



MEDITATIONS OF GLOBAL FIRST PHILOSOPHY

Quest for the Missing Grammar of Logos

ASHOK K. GANGADEAN

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GLOBAL FIRST PHILOSOPHY

SUNY SERIES IN WESTERN ESOTERIC TRADITIONS

David Applebaum, editor

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Quest for the Missing Grammar of Logos

Ashok K. Gangadean

SUNY
PRESS

Cover photo: ©Erik Reis/iStockphoto

Published by
State University of New York Press, Albany

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For information, contact State University of New York Press, Albany, NY
www.sunypress.edu

Production by Diane Ganeles
Marketing by Michael Campochiaro

Library of Congress Cataloging-in-Publication Data

Gangadean, Ashok K., 1941–

Meditations of global first philosophy : quest for the missing grammar of logos / Ashok K. Gangadean.

p. cm. — (SUNY series in western esoteric traditions)

Includes bibliographical references and index.

ISBN 978-0-7914-7605-5 (hardcover : alk. paper)

1. First philosophy. I. Title.

BD331.G2735 2008

110—dc22

2007052986

10 9 8 7 6 5 4 3 2 1

Dedicated to ((LogoSophia))

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Acknowledgments

The meditations of this volume were composed over the past decade and certain portions have appeared in part or in modified form in prior publications or public presentations. I wish to acknowledge the following:

1. An abridged version of Chapter 1 appeared as “The Quest for the Universal Global Science” in *The Philosophy of Seyyed Hossein Nasr The Library of Living Philosophers* Volume XXVII, ed. Lewis E. Hahn, Randall E. Auxier, and Lucian W. Stone, Jr., Open Court 2001.
2. Portions of Chapter 2 appeared as “The Quest for the Primal Word” in *PARABOLA*, 20:3, August 1995.
3. A modified form of Chapter 5 appeared as “Dialogical Awakening in the Global Evolution of Cultures” (pp. 335–356) in *Doors of Understanding: Conversations on Global Spirituality in Honor of Ewert Cousins*, ed. Steven L. Chase, Franciscan Press 1997.
4. An earlier version of Chapter 6 appeared as “The Awakening of Primal Knowledge” in *PARABOLA*, 22:2, Spring 1997.
5. Selected portions of Chapter 7 appeared as “Dialogue: The Key to Global Ethics” in *PERSPECTIVES* (Journal of the World Business Academy), December 1997.
6. An earlier version of Chapter 8 appeared as “Meditative Reason and the Holistic Turn to Natural Phenomenology” in *Analecta Husserliana* Vol XLVII *Heaven and Earth and In-Between in the Harmony of Life*, (ed) A. T. Tymieniecka, Kluwer Academic Publishers, 1995.
7. A modified version of Chapter 9 appeared as “Masao Abe and Nishida’s Logic of Place” in *Masao Abe: A Zen Life in Dialogue*, ed., Donald W. Mitchell, Charles Tuttle Press, 1998.
8. A version of Chapter 10 appeared as “Logos of Dao: The Primal Logic of Translatability” in *Asian Philosophy*, Vol. 12, No. 3, 2002.
9. An abridged version of Chapter 11 appeared as the Foreword in *The End of Suffering: Fearless Living in Troubled Times*, Russell Targ and J. J. Hurtak, Hampton Roads Publishing, 2006.

I am grateful for support from the Faculty Research Fund of Haverford College and for assistance in preparing the manuscript from my Administrative

Assistant, Andrea Pergolese. My Student Assistant, Paul Bisceglia (Haverford Philosophy Major, class of '09) did an excellent job in working with me on completing the Index. Finally, I am most grateful for the gracious assistance of the Editorial Staff of SUNY Press in the final production of this book.

The Missing Global Evolutionary Drama

There is one truth so powerful that if we had the courage to encounter it together it would change our lives forever and lift us to the next stage of human evolution. This truth has been emerging throughout history and has matured to such a point that if we did face this truth, our individual and collective lives would take a significant step toward well-being and flourishing, but if we fail to come to terms with it the current global crises and unsustainable trends that threaten our survival as a species may well grow worse. So we are in the midst of an ultimate evolutionary drama that is global in scope and centuries in the making. In this drama our survival is at risk—we are all directly involved in one way or another in this historic event, and we have a direct say in how it will play out. Each of us has a choice in what comes next, and it all turns upon authentically awakening to this truth.

This historic truth is very simple. It is the truth that logos is real, that logos is the living foundation of all existence, the unified field of reality itself, the moving power of evolution. Logos is the source of all truths, the common ground of all religions and cultures, and it energizes all human experience. This logos is the very process of reality, and all history has been the story of the emergence of logos in the human condition. It has been said in modern times that if God is dead, anything goes. But it also is true that if logos lives, is real, then everything changes and our self-understanding requires radical revisioning.

But the authentic encounter of this truth is at once the easiest and most difficult thing in the world, for there is not a moment of life wherein this truth of logos is not present, available, and expressing itself. Since logos is revealed in every pulse of experience, it should be the most natural thing in the world to awaken to a direct and an immediate encounter of logos. Yet in the slow and painful evolution of consciousness and cultures, it is evident that powerful forces in human thought and cultures have continued to eclipse the truth of logos. For this reason the historical drama of logos rising, which is at the core of human evolution and ultimate concern, has not been clearly seen. And the failure or incapacity to process this truth has blocked and distorted our essential human nature and has caused abysmal human suffering.

So we face a challenge from the start. The single most important factor for our survival is awakening to this missing story of the emergence of logos,

which requires the awakening of the global mind. But the single most important barrier to seeing this deeper evolutionary drama is the predominance of old dysfunctional patterns of thinking that make it virtually impossible to see and process this missing global story. How are we to break this cycle and rise to the global mind that brings the story of logos into focus? Of course we are already living this drama, already deeply involved in this awakening event. But it takes special efforts now to jump-start this vital process of rising to the missing historical drama. It takes a higher technology of thinking to process this missing truth of logos. As this higher form of mind awakens, our true human nature blossoms, and our lives flourish. We need to find a creative way to bring this story out.

This missing story of human evolution makes it apparent that every important advance in human cultures has been a breakthrough in the emergence of logos. But at the same time this drama reveals that there is a force in human life that has worked to conceal, suppress, displace, and deform the presence of logos. It is the pervasive and potent influence of this counterforce in human evolution that makes it so difficult to realize the truth of logos and that has produced suffering and devastation in the human condition. It is this counterforce in human thought that has brought humanity increasingly to the brink of extinction and self-destruction.

Nevertheless we also are in a most exciting and promising moment in our evolution. The relentless and irrepressible emergence of logos has moved us to the brink of an amazing breakthrough in individual and corporate human life—it is the awakening of the global mind through the dialogical revolution in our lives. All evolution has moved humanity to the threshold of an enlightened recognition of logos, and this comes to fruition with the individual and collective awakening of the global mind. Thus we now need to focus our attention and experiment on this dialogical awakening that opens the global mind.

As the global mind awakens, we begin to see that we humans have been evolving through the ages under the powerful influences of two great polar forces. A recurring theme in the global evolution of cultures is that all history has been a struggle between two competing paradigms or models of what it means to be human—a struggle between the egocentric human nature and the emerging dialogical human being. From a variety of perspectives in religious life, scientific life, and cultural evolution in general, it has been seen that human evolution has been moving through the ages from an egocentric culture to a dialogical form of life.

This emergence of dialogical culture is seen to be accelerating on a global scale, and the collision and confrontation of the two visions and practices of human life are now at a critical turning point. Human life is in the midst of a deep civil strife on all levels between the egocentric forces in human

nature and the forces of dialogical awakening. This is the core drama at the heart of the many forms of cultural crisis that are now quite evident. As we now bring out this missing evolutionary drama, we see that humans are in the midst of a profound evolutionary transition from egocentric life to dialogical life. Our human form, our very essence, has been in a transition from egocentric beings to dialogic beings.

While egocentric culture leads increasingly to separations, divisions, localizations, strife, and polarizations in all aspects of daily life, the emerging dialogical way of life enhances communication, globalization, creative encounter, compassion, and mutual nurturing and care for self and others and for the ecology. How we manage this dialogical turn in global culture and in our own lives is all important for our survival and sustainability. As the dialogical turn emerges and intensifies, the egocentric counterforces also peak, bringing even deeper fractures, stresses, and fragmentations in all aspects of cultural life. The stakes get higher in our evolutionary drama as the opposing forces in everyday life intensify to the breaking point.

We now face a deep cultural crisis that has been building for centuries. And unless we can rise to a clear vision of the deeper evolutionary drama—the missing story of logos—we will not truly understand the nature and magnitude of the existential crisis we now face. So our survival and well-being turns on our awakening to the truth that logos is real, and this supreme global truth comes to focus with our realization that egocentric life is a disaster.

We have evolved to the critical point at which becoming more fully aware of the missing drama of logos is now the key to our survival. But we face an impasse that we must get around—the story of logos on which our well-being turns requires the deeper integral and dialogical thinking of the global mind. And this form of thinking has been blocked and discouraged by the predominant forces of egocentric thinking in all aspects of our lives. How do we stand back from these inhibiting and fragmenting forces? Can we really overcome the overwhelming forces of egocentric culture and experimentally enter the thinking of the awakening mind? We need to find a creative way to break the cycle.

One powerful way to intensify the awakening mind is to cultivate deeper dialogical encounters. Something remarkable happens in our being as we activate the dialogical turn and participate in deeper global vision. Awakening to this dialogical turn in evolution affects every aspect of our lives—our inner well-being, our relations with others, our capacity to negotiate fundamental differences in our shared cultural space, and our ability to honor and cultivate the human and natural ecology. It is through this dialogical awakening that the global mind ignites and helps us see and live the deeper truth of logos. The egocentric forces in cultural evolution have kept humanity in localized languages, partial and fragmented vision, artificially bounded experience,

and forms of discourse that block access to the global truth of logos and hence to the realization of our true human essence.

But in dialogical awakening we are able to stand back from our particular cultural orientation and localized historical situation and truly enter into other cultural worlds and forms of life and encounter them from within. Something astounding happens in this dialogical awakening as we rise to a higher global perspective between worlds. As our experience expands and deepens in a global context between diverse cultural and religious worlds, between diverse perspectives and worldviews, the rational power of mind expands, and we begin to see the unmistakable pattern of global evolution of human life through the emergence of this higher dialogical consciousness.

So the missing evolutionary story of logos arising through global evolution in the human condition becomes accessible to us as we enter the global mind through deeper dialogical encounter. The awakening global mind realizes a higher power as it rises to the global perspective and overcomes the dysfunctional technology of the egocentric mind. The global mind has a deeper and more powerful access to the process of reality. Everything now turns on our capacity to advance to this higher technology of global minding. We shall now see that all of the important advances in cultural evolution have been moving us toward this more effective way of processing reality.

Human evolution has made clear that recognition of logos essentially requires a revolutionary advance in mind, a dramatic advance from the egocentric mind to the dialogic or global mind. And this advance in how we mind is the blossoming of our human nature as dialogical beings. So the evolutionary drama has brought us to an exciting and a dangerous brink. It is exciting because it is now within our power and reach to awaken to the global mind, to realize our true nature as dialogical beings. And this awakening to logos brings well-being and human flourishing. Or we may persist in egocentric ways of being that violate logos, distort reality, and are devastating to human flourishing. It all turns on how we now choose to conduct our minds, individually and corporately.

So let us experiment together as we now seek to tap the dialogical energy and enter the higher processes of the global mind. Let us see if we can get a preliminary sketch of this deeper missing drama of logos, the story of human evolution. All sorts of obvious questions erupt at the same time: What is this "logos"? Where does it come from? Why should we humans be concerned about this alleged missing scenario of history? Why should deeper knowledge of logos be the key to our survival and flourishing? And what is this "global mind"? Why does our survival and well-being turn upon the "awakening" of mind? Why should how we "mind" be so important in our lives? What is this "egocentric" mind? What are these alleged two great forces working through human evolution and supposedly bringing us to the current

“existential crisis”? Why is the egocentric mind such a “disaster” in human evolution? Are we humans not essentially egocentric?

Are we really in a “deep” cultural crisis? Is our survival really threatened? Is this not a bit overly dramatic? And if there is a “deep” evolutionary crisis, then why should an awakened “knowledge” of logos be the key to our survival? How can the “awakening” of the global mind make any real difference to the practical problems we humans now face? Is our “human nature” really in a deep evolution and transformation? What does it mean to say that we are essentially dialogical beings? What is this “dialogical turn”? Why is it so important in our evolution? These are just some of the questions that immediately come to mind. They need to be addressed, and they are so interconnected that we should now try to address them as a whole as we experiment in bringing out the missing story of logos.

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P R E F A C E

The Emergence of Global Logos: The Awakening

We are in the midst of an amazing event that is global in scope and centuries in the making. It is the awakening of the global mind, the emergence of a higher form of life in human evolution. This event has been accelerating through the ages and has now reached an unprecedented critical moment in which our future survival and sustainability are hanging in the balance. Therefore, how we respond to the historic challenge before us will surely determine the fate of human life here on earth.

This awakening has been playing out in the heart of human evolution itself. Although the evidence of this emergence of the human form surrounds us in all aspects of cultural life, it has been painfully difficult, almost impossible, to see it clearly in its full global form. But if we are able to stand back and get some critical distance from our particular cultural orientation and historical situation, and truly enter into other cultural traditions, and authentically encounter, both from the outside and the inside, diverse religious worlds and alternative worldviews, then something astounding begins to come into focus. A new and higher dimension of reality and experience becomes available. As our experience expands and deepens in a global context between diverse cultural and religious worlds, between diverse perspectives and worldviews, we begin to see the unmistakable pattern of the evolution of human life in the emergence of a higher dialogical consciousness.

Through this living encounter with alternative worlds and perspectives new possibilities open, and we begin to see deeper patterns in human evolution and in the human condition itself. In authentic living between worlds it becomes clear that there is and must be a deep common ground generating diverse worlds, holding worlds together, and enabling us to live and move between worlds. This common origin of multiple worlds is of course already at the heart of any world, but it comes to the fore more dramatically in its global form when we venture into the space between worlds. Living between worlds opens a higher dialogical dimension of reality that allows us to see that diverse worlds arise out of a common reality and are expressing a common evolutionary drama.

In this global dimension the most dramatic disclosure is that there is a fundamental reality or origin generating diverse worlds and expressing itself

in all directions in and through these multiple worlds. Deeper reflection on this common origin of worlds, this generative principle of reality and existence, reveals that human life across cultures and traditions gravitates to, and arises out of, this common origin and strives to manifest and express its presence. Diverse religions, worldviews, philosophies, and cultural forms have all sought to express this moving principle of reality in one way or another. The rich expressions of this reality principle are so wide ranging that it has been virtually impossible to see that these expressions are indeed alternative expressions of one and the same reality. The greatest minds in human evolution across cultures and religious visions have somehow known that there must be a common origin underlying all realities. But the local forces in their worldviews and the states of evolution of their languages, discourse, and technologies of mind have worked against the clear global articulation of this truth.

Over the past 3,000 years (to focus on a significant moment in this story of Logos), through the heroic efforts of the highest creative minds, and through the continuing evolution of the human condition, it is more possible now to rise to a global vision and expression of this common moving principle of all realities. It would be helpful here to introduce a global name for this common origin of worlds. Let us call this fundamental moving force “Logos.” The very fact of having this global name will facilitate a deepening of the global vision and articulation of the drama of human evolution.

Logos, as a candidate for the primordial global name, is so profound in its presence, as the origin of all worlds and as the moving principle of all realities, that it is prior to all the more localized names that have emerged in historical evolution. And yet it is this Logos that is being named and approximated by the diverse traditions of religions, philosophies, and cultural narratives that have evolved over the ages. Logos is the primal Word, the Living Spirit, the Unifying force of Nature, the field of Infinite Consciousness, the embodiment of material universe; it is Language, Thought, World . . . all realized in a higher global dimension.

When we approach Global Logos through the diverse cultural traditions that have striven to express Logos, we gain new and deeper access to this origin of all realities and evolutionary narratives. One of the most striking revelations is that all historical evolutions are essentially the expression of Logos and the emergence of Logos in the human condition. Logos is revealed as the generative principle of all realities—the reality principle itself—the moving force of all natural, historical, and cultural evolutions. Indeed, reality is seen to be a dynamic and creative process of the embodiment and emergence of Logos—the evolutionary process itself. And when we approach this moving principle of reality through the richly diverse narratives of reality that have experimentally evolved through the ages, it becomes apparent that this evolutionary drama of the emergence of Logos in history is the essential factor in all cultural forms of life.

In fact, this Idea of Logos is so powerful, deep, and overwhelming that to think it, to come to authentic awareness of its global scope and force, changes everything. And we shall see in our global exploration that Logos is an Idea whose time has come.

This supreme Idea of Logos cannot be thought in the way we customarily think. To approach Logos we must rise to a higher form of thinking, evolve to the global way of minding. The global perspective of Logos involves a higher way of perspective making, and this calls for the awakening of the global mind. So the Idea of Logos and the awakening of the global mind are essentially connected, and one cannot come forth without the other.

As we rise to the global dimension of Logos and enter the awakening mind, a higher reality between worlds comes into view. In this global perspective we can see clearly for the first time the remarkable evolution that has been proceeding on a global scale through the centuries. In this historical drama the greatest revelation is that Logos is real. The ultimate insight into cultural evolution across diverse worldviews, religious traditions, and philosophical narratives is that Logos is a living reality.

In this global perspective it becomes clear that all of the great religious and philosophical teachers across the cultures were in one way or another expressing this truth of Logos. In a remarkable plurality of visions and vocabularies, the historic teachers all express the living truth of Logos and contribute to an evolving and emerging global language of Logos. In this global evolution it begins to come into focus that there must be an ultimate origin and presence that generates all cultures, all worlds, and all forms of life.

The great teachings of the ages, when placed in this global emergence of Logos, concur that human reality is a function of how we conduct our mind and discourse. The disclosure of Logos, as we have suggested, is inherently tied to how we think, to the way in which we conduct our mind. As we reflect on the evolution of cultural life over the past 3,000 years, we may see the unmistakable pattern that the right approach to Logos calls for a profound paradigm shift in how we think, and with this the overcoming of habits of mind that have produced disastrous consequences in the human condition.

The historic teachers of Logos have seen that the egocentric ways of minding have not only eclipsed and repressed open access to Logos but have positively and actively caused ongoing devastation and suffering in the human condition. So one of the great lessons of the global perspective of cultural evolution is that the egocentric mind and its technology of thinking is an adolescent stage in human development that has been a primary cause of human suffering and existential pathologies. When the diverse cultural, religious, and philosophical traditions are rightly placed in the evolutionary drama of Logos, their higher global significance is released, and we begin to see their common diagnosis that egocentric thinking is a human disaster and

that a higher technology of thinking that is centered in Logos is the common prescription for well-being.

In fact, the truth of this global evolutionary drama could not be seen clearly because of the dominance of the egocentric way of being human and of culture making. But if we can step back from the pernicious influence of this form of life and rise to the global dimension of Logos, we may readily see that all historical or cultural evolution has been the confrontation and interplay between the cultural forces of egocentric life and the counterforces of the historic emergence of Logos with its rise to the awakening of the global mind and global culture. In this drama it is impossible to exaggerate how deeply the influence of egocentric culture has repressed and deformed the clear vision of this global emergence of Logos. We shall see in detail how egocentric thinking has worked systemically against the recognition of the greatest insights of the teachers of Logos through the ages.

If we are able to step back from egocentric thinking and enter the ways of the global mind, then we may more readily see how and why this supreme event of Logos is the greatest moving force in the human condition and a direct moving force in historical developments.

PART 1

The Emergence of Global First Philosophy

Our Dimensional Shift to Global Reason and the Missing First Discipline

PROLOGUE: QUEST FOR THE MISSING GRAMMAR OF GLOBAL LOGOS

The emergence of Global First Philosophy (GFP) is just one expression of a profound and an unprecedented dimensional shift in the technology of consciousness that has been millennia in the making and that calls for a radical revisioning of every dimension of our human condition. This emergence becomes more evident when our rational consciousness dilates to its mature global form as we cross into the more expansive rational space of a global perspective across and between diverse worldviews, traditions, and disciplinary perspectives. In this awakening of the global mind and the activation of its global lens, certain astounding findings, patterns, and dynamics in the evolutionary drama of our maturing human form become evident that are not readily apparent when we are lodged within our more localized perspectives, disciplinary orientations, and lifeworlds.

When we enter the global perspective across and between diverse worldviews, perspectives, and disciplinary orientations, it becomes immediately apparent that all through the ages on a planetary scale there has been a perennial and relentless quest, attraction, and irrepressible urge in human consciousness to name, encounter, and enter the space of that which is First, Originating, Infinite, Primal, and Ever Present. As a global lens dilates in and through this simultaneous holding together of diverse First Narratives, a deeper encounter with Reality becomes possible. In this expanded horizon, it becomes evident that there is a Primal First yet to be Named in its *global* disclosure, which is and must be the common Originating Source of all possible worlds, and which awaits excavation and narration in a yet-to-be-articulated First Discipline. This is the frontier of *Global First Philosophy*.

DILATING A GLOBAL LENS: A DEEPER ENCOUNTER WITH REALITY

As our rational capacity to process reality matures and we are more able to step back and gain critical distance from our relatively localized perspectives, worldviews, and disciplinary orientations, a global lens dilates as we cross into the more expansive rational space whence our diverse worldviews co-arise and play out in a global dialogue and evolutionary dialectic. A global perspective enables us to hold multiple diverse worldviews together in an integral and a “*hologistic*” consciousness that is genuinely interspectival and “*holoperspectival*,” and this activates and brings forth a *dimensional* shift in our capacities for thinking, experiencing, languaging, living, being, and processing Reality.

When, for example, through our awakened global power of reason we are able simultaneously to enter internally and hold together in integral awareness certain diverse classical worldviews, teachings, or first narratives, for example:—the classical teaching of the Chinese *Tao*; the Vedic Hindu discourse of *Aum* and *Brahman*; the Madhyamika Buddhist teaching of radical Emptiness (*Sunyata*); the classical Greek philosophical reflections on the *Primal Logos* through the teachings of Heraclitus, Parmenides, Socrates, Plato, and Aristotle, as well as the profound biblical revelations of *Yahweh* in our Judaic origins, or the scripts on the life and teachings of Jesus with their reflections on the *Infinite Spirit* (God), and the *Christ* (the Logos made Flesh), nor yet again on the Moslem teachings of *Allah* as the one true Primal Name; and so on, just to scan a few exemplars from a vast repertoire, certain global patterns, dynamics, and hitherto unnoticed megatrends in the evolution of consciousness become manifest.

CROSSING INTO THE SPACE OF GLOBAL REASON

As we enter this expanded space of global reason, a deeper emergent consensus across and between diverse worldviews and traditions comes into relief, and certain global patterns that we shall begin to explore in a moment become evident that could not as readily be seen from the lens of our more localized worldviews and perspectives. The expanded vista of GFP enables us to realize that “*What-Is-First*” is essentially *global in scope and power*, is an *Infinite*, hence, *Global Logos*, that must be the originating source, ground, and foundation of all possible worlds, words, phenomena, cultures, religions, philosophies, narratives, disciplines, perspectives, fields of research, and forms of life. It should be clear that in this context the term *global* resonates in its ontological sense as holding for all possible worlds: lifeworlds, worldviews, religions, cultures, perspectives, narratives, language forms, philosophical grammars, ideologies,

cosmologies, logics, disciplines, forms of life, and so on. “Global” here captures the full boundless scope of the Infinite First, hence, hologistic, integral, dialogic, and all encompassing.

THE MISSING FIRST DISCIPLINE

This hitherto missing First Discipline of *Global Logos* helps us realize that *What-Is-First* is and must be an *Infinite Force Field* that extends and presides in every detail as an Integral and Hologistic Unified Field of Reality. And although this *Global* dimension of Infinite Logos was always already inscribed, implicit, and sometimes even hinted at, within our repertoire of diverse First Narratives, it took millennia of evolution and development in our collective human enterprise to arrive at its present moment of unprecedented ignition, articulation, blossoming, and fruition. In crossing into the “global age,” as we now enter the twenty-first century, the evolutionary process presided by this Infinite Global First has arrived at the cusp of a truly magnificent maturation of our human form as global rational beings, as the long-emerging Global First Discipline self articulates as the global space of reason and discourse blossoms.

A further disclosure of this global turn is the uncovering of a missing *Primal Logic or Universal Grammar* of Global Logos, which reveals why each and every item within the Infinite Field of Logos essentially encodes and reiterates the infinite dynamic of this Infinite Primal Force. In this light it is little wonder that our diverse traditions across the planet through the ages would in one way or another both express this Logos and also strive in quest of reaching it and realizing its highest self-expression and fulfillment within this boundless, ever-dynamic, and unfolding Integral Field of Being and Existence that is the interwoven web of our Universe.

So one of the astounding disclosures of GFP is that *What-Is-First*, the Primal Logos, is Global and Infinite in its Presiding Presence, and that this Infinite Force Field rules and makes its Presence felt in every detail, at the micro and macro levels and dimensions of Objective Reality. The fact that diverse worldviews, traditions, and disciplinary orientations throughout the evolution of cultures and consciousness are actually symptoms or effects of a more vastly pervasive universal dynamic inscribed in every pulse of existence is just plain common sense in the global vision of the First Discipline.

OUR WORLDS ARE MIND-MADE: THE TECHNOLOGY OF MIND

This fact that there is a missing global first narrative with its disclosure that **Global Logos is Real, ever Present, and Presiding** encodes, implies, and

brings with it a vast network of allied astounding and reality-shifting findings. One such remarkable global truth in the emergent consensus across our diverse traditions of First Narratives, for example, is that **we are as we mind**—that we humans play a direct causal role in cocreating our living realities. One of the striking disclosures of GFP is this recognition that how we conduct our mental life—**our technology of minding**—in making our selves, our experience, and our lifeworlds is of the highest importance in shaping our human condition.

In this light it may be said that the supreme technology is not to be found in our remarkable inventions of machines, or electronics, or telecommunications, or the harnessing of digital or nuclear power, and so on, for these are all *effects* of the remarkable “ontological” powers of mind. Rather, **the ultimate technology is the technology of mind**—of how we conduct our consciousness in cocreating our worlds and shaping our living realities. This is a presiding and decisive factor in determining the state of our human condition.

Certain of our great traditions through the ages have noticed and accentuated, for example, that when we conduct our minds in egocentric or monocentric patterns of thought and world making this produces all kinds of polarities, dualities, fragmentations, artificial divisions, incoherencies, and alienations and is the source of all kinds of rational and existential disorders, dysfunctions, and pathologies on intrapersonal, interpersonal, cultural, and institutional levels. Thus to the extent that “egomental” patterns in the technology of mind dominate our lives, we would naturally expect to find the cumulative deleterious egomental effects manifested in all aspects of the resulting cultural worlds. In what ensues, it will become quite apparent that the full spectrum of global crises that humanity faces today, threatening our sustainability and survival as a species, is the direct cumulative effect of millennia of culture making dominated by egomental malpractice.

In contrast, diverse first philosophies, particularly those that have taken the lead in pioneering and developing meditative or integrative technologies of natural reason, have insisted and demonstrated that egomental minding is a primary source of human disorders and existential suffering in its diverse forms, made clear that when we conduct our consciousness in hologistic, non-dualistic, integrative, and global dialogic patterns that flow with the objective interconnected dynamics of Reality, human well-being and flourishing result. In a moment we take a closer look at precisely how and why egomental minding, and its limited and distorted form of “reason,” constitutively and proactively generates pathological polarities, rational and hermeneutical deformation, phenomenological and epistemic fragmentation, and existential alienation in the lifeworlds it produces.

THE GLOBAL TURN IN RATIONAL TECHNOLOGY STILL IN THE OFFING

First we should notice that several alter-narrative strands are simultaneously opened before us, and we need to break through and suspend the usual linear narrative line of thought and open holo-narrative space to let these multiple narrative lines co-arise and shed light on one another. One strand or theme is that there is no getting around *What-Is-First*—this lead theme has of course already been haunting our narrative in its subliminal presence even before this particular narrative unfolding began.

Second, we need to pause to see why diverse traditions through the ages have instinctively and consciously gravitated to *What-Is-First* and recognized its Infinitude in all dimensions, hence its infinite Unity and Unitive Force Field in its Boundless Diversity. And of course we also are co-tracing the themes of the global turn in rationality and hermeneutical life, the emergence of the missing Global First Discipline, and its long-awaited global logistic, grammar, or technology of mind. So let us hold these alter-themes together as these diverse narrative strands weave a higher dimensional narrative.

This consensus feature of The First reveals that It must be One, all pervasive, always presiding. But this latent theme still hit certain walls and barriers in the technology of discourse and awaited its full global maturation and flowering. So even as this question of the “technology of mind” as being of supreme importance began to surface in diverse first narratives across the planet, the logistical techno-logic of this Primal Field remained eclipsed by the more localizing and particularizing forces of cultural grammars and traditions and thus **the Global Face of *What-Is-First*** awaited its moment in the evolutionary process, which of course is always driven by the emergent forces of this ever-presiding Infinite Force Field.

Indeed, it may be said that the irrepressible emergent force of this global (and, of course, cosmic) First has been the evolutionary driver of the unfolding human condition and all discourse and cultural life. In this respect it is apparent that the lead event in our ever-evolving human condition is this event-horizon of the full global-cosmic emergence of *What-Is-First*: the self-expression of this Infinite Force Field. In a real sense it may be said that the lead event in our rational and hermeneutical development through the ages is this headline event of Global Logos emerging and blossoming in our human condition in its full global form.

As we now trace the unfolding of this presiding theme throughout the development of cultural discourse and human evolution, it would be good to be mindful of this theme of **the emergence of the global grammar of The First** and of course of **the global logistic or technology of mind** that opens the access code to this primal grammar of the Infinite Word. In a real sense it

might be suggested that significant breakthroughs in tapping this hitherto missing access code to the global technology of mind via the explication of the global grammar of the Primal Field would have stunning consequences for revisioning our human enterprise. And one narrative strand that we shall trace is the theme of why it is that despite the great teachings of diverse first philosophies and sacred narratives through the ages, which warned against the pathologies of egomental minding, these patterns have continued to dominate our human situation.

TOWARD THE GLOBAL TURN IN THE TECHNOLOGY OF MIND

Holding these multiple alter-narrative strands simultaneously in mind, let us probe more deeply into this all-pervading presence of *What-Is-First* and its presiding event-horizon. This will help us get closer to making a truly dimensional shift in rational praxis as we enter the global space of The Primal Field and tap the global grammar of this Infinite Word.

PRIMAL JOURNEY INTO WHAT-IS-FIRST: ENCOUNTERING GLOBAL LOGOS

Every impulse in our universe, every pulse of life, every vibration of energy, and every motion of particles will both express *What-Is-First* and gravitate through itself toward this Infinite Force Field, which always already overflows it. This holodynamic of Primal Reality reiterates itself recursively, hologistically, and it issues forth as the perceived universe. This is the primal context in which all thought, all consciousness, all life, all intelligence, and all evolution unfold. Finding our way through our cultural constructs into this Sacred Space of Infinite Presence is the journey into GFP.

It is little wonder, then, that every expression of consciousness and every reflection on experience and existence gravitate simultaneously out of and toward this Infinite Presence to discover that it has been ever-present. And certainly, before this Primal Force Field is “divided” and “broken” by human conventions into separations of “philosophy,” “science,” “religion” . . . and all of our other conventional names, this Original Word, ever unbroken and unbreakable by human artifice, is the space of a Primal Narrative Drama that encodes the story of human evolution and the playful unfolding of our universe.

The evidence of this Primal Story of the Infinite Word is so evident and manifest in every human act, in every cultural event, that it is easy to

overlook and almost natural to ignore, forget, or lose sight of this ever-present source of life and existence. It is just because we humans, and everything else in our universe, are so filled and overflowing with this Infinite Force and Energy, this Infinite Presence, that we fail to recognize or remember “it” as we go about our business of living, seeking meaning and truth and surviving in the world.

Nor is it surprising that our diverse cultures across the planet and throughout our evolution have in one way or another found ways to thematize and bring this Infinite Presence and Force Field to articulate consciousness, for when we stand back from our more localized orientations and perspectives and expand into the vista of a global perspective across worldviews, it is immediately clear that our diverse traditions have sought to name and narrate this Primal Force Field and recognize it as our organizing principle and supreme priority. But hitherto we awaited a truly global grammar, logic, logistic, rational, and narrative space to access, receive, and encounter this Primal Field of Reality in its truly global form.

DIVERSE PRIMAL ALTER-NAMES FOR THIS FIRST

Whether in the Judaic origins in approaching *Yahweh*, or the early Chinese questing of *Tao*, the Hindu Vedic science of *Aum*, or the Buddhist radical emptiness in naming this Primal *Sunyata*, or, again, the Christian primacy of *God* and *Christ*, or the Moslem calling out to *Allah*, the early Greek *Logos*, the ongoing quest for the fundamental grammar of thought, or even the quest of modern science to discern the ultimate stuff of the universe, cosmic origins, or the grand unified field of the universe . . . the list goes on and the pattern is clear. These diverse and perennial quests for Primal Origin are signs, symptoms, and *effects* of being always already situated within the Primal Infinite Force Field that accommodates and incorporates all of these diverse “First Names” and infinitely more names without bound.

One remarkable fact of our situatedness in this Infinite Presence is that each and every “item” in this Primal Domain, each person, every individual, every being or event, will participate in this Infinite Web and will reiterate within itself this infinite potential. That each person, for example, encodes the infinite dialectic within itself, is a stunning disclosure that has nonetheless been recognized and acknowledged over and over by our great traditions, even if it has been often too much for us to process, face, or accept. The Christian (especially Quaker) formula that God is within each person, for example, and the Hindu teaching that the true Self, the Atman, is one with and nondifferent from Brahman, the Infinite Primal Presence, are just two prominent instances of this global finding and trend.

APPROACHING A GLOBAL NAME AND
TECHNOLOGY OF MIND: ((GLOBAL LOGOS))

This overwhelming truth is just one tip and strand of a range of world-changing findings that become evident when we expand our rational capacities in crossing into the deeper dimension of this global perspectivity across and between diverse worldviews and narratives of *What-Is-First*. One such finding, of course, is that *What-Is-First*, being Infinite, is Infinite in every possible dimension, thus Boundlessly Global in all directions—the Global Word, Global Grammar, Global Technology of Mind—and manifesting the universal power of a Global Name for all possible worlds, grammars, perspectives, disciplines, cultures, ideologies, and forms of life.

NO ((GLOBAL NAME)) OR
((GRAMMAR)) HAD EMERGED

We have suggested that *What-Is-First*, being constitutively Infinite in every way, in every dimension, modality, category, or kind, is thus inherently hologistic, undivided, and global in our special ontological sense. This finding has been echoed in widely diverse first narratives on a global scale through the ages, yet these narratives remained relatively localized and idiosyncratic even as each naturally purported to be a universal grammar expressing and naming this Infinite First. So in the global perspective across such first narratives, we find a variety of “First Names” (several just mentioned in the foregoing) but no truly ((global name)) had yet emerged and no clearly ((global grammar)) articulated or clarified.

And in my forty-year adventure in exploring the foundation of first philosophy, in seeking a truly global grammar and fundamental logistic for natural reason, I was led inexorably to introduce certain basic notations to help make explicit and articulate the hitherto dormant global dimension of language, thought, experience, and philosophical grammar. The notational clarification and advance at once helped me see and bring out that the egomental space of discourse had its own generic logic, formal dynamics, and grammar (irrespective of a particular worldview or ideology), and that the transformation into the hologistic and integral dimensions of Mind, Word, and World likewise had its global or universal grammar, its integral dynamics, and holistic logistic. This was a “discovery” or “clarification” of the highest order that enabled me to see and understand the profound shift in technology of mind from the polarized rational space of egomental mind and word into the global space of the Infinite Word. This needs some elaboration.

MY EXPERIMENTAL JOURNEY INTO THE
((GLOBAL GRAMMAR OF LOGOS))

My early training and research was in the foundation of logic and ontology in the Anglo-European traditions of analytic philosophy and the philosophy of language. In my doctoral dissertation, I focused on a comparative exploration of the logical paradigms of Aristotle and Frege and on certain fundamental issues in logic and ontology concerning time, truth, and the ontological status of the future. My study focused on the logistical and theoretical powers and limits of the two great competing paradigms for philosophical logic, and in the end I reached a disturbing impasse in finding that the two competing paradigms for the fundamental logic of consciousness and organon of philosophy seemed to repel each other, to be constitutively incompatible and irreconcilable, yet each appeared to have vital contributions to the philosophical understanding of the space of reason and the logic of language and meaning.

My early exploration in the foundation of logic and ontology—vital concerns for first philosophy—led me to encounter a fundamental polarization at the heart of rationality and the logic of consciousness. And if logic (as the science of thought and reason) itself was polarized across incompatible competing paradigms, then this did not bode well, to say the least, for the coherence of rationality and the discourse of philosophy. If the science of logic is polarized at its core, then it appears that rationality itself is polarized and broken at its core, which would have disastrous consequences for philosophical discourse, human inquiry, and of course for our existential condition and cultural discourse. So this was a most disturbing finding that precipitated a philosophical crisis. My instinct and intuition were that natural reason was, indeed, fundamentally coherent, and that there must be a deeper level at which this polar split could be overcome.

It was at that time that I traveled to India for the first time and began a systematic encounter with Indian philosophical thought, diverse first narratives, and experienced what I would later call “meditative reason.” When I entered the philosophical discourse of classical Hindu and Buddhist texts, a new horizon opened that enabled me for the first time to gain a deeper critical understanding of the rational space in which I was raised and educated and conducted my philosophical research.

Since my philosophical education was situated in the rational space from early Greek thought (Socrates, Plato, Aristotle) through the contemporary Anglo-American analytical traditions, as well as the European Continental traditions, my philosophical life unfolded within the logical and hermeneutical dynamics of predication and the rational space of philosophy as this evolved through the ages from the logic of Aristotle through the modern

and postmodern developments of the analytical and Continental traditions of rationality and evolving discourse.

I will not go into details here. This exploratory journey has been presented in some detail in my earlier books, especially *Meditative Reason: Toward Universal Grammar* and in my forthcoming volume, *Time, Truth, and Logos: Quest for an Integral Global Logic*. My early philosophical research certainly made me keenly aware of the vital importance of philosophical grammar and the logistic of thinking, but I had not yet arrived at the key idea of a “technology of minding.” It took over twenty years of intensive continuing experimentation and development to arrive at this opening and another fifteen years to further develop and test the new logistic technology in explicating the global space of integral natural reason and the missing ((First Discipline)).

One key advance in my crossing into the space of GFP was my “discovery” of a missing global grammar of *What-Is-First* and the experimental introduction of special logistical notation to tap, excavate, and make explicit this **fundamental Logic of Logos**. With the formulation and clarification of these universal dynamics of the Unified Field, I also was able to discern and articulate the generic logic of egomental minding as well. The notational devices I innovated to mark these two fundamental technologies of mind enabled me to accelerate in clarifying these two contrasting, though related, dimensions of rational and hermeneutical life. For me, the introduction and use of these notational devices played a key role in the breakthrough of the missing fundamental grammar. This is presented more fully in Part 2.

On this occasion I wish merely to give a quick sense of my encounter with the dynamics of meditative reason and its radical critique of egocentric thinking, or what I would later call “egomental” minding. For the meditative critique, whether in the Hindu or Buddhist philosophical traditions of first philosophy, both detected the dynamics of egocentric minding and, despite their apparently competing philosophical narratives, both concurred that the form of consciousness that may be called “egocentric,” which was organized around the posit of a separately existing “thinking subject” entertaining phenomena appearing to it as an “object of thought,” was highly problematic, inherently lodged in patterns of polarization, pernicious unsolvable dualisms, fragmenting dynamics, and artificial constructs that were all cut off or alienated from the alleged primal field of integral reality.

Indeed, one of Hindu thought’s essential findings is that the “self” that was posited in this egocentric rational space is an artificial entity that was cut off from the true Self that is boundlessly integral and essentially woven into the Unified Field of objective reality. Buddha’s essential finding is that the egocentric self is the source of existential pathologies and suffering and was a construct of the egological structure and dynamics. Buddha’s great awakening as a first philosopher turned on seeing deeply into the dialectics of the ego-

centric technology of mind and discerning rational therapeutic patterns for rehabilitating the egocentric addictive patterns into a nondualizing flow with the fundamental Dharma or Law inscribed in the Unified Field, wherein all items mutually constituted one another in a boundless dynamic co-arising.

So in both the Hindu and Buddhist traditions of first philosophy, the key advance into coherent rationality turned on discerning the dualizing dynamics of egomental mind and prescribing powerful rational strategies and therapies for breaking the egocentric barrier and maturing into holistic and integrative dynamics of hermeneutical life.

Of course this powerful encounter with the rational therapies of Indian first philosophies opened a vast new frontier in my continuing inquiry into the foundations of logic, ontology, and natural reason. I realized for the first time that there was such a thing as egocentric thinking, and I was both stunned and delighted to understand how and why egomental minding inherently self-polarizes and generates deep dualisms and polarities in all aspects of the life-worlds and hermeneutical productions that “egominding” generates.

I now understood why my earlier research into the foundation of natural reason and my search for a coherent logic of natural language ended in the profound split and polarization of logic itself across the polar paradigms of Aristotle and Frege. I experienced a rude awakening that jolted me into a new critical awareness of the logical space in which I had been proceeding all of these years. Could it be that the rational space in which I was raised and educated—the space of predication—in its evolution from Aristotle through Frege and beyond was lodged within a deep structure of egomental minding? Was I experiencing the polarizing and dualizing dynamics of egomental reason? A new dimension opened in my research and teaching, and it took twenty-five years of continued intensive inquiry to answer these and related queries with the publication of *Meditative Reason: Toward Universal Grammar*.

SOME INNOVATIVE NOTATIONS TO MARK
AND CLARIFY THIS GLOBAL TECHNOLOGY:
FUNDAMENTAL STEPS IN MY ENCOUNTER
WITH ((GLOBAL LOGOS))

Global Space Opens and Deeper Patterns Emerge

With this life-shifting encounter with these “Eastern” versions of “first philosophy,” a new expanded frontier in the rational enterprise opened. At that time there were several fundamental questions, themes, and issues that preoccupied me, but I had not yet seen their essential convergence. A key focus was my ongoing quest to become clear on the foundation of rationality, for the

fundamental logic of natural reason and of natural language. Another was the concern of developing a coherent “first philosophy” in the domain of deep ontology and its perennial concern to understand and process the language of Being and its grammar of Reality.

These concerns of the foundation of ontology naturally raised profound issues concerning worldviews, especially the nature of rational discourse or the possibility of dialogue or transformations across or between diverse worlds. It was clear in the space of comparative ontology that there were fundamentally diverse worldviews, which disclosed Reality differently, in fact so differently that it was a challenge to understand the possibility of discourse between worlds. The field of philosophy had not yet adequately addressed these issues of how worldviews were formed or the nature of transformations between widely variant worlds.

Yet these issues were as fundamental as they were urgent in the human condition for cultural discourse and personal relations as humanity faced the challenges of globalization in entering the modern world. But these two clusters of ultimate concerns—the foundation of logic/rationality and its quest for the fundamental grammar of thought, together with explorations in the foundation of ontology and the concerns of understanding the grammar of being and discourse between worlds—would converge in the expanded space of first philosophy.

Indeed, we shall see that diverse strands of “ultimate” or foundational concerns in the diverse domains of philosophy become essentially linked as we probe more deeply into the dimension of global first philosophy. For example, inquiries into the foundation of Logic turned out to be profoundly linked to ultimate issues of Ontology, and these in turn would naturally connect to foundational inquiries into the ultimate ground of Knowledge (Epistemology) or into the foundations of Ethics, or questions concerning the nature of the Self (Self-Knowledge), and so on. These would all turn out to be essentially convergent in the ever-deepening explorations of first philosophy.

Emergent and Convergent Patterns

The reason for this fundamental convergence, of course, is the disclosure within the expanded global perspective between worldviews and philosophical traditions that *What-Is-First* must be a Primal, Infinite, Boundless Presence. Over the decades, as my explorations across diverse worldviews, traditions, and dimensions of philosophy expanded on a global scale and I became saturated in widely diverse philosophical paradigms and narratives, certain striking patterns alluded to earlier became pronounced.

Is There a Convergent Primal First?

One such megatrend, as suggested, is the glaring feature that diverse philosophical narratives across the planet and through the ages seem to gravitate