

Dualism at the Crossroads of Science and Spirit: Cosmos or Chaos

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Dualism emerges from the Fall of Man. Within the dynamics of the Fall, an existential stage of separation comes into existence - a separation of humankind from God. From this first point, human history and philosophy, in particular, fail to resolve dualism with a few exceptions. From the Orient, we have Yang-Yin embraced by the circle and arguably this is the source from which Yang-Yin emerges but in trying to define this source we only have 'The Way,' a vague reference to heaven. Indeed Chu Hsi does a little better by referencing this Principle as Li-Chi, as a vital creative force of nature, and posits a Supreme Ultimate Taiji from which all emerge. This Li-Chi theory is eloquent but supplies little more other than its existence; it is vague.

Chu Hsi also referenced Chou Tun-yi and the 'Doctrine of the Mean' where we find - "Against the wind, (my door) can still shut itself; On days with nothing happening, it's usually closed. Closing and opening follow what's natural: Present here are Chien (heaven) and Kun (Earth)." This is alluring but again, the 'way' (Tao: path, route, road, doctrine, or principle of heaven) is still never well defined. The underlying order of the universe is not made clear, there is no parent and no heart in it all and the doctrine of the mean is basically a humanist proposal of personal balance.

This sounds much like Principle and its dynamics but by explanation, these terms often come to mean wisdom and sageliness, while the mysteries lie beyond the door, as mentioned, remain as such; mysteries. Heaven lies beyond us to a large degree in the Oriental traditions but much is then devoted to personal cultivation which is important, but again becomes largely a humanist and/or social doctrine, albeit a formidable one to be respected for what it becomes.

In the West, theology comes to a reasonable conclusion which I'll touch on briefly taking Jacob's ladder into account as this and subsequent ideas derived from this maxim offer an ascent to God. John Climacus

579-649 took this concept of the ladder to his 'Ladder of Divine Ascent,' ideas which supported the notions of spiritual life and an ascent of consciousness at the time. In the Renaissance period, Marsilio Ficino suggests the arts and beauty help supply this divine ascent whereby mind, consciousness, and self, can rise to access true beauty and hence heaven. Beauty mattered.

Ficino's ideas are marked up as being Neoplatonic by nature and it is the ascent, now called the way up and the way down drawing in Heraclitus ("Hodos ano kato"). Of course, Heraclitus also gave us Logos and its dynamic counterpart Eros or Panta rhea, nature informed by Logos but in its own right a dynamic unfolding of cosmos and life. Parmenides and others including theologians join in with similar discussions.

Neoplatonism becomes a bridge to the modern world and to the Renaissance holding to similar views, however, the philosophic record often remains marked by dualisms lying such as that found lying between Plato and Aristotle and this dilemma of separating the spiritual (Plato) from the material or scientific (Aristotle) persists unresolved through Western history. Kant in his Third Critique (Critique of Judgement 1790) mentions two domains - one human and cognitive (intellectus egyptus) and the other (intellectus archetypus) a transpersonal and transcendent domain given to intuition, which he then says the rational mind cannot explore, so he leaves it unexamined.

It is to CG Jung and the Principle which follows from Kant and the German Idealists who discuss these issues that the problem of dualism is resolved. Jung takes the problem of the fall mentioned by Schelling and Boheme before him and incorporates fallen nature into his psyche (the shadow) running from the unconscious (its transpersonal root and immanent expressions) and allows these dysfunctions and pathologies to be acknowledged, integrated, and transformed, through the processes of individuation - the growth stages. Kant's dualism begins to be resolved.

In the Principle, we have an idea of the true self but the Fall is obviously present also. What occurs here is the transformative power of grace, a liberation of sin which occurs through the Blessing and then through homework undertaken by the self where the remaining fallen natures, still there after sin, have been removed by our personal responsibility; that is to say whereby dysfunctions and any pathologies need to be acknowledged, worked with, integrated and transformed within the developing self. It's a good plan as it defines root causes, offers support and hope, and the developmental stages, whereby, such problems can be resolved albeit in a realistic multi-generational process. Some here will do better than others.

What comes to our help are also the disciplines of quantum physics and psychoneurobiology which support the specific examination of what optimum behaviours might mean through such studies and how spiritual and cognitive functions interact either negatively or positively in the intricate functions of the neuronal mind (see; Bowlby, Siegel, Schore, Fonagy and Hill). Indeed, from John Eccles 1994, (of the Science Conferences-ICUS- "Mind and Brain") who first posits the neuron as a receptor of transcendent/transpersonal ideas the dualism of body and mind can be solved here through good and evil cannot be resolved so simply; that one needs transformation which is supplied by 'Grace.'

Moving onward from Eccles the cell doctrine (neuron) is taken to both personal consciousness and field consciousness by others hence explaining how self can interact with the transpersonal domain and ultimately with God himself. In this testable theory reveals that light interacts within the neuron walls and the energy and information contained there is processed by the microtubules which lie in the axon; a certain number is required to generate an 'idea.' There are here both transpersonal and personal functions of cognition to consider but the problem of separation from the transpersonal realm, dualism, is resolved.

These studies now explain religious ideas can be confirmed by both cognitive and scientific examination. Dualism, that lying between God and humankind can, therefore, be resolved substantially in one generation then further or completely in 8 generations or less given that dysfunctions and pathologies can be somewhat resistant within a familial context, in individuals, and in cultural malaise.