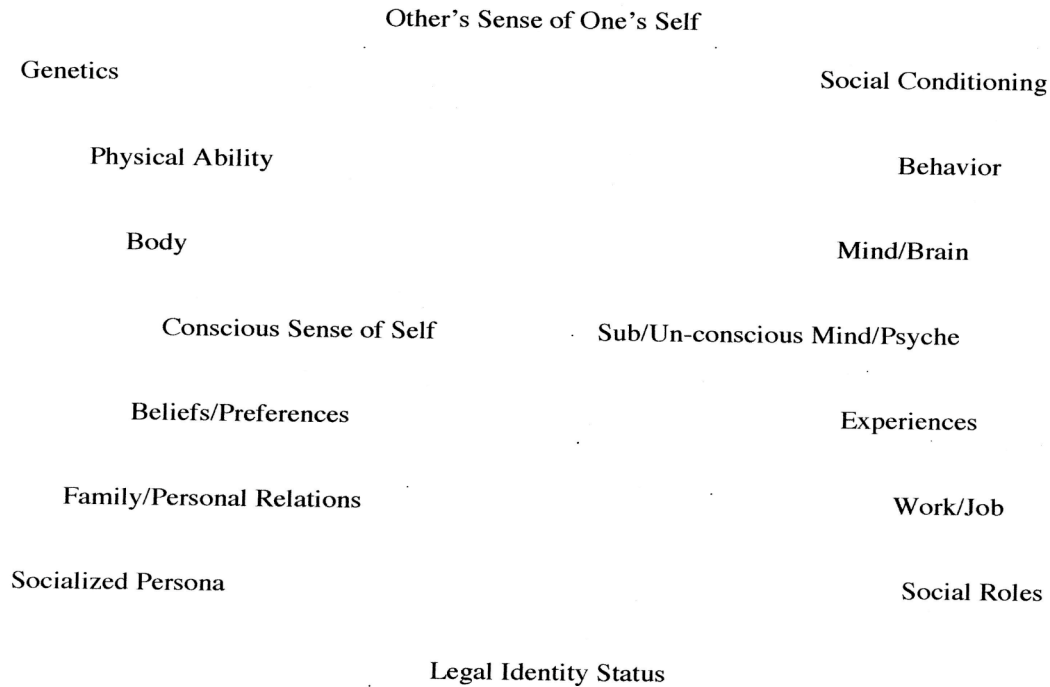


Varied Descriptions of Perception > Cognition > Re-Cognition

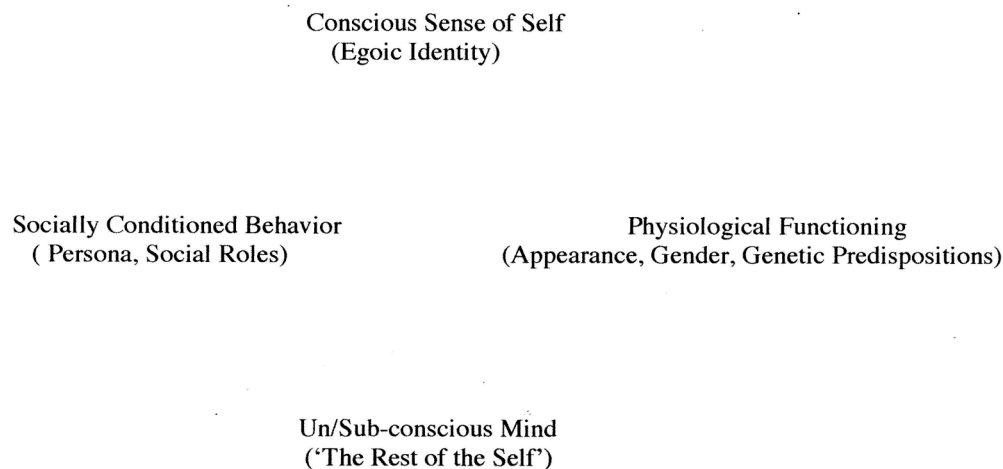
Ultimately Un-Represented	Initial Knowing as Re-presentational Perception	Cognitive/Emotive Processing of Perception through Representations of Apperception & it's <i>A Priori</i> References	Analytical & Intuitive Re-Cognition of <i>A Priori</i> Knowing/ Re-Presentation vs. Perception	Re-Configured Re-Presentational Knowing/Knowledge as <i>A Priori</i> Reference for Knowing Perception
Object of Perception (Thing or Thought)	Abstractive Process of Perception	Reflexive Cognition	Reflective Re-Cognition	Meta-Cognition
The Perceived	New Perceiving	Perception Confronted by Already Known	Already Known Confronted with New Knowing	Already Known Adapted to/as New Known
				
Objective Status	Objective Perception	Subjective Objectivity	Subjective Subjectivity	Objective Subjectivity
Objective Phenomena	Objective Perception	Subjective Processing of Objective Perception In Habituated Epistemic Patterns	Subjective Reflective Comparison between Objective Perception and Subjective Patterns	Re-orientation of Subjective Patterns toward Re-presentation & Experience of Objective Phenomena (Including the 'Objects of Subjectivity')
Presence	Perception	Perception >> Apperception	Perception <> Apperception <> Analysis/Intuition	Re-Perception of Presence & Apperception Generating Altered Re-Presentation

Section 6: Psyche-Logical Fields of Identification

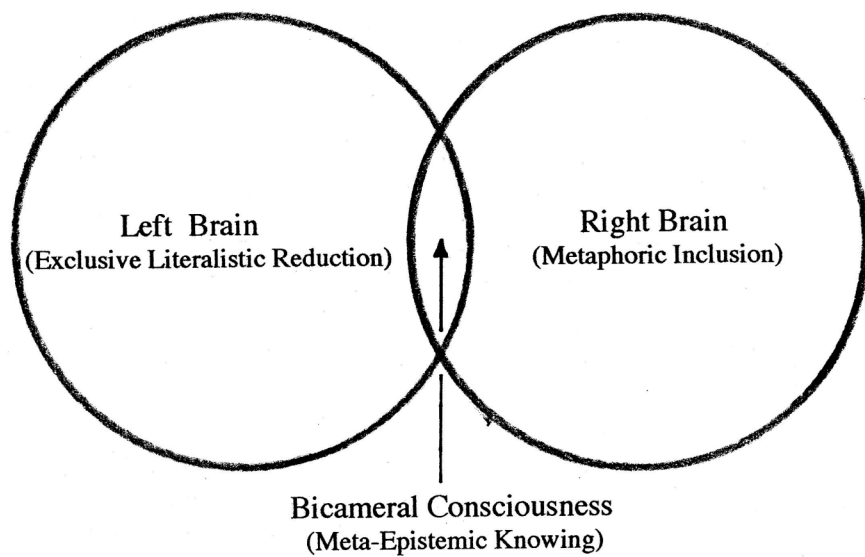
Constellational Field of Selfhood References



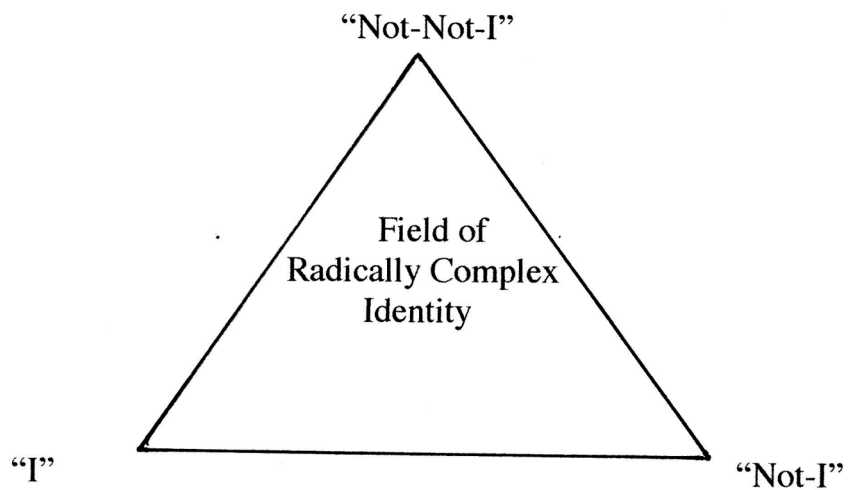
Predominant Nexes of Self-Identity References



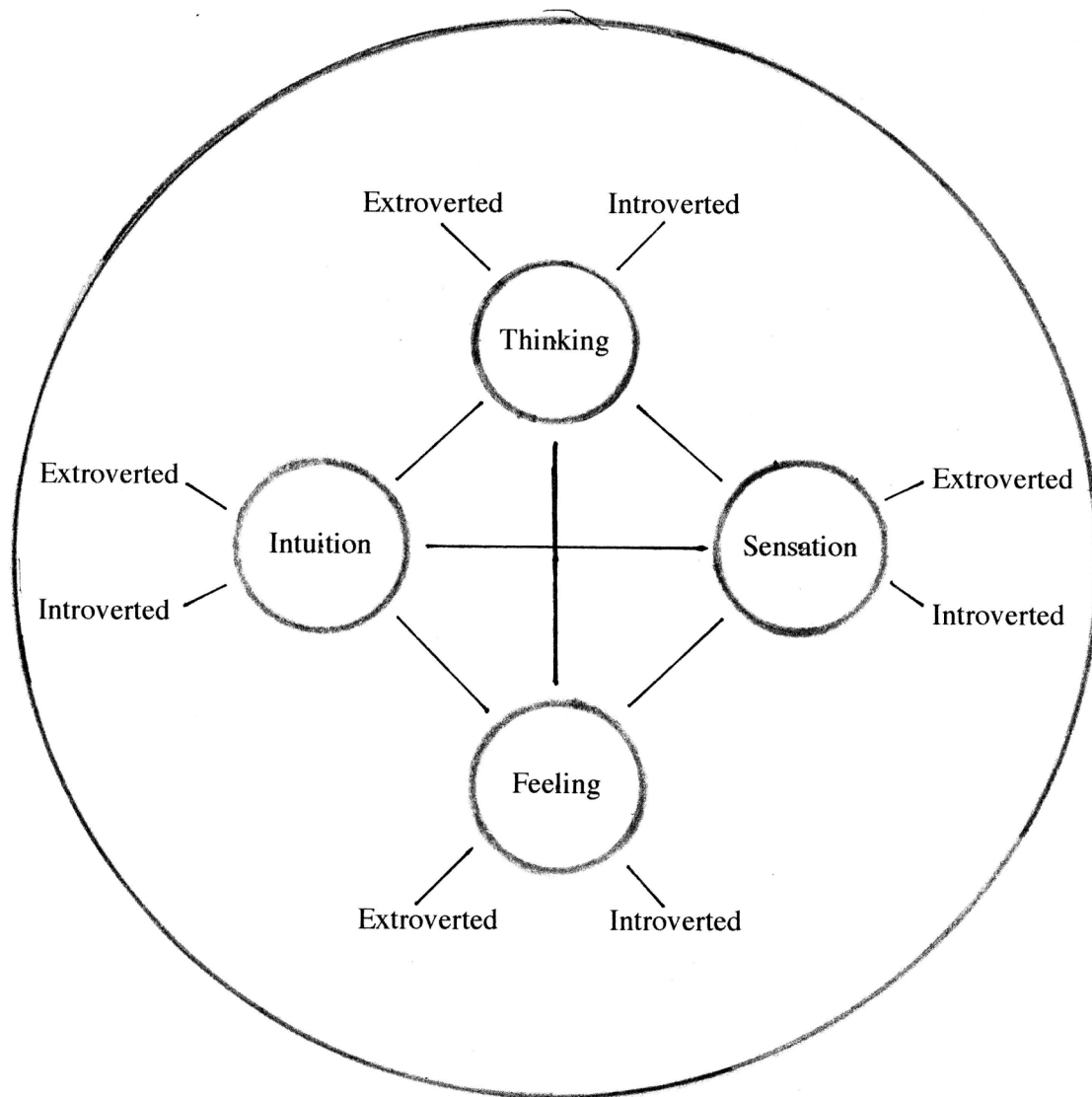
Epistemic Consciousness as Brain Hemisphere Function



Triangulated Field of Complex Identity

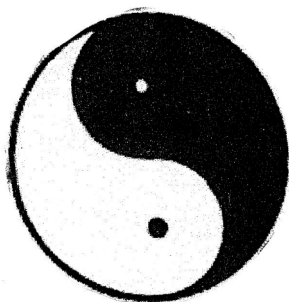


Carl Jung's Constellational Field of Radically Complex Psychic Functions

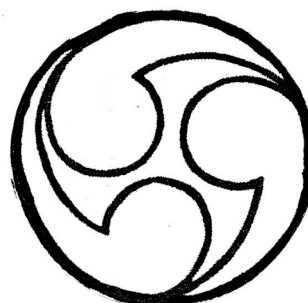


Section 7. Chapter 1 Cultural Symbol Illustrations

Interactive Duality as Yin Yang

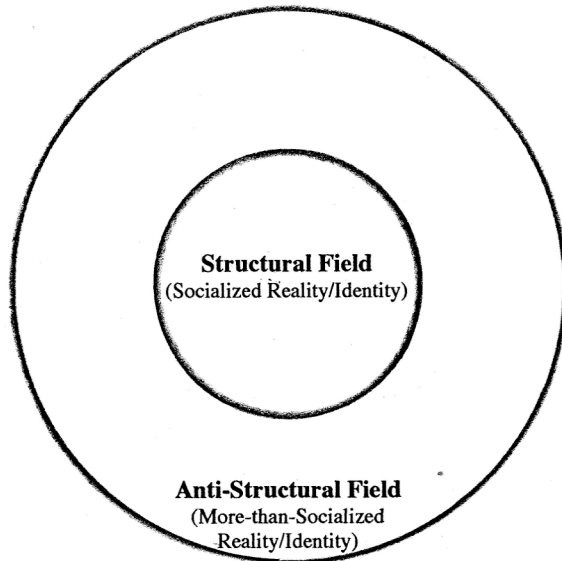


Triadic Interactivity as Triskelion

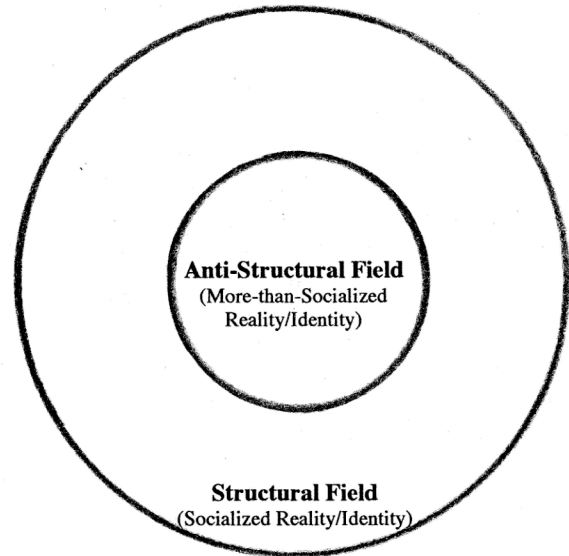


Section 8. Chapter 2 Archaic Culture Illustrations

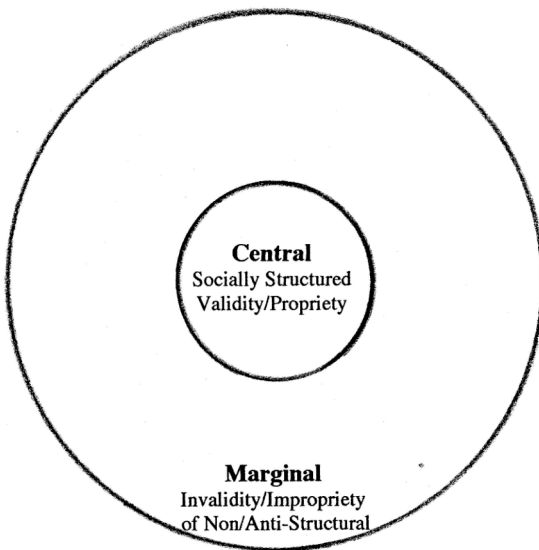
Ordinary Centrality of Structure



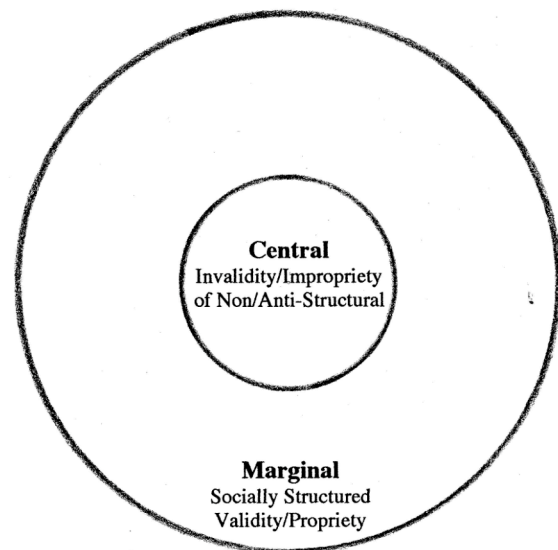
Non-Ordinary Centrality of Anti-Structure



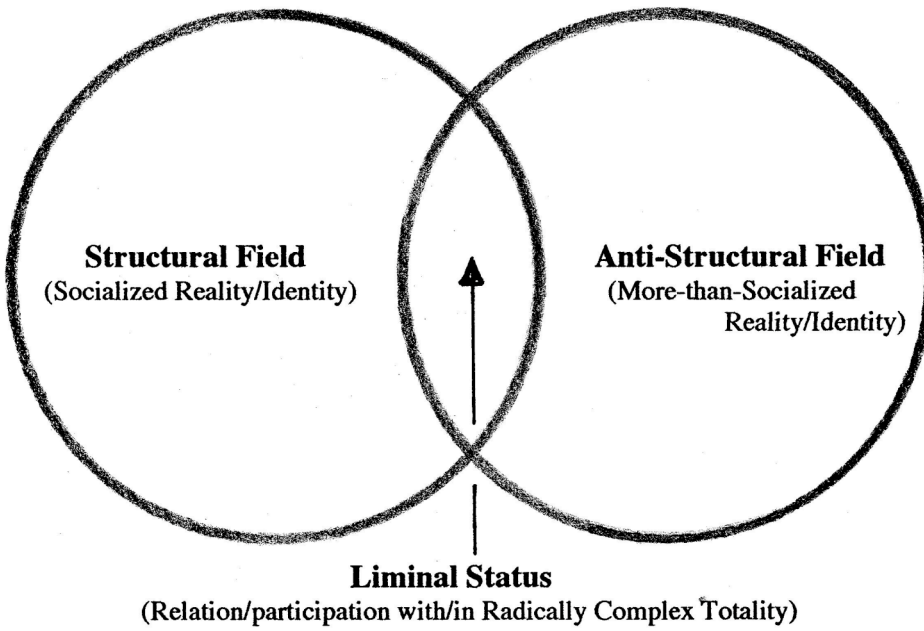
Centrality of Socialized Propriety



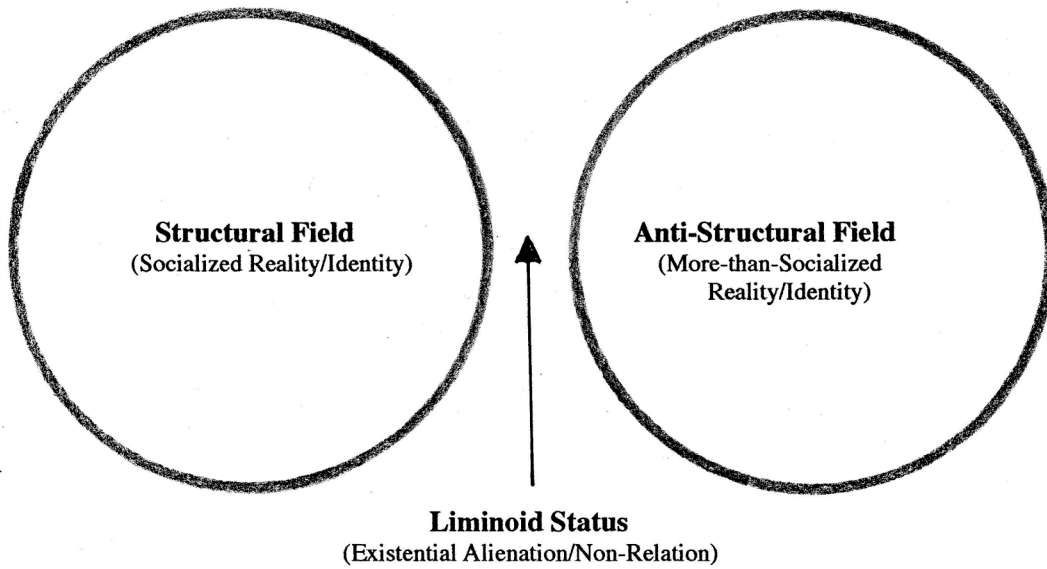
Centrality of Socialized Margins



Structural < > Anti-Structural Fields Generating Liminal Status

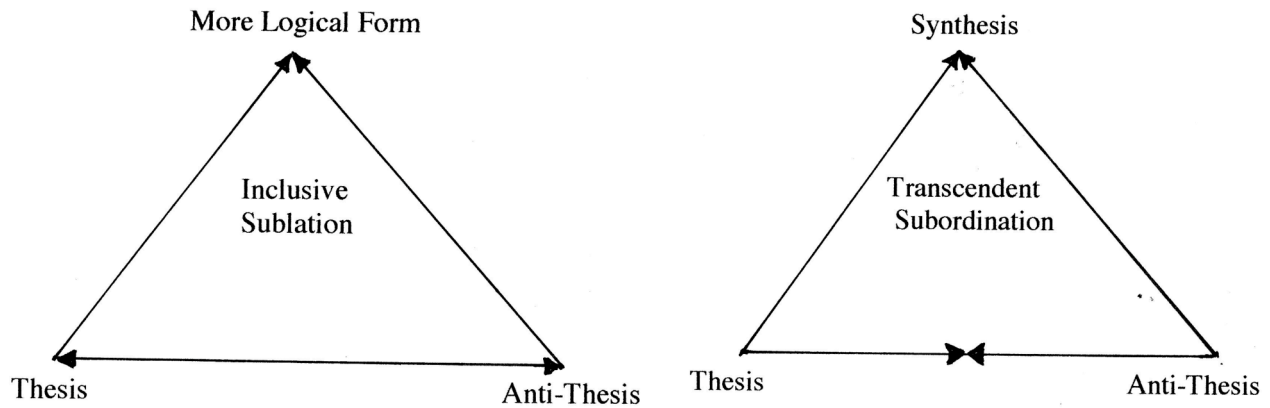


Structural > < Anti-Structural Fields Posing Liminoid Status

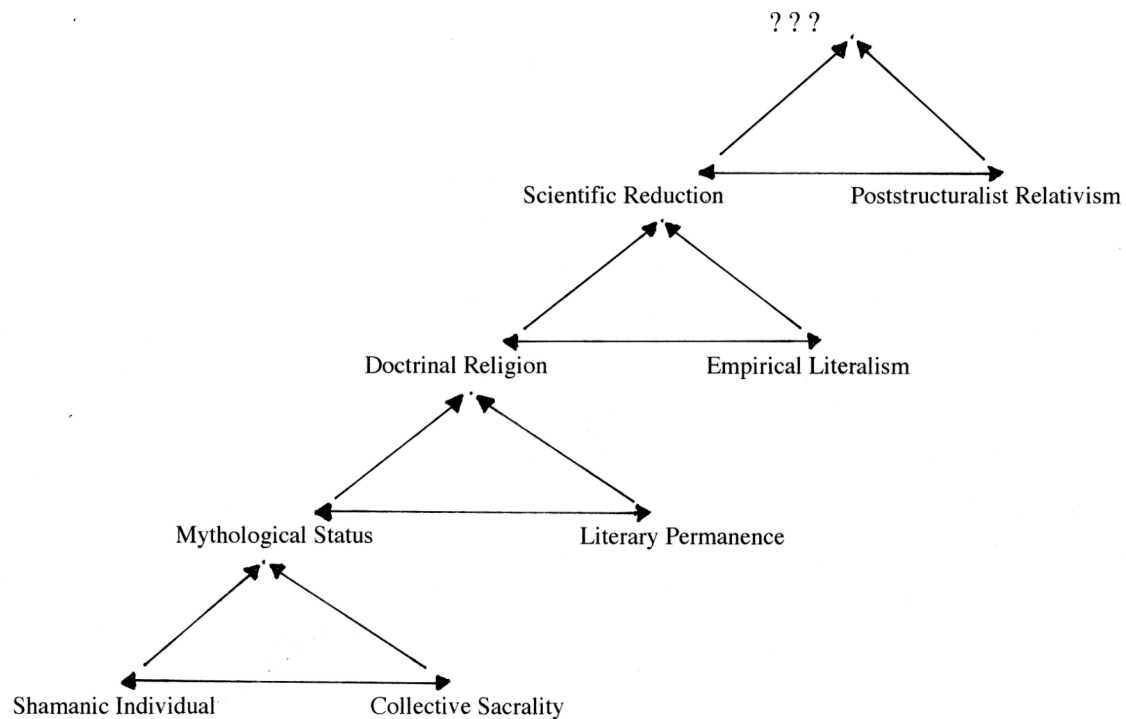


Section 9. Chapter 4 Philosophy Illustrations

Triangulations of Sublation and Subordination in Dialectical Process

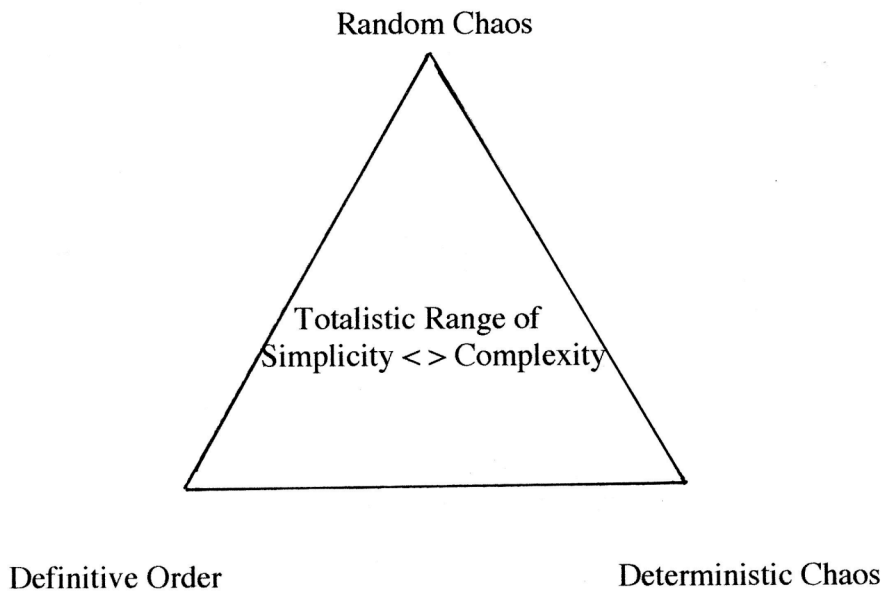


Modeling Giegerich's Progressive Historical Development of Logical Form

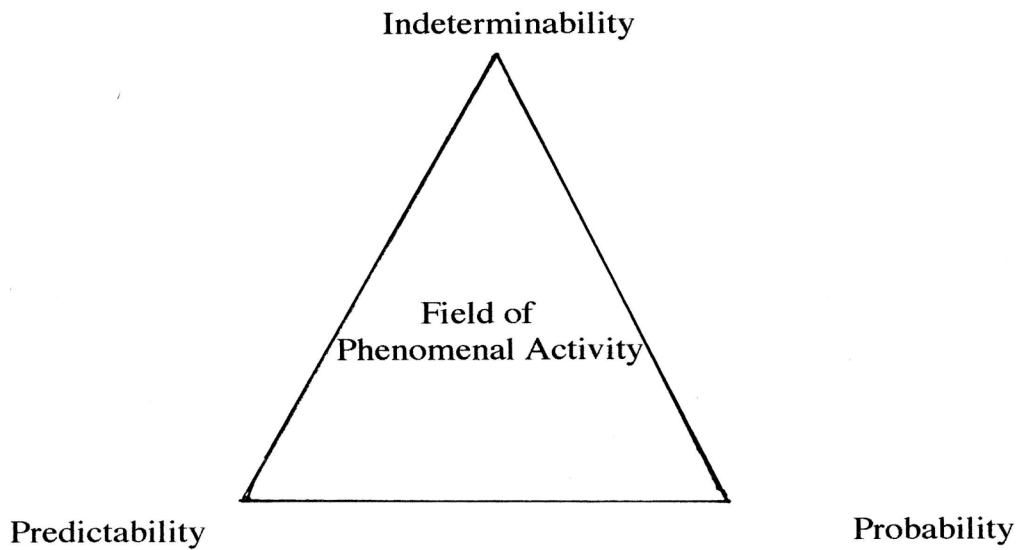


Section 10. Chapter 5 Science Illustrations

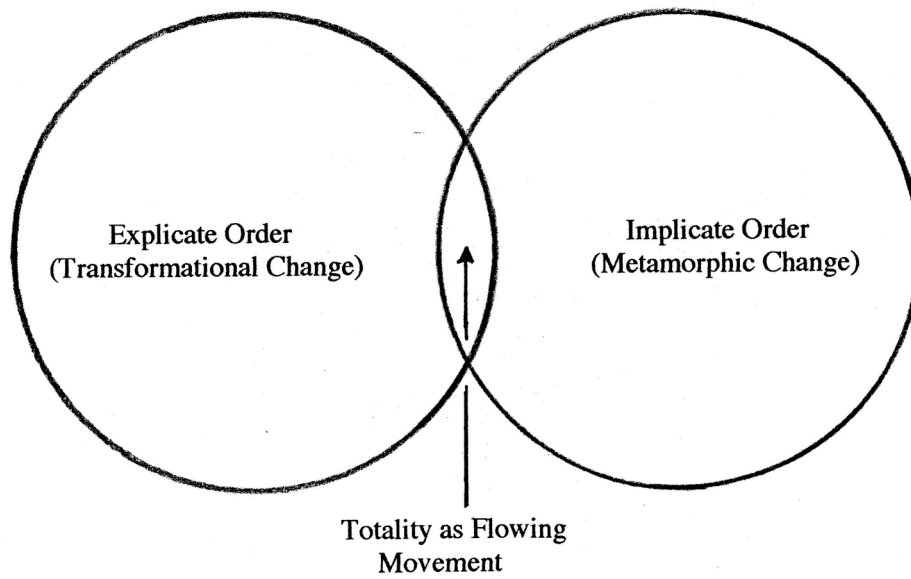
Triangulated Range of Simplicity < > Complexity



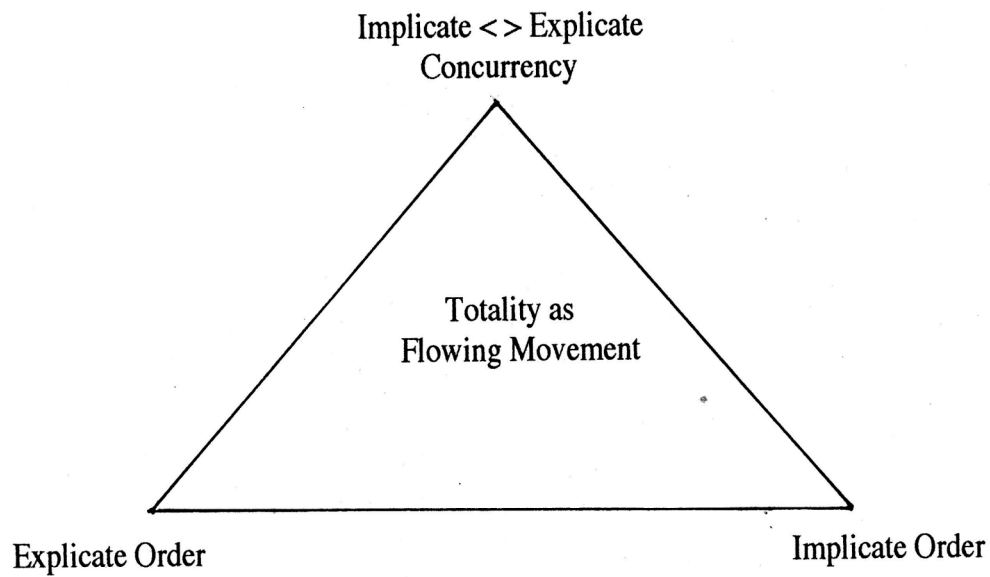
Triangulated Field of Phenomenal Activity



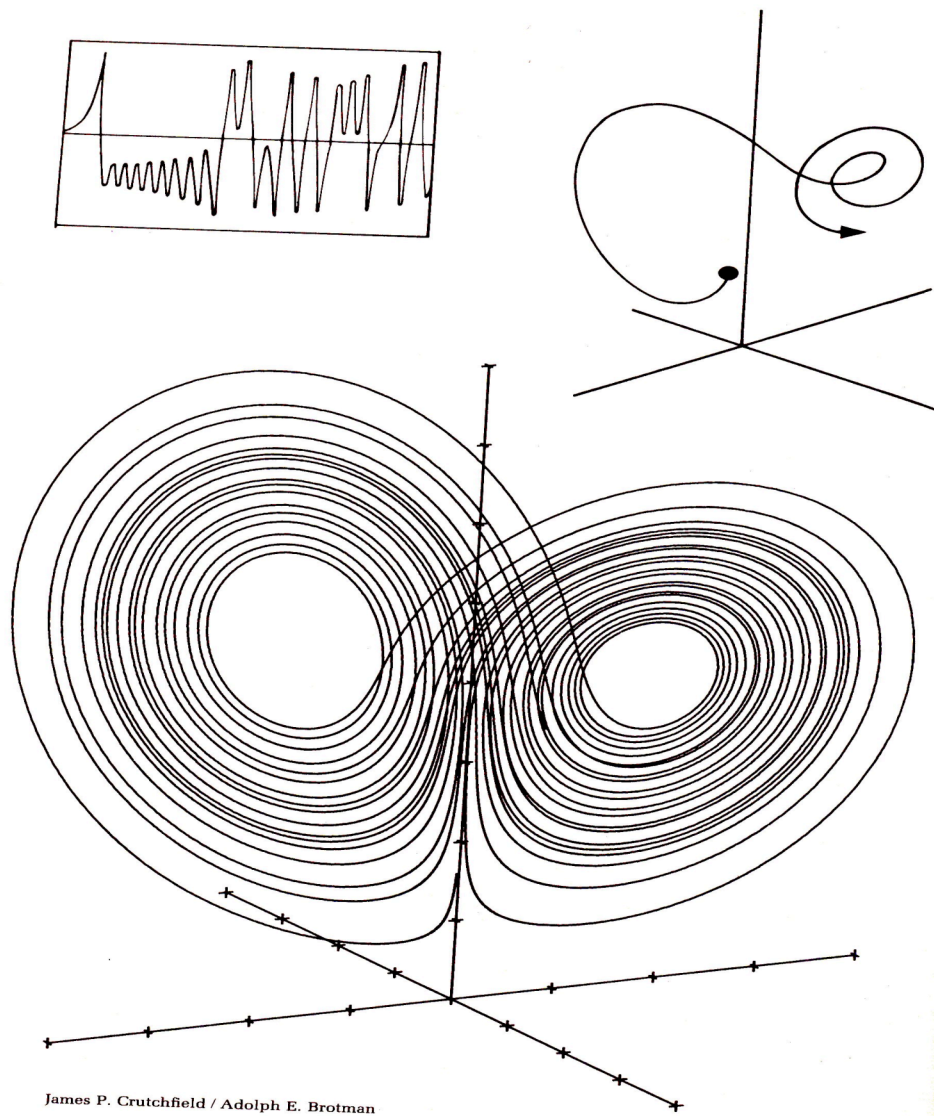
Bohm's Interactive Fields of Explicate < > Implicate Order Co-Participating as Flowing Movement



Triangulated Field of Bohm's Totality as Flowing Movement



Comparison of Plotting Modes for Ordinarily Chaotic Data Stream that Reveals Lorenz Attractor



(from Gleik, James. Chaos: The Making of a New Science, Penguin, New York, 1987)

Comparison of Plotting Modes for Random Noise and Henon Attractor

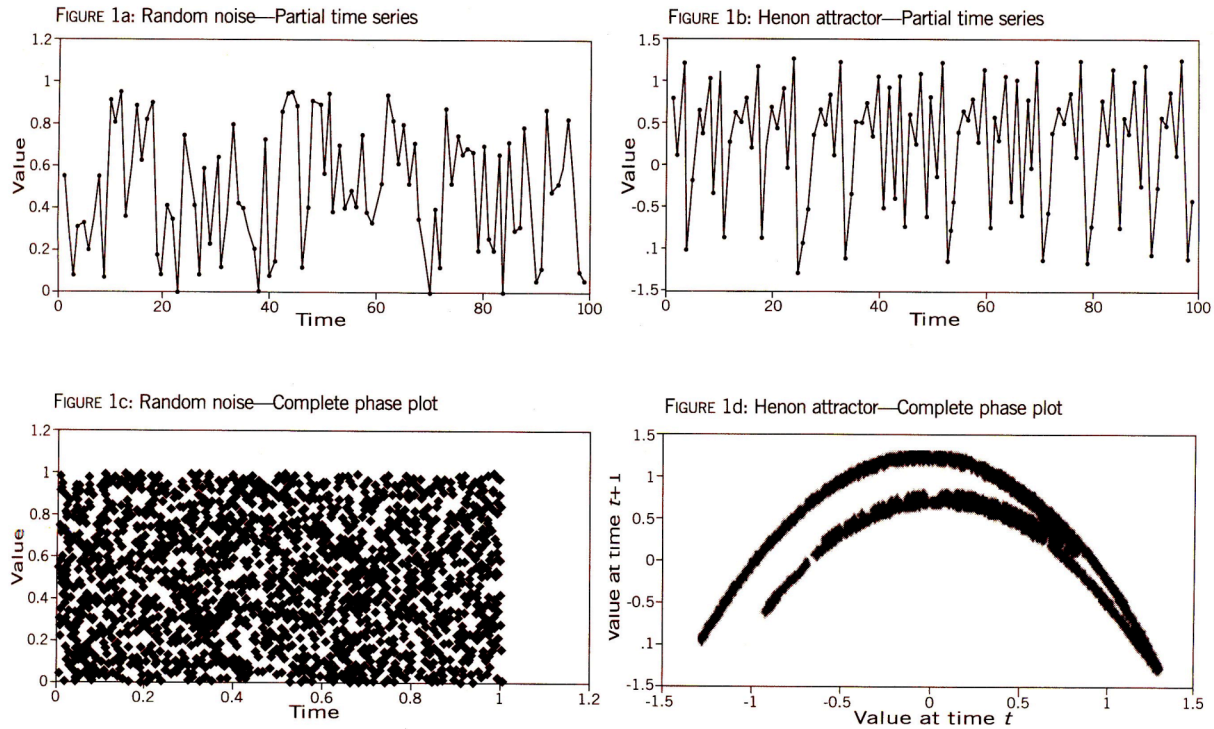


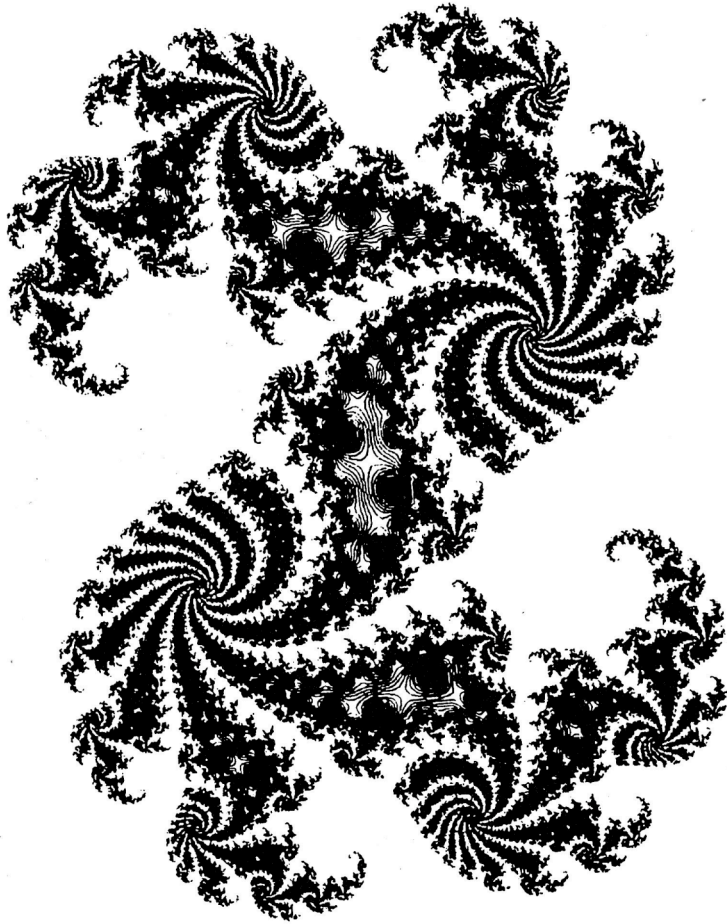
FIGURE 1. TIME SERIES AND PHASE PLOTS.

The two upper graphs show two time series (a plot of the value of a variable against time): the one to the left is random, the other one is chaotic.

The lower graphs are phase plots, that is, plots of the value of the variable at time t vs. the value of the same variable at time $t+1$. These plots help distinguishing random series from the chaotic one, which describes what is known as the Henon attractor.

(from Gleik, James. Chaos: The Making of a New Science, Penguin, New York, 1987)

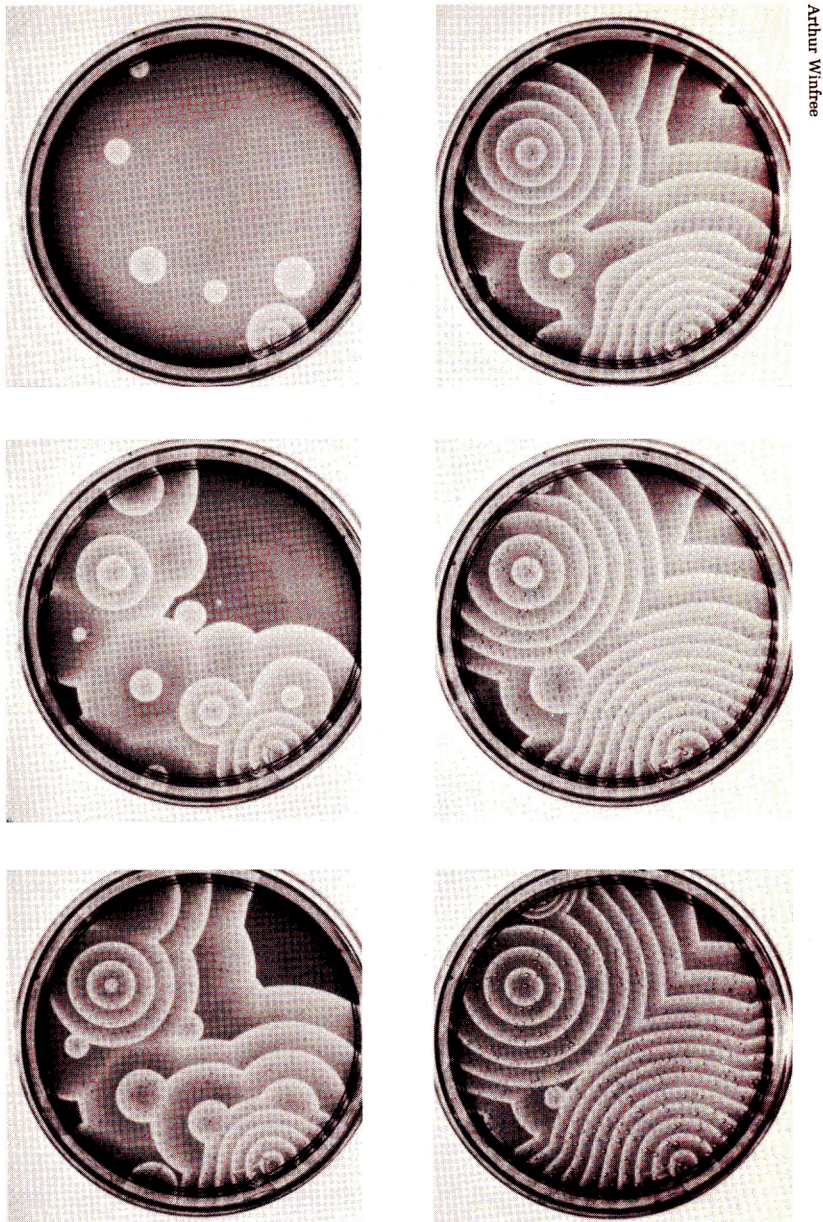
Categorically Self-inconsistent Fractal Patterning



Fractal image (courtesy Art Matrix)

(from Gleik, James. Chaos: The Making of a New Science, Penguin, New York, 1987)

Chaotic Waves in Beluzov-Zahbotinsky Chemical Reaction

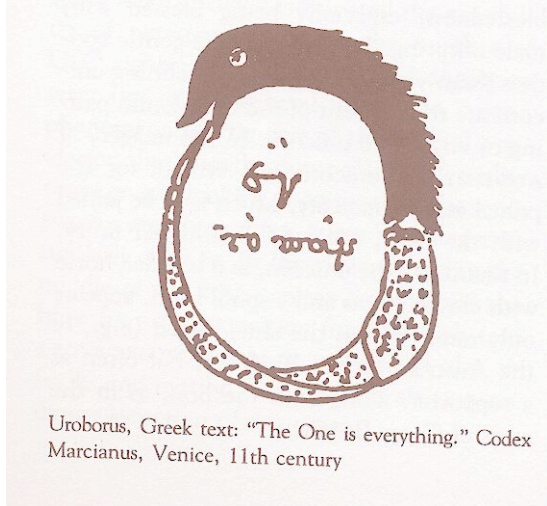


CHEMICAL CHAOS. Waves propagating outward in concentric circles and even spiral waves were signs of chaos in a widely studied chemical reaction, the Beluzov–Zhabotinsky reaction. Similar patterns have been observed in dishes of millions of amoeba. Arthur Winfree theorized that such waves are analogous to the waves of electrical activity coursing through heart muscles, regularly or erratically.

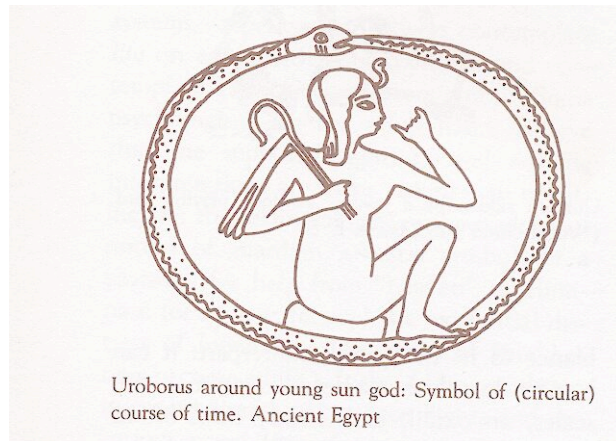
(from Gleik, James. Chaos: The Making of a New Science, Penguin, New York, 1987)

Section 11. Chapter 7 Mythology Illustrations

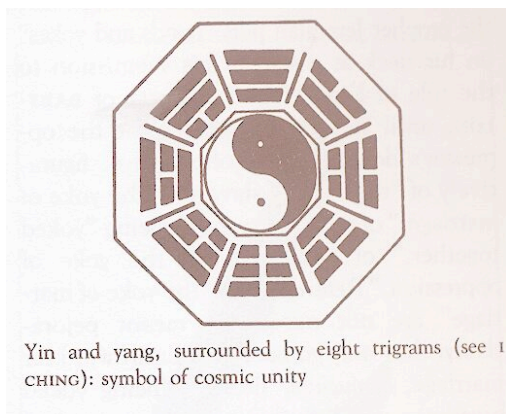
Alchemical Image for Recursive Relations of Many-ness & One-ness



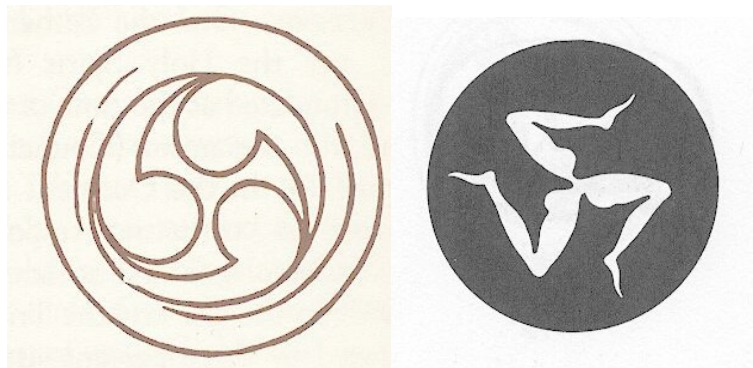
Egyptian Image for Recursive Cycling of Time's Linearity



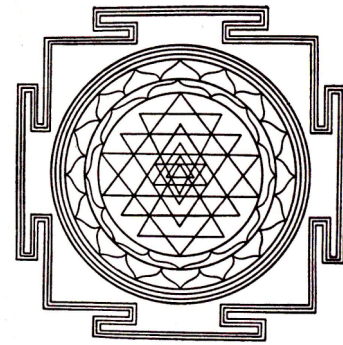
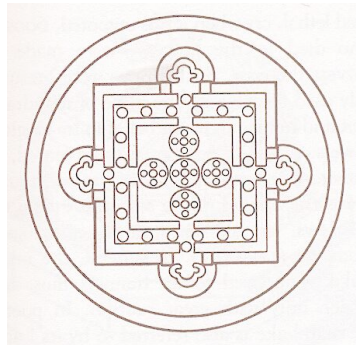
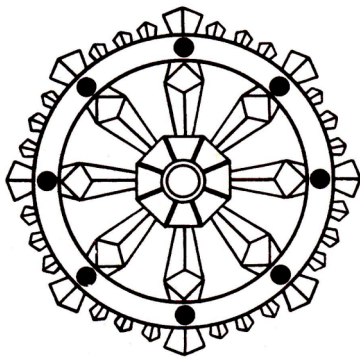
Chinese Cosmogram of Interrelation Between Opposites & Radical Complex Causality Figured by I Ching



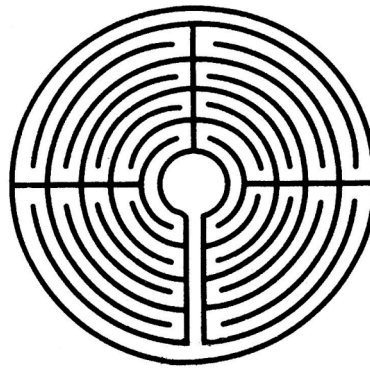
Triangulated Complexity of Unity in Celtic and Greek Triskelions



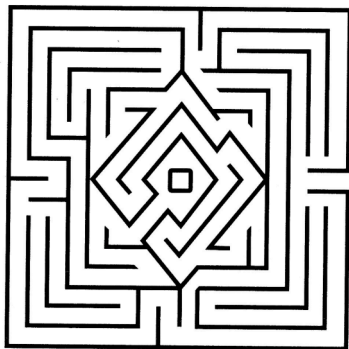
Centered Cosmograms Suggesting Radical Complexity of Totality
Tibetan Wheel of Life and Mandala Hindu Yantra



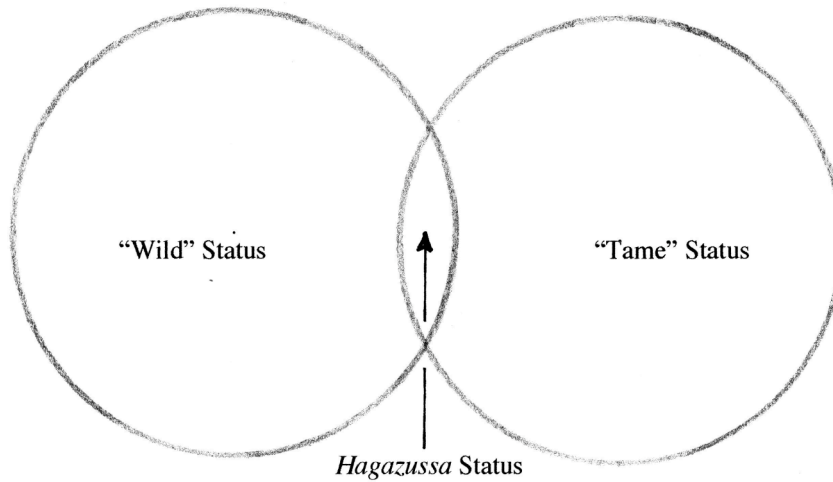
Western Labyrinths Symbolizing Mediation between Margin and Center, the Latter being ‘Empty.’



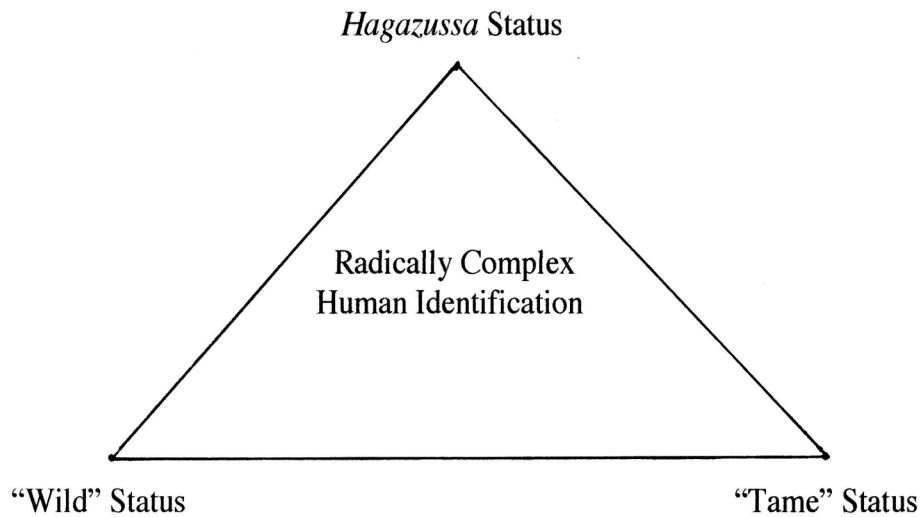
Western Style Maze, Symbolizing the Confusing ‘Dead Ends’ Encountered in Discovering the ‘One Truth Path’



Duerr's Wild < > Tame Fields Positing a Status for the Fence-Straddling *Hagazussa*



Radically Complex Field of Identification Triangulated by Wild < > Tame < > *Hagazussa* Statuses



* * * * *

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Leslie Emery