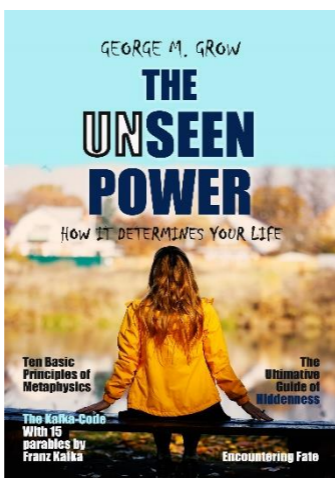
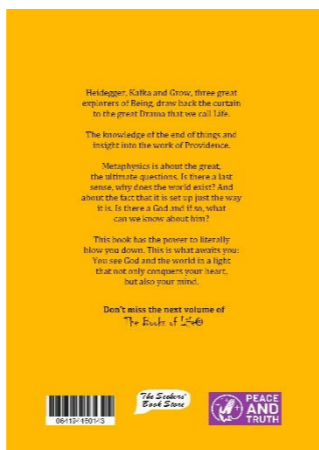


George M. Grow  
The Unseen Power  
Ten basic principles of  
metaphysics

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Today's Western concept of Being is no longer transparent, but rather confused.

The controversy surrounding Being and non-Being was ultimately conducted by Heidegger as if the matter had already been long resolved. Metaphysics was buried before a public audience. Philosophy no longer decided the outcome of the race, but rather the *Zeitgeist* of nihilism and ultra-skepticism. Since then, it is not the case that philosophy and science are negative or hostile towards metaphysics, but rather the society and collective common culture. Whatever our eyes cannot see is disregarded or ignored. The Humanities are facing extinction. Only those faculties that are necessary to ensure our basic existence – Psychiatry, Human Biology or Medical Science – are still up and running. The positivist dictum: only objective quantities, like kilograms, meters and degrees – and not intensities, degrees of influence and experiences such as joy, pain or hope – cannot be the object of scientific investigation as with experimental ontology, is a rationalist and not a scientific, much less a holistic judgment, which marginalizes metaphysics on the grounds that it is secretly concerned with matters other than objective reality.

But we can sense our own being only through experience, just as we feel pain or love. As long as we know no pain or have never been loved, we can choose whether believe in them or not.

In-depth analysis

Faith does not serve the function of feeding off of knowledge. The slogan "Faith is not knowledge" is a product of the propaganda machine. Columbus would not have set out westward if he had not believed this was the way to the Orient. Researchers would not pursue their investigations if they did not believe they might be onto something. Mystics seek experiences in order to find assurance. Without belief, nobody would think of carefully widening their horizon and achieving certainty. Belief lies at the edge of experience; it is the key that opens the door to knowledge.

Even Karl Popper's Critique of Positivism did not bring about any rehabilitation of metaphysics in public opinion. He convincingly criticized the possibility of a means of verification as logical and countered it with the method of falsification. That means nothing less than:

All things, for example, a chemical reaction or precipitation, but also pain, love and being, do not appear at random but rather under certain conditions.

The number of conditions for a chemical reaction are fewer than those for precipitation, and even fewer than pain, love and many factors lower than that for Being, which, in the end is the sum of everything.

Popper's critique was accepted to a great extent by certain members of positivistically influenced Vienna Circle. It states that The entity (*Seiendes*) is evident in our current way of seeing things, but also appears in a second way of seeing things, namely as the individual or singular, as existence, the entity within Being.

It is the sign that resistance is crumbling in that the *Zeitgeist* is

fighting tooth and nail against metaphysics, that it defies the spiritual attitude that we are lacking now more than ever, because it has an eye for the individual in relation to totality, for the entity in relation to Being.

Despite all the lip service and the media presence of a Greta Thunberg, there is no driving force that is considering any basic change to the relationship between human existence to its environment, to the animals or to itself.

## Overview

Being in itself	The self	Psychology
Being in one's ancestry	Family	Anthropology, genetics, historical sciences, cultural anthropology, ethnology, etc.
Being in society	Social milieu	Sociology, behavioral research, political sciences, legal studies, etc.
Being in nature, on this planet	Environment	Natural sciences, ecology, environmental psychology, agriculture, forestry, nutritional sciences, etc.
The entity in being, the Cosmos, the Universe	Existence, the World	Metaphysics, post-mysticism, astrology, ritual sciences, etc.

Popper quotes John Passmore: "Positivism is as dead as any philosophical movement can ever be."

Although many find its potential unpleasant or hostile, the question

of the foundation of metaphysics consists in that using it to investigate can expose the false content of prevailing ideologies, in that it posits an ultimate or highest reason for determining the grounds for all existence. This makes it more of a conflict of interest rather than a disagreement between philosophers from which ideologically bound, metaphobic and poorly educated populists have gained the upper hand. To this day, every effort is being made to preserve this outcome. The methods used against apostates and heretics are no longer dungeons or physical pillories, but rather the no less effective methods of covert conditioning of public thought ...

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As for the details and the persons behind the verdict against Heidegger, I would like to investigate the question of the real basis of Metaphysics.

Western Metaphysics can be traced back to Aristotle. Let us see which principles he came to and how they might be useful today:

1. "The entity is expressed in multiple meanings, but always in relation to one thing (Being) and a single nature."

In Heidegger's lecture from 1929/30 "Basic Concepts of Metaphysics" he expounds on the ontological difference using the example of the statement "The table is in the place." He makes it clear that this judgment is not to be seen through

its relation to a subject but rather that everyone in the lecture hall recognizes that the table is out of place, even if it does not apply to them. Being out of place is not a characteristic at all dependent on the table but rather results from us considering the lecture hall as a whole. This whole encompasses both ourselves and the other objects and people in the lecture hall. The table is only out of place in relation to this whole. In this, the whole as a context of meaning precedes every individual, who only has a meaningful relationship to the other things as part of the overall concept. The whole does **not** consist of the sum of its parts.

If the whole had not been called into existence through combining individual components, it must have already existed before the Big Bang; Being before the entity.

Being with its degrees of measurement – for example the rules and principles of physics, biology and mathematics – are transferred to its components as soon as these are combined into ordered constructs as part of the whole. Being as the whole and its relationship to the individual is the object of metaphysics...

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Georgi Schischkoff:

“For the present, the whole of science is marked by an all-permeating effort to fulfill the demands of metaphysics, to think all questions through to their logical conclusion and to grasp the given as a whole (not just individual aspects of it). For metaphysics, the all-em-

bracing devotion of every dedicated person to find the nature of reality is a precondition for investigating the truth.”

Adi Shankara from India showed more than a millennium ago the importance of the question of being: “One can recite the holy scriptures and make sacrifices to the divine spirits, you can perform rituals and worship the gods, but as long as you do not awaken to the realization of your identity through Atman, you will never be freed, even after hundreds of ages”.

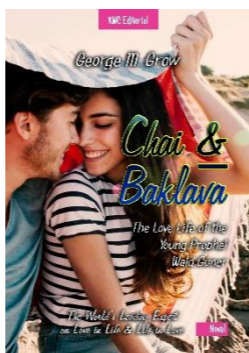
If Shankara presents Atman as a window to the immaterial Brahman, then the Soul stands for an exogenic phenomenon in post-mysticism: The consciousness through which human existence interconnects with to the cosmos, the completely endless relationships of human existence to being itself, through experience, knowledge and corresponding action, is what we commonly call the soul...

### End of the reading

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