

Seeming Dualism: Understanding and Overcoming the seeming dualism of bodyspirit.

In almost all philosophic traditions and in ancient cultures up to the present day there is a seeming disparity brought about by the concepts of “body” and “spirit” and the seeming duality of the two. In this article I will be using huge sweeping statements here for ease of general understanding, which is by no means an exact representation of specific philosophical ideas or lineages. Increasingly since the pre-Socratics in Western thought the psyche/mind/spirit/soul are often combined into one and the process of thinking is seen to be the activity of the “self” or “I”. In Ancient Eastern understanding mind or cognition is a mere function of spirit, and spirit and body are a spectrum of energy which in turn is part of an even larger spectrum, so there is no divisible “self”/spirit/ soul or body from others. We will look into this later. The key focus of dualism in western thought was epitomized by the famous line by Descartes:-

“I think therefore I am”

Though thought to be a pure dualist statement, from the perspective of the Non-dual this is absolutely accurate! However the key reasoning is that it explores just the dis-ease: “I” exists due to the fact that “I” believes in its own existence, so perhaps more accurately the statement could be:

“I believe, therefore I am”

or

“I think, therefore “I am” thought”

When belief is seen through, unhampered, then “I” also disappears.

However the principle of *“I think therefore I am”* as a statement of “truth” about dual universe, is deeply refuted by the twentieth century revolution in philosophy (with lineage to the work of Baruch Spinoza 1632-1677) by people such as Ludwig Wittgenstein and in his contemporary Gilbert Ryle’s statement *“the myth of the ghost in the machine”*. Ryle points out that there can be no possibility of a separated thing called a soul or spirit within the body-machine, it must be unified with everything that the body is, actually must be one unity. This connects to much of Renaissance philosophic movements and recognition of naturalness, and a return to the primitive as expressed in the work of Jean-Jacques Rousseau and later Waldo Emerson and others. While this movement is more about the environment and connection to the earth and universe, nonetheless the doctrine that is propounded is the same, that of dualism, whereby the world “out there” and “me in here” are one, i.e. subject and object become unified.

There seem to be two stances of this monism, that of “Everythingness” or “Oneness” and that of No-thingness or negation, which we might call the Non-dual. Both these inevitably end up at the same point as ultimately there is a paradox in every-thing and no-thing being of the same source. Within philosophy of the modern era such as Wittgenstein, Ryle, Jean-Paul Sartre and many others there is an actual realization of

“self” being a linguistic myth and therefore everything “I” think is a matter of labels applied by the “self” so at the fundamental layer, “self” is simply a label of no-thing. Further, everything else that “self” defines must also be labels of no-thing to itself! Hence there must be innate unity, as everything is no-thing when all labels are discarded.

In this era there is the beginning of an eventual realization of Non-duality underpinning what seems to be dualism. However words in themselves are the product of this dualism. So yinyang or bodyspirit can be broken into yin and yang and body and spirit. We can look at the various parts and attempt to see them in abstract from one another. In Chinese medical philosophy and other ancient traditions there is a constant reference to body and spirit, a realization that there is both a physical and an energetic expression occurring at the same time, as yinyang is occurring together not as separate parts. We can also split these parts up and it may seem that we are therefore creating dualism, but dualism only occurs in intellectual thought when there is an actual belief in the idea of two. When there is an underpinning rationale/realization for everything being One, then everything after this initial premise is to simply “play the game” of what seems to be separate. This is how we must look at the ancient medicines and it is how they originally would have been understood.

For example when we say that there is a bodily constitution and spiritual constitution this simply means that there is that which is “more-physical” and that which is “more-insubstantial/ethereal” acting within the Oneness, it is saying that one aspect is dense and the other is open and light. Moreover we can say that the dense material form of something is more internal and associated with yin and the more expanded expression is associated with a more ethereal plane. So we might say the body constitution is associated with the material or more-dense substrate of a person, in modern times similar to the “genetics” or microcosm. However we might suggest that the spirit is all the conditions and influences of the whole of the universe which seem exterior to and influencing of, this physical-energy form, this might be called “environmental conditions” or macrocosm and less-dense, like “gravitational-field” in modern terms. So we have internal and physical and external and ethereal - this is simply yinyang, and of course within yinyang is again yinyang, so this is a “fractal” pattern. Therefore when we are considering the spirit we are considering the exterior environment and the influence of this on the physical, the kind of energetic impression or exchange this leaves on the physical-density plain, like water’s effect on ice. Again this can’t be talked about without us feeling we are talking about a ghost-spirit and a machine-body, but in fact both planes are occurring at once and are connected, and when dealing with such concepts this is implied in every utterance.

In ancient cultures including the Indian and Chinese there are different ways one can chart the nature of the body and that of the spirit, different expressions of “internal” and “external” dependent on the perspective one takes. However, because the fundamental premise of the spectrums is based in a total realization of the impossibility of two things happening separately and that they are only talked about in order to clarify mental concepts and issues, then there is no weight to the dualism. *Dualism is only seen to have “weight” within its own narrowness, when it is a system of belief in itself.* When Oneness

contextualises the process then there is a non-absolute or playful way in which the concepts of mind and body are used, i.e. they are seen as strings of the same instrument.

It is now becoming clearer and clearer in modern approaches to science, that there is no real divide between the genetic and the gravitational, between the biological the chemical or the underlying physics, something universal that has been previously called "Vitalism". It is all beginning to be understood as one field of energy that has some regions of density we call "matter" and other regions without which we might call "light" or less-dense material. All this "material"/ "energy" in its myriad forms, is a shroud/ surface for what underpins which is No-thing. Every-thing turns on, and then off to No-thing, literately at the same time: a total paradox. However intrinsic ways of dualistic thinking prevent this understanding completing itself and returning to the more ancient and less absolutist expressions. Still there is an inability to see the "particle" and "wave" to be the same thing occurring at the same time, and also from seeing the madness of grasping at a so-called "god" particle assumed to be found at the core of the core of the nucleus on an atom. Also the body and mind are still believed to be separate units interacting (the mind often in domination), rather than points on a single spectrum of yinyang. This is all about deeply dualistic ideologies that have yet to be left behind and are of the Newtonian rather than eventual Quantum or "return-to-the-Non-dual" way of expressing the nature of the universe. As Einstein suggested, to see in this way would require science to get out of it's box:

"The significant problems we face cannot be solved at the same level of thinking we were at when we created them."

This "box" is the belief in dualism.

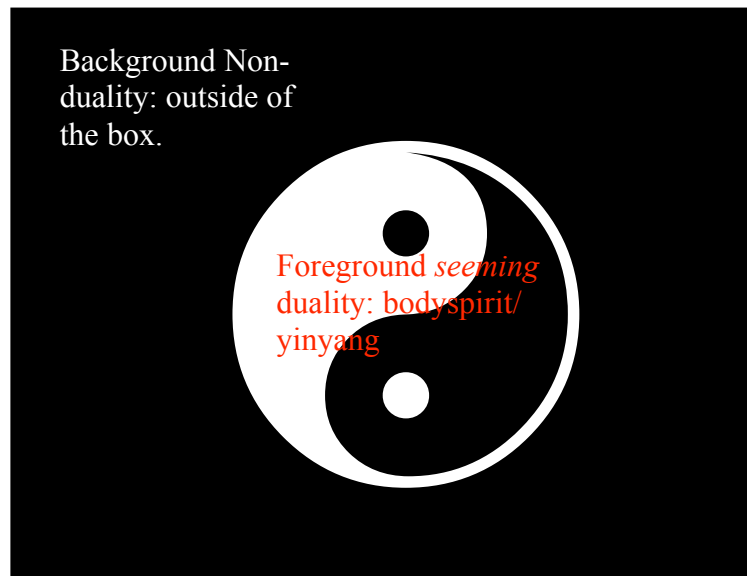
Of course even within the ancient and modern ways of thinking there have still been inordinate numbers of people who have lost track of the Oneness at the Centre and hurtled into rigid dualism, although this happens much more in Western than Eastern philosophy. These processes are commonplace even today, involving a deep clutching at Newtonian science based in pure dualistic concepts and a reluctance to relinquish its believed stronghold. But then again, no one likes it if you say that what they are talking about isn't *fundamentally* important!

This is the key problem. When a theoretical system of dualism is seen through, as with the world of Wittgensteinian linguistics or with the processes of Confucianist structuralism being seen through by Lao Tzu Taoist Non-dual realization, or Christ's refuting the nature of Jewish hierarchical legalism applied to the nature of reality, there is always a great resistance. Usually when someone is faced with a situation where all their beliefs begin to crumble and there is realization that the dualism is only really a game of words and doesn't reach the root itself, there is great disappointment. They may try to defend a point or to establish more structuralism in order to bolster a particular idea. We see this with the crucifixion, with the rise of Confucianism and its dominance over true understanding of Taoism ever since, and the attempts of John Austin and others to

formulate a philosophy of language from the ruins of Wittgenstein's insights and conclusion that philosophic language implicitly could not be used to gain clarity in philosophic investigation.

It makes no difference whether viewed from the very large macrocosmic, external-revolutionary perspective, such as Nietzsche, Marx and Goethe - the music of Beethoven and Wagner, or the study of the microcosmic premises of the analytical internal-revolutionary, such as Wittgenstein and Ryle - and the music of Bach, as in the end the universal truth is deeply known in each area. Just as in Deep Space there is no-thing/ every-thing, so also inside the nucleus of a sub-atomic particle is the same no-thing/ every-thing, the movement of energy turning on and off literally at the same time, a total paradox.

In this way we begin to understand why language and dualistic concepts when backed by a realization of the Non-dual do not have the seriousness of fine and bordered definitions such as those which we see in the rigid thinking of modernity, the plasticity of the mind, and flexibility if a background of Stillness is realized, which allows any concept to be seen in context.



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