

Ontological Disintegration

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THE NATURE OF BEING

The study of *Being* is the study of is. It sounds funny, strange, not grammatically correct. This is because it is a strange and otherworldly subject to study and even think about: everything has a being, individually, in groups and as a unity. That “being of everything”, those “beings of beings (things)”, is indeed a difficult matter to conceive because, as has been said, it is too close to see. We cannot see our own eyes, for example.

And yet in moments of angst or clarity or peak experiences or any number of mystical or quasi-mystical states, the oddity of the world appears undeniable and Being makes its unambiguous appearance. Then one is able to delve more clearly into answering Leibniz’ question of “why is there something rather than nothing” as one now has holistically experienced a moment of that ever-hidden experience of the “is”.

It is my intention to suggest that ontology, though so primary to experience, is nevertheless last in the list:

- 1) Pre-ontological (accessible only in imagination)
- 2) Metaphysical (Laws of Physical Nature as framework)
- 3) Physical (the lived-in universe)
- 4) Ontological (the experience of *Being*, as always being-of-what-for-whom).

This runs strongly against the philosophic trend set by Plotinus, and carried forward through to Heidegger that “*nous*” or divine consciousness “pulled” *Being* from *The One* as the primordial source of all other emanations:

- 1) The One (source of *Being*)
- 2) Intellect (*nous*/divine intelligence)
- 3) Soul (also world soul)
- 4) Nature (the workings of things)
- 5) Matter (the universe).

But Plotinus himself had difficulties in resolving this understanding as we see from the Internet Encyclopedia of Philosophy “<https://iep.utm.edu/plotinus/>” :

However, the question immediately arises as to why the One, being so perfect and self-sufficient, should have any need or even any ‘ability’ to emanate or generate anything other than itself. In attempting to answer this question, Plotinus finds it necessary to appeal, not to reason, but to the non-discursive, intuitive faculty of the soul; this he does by calling for a sort of prayer, an invocation of the deity, that will permit the soul to lift itself up to the unmediated, direct, and intimate contemplation of that which exceeds it (V.1.6). When the soul is thus prepared for the acceptance of the revelation of the One, a very simple truth manifests itself: that what, from our vantage-point, may appear as an act of emanation on the part of the One, is really the effect, the necessary life-giving supplement, of the disinterested self-sufficiency that both belongs to and is the One. “In turning toward itself The One sees. It is this seeing that constitutes The Intelligence” (V.1.7, tr. O’Brien). Therefore, since the One accomplishes the generation or emanation of multiplicity, or *Being*, by simply persisting in its state of eternal self-presence and impassivity, it cannot be properly called a ‘first principle,’ since it is at once beyond number, and that which makes possible all number or order (cf. V.1.5).

This wavering description is uncannily similar to the descriptions of what takes place within that 1999 Experiment that has changed the course of philosophy: the Delayed Choice Quantum Eraser Experiment.

The Laws of Physical Nature have no *Being*: they “are” not. This is easily exposed as we cannot cut out a piece of, say, time and measure it. However, in order that there be a lived-in world, our lived-in world, within which time is noticed as ever-present, the Laws of Physical Nature must be available and become knowingly available. They are only available and become knowingly available upon the introduction of *Being* with the physical presence of sentient creatures in a lived-in world. At this point, there is *Being*. This *Being*, as we well

notice as humans, is always a being-of-what-thing/force-and-for-which-sentient-creature. As all sentient creatures need a lived-in world, and in our case, the lived-in world requires causality, and so as per Martin Heidegger, all sentient creatures must have being-in-the-world-with-others as their mode of Being (as all humans must have parents).

Plotinus, Aristotle, the Abrahamic Religionists and others postulated a supernatural God or The One or Unmoved Mover to be the primordial “noticer” of *Being* and thus the source of *Being*. This ordering of *Being* and reality causes paradoxes, as a magical uncaused creature is without any possible description, and thus confuses any sense of a meaning of the word *Being*. The simultaneous utterances saying “God is” while at the same time saying “God is not” makes reasonableness impossible at the very basis of the current default metaphysical system of the West. The same can be true of the moment before the Big Bang, that that moment “is the cause of the Big Bang” and that that moment “is not”. This confusion of the term *Being* should and must end. This Treatise aims at that very purpose.

THE 1999 EXPERIMENT

Findings of the Delayed Choice Quantum Eraser Experiment of 1999 consistently demonstrate a *Time A* which contains information about a future state wherein a choice required for that state has not yet even been made. This *Time A* we can refer to as the *overhang of pre-time*. Notably, this location in our universe – accessible everywhere – is this “turning towards itself” of Plotinus; it is also the “withdrawing” in Lurian Kabbala, and the resolution of the previously intractable “bootstrapping” problem which led, for example, Aristotle to propose an “Unmoved Mover”.

WHERE DOES BEING BEGIN?

We therefore picture this physical universe arising out of an originary collapse of a universal wave-function by a sentient entity from that location of the *overhang of pre-time* based on a pre-ontological image (thus information) of a universe that does not yet either metaphysically have structure nor physically exist. That sentient entity, named the Demiurge based on Plato’s assertion and for ease, has those cognitive structures to

allow it to perceive that overhang of pre-time within its imagination and manipulate it to effect a collapse of the universal wave-function, much as a color-sighted person may easily manipulate colored objects in ways impossible for color-blind people. However, in that *overhang of pre-time* there is no *Being*, no reality, no life, but only information about a future with *Being*, with reality, with life. It should be noted that it was only one member of the Demiurgic species who collapsed this universal wave-function, and that the members of the Demiurgic species are themselves Dasein (creatures for whom *Being* is an issue, or in other words, creatures who live across the horizon of death).

In order that we have a live-in world, we must have the structures to allow for this world: these are the metaphysical Laws of Physical Nature and their interplay gives rise to metaphysical entities such as attractors, transcendental numbers, physics constants, and then these cascade together to allow that physical lived-in world imagined by the Demiurge. These Laws together with the physical-lived-in world appeared simultaneously with the living species of the Demiurge, perhaps not realizing the sudden instantiation into a lived-in world. That is, in all likelihood, the one singular member of the Demiurgic species who collapsed the originary wave-function likely did not (immediately) realize it was the one who had collapsed a universal wave-function into *Being*, but only given later circumstances was any member of that species able to determine its actual material beginning in the middle of its history, deduce its earlier metaphysical beginning and then determine its later ontological beginning.

The difficult use of the adjective “later” and “earlier” apply differently to an experienced world versus an intellectual understanding of that experienced world. Thus, for the Demiurge, as for humans, we experience life and we may also intellectually project ideas backwards or forwards through intellectual time for pleasure or in order to meet intellectual demands that every thing in this world have a history; that every thing has a causal trail. Thus, at some point, likely, the Demiurgic species determined that one of its members collapsed a universal wave-function into its compact universe, and found itself living in the middle of its history.

The story of the Archonic and Demiurgic visitations through human history are likely a continuation of the Demiurgic history of building and managing a Type III Civilization, of which our earth is but one of the myriad manufactured nodes, and likely a recently constructed one. Its primary objective would likely be to prevent ontological disintegration via the provision of massive amounts of resources. We should consider the adage: All life requires resources. We can also see this as a counter to entropy or ontological disintegration.

Thus *Being* occurs intellectually after the metaphysical structure of the Laws of Physical Nature and other metaphysical fields created the structure as well as the lived-in material world physically appearing, though *Being* as experienced occurred simultaneous with the physical appearance of the world with its sentient

creatures; all of this arising from a previous artistic/holistic imagining from the pre-ontological *overhang of pre-time*.

INTEGRATION

The Laws of Physical Nature are integrated and locked together with the Law of Physical Nature – *connectedness of the laws of physical nature*. This connectedness is readily apparent in the stable and sustainable nature of the lived-in world. Thus, we see a structural imbalance in the formation of our world: creation is ontological but destruction is ontic (purely material). Creation will be victorious over destruction as that which is destroyed, we know, merely provides material for rebuilding: A dead tree is food for new life in the forest.

Entropy is the withdrawal of energy, or the removal of any possible differentiability. Thus, entropy – the Third Law of Thermodynamics – proposes not a movement from ordered to disordered – as a disordered state allows for a re-ordering, but rather, the movement is from ordered or disordered into an unordered state. This unordered state lacks any difference in energy levels or any variance in the distribution of matter (thus removing the option of kinetic energy, for example). This situation of entropy is not ontologically possible to occur within the lived-in universe. The removal of all energy from this universe requires moving back towards the situation within the overhang of pre-time, and that movement is **ontological disintegration**. In other words, the ordered or disordered state of the universe is not a function of the material world but is rather a function of the metaphysical structures that emerged simultaneous with the appearance of the experienced world in its *Being* of our experience of it.

AS BELOW, SO ABOVE

The Demiurge is a species, and referring to the Demiurge as a singular is merely short-hand for that singular member of that species which incepted our universe. However, each singular member of the Demiurgic species and each member of the human species, and each member of any real sentience species has now a role in the ontological preservation of this universe. We appeal again to Heidegger's notion of our *Being* as essentially being-in-the-world-with-others, and these "others" for humans as for members of the Demiurgic species as for any other species are that essential structural feature of a *Law of Physical Nature-causality* that every thing has a history: and so every child has a parent, and every parent has a parent, and so on and so on. But again, this is

experienced after the collapse of the universal wave-function, but intellectualized backwards into the mists of unfinalizability.

Thus, ontological disintegration can only take place when each species gives up and abandons its task of ontological preservation. This is unlikely to happen in a diversified and large Type III Civilization. However, there may be universal structures, metaphysical fields, which apply pressure to sentient creatures or which may simply allow for identification of trends. Analogous to the invisible forces of a magnet, these metaphysical fields may be generally categorized as mathematical and physical structures/constants similar to Lorenz Attractors, Fine-structure Constant and the Feigenbaum Constant.

One of these structures that is critical to maintaining stability of wave-function collapse and of the being-in-the-world-with-others is the noosphere, an idea developed by Pierre Teilhard de Chardin and Vladimir Vernadsky. In tracing back the intellectual connectedness of consciousness within the human species, the Princeton Consciousness Project (now Global Consciousness Project) has been assessing randomness as a backdrop to large collective events.

Due to the limitation of assessing only human consciousness via human technology, this project may not be able to assess the full impact of changes in various metaphysical fields or in any harnessing or mitigation of effects from these fields by non-human sentient creatures. Thus, seeking to measure these effects without compensating for any interference will give partial information at best. It is accordingly only speculative and theoretical as to whether ontological preservation as a feature of human sentience is effective or ineffective or even needed to be.

DATA COLLECTABILITY FOR ONTOLOGICAL STABILITY SYSTEM

In general for this universe, matter and energy will be ontologically maintained as long as there is continuing information availability of this matter or energy. That is, as any collapse of a wave-function by one sentient creature is the same for all sentient creatures as long as there is information available to any sentient creature, and so the universe will remain vibrant for any number of sentient species as long as it is vibrant for one.

Currently it appears as though the “fast mover” craft are data collectors ensuring the stability of the established individual collapses of the wave-functions of quanta electrons/wave-functions, or other ill-defined entities within superposition. It is speculated that this collector system ensures that too many random electrons are not accidentally collapsed into unwanted entities.

Individual death occurs when ontological preservation becomes sufficiently ill-defined within an information super-position. Aging is the cumulative forgetting of oneself as one was, a personal ontological disintegration.

For community and empires, there is a collective forgetting and shifting of Overton Windows. For all, we experience the un-veiling and re-veiling Isis. As we have forgotten how to live within the *aletheia* (truth of the clearing) of the ancient Greeks, as Heidegger wrote, we have also forgotten how to live as the ancient Egyptians.

EXAMPLE OF THE ONTOLOGICAL DISINTEGRATION OF THINGS

Returning to the specific question of the outlines of the ontological space, as we approach the edge of the field of experience in terms of temperature, we stop motion, and at absolute zero we even stop the motion of atoms. So that if we wanted to “see” the atom not moving at absolute zero, by attempting to measure this lack of movement we introduce energy into the system, thus causing the atom to move. Thus wanting to see the lack of movement causes movement: thus we can never see no movement. Equally, as we move ever colder, we must looker ever less frequently, never knowing directly that we have arrived at the end point of the *non-Being* of that atom.

Arriving near absolute zero, we arrive at the gateway, the border of *Being* and *non-Being*, at the point of the ontological disintegration of things; where unmoving and invisible things await re-ignition by the gaze of measurement, in the light of consciousness.

Entropy as non-being, as an unorderedness, is created at absolute zero; and to seek measurement is to create either 1) order or 2) disorderedness, revealed as either vector motion or random-ad-hoc motion.

ALETHEIA OF THE DEMIURGE

As humans live their individual lives, atomizing and collectivizing their understandings of *Being*, the ontological structure of the universe, as this manifold of metaphysics, material world and ontological infusion, is preserved in large part by the Demiurgic species. Humans are in the process of being called towards a greater purpose, apparently, and while we individually and collectively remain impotent in the face of this ancient power, access to all ontological possibilities open to human cognitive structures remain accessible. Individual death allows possibilities and as all sentient creatures share equally in the Laws of Physical Nature, the ability of humans to ontologically affect all sentient life is within reach; though the danger of attempting to do so against the vastly ancient Demiurge is massive.

Wish the Demiurge well, live life well, and ontological disintegration remains nothing but an intellectual mirage. It appears, though, that any atomization of a shared understanding among a multitude of humans-being-in-the-world-with-other-humans (the noosphere) may reflect an ontological weakening and movement back towards the smaller existence nearer the *overhang of pre-time*. The result may be to open the species to tides of uncertainty that will, perhaps in the current age, be expressed in petty battles killing millions or billions of humans. But this is just another disordered ontic mess for future generations to take care of, and ontologically will have no lasting effect. [Note: This last comment was written within a particular and pressing historical context; that of impending thermonuclear exchange.]

It appears as though ontological disintegration, which is the impossibility of differentiability and thus the impossibility of either creation or destruction, can be known as the word "evil". Evil is therefore the imposition of the condition for the impossibility of *Being*. *Truth* as a *sustainably lived life* has an opposite in untruth as the impossibility of sustainability. To create situations of unsustainability is therefore evil itself. To prevent sentient creatures their ability to ontologically preserve the universe is thus the main evil, as this is the main way that the universe is preserved. Any species that prevents this among themselves will not continue, nor would there be much interest in some other sentient species preserving that self-destructive species for very long.

CONCLUSION

It should be noted that *Being* is always a "being-for-whom" or a "being-to-whom" or a "being-of-what-for-whom", something along these lines. *Being*, as the object of ontological inquiry, is a mental object that does not allow itself as an object of a modern scientific experiment, though, indeed any denial of *Being* merely confirms *Being*, as denial gives un-doubtable evidence of *Being*, as Rene Descartes sagely pointed out.

Yet, "to exist" or "to be" as the targeted verbs to express *Being* have unfortunately been applied loosely 1) in tracing back the causal path, 2) in logical truth seeking, 3) in religious and mystical speculations, 4) in fantasy discussions such as unicorns, and 5) in philosophic discussion of answering Leibniz' question of "how is it that there is something rather than nothing". In this regard, we should reserve the term *Being*, as well as the verbs "to exist" and "to be" for those events where there can be intersubjectively verifiable conclusions as to a "what" and a "for whom". Without these two ingredients, there is no *Being*. If the whom is a supernatural

being, then the terms "exists" and "is" are inappropriate, if the "what" is an invisible-to-all-measurement entity, equally the terms "exists" and "is" are inappropriate.

Thus within the lived-in world of *Being*, there may be destruction but this is not entropy as the lived-in world is ontologically founded and can only be fundamentally diminished by ontological disintegration. Ontological disintegration then would involve removing a "what-for-whom", and this is most likely accomplished by the removal of sentient creatures, the "for-whom". Once all the "for-whom's", all the sentient creatures, have ceased to live, then there is no *Being*. Ultimately, as there would be increasingly few sentient creatures to maintain the collapse of the wave-function, the amount of "what" would also diminish along the periphery of accessibility, shrinking the lived-in world. The ancient adjuration of "be fruitful and multiply" is an ontological urging, with an obvious materialistic sense. The framework for *Being* - that is the Laws of Physical Nature and metaphysical entities only serve as framework as long as *Being* provides request: remove that request, there is no need for the Laws of Physical Nature, there is no need nor ability to provide an empty field of experience awaiting fictional (non-ontological) sentient inhabitants.

It is most likely that the Demiurge and Archons are aware of this and have taken steps to ensure that in this universe, ontological disintegration is being prevented on multiple levels. So, don't worry, have a good life, enjoy the wonder of *Being*, and keep a watch out for the period interventions that make use of humans on this magnificent earth of ours.

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