

ABSTRACT

The Persian celebration of Yalda provides the opportunity to discuss the phenomenological dynamics of the Known (visible) and the Unknown (invisible). The concept of *Terra Ignota* is proposed along with the terms *parareality* and the *paratopic force* to frame an open interaction with the Unknown and the inessential ground of the Given (called also holomovement) transformed by the activity of time. This framing is performed under an epistemic horizon influenced by G. W. Leibniz, Giorgio Agamben, Sigmund Freud, Cornelius Castoriadis, Indian philosophy, and Plato. My postulate is that a unified vision of reality may be achieved through nondual models of reality beyond systems of representation with fixed identities.

Keywords: terra ignota; transmutation; parareality; uncanniness; paratopic force.

RESUMEN

La celebración persa de Yalda brinda la oportunidad de discutir la dinámica fenomenológica de lo Conocido (visible) y lo Desconocido (invisible). Se propone el concepto de Terra Ignota junto con los términos pararealidad y fuerza paratópica para enmarcar una interacción abierta con lo Desconocido y el suelo inesencial de lo Dado (llamado también holomovimiento) transformado por la actividad del tiempo. Este encuadre se realiza bajo un horizonte epistémico influenciado por G. W. Leibniz, Giorgio Agamben, Sigmund Freud, Cornelius Castoriadis, la filosofía india y Platón. Mi postulado es que puede alcanzarse una visión unificada de la realidad mediante modelos no duales de la realidad más allá de los sistemas de representación con identidades fijas.

Palabras clave: terra ignota; transmutación; pararealidad; uncanniness; fuerza paratópica.

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NOTE

El artículo es producto de mi investigación sobre los fundamentos epistémicos del pensamiento humano.

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1. Yalda: the Iranian celebration of the new light during the darkest night of the year

In this section, I present *Terra Ignota* as a concept that provides a unified vision of reality, which interacts actively with *the Unknown* framed by Persian tradition of Yalda celebration in which the new light is celebrated during the darkest night of the year: a symbolic gesture brings together the Visible and Invisible.

On December 21st, 2016, I celebrated with a friend of mine, Mehdi Moshtagh, the night of *Yalda*, i.e. the night of the winter solstice, in Mexico City. During this night, the darkest of the year, the Persians celebrate the new light that will arise again. But the celebration is not only that the sun rises anew, but that, as Mehdi told me when I asked him about its purpose, “We bring light to darkness”. The feeling of the Universal is always different from its pure contemplation. Meanwhile, action is deliberate even under the influence of the causal determinations of the universe. I would say that such a celebration is devoted to the unification of visible and invisible dimensions of reality whose place is unrepresentable. At some point during the celebration, it is customary to read the *Divān* of Hafiz of Shiraz and to appeal to his divinatory powers by asking a question while opening the book on a random page. A person then will read the corresponding ghazal brought to her by destiny. On that day, Hafiz told me:

He who holds in his hand holds a goblet of wine,
 Holds Jamshid's throne and forever does shine;
 The water that lasting life to Khizr did donate
 Seek in wine-seller's shop and in the goblet;
 Leave the method of life to the wine, I bet
 Our life by purple wine cup is regulated;
 We sit with wine, the hermit and man of prayer,
 To see whom the darling shall bestow her favor.
 Cup-bearer! He shall win the cup of success who
 Slips the juice of bliss that your lips bestow;
 All arts of intoxication Narcissus learns
 From your sparkling eye, it drinks and burns;
 To praise your faire face and glossy curls is my theme,
 Thus I rehearse day and night awake and in a dream;
 Your fair crimson lips on wounded breasts pours
 Bitter salty brine and regret and remorse
 The charm of your fair dimple, fair as Joseph's face,
 Has enslaved hundreds like Hafiz, fair enchantress.

This is the translation that Mehdi gave me on that occasion. I later found out the version of the poem by H. Wilberforce-Clarke (ed. and trans.) in Hafiz. *The Divan-i*. Bethesda: Ibex Publishers, 1891, p. 317. The poem is the number 129 in Khândari's edition. In Persian poetic tradition, one of the possible meaning of wine is purity due, on the one hand, to the process of wine production that extracts metaphorically the essence of the grapes and, on the other hand, to the altered state of consciousness that one achieves by drunkenness, from which the purity of life may be experienced by a nondual immediate contact with reality. By drinking wine, one has the purity of the Given, called holomovement by David Bohm, directly in the lips, praising the contact with the bliss beyond perception.

What is basic to the law of the holomovement is, as we have seen, the possibility of abstraction of a set of relatively autonomous sub-totalities. We can now add that the laws of each such abstracted sub-totality quite generally operate under certain conditions and limitations defined only in a corresponding total situation (or set of similar situations). This operation will in general have these three key features: 1. A set of implicate orders, 2. A special distinguished case of the above set, which constitutes an explicate order of manifestation, 3. A general relationship (or law) expressing a force of necessity which binds together a certain set of the elements of the implicate order in such a way that they contribute to a common explicate end (different from that to which another set of inter-penetrating and intermingling elements will contribute). The origin of this force of necessity cannot be understood solely in terms of the explicate and implicate orders belonging to the type of situation in question. Rather, at this level, such necessity has simply to be accepted as inherent in the overall situation under discussion (Bohm, 1980, p. 248).

There are several details that can be refined in regard to Bohm's theory, but this definition of the Given brings forth conceptually the multidimensional dynamics in which an observer experiences concrete and abstract interactions. Whoever holds such a goblet of wine enacts an eternal stream of light whose shines are not visible at all. This enchantress without form like an unknown beautiful sound is the inspiration for our interpretation of the concept *Terra Ignota*.

The concept of *terra incognita* appears in the maps of Nicolas Germanus and in Martin Waldseemüller's *Universalis Cosmographia* of 1507 for referring to unexplored lands. The term *mare incognito* was later used in Italian (Forlani, 1566) to refer to the unknown northern seas. For me *terra incognita* is an unknown place, whereas *Terra Ignota* is the place of the Unknown. It is an un-noted place. It is not only not unseen, but unaccounted for. It is the true realm of the Unknown. Such unmapped landscapes can be seen as the division between the human domains and the unknown dimensions of reality. Map means thus a humanized landscape. *Terra Ignota* is a symbolic gesture of bringing the Known and Unknown dimensions of reality into a unified vision: the radical awareness of being present before totality.

To every human being a secret has been consigned, and the life of each one is the mystery that puts this arcane element –which is not undone with time, but becomes ever more dense– onstage, until it is ultimately displayed for what it is: a pure gesture, and as such –to the extent that it manages to remain a mystery and not inscribe itself in the apparatus of means and ends– unjudgeable (Agamben, 2018, p. 83).

The concept of *Terra Ignota* entails the symbolic gesture of the ineffable unified vision of reality that has emerged in certain fields, from ritual practices to abstract forms of representation, in order to reconfigure the epistemological systems of knowledge of our epoch by the symbolic inclusion of the Unknown along with the possible understanding of human’s place in the cosmos.

If we call this [...] mode of human activity “gesture”, we can then say that gesture, as pure means, breaks the false alternative between making that is always a means directed to an end –production– and action that has its end in itself –praxis– but also and above all that between an action without a work and a necessarily operative action. Gesture is not in fact simply lacking a work, but instead defines its own special activity through the neutralization of the works to which it is linked as means (the creation and conservation of law for pure violence, quotidian movements directed at an end in the case of dance and mime). That is to say, it is an activity or a potential that consists in deactivating human works and rendering them inoperative, and in this way, it opens them to a new, possible use. This holds both for the operations of the body and for those of the mind: gesture exposes and contemplates the sensation in sensation, the thought in thought, the art in art, the speech in speech, the action in action (Agamben, 2018, p. 84).

2. The symbolic transmutation of meaning from the Unknown to the Known

In this section, I describe how the order of the visible frames human perception, action, and abstraction. To tackle this situation, which generates alienated systems of representation, we must distance ourselves from our tendencies for action and perception while creating a symbolic interaction with the Unknown. Other theoretical endeavors have sought to open symbolically human systems of representation to the Unknown that have to face the symbolic concealments of symbolic reference, since epistemological frameworks produce a symbolic transmutation of meaning from the Unknown to the Known.

Two poles, order, and change, have the force to order and to scatter the perspective, when the unknown activity of time is what creates the tension to see both as a duality. These poles seem to comprise every possibility because of their constant iteration. Thus, every instant in temporal interaction of phenomena has been seen through the features of changing forms without considering the activity of time that transforms given forms with novel features and dynamics, carrying out a continuous preservation and generation of phenomenal diversity through events of ontological transformation. The order of the Visible determines the frame of these poles to perceive them as a duality when, in reality, they belong to the same unity, differentiated endlessly in time like the vacuum that seems to lack something, when the vacuum is doubly determined by its continuous ontological production and its form. Vacuity has such a profound fecundity that it shows itself as death.

Human thinking follows the dynamics of the universe of an increased generation of complex novelty like human self-consciousness while creating, at the same time, a novel symbolic dimension of meaning, by which living systems and matter could be transformed. The paradox resides in the fact that human interactions with phenomena can be equally grounded on either a holistic or a partial view of reality. Alienation and authenticity change similarly the holomovement, but the depth of human actions and perceptions transforms more profound phenomena inasmuch as it is connected to the absolute interconnection of the dynamical systems of the universe amidst an ontology of reality composed by endless perspectives of itself (Alcántara, 2021). The activity of time comprises the Known and the Unknown in a unified field without boundaries definable with the Greek concept of *apeiron* (from the Greek τὸ ἄπειρον, lit. ‘the Boundless’). A similar idea appears in the Śvetāsvatara-panisad: “Ése es en verdad el dios que mira hacia todas las regiones, el primer nacido, el que [aún] está en el vientre. En verdad ha nacido, pero todavía nacerá, el que está frente a todas las criaturas con el rostro vuelto en todas las direcciones” (De Palma. (ed.) *Upanisads*. 2006, p. 146). [“That is indeed the god who looks out to all regions, the first born, the one [still] in the womb. He indeed has been born, but he will still be born, the one who is in front of all creatures with his face turned in all directions”. Author’s translation].

The activity of time is happening simultaneously and interwoven in every single place, simply non local, and its irreducibility is based on its multiplicity and its generation of features of the holomovement, or metastatic reflexive behavior (from the Greek μετά-στασις, lit. ‘beyond’-‘state’, ‘change’). The unity of the holomovement is inferred by the interconnection of phenomena extrapolated from locality to totality where the symbolic gesture of the *Terra Ignota* enables us to conceptually include the Unknown beyond human understanding from the Self to the Other. “The verb *gerere*, which in modern languages has been conserved only in the term ‘gesture’ and its derivatives, means a manner of behaving and acting that expresses a specific attitude of agents with respect to their actions” (Agamben, 2018, p. 83). First, we interact with the surroundings, primarily in a pre-reflective manner without symbolic mediations. The encountered phenomenal features are later consciously represented in models of reality: the causal reason for phenomena and their features is unknown. Second, the Unknown applies to immediate and mediated phenomenal interactions, since the activity of time and existence of the holomovement are ungraspable for, e.g. a fisherman or a scientist. And third, an active symbolic interaction with the Unknown constrains alienation by setting a creative uncanny field of experience.

A system of analogy such as human knowledge has complex layers of relations to its internal structure and its outside references and, ultimately, does not point out identities but relations. The unity of the whole relations remains either implicit or grounded by definition. The Known relates to the things within the grasp of the human phenomenal domain, which enables for us the possibility of establishing meaningful relations with the surroundings. The Unknown, in turn, comprises dynamics outside human phenomenal domain such as the perceptual experience of the phenomenal domains of other living systems and objects beyond the reach of our perceptual scope such as, for example, the causal reason for the emergence of human beings. The knowledge of ourselves is thus based on a partial view of our own nature because we start this endeavor from the evolutionary and cultural conditionings of our time. We must create a tension with the natural and cultural stream of our actions and thoughts in order to capture them as they are.

Once we are in a position to stop our desires and passions from taking effect, i.e. to suspend action, we can find ways of fighting against them, either by contrary desires and inclinations or by diversion, that is by occupying ourselves with other matters. It is through these methods and stratagems that we become masters of ourselves, and can bring it about that we have certain thoughts and that when the time comes, we shall will according to our present preference and according to reason's decrees (Remnant and Bennett. (ed. and trans.) Leibniz, G. W. *New Essays on Human Understanding*. 1996, p. 196).

The validity of the current order of the Visible must be theoretically suspended to achieve the understanding of the true nature of things and of the human place in the cosmos applied in an extrapolated manner from the individual to the collective. This epistemological endeavour has been undertaken in relevant examples of Western philosophy, e.g. Plato's Allegory of the Cave, Descartes' methodical doubt and Husserl's *epoché*. The concealment of meaning in phenomenal forms has to be destabilized if one wants to pay attention to their true nature, because to enclose the possibilities of this true nature to everyday human interactions (framed by dual systems of reference under *arbitrary* political powers) contradicts the evolutionary development of human consciousness (Alcántara, 2021).

In spite of the awareness of this concealment, there are unavoidable concealed instances due to symbolic dynamics that mask phenomena while, simultaneously, creating another layer of reference based on symbolic relations in a system of analogy created by human thinking. For addressing the first concealment, the framework of *Terra Ignota* uses the current symbolic system of representation based on settled identities and closed totalities that frames theoretical endeavours and their meaning. The second concealment is that this epistemological framework will trigger in the reader an experience, either understood or not. And the third concealment is that the most elaborated states of this epistemological framework will be displayed as metaphors, covering up the insightful experience from which they have originated. None of these is the purpose of this theoretical endeavour, but I have to play with the present epistemological tools and the outcome of their historical development.

The current practices for epistemological abstraction still require a degree of mimesis with the order of the visible and a logical structure grounded on the recognized dynamical features of the holomovement. However, these theoretical practices have been changing by novel encounters with the Unknown and due to the activity of time: we accept nowadays the possibility of non-local physical interactions due to the evidence discovered in theoretical physics in the 20th century. Thus, the epistemological systems of analogy have to be open-ended due to the fact that the interactions of phenomena are shaped by the ongoing activity of time.

The Unknown is thus hidden by the symbolic systems of relations, and it inhibits its human understanding by denying ungraspable dimensions until the development of human abstraction becomes able to encounter them while refuting alienated systems of representation: an unknown topos finds a correspondence to a known topos. Bernhard Waldenfels has described the unknown as an irreducible topos of every known structure in *Topographie des Fremden* (1977). And the epistemo-

logical division is grasped through what we call the Visible and the Invisible. “Praxis –human life– is not a trial (an *actio*), but rather a *mysterion* in the theatrical sense of the term, made of gestures and words” (Agamben, 2018, p. 83). For example, the symbolic transmutation from the Unknown to the Known was been analyzed in anthropology in the Aztec performance of the sacred union between the sacrificer and the sacrificed mimetically consecrated by the first captive’s rite of the *tlatoani* (Aztec king) (Olivier, 2015), who symbolically enacts the offering of himself to accept and sustain responsibly the order before the fathomless forces of the cosmos: even if the *tlatoani*’s body is not sacrificed through this rite, the captive becomes an extension of him. The *tlatoani* worked often as the center of the symbolic transmutation between dimensions of the *Axis mundi*, bringing them together, just as exemplified by the way in which Moctezuma II, the last *tlatoani* of the Aztecs (r. 1502–1520), used the symbolic gesture of the god of hunt, *Mixcoátl* (“the Snake of Cloud”), while hunting in spite of it being the main god of one of his enemies. This is a transmutation of the visible by the inclusion of the enemy (or, in general, the Other) in a unified take of the world. The unity of visible forces sustains the order through the inclusion of uncanniness.

Moreover, the inclusion of the Unknown throughout the mythical symbol of Quetzalcoatl’s return, one of the principal gods in the Mesoamerican pantheon, has shown how the mythical Other was included in Aztec cosmogony with temporal and spatial features, such as the fact that he would be coming from the East, that he would be associated with the white color and placed in a civilization provided with temporal cycles where the resurgence of the New Fire of the new times was celebrated. The archetype of God’s return represents in Aztec culture an open center with a horizon focused on a fathomless coming, a possible treatment of the Unknown without excluding it. The Aztec cultural inclusiveness was surprisingly matched by their knowledge of cosmos’ determinations in two main events: first, the Spanish arrived in 1519, year that was identified by the Aztecs as *Ce Acatl* (1 Caña), which matched with a possible date of Quetzalcoatl return; second, the Spanish arrived from the East, which was the direction through which their God departed (Olivier, 2015). However, the Aztecs found out swiftly that these people were humans due to the fact that they were killing the inhabitants of Mesoamérica, destroying the temples and stealing precious metals and stones.

There are several cases in many disciplines, from philosophy and anthropology to natural sciences —such as Plato’s allegory of the cave, the symbolic transmutation of meaning by the Aztecs, and the discovery of non-local interactions—, where an interaction with the Unknown has been met when the systems of analogy are opened to the influence of the activity of time that configures phenomena. The concept of *Terra Ignota* has been proposed to assemble these diverse relations with the Unknown in a nondual model of reality that states an open interaction with the activity of time (Alcántara, 2021).

2.1 The unified vision of reality

In this section, the epistemological problem of the unified vision of reality is tackled by examining the activity of time and the reflexive interactions of symbolic representations, along with the case of alienated systems of representation based on fixed identities and closed interactions with the Unknown. The clarification of the experience of insight designs a concept for the embodied cognition of the holomovement and the interaction with the Known and the Unknown.

The unified vision of reality includes what is beyond the multiplicity of phenomenal forms: the *Terra Ignota*. This inessential ground of the holomovement is unrepresentable and its identity cannot be extrapolated from known phenomena. Such invisible side of the activity of time causes the dynamics of thinking, where the capacity for self-consciousness exceeds an explanation based on materialism i.e. neither the meaning nor the teleology of human thinking is scientifically understood. These metastatic dynamics of the holomovement deploy complexity while hiding phenomenal dimensions outside the scope of an observer, which is constrained by evolutionary and cultural conditionings. However, the perception of the whole reality can be attended by comprehending the singularity of every single phenomenon based not on inference, nor deduction, but on *insight*: the nondual experience of the present moment opens the possibility of enacting the self-perception of totality by dissolving the ego (Krishnamurti, 1973). The experience of insight enables us to consciously channel ourselves with the ontological generation of events by the activity of time in order to *conceive* the force and actuality of the holomovement without phenomenal boundaries along with the possible embodiment of knowledge: the experience of insight channels abstraction with phenomena through their true concrete interactions within the ontological interconnectedness of reality. Hence, the concept of the *Terra Ignota* focuses mainly on the symbolic recognition of the uncanny ground of the holomovement in a nondual model.

Symbols both represent phenomena and unfold another dimension of the holomovement at the same time. Symbolic representations are the formal iconic relations between meaningful interactions with phenomena that have enabled human capacity to handle and to modify the visible. These representational interfaces display and limit simultaneously the multidimensional organization of reality to the recognized features known by an epoch. The holomovement is then masked by the symbolic dynamics of the systems of representation. Cornelius Castoriadis identified a similar behavior in relation to the concept of chaos in “Institution de la Société et Religion”: “Cette présentation/occultation du Chaos moyennant la signification sociale ne peut, essentiellement, s’effectuer que d’une seule manière: le Chaos lui-même, comme tel, doit être pris dans la signification – être signification – et aussi, et ainsi, conférer une signification à l’émergence et à l’être de la signification en tant que telle” (Castoriadis, 1982, p. 120). [“This presentation / occultation of Chaos by means of social signification can essentially only take place in one way: Chaos itself, as such, must be taken in signification–to be signification–and also, and thus, confer meaning on the emergence and being of meaning as such”. Author’s translation]. Chaos (χάος) means ‘gap’, ‘void’ or ‘formless’. The representation of such a formless field also means an occultation due to the fact that an abstraction portrays a partial set of elements of a concrete entity, which is endless.

The denial of the multidimensional organization of reality has to be lifted and transmuted from the current partial take on the holomovement to an open-ended nondual model of reality (Alcántara, 2021). The paradox consists in trying to evolve within a symbolic system that does not take into account neither the reflexive behavior of meaning and living systems nor the open-ended evolution of the universe by performing an active interaction with the Unknown. In this sense, the *Tao Te Ching* states that the essential meaning of things is unutterable:

The tao that can be told / is not the eternal Tao. / The name that can be named / is not the eternal Name. / The unnamable is the eternally real. / Naming is the origin / of all particular things. / Free from desire, you realize the mystery. / Caught in desire, you see only the manifestation. / Yet mystery and manifestations / arise from the same source. / This source is called darkness. / Darkness within darkness. / The gateway to all understanding (Lao-Tze, 1898, p. 1).

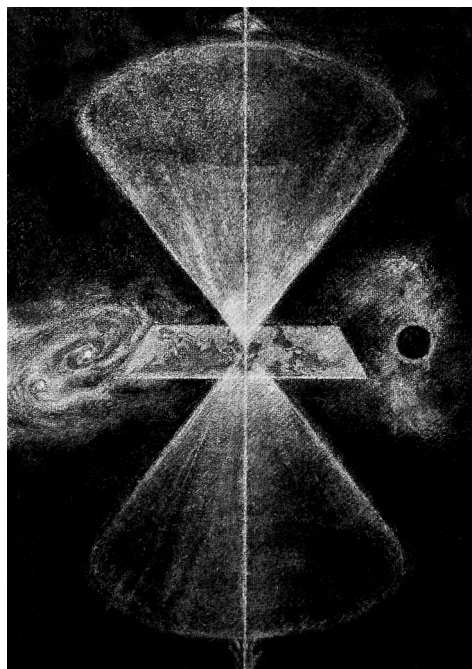
Phenomena cannot be defined under fixed identities and closed dynamical totalities of dual models of reality due to the unknown ground of the holomovement. In consequence, human lives are not reducible to their contingent representation, since thinking, which is to create such categories, is mutable and its causal determination unknown. The fallacy nowadays is to think that we may come to *be* only when we receive a name or a representation: an entity that does not have an accepted name in a language, is condemned to be misconceived and mistreated. The nihilist empiricist claim of the Western cosmovision is that nobody can recognize the Other without mediations, since this cosmovision stated fixed identities and closed totalities in a system of reference coming from the thinking processes of isolated egos where the historical stream of events in the West is the only one that counts for the evolution of the living systems of the world such as Horkhemier and Adorno analyzed in the *Dialectic of Enlightenment* from the mythical emergence of the Western individuum to current abstract practices of systematic oppression (Jephcott, 2002). This alienated system of symbolic mediation misconceives all non-recognized entities, from non-Western collectives to nature itself, and it is violently configured: there is no intrinsic value in phenomenal interactions due to the fact that it has to be artificially attributed by a Western epistemological framework from the center of the Visible. Human life on Earth has been shaped by this alienated idea of reality from science to cinema: e.g. the political and capitalist use of science during the Covid 19 (Agamben, 2020) and the representation of the barbarian antagonists of the empire in *Dune* by Denis Villeneuve. Under this view, the Outside of this understanding should be dominated and changed and in some cases even destroyed, thus inhibiting the recognition of the Unknown (other collectives and nature) and the emergence of novelty, which is the source of human self-consciousness and life.

Such a system of fixed identities has performed first a transmutation by defining the holomovement as a violent feature of the Unknown that has to be tamed, framed by the *existential fear* before the wild Other imagined by Thomas Hobbes. In contrast, *Terra Ignota* performs another transmutation by bringing the core of this Unknown in a non-violent way to destabilize the common understanding of life. Darkness and incertitude, just as nature, may bring sensibility, alertness, and insight. The concept of *Terra Ignota* is masked by its symbolic expression configured here to put to question the actual horizon of human life, which consists in a depth of experience that cannot be framed by a closed system of fixed identities that has imposed a partial idea on the world by the systematized use of violence (Jephcott, 2002). In *Self-Reliance*, R. W. Emerson affirmed the ubiquitous light of the unknown ground of the holomovement against alienated minds:

[...] in all unbalanced minds the classification is idolized, passes for the end and not for a speedily exhaustible means, so that the walls of the system blend to their eye in the remote horizon with the walls of the universe; the luminaries of heaven seem to hem hung on the arch their master built. They cannot imagine how you aliens have any right to see – how you can see; ‘It must be somehow that you stole the light from us’. They do not yet perceive that light, unsystematic, indomitable, will break into any cabin, even into theirs. (Emerson, 2000, p. 149)

This ubiquitous active force that grounds the Known and the Unknown is non-local due to the holistic nature of its causality throughout all phenomena in the whole cosmos at the same time. *Terra Ignota* provides us a concept to challenge dual models of reality and the possibility of symbolic interaction with the Unknown: the design of an open horizon for the development of self-conscious life.

Image 1. “Terra Ignota”.



Source: Pilar Sekho, based on Julio Alcántara’s visual concept for this article

2.2 The parareality

In this section, the unified vision of reality is grounded on the Parareality where the beings and forces of the holomovement are deployed within and without human phenomenal domain. I describe how *Terra Ignota* unravels an uncanny experience of life, since all systems of representation are transformed by the inessential ground of the holomovement.

Terra Ignota is the symbolic gesture (Agamben, 2018) where the visible and invisible meet. They inhabit the same dimension: the *Parareality*. *Para* (παρά) is associated in ancient Greek with expressions of proximity and cause like ‘from’, ‘because of’, ‘by’, ‘near’. The *parareality* is a symbolic

acknowledgement of the multidimensional dynamics of the holomovement, e.g. the Leibnizian metaphor of the water pond is a place full of life within and beyond human perceptual scope, in which known and unknown living forms inhabit fathomless phenomenal domains from the perspective of a singular observer: we, human beings, are, from the point of view of unknown forms of self-consciousness and life, as uncanny as their fathomless embodiments are from our perspective. In short, *parareality* is a descriptive and prescriptive concept that allows, first, an epistemological approximation to the endless phenomenal domains of phenomena, and second, an ethical approximation to the being of the holomovement, since the true knowledge of reality is the basis for the coexistence of all sorts of life due to the fact of their ontological interconnectedness, which makes them interdependent. The enigma is that the future and past are already here (Remnant and Bennett, 1996) in the sense that change occurs amidst the present totality of phenomena. The *paratopic force* of *Terra Ignota* is the cause of the inessential ground of reality that transcends the frame of perception and action in order to actualize and transform phenomena: the pure activity of the holomovement. We have a neologism composed of two Greek roots *para-* and *-topos*, where *para* means proximity and cause like ‘from’, ‘because of’, ‘by’, ‘near’, for instance; and *topos* means ‘place’. The *paratopos* means the cause of the inessential ground of the holomovement where no phenomenal distinctions are involved in the pure presence of reality.

The *Parareal* is the realm of the unified field of reality hidden either by a partial idea of the holomovement or by the radical alterity of reality, e.g. paradigm shifts (Popper, 1991) and the epistemological recognition of the limits of the human phenomenal domain (Castoriadis, 1975). The *Parareality* focuses on making symbolically graspable the unified field of the holomovement in order to comprehend these pure metastatic dimensions. This conceptual framework displays an abstract corpus to understand human place in the cosmos, considering human thinking as a human ability and as an unknown force of the holomovement to shape its dynamics. The Unknown is a mystery, hiding itself with what it reveals. “Lo inexplicable se llama misterioso cuando es definido como tal por la propia razón. Sólo ella puede distinguir entre lo meramente desconocido y lo insondable. Pero una tendencia ingénita nos lleva a ocultar lo inexplicable. Razón es luz” (Nicol, 1982, pp. 268–269). [“The inexplicable is called mysterious when it is defined as such by reason itself. Only she can distinguish between the merely unknown and the unfathomable. But an innate tendency leads us to hide the inexplicable. Reason is light”. Author’s translation].

Thinking is being, in spite of the form that its metastasis may acquire. In some sense, every living thing and the different wholes of complex interactions are thinking as individuated forms in the unified organization of evolutionary living systems (Kauffman, 2000): life strives to reproduce itself beyond its given material constraints. It is a *paratopic* phenomenon because its purpose is Unknown, and it is experienced as a “normal flow” in the determinations of the cosmos. The Parareality enables us to frame an understanding to contest the current alienated system of fixed identities that has deployed a nihilist horizon of meaning and its respective *uneasiness in culture* (Freud, 1961). Thus, the culture of such a system displays the historical possibilities of human action as limits, which become the boundaries of the possible and the thinkable, preventing the emergence of novelty.

Terra Ignota is the realization of the plenitude of the holomovement beyond phenomenal constraints. The personal experience of being in such a field could be felt as uncanny, since the hegemonic Western cosmovision has domesticated people in such a way that the idea of human nature has been nowadays framed by the dominance of human lack of agency under a system of fixed identities and closed dynamical totalities by a nihilist empiricist standpoint. Sigmund Freud alluded to the irreducible phenomenon of uncanniness in human experience with the German concept *das Unheimliche* (the uncanny): “Unheimlich sei alles, was ein Geheimnis im Verborgenen bleiben sollte und hervorgetreten ist” (Klimkiewicz, 2014, p. 56). [“Unknown is everything that should remain secret, but it has emerged”. Author’s translation]. This uncanniness is supposed to be erased or destroyed under such an alienated perspective, because the Unknown should be removed from the human consciousness. However, the Unknown exceeds and pervades the holomovement.

The inessential ground of the holomovement is unfortunately untamable. Living things, for example, are not constrained to their current physical morphology. The irreducibility of every phenomenal form to its visible side signals the Beyond of their current state and development, because the force sustaining and actualizing them along with the cause of human thinking is unknown. For Plato, the hidden cause of everything, even the intellect, is the Idea of the Good, which is rarely perceivable, but still knowable.

[...] in the region of the known the last thing to be seen and hardly seen is the idea of good, and that when seen it must point us to the conclusion that this is indeed the cause for all thing of all that is right and beautiful, giving birth in the visible world to light, and the author and itself in the intelligible world being the authentic source of truth and reason, and that anyone who is to act wisely in private or public must have caught sight of this. (Emlyn-Jones, and William, 2013, p. 131)

This is the type of light that is covered by its own nature: our own sight hides the most understandable and intelligible force.

3. Conclusion

Terra Ignota is a concept of the unified vision of reality that provides us the possibility to interact actively with the Unknown under a nondual epistemological framework whose objective is the understanding of human place in the cosmos. There have been other symbolic endeavors in Western thought to depict the irreducible uncanny dynamics of the holomovement in order to perceive the true nature of things, from Plato’s Allegory of the Cave to Husserl’s *epoché*. *Terra Ignota* continues this tradition but under the setting of other frames of reference by the continuous inclusion of other traditions coming from Iran, India, China, and México, because this theoretical vision assumes a unified ontology that applies to all self-conscious beings in the world and the universe.

Furthermore, the conceptual setting of the *Terra Ignota* disentangles some of the concealments of the reflexive behavior of symbols that start with the relation between form and meaning in phenomenal interactions from an observer’s point of view whose sense may be confused when the meaning of something is molten with the form, forgetting that the same meaningful dynamics may be carried out

by a different form, such as the case of a hypothetical self-conscious life in the universe that can be accomplished by a different morphology. These concealments are the following: firstly, the same concepts may mean something different under dual and nondual epistemological frameworks; secondly, symbolic structures that store past human perceptions trigger experiences in the people who interact with them, whether they are understood or not; and thirdly, the insight of an epistemological effort can only be shared through metaphors that convey their formal meaning without realizing the source for that experience.

An active symbolic interaction with the Unknown prevents, in a certain degree, the reproduction of alienated systems of reference, since the non-closure of the epistemological schemes of reference has to be remarked due to the fact that the grasping of a formal system does not provide the actual understanding of reality, because the latter comprises mandatorily the insight of the creative experience of symbols. Hence, *Terra Ignota's* unified vision asserts the unified organization of the multidimensional reality in an ongoing evolution by the activity of time within a nondual system of embodied understanding. We, human beings, live in a parareal horizon of meaning where the Known and the Unknown coexist.

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