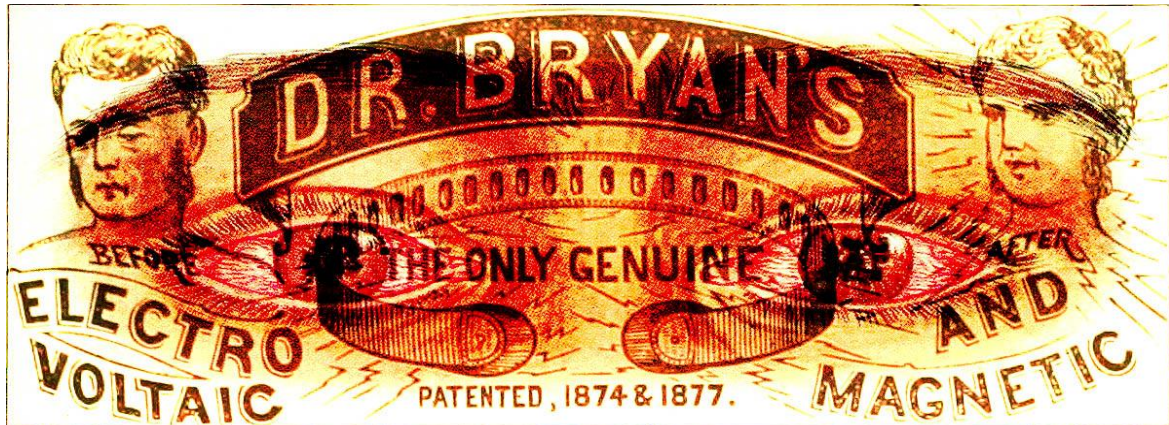


Spiritual metaphysics #2: the mysterious truth about experiential ‘interchangeability’

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Abstract: A study in the ontology of perceptual ‘meaning’, especially with regard to the fact that any particular meaning is always potentially replaceable by its polar opposite.

Introduction:

What follows is going to be a further exercise in elemental metaphysical observation and reflection. No special mystical, devotional or intellectual powers will be required: merely the ability to think slowly and carefully and clearly.

We’re picking up a thread here from where we left off in the previous article ([Spiritual metaphysics #1](#)) and taking another look at an aspect of the features of any basic perception. Disregarding (for now) the fact that all perceptions (of whatever kind; mental or sense perceptual) are always, as it were, ‘illuminated’ by their knowability, there is another remarkable (not to say astonishing!) ability inherent to perception which, though we are all well aware of it, yet we strangely refuse to entertain and explore its implications seriously. This prevents us from reaching a stage (in our thinking) where a kind of ‘transformative insight’ might occur. We seem to prefer instead to remain in a blinkered ‘mode of thought’ — a way of thinking and conceiving — which condemns us to remain in a type of straightened normality and ordinariness which, with a bit of sustained exploration and inquiry and intellectual analysis, we can actually ‘transcend’. Whether or not this is something we would want to do, is a question for each individual. It should be stressed again and again, however, that this supposed ‘transcendence’ has nothing whatsoever to do with meditation, mindfulness or any altered state of consciousness: it is wholly and purely a matter of coming to a ‘mental’ (meaning intellectual) insight.

Full article to be found here:

<https://peter-eastman.medium.com/spiritual-metaphysics-2-the-mysterious-truth-about-experiential-interchangeability-6dbcd684ae66>

Bibliography/ further reading:

Heidegger, Martin, and Joan Stambaugh. *Being and Time: A Translation of Sein Und Zeit*. State University of New York Press, 2010. (The ontology discussed in the article above is a long way from Heidegger but it won't hurt to compare it with a different approach.)

Melhuish, George. *Death and the Double Nature of Nothingness*. Duckworth, 1994.

Melhuish, George. *The Paradoxical Nature of Reality*. St. Vincent's Press, 1973.

Melhuish, George. *The Paradoxical Universe*. 1959.

More on this way of approaching spirituality in [‘Advanced Buddhist Metaphysics: Exercises in Sceptical Spirituality’](#) from Amazon. (Don't be intimidated by the title — it's an easy read for anyone capable of a sceptical and objective analysis of religious topics.)