"A cognitive view of the History of Philosophy." By Antonio Cassella

ABSTRACT. The fifth Newsletter[1] on philosophy at researchautism.com revives the Toltec myth of the return of Quetzalcoatl to the being of our 1st attention. In classical computing, being-coatl ("snake-sanity-land" in Nahuatl) opposes nonbeing-quetzal ("bird-madness-sky"). As we are **more** than the coatl of classical computing, *in the "logos heuristics" (or "Λ"),[2] the **search, going, infinity, vacuum,** and **quantum-computing** of Coatlquetzal ("quo est"* in Scholasticism, or the 2nd **attention** between land **and** sky) *herald* the **return** of **Quetzalcoatl** *to a new* land *before dying*. John's words, **"He that cometh after me** . . . **was before me**" (John 1:15 KJV) point to the fact that *the **dharma** of the* 3rd **attention** (the "**quod est**" of Scholasticism) *leans on the Great Spirit to **unite** . . .*

- *the 1st-attention/classical-computing/unity/finiteness* (spared in the autistic newborn) **with**
- *the 2nd-attention/quantum-computing/infinity/nothingness* (harmed in autism).

John's **words** also imply *the **yin**-yang,* the **water** of Thales of Miletus, Heraclitus's **fire**, **Buddha**, **Mary Magdalene**, the **hermeneutics** of Paul Ricoeur, and **Quetzalcoatl** in nonautistic *newborns.*

1. INTRODUCTION

FIGURE 1

At the turn of the 6th century BCE (Before the Common Era), the pre-Socratic Heraclitus wrote, "*The name of the bow (biós) is life (biòs), but its purpose is death*" (Fragment 48, Cappelletti, 1972; translated into English by A. Cassella). That is, *the **infinity** that **tends** the ends of a bow into the **void** kept by the index and thumb of an **archeress** can* **tempt a soul to walk with the devil** or **save it** to **walk with** God. Only **sinners** can **repent**. *Without **sin**, the universe would go.* But sin is not sufficient; **only the person who repents in helping others will find a treasure**. The alternative is to embrace madness since **the devil and ungraced souls** cannot **return**.

The written signs for "bow" and "life" are homographs in the Greek that Heraclitus used: A **paradox**. In the "logos heuristics" shown at researchautism.com, **paradoxes** rely on **quantum computing**. The "**is and is not**" of **quantum computing** feeds the 2nd **attention**, which changes the perfect repetitiveness of "is or is not" (the 1st attention and classical computing) into the **progress** of the 3rd **attention** that re-creates the **mind**, **nature**, and **God**. Still, the pre-Socratic Parmenides of Elea (about 20 years younger than Heraclitus) implied that the **ambiguous "being and nonbeing**" cannot sustain a "fixed" frame of knowledge (e.g., the "science" that allows us to "predict" the future). Yet we can use the unity of Parmenides (**1**) and the **infinity** of **Heraclitus** (**2**) to **recreate** the world with **Heraclitus** (**3**); as in **Mary Magdalene**, in an **archeress**, and in **Quetzalcoatl** *if we receive the Grace of the Immaculate Conception or the Great Spirit.*

Parmenides, then, stands as the champion in Western Philosophy of our autistic side, the first attention, classical computing, and the principle of non-contradiction, by which *things that are cannot embrace things that are not*. And **Heraclitus** embodies our **artistic side**, the **second attention**, or **quantum computing**, in which *being **goes** with nonbeing*.

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[1] The newsletters about applications of the Third Attention are presently donated at researchautism.com, a website protected by GoDaddy.com. This issue is included in the Creative Commons License as (example of APA-styled citation): Cassella, A. (2021). A cognitive view of the history of philosophy. *Logos Heuristics Newsletter, 5*(1), 1-10.

[2] In Cassella's printed writings and in any "Logos Heuristics Newsletter" () published six times per year by Research Autism LLC:
- Our underlined 1st attention (+1) goes 99% with the perfect memory, finiteness, or *the classical computing (1 or 0) spared in autistics, who remember perfectly the seemingly invariant truths they know and try to protect;*
- the 2nd **attention**, *the **quantum computing** (1 and 0) wronged in autism (1%)*—or our **power to go** with **hope** while **facing doubts, sins, plights**, **infinity**, **nothingness**, and **paradoxes**—goes in **bold**; and . . .
- the 3rd **attention**, or our fancied **ability** to **solve** any **problem**—*wronged in schizophrenics (about 1% of us) who perceive the lies they imagine*—**combines** underlining **and bold** or is stressed with an irregular Capital.

In the "logos heuristics," **Heraclitus** also implies (Figure 1) the change of the 1ˢᵗ, through the **2**ⁿᵈ, into the **3**ʳᵈ Attention, or his **going** and **returning** "**fire**." I found that in their lonely finiteness-being, autistics lack the **infinite going bridge** (**2**, "quo est") used by **Coatl-Quetzal** (Snake-bird) to reach schizophrenic nonbeing; whereas schizophrenics cannot find the **nothingness** that hosts the "**quod est**" **bridge** (**3**) used by **Quetzal-coatl** to "**return**" to a **newer** shared "reality."

Parmenides' rigidity and Heraclitus' **flexibility** were components of the **fluidity** attributed to **water** in the 7ᵗʰ century BCE (one century before them) by Thales from Miletus (modern Milet in Turkey).

Anaximander followed **Thales** (Kirk and Raven, 1981). Anaximander saw that the **simultaneity** that pulls the two limbs of a **bow** toward the **nothingness** held by an **archeress** (Figure 1) creates the **tension** behind action-word-arrows (Figure 1). By getting maybe that *simultaneity underlies an infinite speed*, **Anaximander** called "**apeiron**" ("infinite") the **unseen source** of sequential finiteness-visibility-existence in things **born** in spacetime. Two and a half centuries later, his **dharma** was foreign to Aristotle, the Greek thinker at the base of Western Philosophy.

Aristotle's inflexible and classical logic stood with the boring (yet extremely useful) perfection of Parmenides. By contrast, Plato, a teacher to Aristotle, caught the reality of both the way of fixed finiteness in the first attention and the way of **infinite flexibility** in the **2**ⁿᵈ **attention**. In his dialogue *Meno*, for example, Plato justified the need for shared recall. And in his *Parmenides,* he compelled **ironically** a visiting and old **Parmenides** to demonstrate in Athens to a young Socrates that unity **embraces** the multiplicity of contrary intentions as being **embraces** nonbeing.

Still, it is not clear that Socrates-Plato **crossed** through **nothingness** the finiteness (1) of his *Meno* with the **infinity** (2) of his *Parmenides*. I theorize now that *Plato did not catch the full implications of a **return** (**3**) to a **renovated** shared reality (Growth) in the **deepest thought** of **Heraclitus*** (Figure 1).

Although Cooper (1996) implied that finiteness, **infinity**, and **nothingness** are veiled in any philosophy, few philosophers have asserted clearly that the Parmenidean rigidity of a rock and the **Heraclitean flexibility of a river** are **complementary** (e.g., the Grand Canyon **and** the **Colorado River** in the USA). Complementarity also makes the **sling and** the stone by which David killed Goliath in the 11ᵗʰ century BCE, the harp **and** music that David used to **please** King Saul, and the **sung psalms** in which King David **blessed** God's **pity** of **repentant sinners**. Complementarity explains why Mary Magdalene **dried** with her hair the wet feet of Christ, and why Christ **washed** the feet of his disciples. Excepting autistics, we all **would like to go**; and excepting schizophrenics, with passion and humility we all **can return**!

In the fifth century CE (Common Era), his poor understanding of Greek does not warrant Saint Augustine's **valuation** of the **passion** and **humility** hidden in **Heraclitus**'s **nothingness-infinity**.

Early in the 2ⁿᵈ millennium CE, Peter Lombard, a Bishop of Paris who prized the Christian use of rhetoric by Saint Augustine, wrote the *Four Books of Sentences*. They were studied by the best Scholastic philosophers of the Middle Ages: **Duns Scotus**, **Albert the Great**, **Thomas Aquinas,** and **William of Ockham**. In their turn, Scholastics was influenced by the scientific, medical vision, and comments on Aristotle by the Iranian Avicenna (Ibn Sina) and the Spanish Averroes.

Although Scholastic Philosophy relied on Parmenides and Aristotle, **Albert the Great** separated the **infinity-nothingness** of "**quo est**" (**2**, Figure 1) from the **nothingness-infinity** of "**quod est**" (**3**, Figure 1). Most Scholastic philosophers followed Heraclitus in *hiding* the **union** of classical finiteness (1) **with quantum infinity** (2) in the Third Attention (**3**).

Leonardo da Vinci veiled the path of Scholasticism in his *Last Supper*; and Shakespeare centered his *Hamlet* on spectators' **passion** for resolving **treason** ("**quo est**") in Hamlet's words, "to be **or** not to be." Clearly, there cannot be **problem-solving** without **problems**, or the **third** ("quod est") without the **second** ("quo est") attention.

As in *Hamlet*, Erasmus of Rotterdam first and Michel de Montaigne later realized that **betrayal**, **doubt**, and **skepticism** precede **problem**-**solving**. Erasmus, though, never **solved** the **problem** of helping the Protestantism raised by Martin Luther or the Counter-Reformation initiated by the Pope, the very reason why both sides detested him. As to Montaigne, he realized that **creativity** should be **nurtured** and **guided** in infancy, as his parents had done with him. But he preceded Piaget (1983) in *missing* **quantum computing** in the "**montage hèrèditaire**" and the **distributed structure** of children's **intelligence**, in which the **3**ʳᵈ is also the **2**ⁿᵈ and the **1**ˢᵗ attention.

With his autistic-like "Cogito, ergo sum" ("I think, therefore I am") (Gaukroger, 1995), Descartes stands as a partial imitator of Saint Augustine. Descartes picked up the "Cogito" from his studies of Augustine with Jesuits, at the college "La Fleche" (Sorensen, 2003). Had Descartes written, "I **think**, therefore I am **and** I am not" (Cassella, 1997, 2000, 20121g), he would not have fortified European rationalists as Baruch Spinoza, Francisco Suárez, and Gottfried Leibniz. Neither would he have encouraged British empiricists like Locke, Berkeley, Hume, and Read.

Spinoza fell into a pantheistic view of the universe that courted atheism, and Leibniz joined the

Jesuit Father Suárez in exalting unvarying rigidity (Redondi, 1987). In remaining enchanted by the first attention, most English empiricists did not do any better than European rationalists. Reid, for example, gave several principles for common sense. But he failed to notice that the empiricist or the rationalist who *walked around* a lamppost, respected two principles of the 1st attention and classical computing,

- Locality, "*an object cannot exist in separate places simultaneously*" (Einstein's finiteness of the speed of light, [Cassella, 2019a]) and
- Impenetrability, "*separate objects cannot share the same space at the same time*" (Pauli's Exclusion Principle, [Icke, 1995]; [Cassella, 2019a]).

By contrast, in the 18th century, Jonathan Swift told his servants not to open the door of his Dublin house to the visiting Bishop Berkeley, on account of the latter's purported ability to **cross** closed doors. On one hand, Berkeley sided with Locke in denying innatism and in believing that *ideas derive from perception*. On the other hand, Berkeley's belief in an *immaterial mind* agrees with two strange principles of **quantum computing**, which he used to "**join**" Swift's **swift** mind:

- **Ubiquity**, "*an object can exist in separate places at once*" (Entanglement in quantum physics, [Feynman, 1985]) and
- **Coincidence**, "*separate objects can share the same space at the same time*" (Superposition in quantum physics [Loyd, 2006]).

Berkeley's courting of the ***infinite between*** *searching for a bell* and *hitting a closed door*—implies that he also prized the ***Coincidence*** *by which we* ***cross*** *solid obstacles*, as Swift **joked**. Setting **jokes** aside, no philosopher of Enlightenment ever *dared* to praise the **crossing** of our ability to avoid a lamppost with our **ability to make fun of a closed door**.

The atrocious burning of 80,000 **witches** in modern Europe cannot be forgotten. Indeed, the hesitation to **cross quantum magic** with being, or the confusion of **quantum computing** with madness, reveals the fears of the **femininity** of quantum computing in the classical patriarchy at the head of any confrontation and of the tribunals of the Inquisition. The vicinity of **femaleness** and **Lilith** (the first wife of Adam) to the **devilish Asmodeus** is a mystery to many philosophers and leaders. Few of them understand how **Mary Magdalene learned** that the **devil of destruction** sustains Growth beyond reasoning and perceiving.

In the 18th century, Immanuel Kant recognized that rationalism opposes empiricism (Sorensen, 2003). In my view, *Kant's attempts to* ***harmonize*** *European rationalism and British empiricism were unsuccessful*. Kant dealt only with a pseudo-problem. He realized, for example, that the sequential trajectory of a billiard ball could not be fixed. But he did not notice that potential effects **precede** their cause in the mind of the good pool player who has not **selected yet** a receiving hole. In criticizing Kant's failure to achieve a definitive synthesis, Hegel asserted that Kant should have **acquiesced** with the contradiction between empiricism and rationalism. Hegel's observation proves that he did go **beyond** Descartes's choice of a conscious self. Yet he did not **go** beyond the **alliance of** the self **with** the other, as **did** Heraclitus.

Schopenhauer did not **realize** that Hegel's embrace of **paradoxes** could not be produced by a charlatan. But his weak charisma did not convince his students that he could **bring** a new synthesis. Under the spell of his pessimism, Schopenhauer believed that human adults lack the will to recognize in time a **philosophical solution** to natural Progress. I **hope** that Schopenhauer was wrong! The solution could be cognitive, and autistics might **help** the **landing** of many leaders and countries.

Ambiguity also hit Bertrand Russell when he found that the **love** of thesis **and** antithesis by Hegel had remained fruitless. Unlike Moses, Leonardo da Vinci, and Shakespeare, Russell never got that **quantum infinity** can be followed by the **nothingness** that extracts a **solution** from a dire **problem**.

Russell was stopped by a seemingly unsolvable **paradox**, which also undermined Gottlob Frege's attempt to handle mathematics through symbolic logic. An approximate example (not Russell's) is the island in which *a barber exists as a barber only if he shaves those men who do not shave themselves.* In that island, *the barber is* and *is not a barber*. Russell should have listened to two illuminating examples: a) Prince Hamlet follows "to be or not to be" until he **meets** Truth and Justice before his death- likewise, b) "**Jacob**" ("the deceiver") kept his **name** after the mysterious archangel who fought with him at Penuel called him "**I-sra-el**" ("He-*who fights with and is saved by*-God") (Alter, 1996). In other words, *the* **diabolical 2nd attention** *of Jacob cannot go away*, leaving Israel alone.

Perhaps Jacob's original name was kept by **Moses** in Genesis because our ability to **lie** *is cognitively essential to the creative functioning of our self.* "The **comedy** is over!" said **Augustus**—the first Roman **Emperor**—before dying. Except for autistics, all children **play pretend** and use their capability for **lying** since age two. In a metaphor, whether **Merlin** helped Arthur remove **Excalibur** from an anvil on a stone to prove the **fitness** of his friend to be King, or the sword **Excalibur** was handed to Arthur by the **Lady of the Lake**, **is a paradox**. Beyond paradoxes, Saint Francis of Assisi used a mental **Excalibur** in **choosing** poverty and **conversing** safely with a hungry **wolf**.

Finally, the fact that Immanuel Kant hated **lying** per se, never accepted that **lying** could be used to **save** innocents from the hatred of a bigot, and died in the arms of racism and misogyny, proves his failure to **transcend** the 1st attention. Happily, the **dharma** raised by C. S. Peirce (1868), Bohr, Paul Ricoeur (1991), Rosmini, Chekhov, Tolstoy, Gandhi, and the future Buddha Maitreya may lead us to **accept** the **treason** that heralds Growth.

2.1 BACKGROUND: PEOPLE WITH TWO HEADS

In the 5th century BCE, Parmenides wrote in his poem *On Nature* (Cerri, 1999), ". . . *Being is without birth and without death, . . ., one, continuous. What kind of birth will you search for? How or whence is generated? I will not let you say or think, from nothingness, because we cannot say or think that it is not.*" (English translation by A. Cassella.) He also wrote, ". *. . To understand and to say must be being; being exists, nothing is not: I beg you to reflect on this.*"

Parmenides found that the **Morning Star** and the **Evening star** are one object: Venus. To Parmenides, *plurality is an illusion*. Being can only be one (Figure 2, the blue ellipse). Parmenides implied that memory (within the first attention spared in autism [Cassella, 1997, 2000, 2002, 2018c, 2021g]) is necessary to any self. "Necessary and insufficient" is a better account! There is **more** than rigid repetition in any mind.

Parmenides influenced Aristotle in founding classical science and logic. His principle of non-contradiction asserts that, "*mutually exclusive propositions cannot be both true in the same sense and at the same time.*" Thus, order goes with p = probability = 1; whereas $p = 0$ goes with chaos.

Parmenides's autistic rigor also surrounds organizations kept going by the egoist **corruption** of a **tyrant**, his entourage of **accomplices**, and the bigotry of brain-washed cadres. The infallible rigidity of **lying tyrants** and of their "**hell**-peers," however, makes a risky offer, since reality is not necessarily what appears to be clear to our mind, senses, or egoism. An example is the pervasive belief until 400 years ago that the Sun turns around the Earth. The judges who condemned **Galileo** never **doubted**; or if they **doubted**, they never **returned** to a **newer** vision of the truth.

Parmenides (Fonterotta, 1998) had a particular philosopher in mind when he wrote, ". *. . People with two heads; . . . blind . . . and fools, who think that being* **and** *nonbeing are* **and** *are not the same thing.*" Who deserved Parmenides's criticism (Figure 3)? Furthermore, is the **quantum computing** behind being **and** nonbeing as essential and insufficient as the classical computing of being or nonbeing? Moreover, is there **more** than **ambiguity** in a face that becomes red out of **shame**?
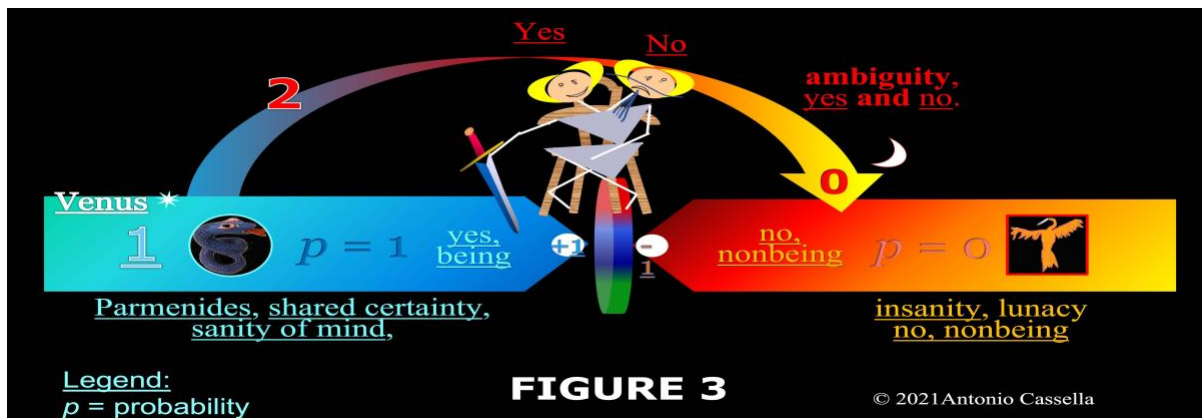
2.2. THE SEA IS THE PUREST WATER AND THE MOST IMPURE

Perhaps the Greek-Ionian Heraclitus was the ambiguous thinker that the <u>decided</u> Greek-Sicilian Parmenides reviled. In their time, Parmenides and Heraclitus lived in separate countries (Sicily and Asia Minor); today, however, *they both inhabit our **brainstem***, the decision-maker of our brain. Indeed, Heraclitus wrote a few aphorisms (denominated apothegms), which can be paired with the radii of a circle that feed the **black hole** of a common center. Heraclitus was also known as the "Obscure Philosopher," for few Sages could extract an intelligible sense from the 129 fragments of the book that he left in the temple of the goddess Artemis at Ephesus (Efes in Turkey). Among them:

- "*The sea is the <u>purest water</u> **and** the <u>most impure, to fishes is <u>potable and vivifying,</u> to men undrinkable and deadly</u>*";
- "<u>*Good*</u> **and** <u>*evil*</u> *are the same thing*";
- "<u>*The way up*</u> **and** <u>*the way down*</u> *are one and the same thing*";
- "*The same and one thing only: <u>alive</u> **and** <u>dead</u>, <u>awaken</u> **and** <u>asleep</u>, <u>young</u> **and** <u>old</u>*"; and
- "*We both <u>step</u> **and** <u>do not step</u> in the same **river**. We <u>are</u> **and** <u>are not</u>.*"

His apothegm, "*They do not **apprehend** how **being split** it is **rejoined** with itself: There is a front-to-back stretching as in the **bow** and the **lyre***" (Figure 4) shows to me that Heraclitus had **more** in mind than the tension created by the **2nd attention**. Is using **tension brotherly** necessary and sufficient?
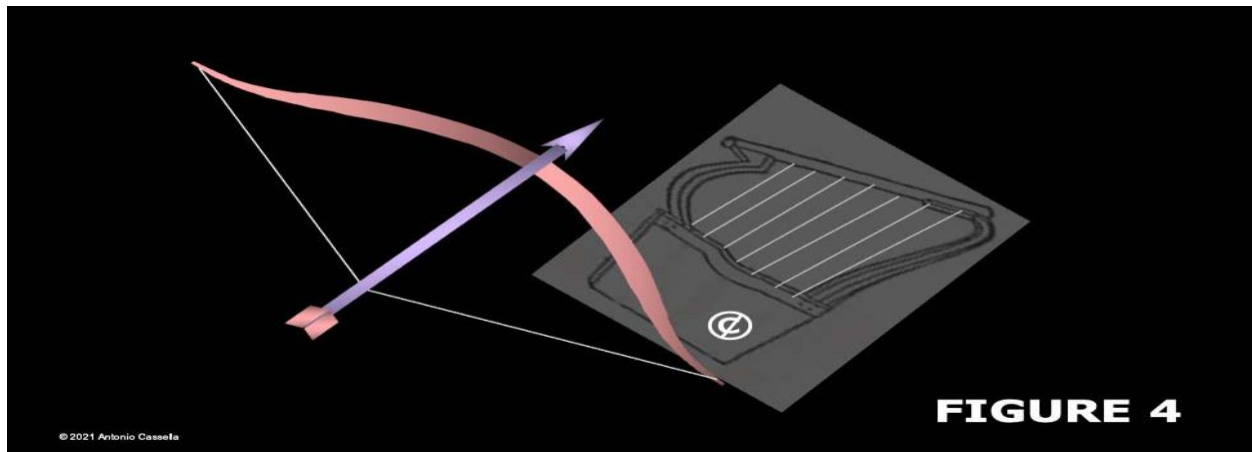
FIGURE 4

He also wrote, "*the straight and the circular path in a fuller's comb become the same thing.*" The literal meaning of the previous fragment is that when a spinner twists a fiber, a **circular movement** is **transformed** into a **new** <u>straight string</u> (Figure 5). The metaphorical meaning of that apothegm is the **fusion** of the <u>1</u>st and the **2**nd into the **3**rd attention, the proposal behind the "logos heuristics" (or "Λ").

Russell wrote that *all philosophy is a footnote to Plato*. Yet Plato never **merged** the shared <u>memory</u> dealt with in *Meno* with the **ambiguity** underscored in his *Parmenides*. We also need to take notice that he never convinced Dionisius I and Dionisius II of Syracuse to eat less than thrice a day!

FIGURE 5
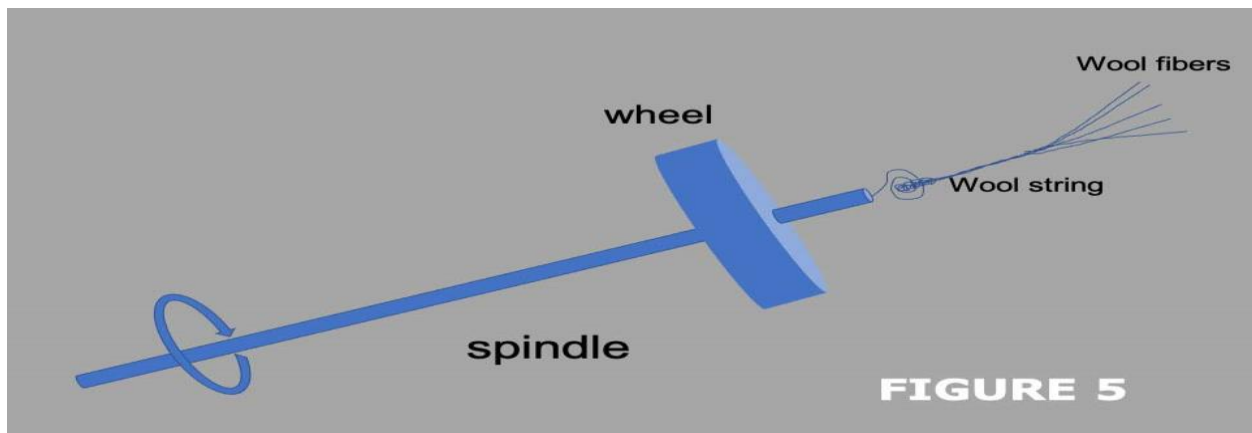
Perhaps it would be fitter to say that *the history of philosophy is a virtual footnote to the lost book of Heraclitus*, although his quantum/classical thought cannot be linked to any school of philosophy.

In the Middle Ages, Albert the Great and Thomas Aquinas detected the priority of "**quo est**" (2nd attention, Figures 1 and 6) over the "**quod est**" (3rd attention) **graced** by the **Holy Ghost**.

In the 16th century, Descartes copied from Saint Augustine the need of the self. His reasoning on a perfect God prepared the opposition between rationalism and empiricism, but precluded his **quantum jump** from the autistic "status quo" to an artistic "**quo est**"; and finally, to a "**quod est**" **returning** to a **newer** home

As to Kant, he never matched the Vision of modern philosophers (e.g., Peirce, Bohr, Rosmini, Ricoeur, Chekhov, Tolstoy, and Gandhi) who saw the need to **go beyond** the **infinity-nothingness** of Sextus Empiricus (3rd century AD). Indeed, *zero* hugs three facets (right of Figure 6). Zero spans:

1. nothingness (e.g., having no money in the bank [the 1st attention]),
2. **nothingness** (studying a **roster of ideas** about making money [the 2nd attention]), and
3. **nothingness** (**solving** the problem of how to help others [the 3rd attention]).

Perhaps **walking with** God (lower part of Figure 6) is best! E.g., Chekhov's **fraternity** made him travel through Siberia into the prisons of Sakhalin.

The next section posits the worth of the "logos heuristics"—a falsifiable approach of the **distributed organization** of the laws of nature, of the **apothegms** derived from Heraclitus, the **reading** of Sacred Texts, the failed **performance** of autistics in neuro-psychological experiments, **quantum physics**, the **arts**, and the legend about the **return** of Quetzalcoatl with the **Evening Star** (lower part of Figure 6). In it, I show that classical computing can **cross quantum computing** in any natural and individual system that races toward its initial evolution and final involution.
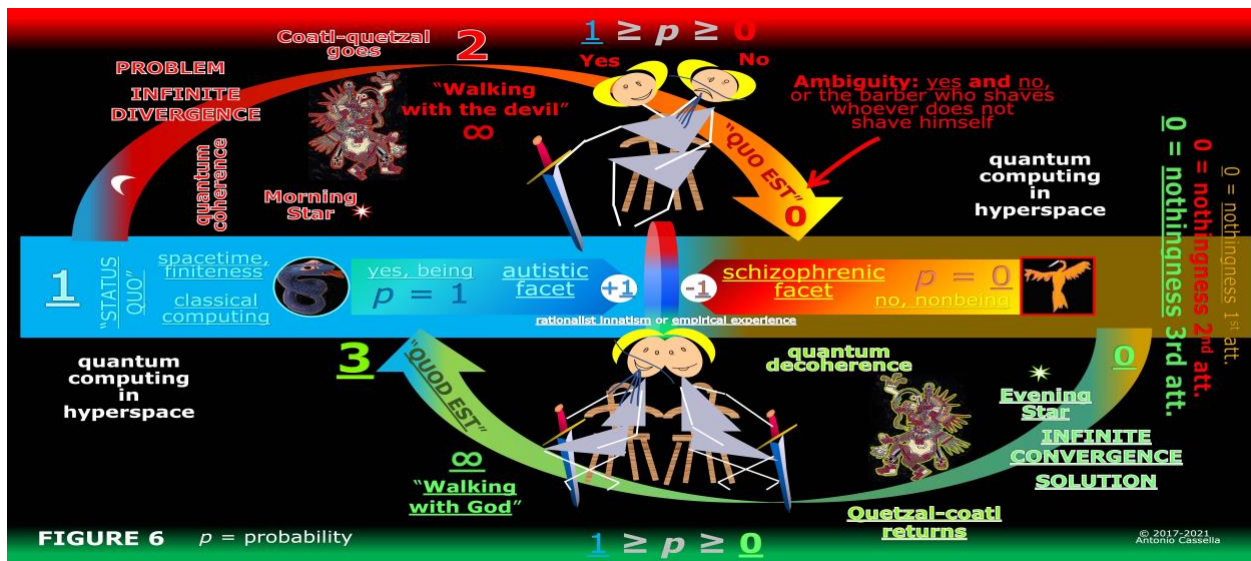

FIGURE 6 p = probability

3.1 DISCUSSION: A DECOHERENT INTERPRETATION OF HERACLITUS

One mistake of Parmenides, Aristotle, Descartes, the Jesuit Father Suárez, and all rationalists and empiricists in the history of philosophy has been their act of *confusing with madness the **infinity** of "yes and no" that goes toward madness* through **quantum coherence** (the upper part of Figure 6).

Another mistake is their *ignorance about the Third Attention*. As proposed by Maitreya and Quetzalcoatl, though, a **decoherent return** does exist (the lower part of Figure 6)! Niels Bohr said that **quantum computing** *can be* **complementary** to classical computing—although the principles of spacetime deny the **principles of hyperspace** (Caramazza, 1994) (see the "Introduction" here).

The mistake of **Sextus Empiricus** and of all **skeptics** has been of not visualizing the possibility of a **social return**, after escaping madness, into a **renewed** visible reality *before dying*.

The Hindu Nagarjuna understood the quantum origin of Growth when he caught the meaning of the name "**Tathagata**" of the Buddha ("thus **gone** *and* thus **returned**"). Similarly, the Chinese Yellow Emperor, or at least **Laozi**, realized that humans are **more** than the obedient servants of the memory of repetitive rites, traditions, of the laws/authority of the State posited by Kong-Fuzi, and of the alleged infallibility of a supreme leader, capable of **lying** well although he does not **understand**.

Kong-Fuzi (Ware, 1955) "Kong-fused" the **less-than-perfection** of the unknown with the imperfection of the schizophrenic unknowable (or the memories of our enemies). I assume also that neither Kong-fuzi nor Parmenides ever suspected the existence of the **ring of quantum computing** (red-black in Figure 7) implied by Rimland (1964), **between** being (p = 1) **and** nonbeing (p = 0) (Figure 7).

FIGURE 7

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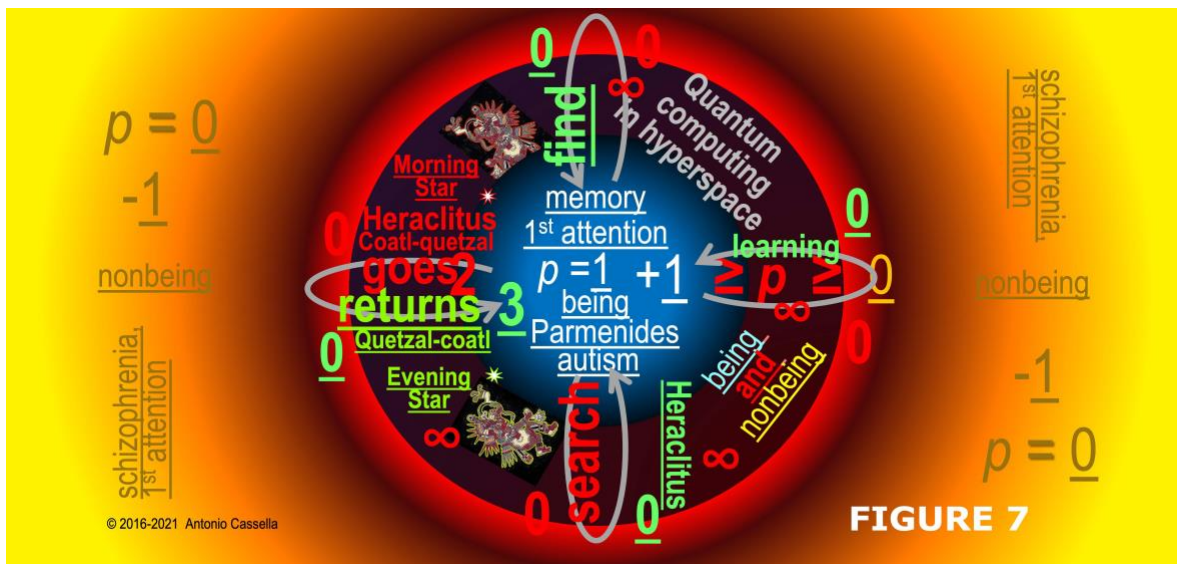
Figures 6 and 7 show my belief that the **ambiguity** of **Heraclitus** and **Laozi** is **more** than being opposed to nonbeing; and could be even **more** than being **and** nonbeing. By **returning** to a **renewed** reality, the **fluidity** of **Heraclitus** and **Laozi** escaped the rigidity of Parmenides and Kong-Fuzi by way of the **ring** of **coherence** and **decoherence** between being **and** nonbeing. *Without the quantum computing provided by the black ring of the 2ⁿᵈ attention, the 3ʳᵈ attention vanishes.*

Figure 8 shows that the **combination** of the 1ˢᵗ attention (the columns of being opposed to nonbeing) with the 2ⁿᵈ attention (any **arch**) rules natural and social **growth**. That was also the putative conclusion of the Roveretan priest-philosopher Antonio Rosmini Serbati in Milan.

FIGURE 8
The theater of La Scala at Milan in the 19th century

being and nonbeing
being   nonbeing

In the early 19th century, Antonio Rosmini may have realized in Milan that, without a sentiment of **charity**, the **freedom** to resist temptations and seek moral equality would fall prey to **temptations**. (One example is the case of pedophile priests.) The **dance** between masculinity and **femininity** lies hidden in the **subtext** of Chekhov's comical tragedy *The seagull*, in the **betrayal** of Tolstoy's *Anna Karenina*, in Rosmini's caritative **Third Point**[3] and in the Chinese "yin-yang" symbol.

3.2 THE REMOTENESS OF THE ROOTS OF CHANGE

Nobody knows the antiquity of the yin-yang symbol in China (Kaltenmark, 1982) (Figure 9). Did the Yellow Emperor **know** the meaning of **yin**-yang **symbol**? The *Tao Te Ching* (Lao Tze, 1891) implies that Laozi **did**. Although the rise of Laozi matched the one of Heraclitus and the Buddha in the

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[3] Within the Third Point, an explorer of the unknown reaches the Wisdom of a Man- or Woman-of-Knowledge. In that path, instead of feeling something with the 1ˢᵗ, something with the **2**ⁿᵈ, and something with the **3**ʳᵈ attention, we would feel everything with the **grace** of the 3ʳᵈ Attention.

6th century BCE (de Bary, 1969), I speculate that female Hindu "Rishikas" sang the beauty of the Third Attention long before Laozi. Even if the latter hypothesis were not the case, modern China may enjoy the view of the yin-yang **symbol** offered by the logos heuristics:

- The clear yang portion, at the left of the yin-yang symbol (left of Figure 9), depicts the masculine first attention, classical computing, or the war between being and nonbeing.
- The black **yin portion** points at the **feminine 2nd attention**, **quantum computing**, or the **union** of the one and the many that Plato deducted in his dialogue *Parmenides*.
- And the circular **yin**-yang **crossing** stands for the Third Attention, implied by Heraclitus when he wrote that the **bow** (in the second attention) could be used to enslave others (as tyrants do) or to **help them grow** (e.g., through music, singing, any art, Saints, or Men- and Women-of-Knowledge).

We forgot the **union** of the crook and the **flail** in the Egyptian "House of Thoth" (Cassella, 2018a), of the Thummim and **Urim** crystals kept by **Moses** in the Ark of the Covenant, of the sounds in the "OM" syllable (pronounced "aaaa**uuumm**") in the Hindu Veda by 1,500 years BCE, and of the Tonal and **Nagual**, suggested by the Mexica-Yaqui don Juan to Carlos Castaneda (1992). Perhaps our forgetfulness obeys the fact that knowledge of that **fluid** Union, or the Third Attention, is very old.

As the central part of Figure 9 shows, Homo-sapiens hunter-gatherers hid the Third Attention in their circular Göbekli-Tepe temples by 11,000 BCE. They buried them about 10,000 years ago, possibly, after realizing that most civilized people do not mind becoming slaves to a **tyrant** or tradition; as if obedience to infallible established authority were the only inclination of creative human beings.

LEGEND: ① Finiteness ② Infinity Nothingness-decoherence
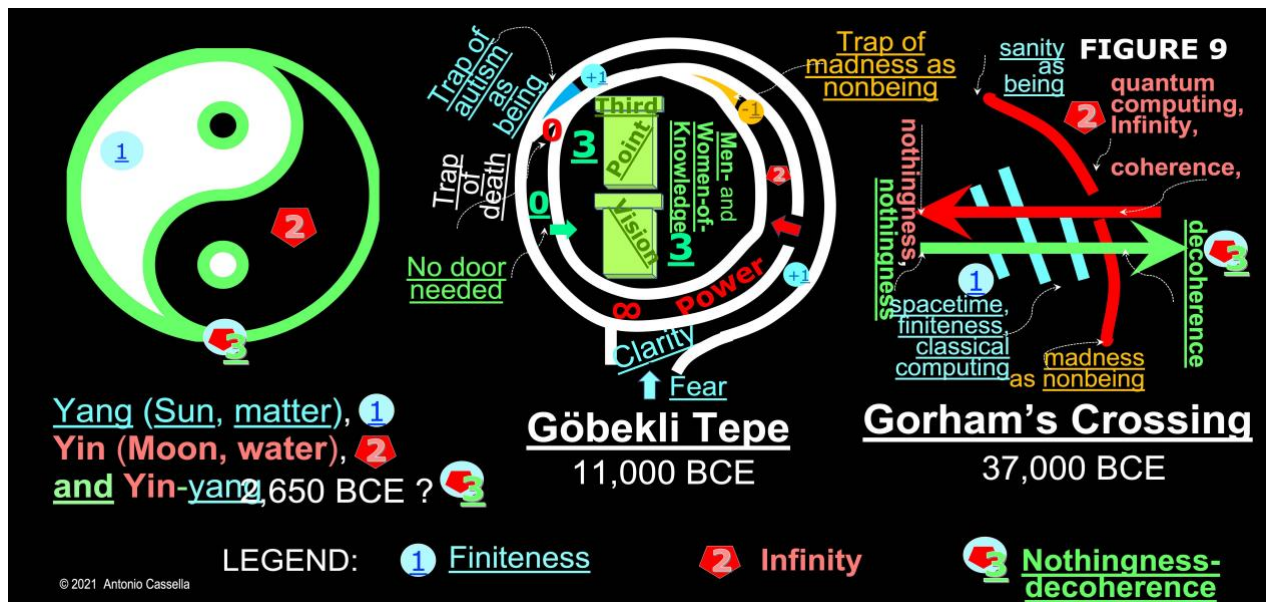
As autistics, fanatics, and slaves show, any human being gifted with metarepresentational memory (classical link of two or more concepts) may fall into the trap of high-functioning autism and solipsism (Povinelli et al., 1996). We also forget that any misuse of the power of the **attention changes** (Landry and Bryson, 2004)—or the "**theory-of-mind"** impaired in autism (Baron-Cohen, 1995)—might lead us to madness or to die without becoming a **man**- or a **woman-of-knowledge** (Castaneda, 1968).

Happily, Neanderthals represented symbolically before 37,000 BCE the **nature** of creativity by the **crossing** on the floor of Gorham's Cave at Gibraltar (upper right of Figure 9).

As Gorham's Crossing (Rodríguez-Vidal et al., 2014) suggests to me (Cassella,2021d), the members of "Homo neanderthalensis" passed to "Homo sapiens," perhaps 40 to 50 thousand years ago, their view of the **distributed hierarchy** that governs the human mind, nature, and divinity.

The communion of finiteness, **infinity**, and **nothingness** into one's Third Point results from "walking with God" (lower part of Figure 6). Genesis (5:24, KJV) says that "**Enoch walked with God**." Gorham's Crossing preceded Enoch and writing by more than 30 millennia!

Technological growth (for example, weapons of mass destruction and psychological manipulation) and the loss of Social Values drive **leaders** blind to the dangers of global warming (Cassella, 2018b; Cassella, 2021a; Kump, Pavlov, and Arthur, 2005), to the **distributed organization** behind our minds and nature, and to the **deep hermeneutics** that could make us **walk with** God as **did** our troglodyte ancestors.

3.3 FROM PHENOMENOLOGY TO DEEP HERMENEUTICS

In the late twenties, the German philosopher Edmund Husserl (the father of phenomenology) recommended his pupil Martin Heidegger for the post of Rector of the University of Freiburg, which happened in 1933. Heidegger's criticism of Husserl's phenomenology was not due to his adhesion to the Nazi party or to Husserl's Jewish ancestry. Heidegger (Hernández-Pacheco, 1996) could conclude that Husserl never **explained** the **encounter** of mind **with** body nor self **and** other. Perhaps Husserl misread Nietzsche when the latter implied that "God is dead" (Nietzsche, 1968).

Nietzsche might have meant that God, the world, and the mind are **more** than the fruits of the unvarying perfection thought by Leibniz. Realizing that neither Kant nor Husserl were **reconciling** the self with the other, Heidegger *tried to* **overcome** Descartes's solipsism and Nietzsche's **ambiguity**. In Heidegger, the self **meets** the other in what he called "Da-sein." *That is not an explanation!* The meeting of the self **with** the other **is more** than just recalling the self ("Proper-Self" in Povinelli et al., 1996) and the other ("Zaitchik's Photo-Task in Zaitchik, 1990). To Heidegger, the **meeting** of the self with the other can "**deconstruct**" the world and **re-construct** it (Piaget, 1983). But Heidegger did not describe the similarity between **deconstruction** and **coherence** or **construction** and **decoherence**.

Like the **blessing** that Israel got in Penuel, Heidegger's "Da-sein" **is more** than the power to impose one's beliefs to others and **more** than a **discussion** in which the self is temporarily **barred** by **metaphor**, while **valuing** the other. Heidegger's hermeneutics went beyond his brief sympathy for the power of Nazi-fascism or for the appeal of apparently **fraternal**, yet truly oligarchic Marxism-communism. However, Heidegger's hermeneutics is too untaught to be of any **help** to his audience. In the end, Heidegger's intuitive adherence to the **emptiness** of Mahayana Buddhism still needs a conscious **return** into a seemingly unshakable yet **growing** or degenerating world. Heidegger does not offer an understandable **hermeneutics** that could change the world toward a **sustained growth**.

Hans-Georg Gadamer's tradition seems to add to Heidegger's intuitive approach. But Gadamer does not value the **cross** of mutually opposed principles in nature and the human mind. Neither does Jürgen Habermas' emphasis on cultural emancipation. Both thinkers are far from Heidegger's intuition over the role of **infinity** and **nothingness** in the Growth that **renovates** reality.

Beyond Heidegger's intuition, the **semiotics** of Peirce, the **complementarity** of Niels Bohr, the **deep hermeneutics** of Paul Ricoeur, the **charity** of Rosmini, the **satyagraha** of Gandhi, and the **principles** of Sun Yat-sen do **shake** Kant's sterility. As Quetzalcoatl and Maitreya could say, a newer **reality** should feed Progress in individuals and crowds that adopt the values of the natural world.

In my view, **progress** will happen if philosophers recover the values **read** by hunter-gatherers who did not know how to read. Only our lack of **social values** halts the understanding that gravitation (in Einstein) can be **complementary** (in Bohr) to **interactions inside atoms** (Cassella, 2019a). Could we **merge** Parmenides's perfection with the **betrayal** highlighted by Tolstoy, into the **fraternity** sought by Chekhov and Gandhi? Could we get the nature of light, **dark energy**, and **dark matter**?

4. CONCLUSION

I doubt that we can we **grow** without acknowledging the Wisdom of Heraclitus, Laozi, the Buddha, Nagarjuna, Peirce, Bohr, Rosmini, Ricoeur, don Juan (Castaneda, 1968), Sacred Texts, the Vedic "Rishikas," and **vision** (e.g., in Shakespeare's *Hamlet* and Leonardo's *Last Supper).* One way of **reading** nature and **fraternity** better comes from **crossing** the principles of masculinity in classical computing with the principles of **femininity** in **quantum computing**.

In the five newsletters published so far by Research Autism LLC in Volume I, I have given a multitude of arguments and examples, so that **human beings** may understand and share the **complementarity** that drives the human mind, nature, and Progress.

The **knowledge** of the reality of the Third Attention can help us **work out a solution** to the *expansion of world population*, the *growth of per-capita energy use*, and the *inhuman use of the creative power* brought by the 2nd attention. The making of bottom-quark-fusion bombs (one million times more powerful than the one that destroyed Hiroshima) *can be avoided.* In the like of Gandhi's energy-saving moves, our young could support the rise of a global **satyagraha**.

The Distributed Hierarchy of the human brain (Ito, 2011; Cassella, 2021g) stands on the **complementarity** of finiteness with **infinity** and **nothingness**. Will Maitreya and Quetzalcoatl accept the union of philosophers, theologians, artists, and scientists through a deep hermeneutics?

The time window needed for finding a solution to our irreversible involution is vanishing. Climate change and social havoc are in the pipeline (Cassella, 2018b). So far, my articles have been driven by the **hope** that any human being will **make a difference** and that our leaders will use their second attention to **stun** the impasse of egoism and divided wills. If nature and the human mind respond to the same **distributed organization**, shouldn't we all **walk with** God in **helping contrite travelers**?

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