



\* Web Site Introduction \*

[www.mytho-logos.net](http://www.mytho-logos.net)

**Greetings**

&

Welcome to these Various Considerations

of

Concurrently Diversified Being

— or —

Manyness in/as Oneness

The broad topic of consideration for the work on this website is Complexity—and how humans engage its intricacies that constitute Totality. In so far as that Totality involves inherent unpredictability, irreducible diversity, and non-linear dynamics, then understanding it must require a logic that is ‘more than self-consistently linear’ in its reasoning. One assumption impelling this effort is that the difficulties entailed in conceiving and validating such a reality, along with the dangers of not attempting to do so, are typically evaded in our ‘culture of measurement and technological control.’ Whether attempting to understand the convolutions of individual identity or the mutually modifying interplay of factors driving global climate change, failure to adequately address complexity renders us ‘unreasonably ignorant.’

In seeking to provoke more ‘reasonable complexity,’ the work on this website explores such contrasts as:

- > Singular and Pluralistic Composition
- > Oneness and Manyness of Identity
- > Static and Dynamic Status
- > Exclusive and Inclusive Knowledge
- > Reductive and Non-reductive Understanding / Representation
- > Linearly Sequential and Concurrently Interactive Causation
- > Progressive and Constellatory Modes of Consciousness
- > Consecutive, Convergent, and Concurrently Interactive Conditions of Complexity
- > Ordinary and Extra-Ordinary Reality
- > Social and More-Than-Social Orders of Being
- > Mechanistically Predictable and Chaotically Unpredictable Origins of Order

Elaboration of these references enables deploying concepts such as ‘concurrently pluralistic being’ and ‘radical interactivity’ in an attempt to provoke and facilitate a trans-disciplinary discourse about the importance of understanding complexity. In this process it becomes evident that mythical and scientific representations can actually correspond as expressions of Nature’s non-linear dynamism. Since the attempt here is to present a compressed correlation of differing disciplinary perspectives that is broadly accessible, the language used seeks to preserve complexity of thought without reliance upon knowledge of specialized terminologies. The resulting phrasing can be dense and unfamiliar. But for the most part normative word meanings are intended.

An overview of the principle concepts and perspectives approached on this site is offered below. An outline of the content of specific web pages on this site is accessed at the “Site Guide” link on the **Site Introduction** page (White Rabbit icon). A complete outline of pages and links to files is available on the **Site Search and Directory** page (Four Arrow Spiral icon). Please note that an extensive **Web Site Glossary of Terms and Concepts** is also available to assist your reading (Reading Walker icon). It may be helpful to keep it open in a separate browser window while reading various texts on the site. Also note that you can click on the changing images in the **Home Page** centerpiece to access quotations from some of the texts that inform the work on this website.



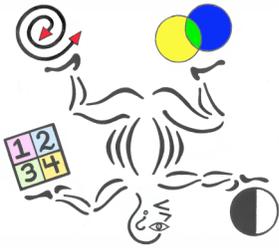
Some Orientation to these Engagements with Ways for Knowing  
*Pluralistic, Concurrently Diversified Being*  
And  
*Its Radically Irreducible Complexity*

The work presented on this web site derives from depth psychological, mythological, philosophical, and scientific concepts that inform us about the complexity of phenomena in general as well as of human consciousness and its expressions. In regard to the latter topic, selfhood and human knowing are regarded here as being fantastically diverse and intricate—both as brain and mind. In this view, the entirety of self and its consciousness is so various it cannot be ‘known all at once’ or by way of any single mode of understanding. Thus there are always ‘hidden aspects’ and incongruous contrasts to human identity, motive, experience, and awareness. There is always ‘more to the story’ of what we are, why we act, and how we know than can be described and defined through any particular mode of analysis.

Given this view, it is assumed that the human psyche is composed of irreducibly or radically complex interrelated fields of activity that are concurrently active and interactive—or mutually modifying. Similarly, since the phenomena of reality are known by way of this psychic complexity, human knowing of ‘the actual’ is understood as commensurately diversified. That is, we know by knowing variously. And lastly, the world so variously known is approached as the ‘source and mirror’ of such psychic complexity. This notion can be stated in reverse: psychic complexity is presumed to be an appropriate evolutionary adaptation enabling human consciousness to understand the intricacies of ‘the world.’ That is, since the world is various so then must human consciousness be. Thus the diversified modes of knowing, representing, and interpreting manifested by human cultures (represented as different disciplines of study, reason, emotion, and styles of expression) are regarded as *all* necessary to some adequate understanding of a self, a world, and a cosmos of composed of radically interactive phenomenal occurrences. In short, the contrasts of art, myth, and measurement are posed as mutually important and complimentary.

Again, these notions are approached as having psychological, philosophical, and scientific support. The term *radical complexity* is used here to indicate a status of concurrent diversity and interactivity that has no particular center and cannot be defined by a single rationale or self-consistent, materialistic description. In general the term is

meant to indicate a condition of concurrently valid yet different statuses that do not have any simple, linearly hierarchical ordering. Such a status is expressed in the concept of “deterministic chaos” that conceives a process in which order ‘evolves’ from activity so interactive that the order ‘emerging from it’ cannot be predicted in advance. Thus this notion of radical complexity, in its most extreme sense, indicates an ultimately incalculable status of events—an ‘interminable diversity’ and interactivity that is, at least dynamically, ‘beyond any final measure.’ Subsequently, this notion of the radical interactivity of concurrently diversified being is approached as ‘knowable’ only by way of dynamics qualities, rather than by any definitive description.



## Trans-disciplinary Approaches to the Concurrent Logics of Pluralistic Selfhood and Radically Complex Reality

This web site is dedicated to enhancing how we know and experience such diversified, irreducible complexities of self and world in relation to a more ordinary sense of singular, exact status. This contrast is posed as the difference between being a ‘manyness’ versus a ‘oneness.’ The investigations offered here of how we can know such complexity necessarily involve many intellectual disciplines of analysis, as well as different modes or styles of representation and expression. Not all of these are linearly analytical. The term ‘transdisciplinary’ is used to describe these efforts, rather than the more familiar interdisciplinary, because a deliberate attempt is made here to ‘think and express through’ multiple modes of understanding concurrently. An attempt is made to constellate rather than simply contrast or conflate insights from different intellectual disciplines. In addition, diverse cultural mythologies and cosmologies are necessarily a part of exploring how radical complexity is encountered in human understanding.

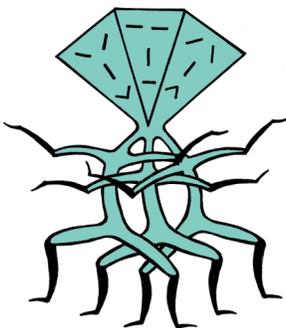
The design of this web site attempts to present an overview of this ‘constellation’ of diverse disciplinary perspectives on ‘knowing complexity complexly.’ That range of topics and perspectives is suggested by the various pages on this web site and their subcategories. Brief descriptive texts are provided to indicate their interrelations through the theme of concurrent being or manyness in/as oneness. These statements generally summarize aspects of the book length manuscripts **Manifesting the Many in the One** and **Learning to Be—Variously**. These more detailed and integrated works are also accessible on this site for those who desire further elaboration of concepts presented in the summary versions. Learning to Be—Variously applies the concepts presented on

this web site to an examination of education and schooling. It is the most widely accessible expression of these ideas presented on this site. The articles and papers accessible on the **Mytho-Logos** page also apply these notions in analysis to a variety of specific subjects and contexts. A description of the analytical methodology favored in these works is also available on that page under the heading **Archetypal, Archedynamic Analytical Method**.

In the interest of broadening access to the diverse concepts and methods referenced here, technical terminology associated with specific academic disciplines has been avoided. Instead, a sometimes elaborately diversified usage of more ordinary terminology is developed. In keeping with the consistent theme of concurrently pluralistic status of entities, processes, and meanings, consistently 'fixed' terms are avoided. Thus concepts and descriptions are phrased variously. These expressions might not be familiar but are meant to be understandable with a little reflection. This diversity of expression can be confusing but is unavoidable given the overall view attempted. To facilitate the accessibility of descriptions offered, an extensive **Web Site Glossary** is provided that elaborates upon many of the more unfamiliar phrasings and terms. Citation of the many influential authors and 'schools of thought' is omitted from the summary texts. These are provided in the analytical papers and longer texts.

The perspectives emphasized here *are not* intended to promote simplistic ethical, psychological, or mechanistic interpretations of either human consciousness or the world in which it participates. On the contrary, the intention is to provide a more extensively reasoned approach to knowing an ultimately irreducible complexity of consciousness, relationship, and phenomena.

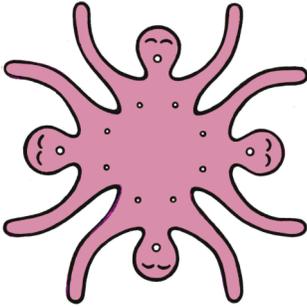
In general, the works on this site have four interrelated concerns.



### Knowing the Confounding Diversity of Selfhood

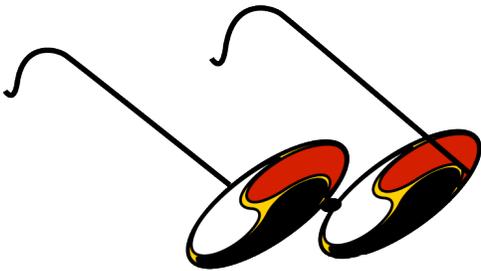
**Exploring the complexity of the individual human mind or psyche as manifested in experience, behavior and expression:** Guided by perspectives in depth and archetypal psychologies on self-complexity, some work here considers how to discover patterns in thought and behavior that can configure understanding and identities, but of which

people tend to remain unaware. The concept of ‘unconscious’ aspects of mind that influence people without conscious awareness poses a shifting concurrency of psychic elements that is considered in various personal, social, and cultural contexts. An inherent struggle between concurrently singular and plural sensings of self that emerges from this psychological view is a principle reference for all the other concerns of this site.



### Knowing the Irreducible Diversity of Knowing

**Investigation of how humans can know and express irreducibly complex states of being:** This work extends depth psychological and mythological perspectives into a more epistemological concern with ‘how we know’ and ‘what we can know.’ Most simply put, this is an investigation of how we can logically know in terms of both singular, exact status (‘I am one person’), as well as in plural or multiple statuses that are not identical or unified (‘I feel and act like different people’). Another way to express this contrast is by considering the difference between quantity and quality. Mathematics offers a way of knowing exact quantity (‘there are five red balls on one table’). However, to express a sense of quality requires a less reductive mode of knowing (‘5 globes of sunset fire emerge from the surface of the table’s depths’). How is it that humans know their selves and the world in more than one valid manner? How is it possible to live with radically different sensings of self and reality?



### Knowing the Complexities of Specific Socio-Cultural Contexts Diversely

**Examination of the Radical Complexities of Ordinary Life Contexts:** Both the preceding concerns with ‘knowing about unconscious patterns in our minds that influence our behaviors’ and ‘how we can know irreducible complexity through singular and plural status’ are applied to understanding collective interpersonal behavior and socio-cultural phenomena. Thus some of the writing presented focuses upon particular

aspects of social and cultural life. That work seeks to elaborate obscured or repressed complexities in our beliefs, concepts, and actions. How these might be included in more conscious understanding of ‘how things really *really* are’ thus becomes a focus for much of the analysis presented.

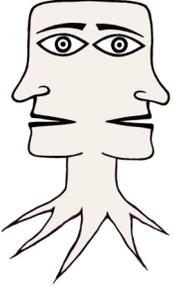


## Exploring Psycho-Mythic Modes for Expressing Experience of Radically Complex Status

**Addressing the psychological roles of mythical expression, experience, and enactment in attaining a valid comprehension of radically complex status:** This issue involves how imaginal expression, doing, and feeling interact with logical thought to provide a more embodied comprehension of concurrently different but mutually actual states of identity and reality. The creative activities of art and ritual are essential topics for this investigation of how experiential understanding can elaborate complex rational conception. This site is designed with the intention of providing some actual sensing of this more experiential understanding while also attempting to offer adequate rational concepts about ‘how it works.’ That attempt involves demonstrating how knowing self and world as radically complex statuses involves the non-linear, constellatory mode of ‘knowing mythically.’ Such mythic ‘knowing through multiplicity’ and the ‘mythical status’ it enables, are explored as inclusive or holistic modes of psychological understanding. Psychological perspectives are thus applied to articulate the psycho-somatic, rational-emotive, and literalistic-imaginal dynamism of inclusive understanding. In this contexting, mythical expression and knowing are implicitly psychological activities.

These four general aspects of concern are explored here through correlation of a variety of intellectual disciplines and knowledge fields. Thus, examining how we can know the variousness of our own psyches, as well as the radical complexity of the world, is necessarily approached variously in the writings presented on this site. Different styles of expression are deployed and interrelated. If you find one version obscure or too abstract, please try another.

## Naming the Interplay Between Being Singular and Plural by Posing *Mythical Logics of Concurrent Being* that is a *Manyness in/as a Oneness*



### **Philosophy of Pluralistic Status:**

#### **Conceptualizing the Variousness of Concurrent Being**

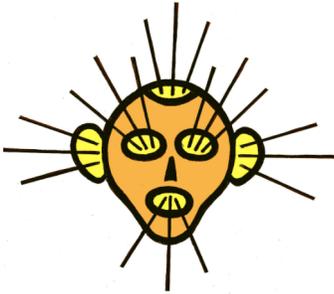
This site has three names indicating its interest in articulating the logics of being and knowing variously. It is assumed here that people, things, and events are not simply ‘one way or another.’ Given such a variousness of being, entities can be expected to manifest as irreducibly different aspects or qualities. Thus they can be experienced as having both specifically singular and plural diverse statuses. Each is and ‘becomes’ in particular and different ways. As such, entities are radically complex because they do not constitute an exclusively singular order or identity.

A rock is ‘a rock.’ It manifests a certain shape and color, is composed of certain molecules, has a specific weight, etc, etc. However, these qualities differ and derive from different sets of criteria or references. The rock can be ‘reduced’ to specific descriptions (chemical, geological, visual, textural) but such descriptions are different and in a sense endlessly variable. In their diversity they fail to reduce the rock to a singular status. It thus becomes impossible to finally define the objects that our descriptions seek to represent in a manner true for all its aspects for all people in all contexts. Furthermore, the significance of actual ‘experience’ of the rock by a given person at a given moment can vary dramatically—what the rock means can change depending upon context. Depending upon how it is being viewed and by whom, a rock can be ‘a rock’ or a ‘tool,’ a geologic record or part of a work of art. Thus even a rock has ‘concurrent statuses of being’ that are both inconsistently variable and variously knowable. Even a simple entity thereby comes to be known as a ‘manyness in/as a oneness.’ Similarly, a child is ‘a person’ yet develops increasingly diverse and contrasting traits, thoughts, and actions as he or she matures, often behaving in radically different ways in differing situations.

Such a variousness of concurrent statuses of being is typically obscured by habitual assumptions of singular identity. It can be surprising and even shocking to bring such complexity to the ‘foreground’ of awareness. Much of the work on this site seeks to

understand how humans know the variousness of concurrent being and multiplicities of its concurrent ‘becoming.’ Comprehension deriving from the contrasting multiplicities of such a many-ness (in contrast to that derived from the singularity of one-ness) is referred to here as non-reductive or *inclusive* knowing because it somehow knows different states of being concurrently (manyness of/as oneness). This mode is also referred to as mythical knowing or knowing mythically. As such, it is concerned with the dynamical activity of perceiving and understanding the radically complex relationships of entities or phenomenon as meaningful *without* reducing these to singular statuses in hierarchical orders of priority or function.

Concepts of inclusive or mythical knowing thus refer to how one knows the quality of radically complex relationships that are not reducible to linear, progressive, or absolute descriptions. It is a knowing that does not define what is known in terms of ultimately distinct and separate states of existence. Another way to approach it is as the metaphorical or symbolic knowing associated with art, literature, and myth. The primary question that arises in regard to such knowing variously, and thus in a sense inconsistently, is whether it is logically valid or not—and if it is logical, how?



### **Mythical Logic of Concurrency:**

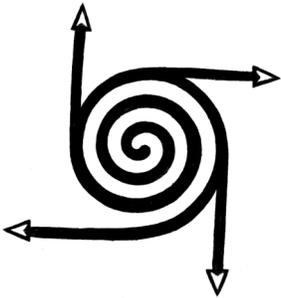
#### **Posing a 'Mythos of Logos' for Knowing Radical Complexity 'as Real'**

The Greek roots for the words logic and myth, *logos* and *mythos*, are used here to address a commonly perceived split between irrational and rational ways of representing experience and reality. Myth is typically considered ‘false’ and logic ‘true.’ Logic, as contexted by this opposition, is understood as linearly progressive, self-consistent rationalism. By contrast, myth is irrational because it cannot be validated by linear, self-consistent reasoning. Contrary to these opposed definitions of logic and myth, it is proposed here that that both have their logical characters. That is, there is a logical bases to how myth represents phenomena but it is not that of linearly progressive, positively definitive, singularly reductive *logos*. Rather, the logic of myth, or mytho-logos, derives from a compounded, non-linear version of reasoning—what is referred to as an extraordinary logic of association. Subsequently, its forms of representation are more overtly symbolic or metaphorically metamorphic than is typical of ordinarily reductive expression.

The concept of a logical interplay between these seemingly opposed modes of expression is explored in some of the writings offered on this web site. Mytho-Logos is

a term used here to suggest that there is a ‘mythical logic’ to understanding that is broadly reasonable and yet not reductive of radical complexities. That mythical type of logic or *logos* inclusively understands the seemingly contradictory status of ‘knowing variously’ by way of its complexly reasonably knowing of the ‘concurrent being of many-ness in/as one-ness.’ This sense of mytho-logos is developed here in relationship to the evident complexities of psychological human experience. It is also considered in relation to the irreducibly different ways phenomenal reality is actually described, defined, and experienced—even in scientific terms. It is discussed in relation to characteristics of myth, art, psycho-dynamics, and scientific notions such as non-linear dynamics, deterministic chaos, and complementarity in quantum phenomena. In the broadest terms, this effort seeks to articulate both the ‘logic of myth’ as a way of understanding complexity and the ‘myth-ing’ of logic. In the latter case, the reductive singularity of self-consistent rationalism is shown to define absolute truth and reality in a way that actually generates interminable reductions or identifications of singularity. Reductive logic thereby generates a mythically complex expression of existence—a ‘world of reductions without end.’

This notion of a mytho-logos is developed here to indicate how a more reasonable comprehension of concurrent being’s ‘multiplicity of realities’ becomes accessible. Both personal experience of such concurrent statuses of being and the multiple, in some ways incomparable, representations of empirical reality posited in various disciplinary fields of knowledge are examined as radically complex, thereby mythically dynamic, conditions. Thus selfhood, truth, and reality are all approached here as being knowable in both reductively singular and in multiply diverse states that, taken together or concurrently, constitute a ‘many-ness in/as/of one-ness.’



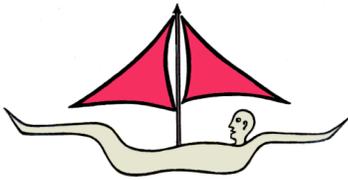
### **Inclusive or Non-Hierarchical Understanding:**

#### **Seeking Mytho-Logos in all Directions at Once**

Since the non-reductive inclusivity of myth/mythos and exclusivity of reductive logic/logos *are not* regarded here as inherently opposite and contradictory, no attempt is made to assert which is the more ‘true.’ Instead, the intention is to investigate how each differs as a context for reasonable understanding and how these inherently interact—as ‘ordinary’ and ‘extra-ordinary’ modes of knowing. The resulting attempts to articulate relationships between reductive and non-reductive understanding tends to ‘go off in all directions.’ Reductive singularities and diversifying pluralities of understanding are approached as different yet interdependent modes of knowing that appear even in

ordinary and scientifically technical understandings. Making a logical case for this broad co-existence and interdependency of reductive and non-reductive understanding articulates the rational character of mytho-logos, or the logic of knowing by way of irreducible multiplicities composed of interactive particularities.

Parts of that analysis involves a transdisciplinary engagement with various concepts about how we know in definitive, structured modes, yet *also* in inconclusive, sometimes seemingly chaotic ways. The intimate relationship between reductive and non-reductive knowing that emerges here includes the presence of mythical dynamics of understanding in scientific contexts. Thus mytho-logos is found to be active in seemingly opposed forms of representation and understanding—such as Art and Science. The search for evidence of mytho-logos thus involves examinations of how different styles of representation can express or induce *both* reductive and non-reductive understanding. Such a manifold condition is referred to as posing mythical status.



### Actively Engaging Concurrent Status:

#### Artful Acts that Precipitate Understanding of Concurrent Being by Participating in It

The psychological realities of concurrent being and its mythically manifold dynamics are most obviously expressed in the representations of artistic creativity and enactment. Such expression tends to challenge ordinary attitudes and assumptions about reality, identity, and truth. Subsequently, extra-ordinary experience can be generated that provides more-than-ordinary understanding. When one sings or dances one engages an extra-ordinary mode of expression. Body and mind become involved in expressive enactments that are not ‘merely practical’ or ‘mechanically functional.’ Painting, sculpture, literature, drama, ritualizing, spiritual and meditative practices, even abstract theorizing, tend to represent a more-than-ordinary engagement with selfhood and reality. In many such instances the dominance of ordinary assumptions about singular states of being and linear, mechanistic causation are implicitly, if not overtly, challenged. By violating ordinary precepts and reductive assumptions (Literalism, Realism, Naturalism, Mechanism, etc.), these expressions can in a sense actively *embody* some of the radical complexity of concurrent being.

Expressive forms that in some way manifest qualities of interactively concurrent being dynamically participate in radically complex status. That manifestation of the variousness of concurrency emerges through a metaphorically metamorphic mode of representation. Entities and phenomenon are shown to be both ‘this and that,’ to combine, overlap, and change in non-ordinary ways. Thus the actions of creating and

encountering these expressions can precipitate mythical engagement with concurrent being and becoming (think Pablo Picasso's images or James Joyce's texts). This more overtly symbolic and somatic mode of engaging radical complexity is discussed here under the heading **Arts of Precipitating Participation**.



## How To Proceed in Engaging this Web Site?

The design of this site is intended to enable some actual experience of its subject matter. Thus it is not structured to promote a progressive or sequential encounter. Rather, you are invited to 'make your own way' through differing presentations of the above concepts. Though the styles of expression offered here vary considerably, most of what is presented is thematically and methodologically interrelated by a transdisciplinary perspective on the 'more than ordinary knowing' of concurrent being or manyness in/as oneness. Similar notions are given various contextings and elaborations on different web pages.

The **Site Guide** offers an orientation to the topics of different pages on this site. Efforts have been made to minimize specialized jargon but there are numerous unfamiliar uses of ordinary vocabulary. Thus access to the extensive **Web Site Glossary of Terms & Concepts** has been made as pervasive as possible to facilitate understanding of these varied representations. Sources for the quotations accessed through the Triskelion images on the **Home Page** are given on the **Sources, Resources, Links, Contact** page. Your comments on how you experience engaging this site are appreciated.

If you want to begin exploring this site through the basic theory, start with the **Concurrent Being** page. For a more aesthetic theoretical approach, try the **Arts of Participation** page. If you prefer to engage these concepts more visually, start with the **Seeing Through Un-Reality** page. To begin in metaphoric language, try the **Stories of Knowing Otherwise** page.

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Leslie Emery