

Chapter 10: Organoetics



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10.1 Introduction



10.1.1 Metaphilosophy

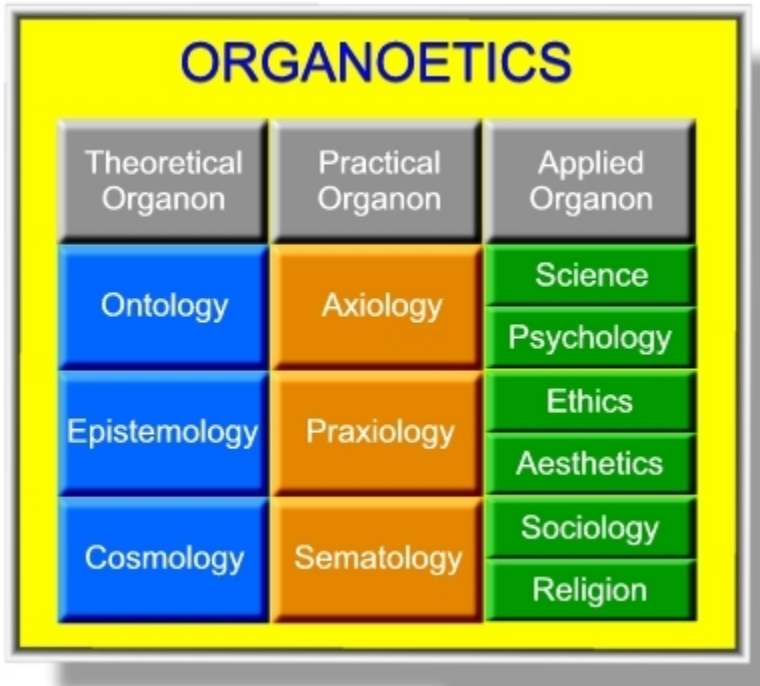


Figure 1 - Integral Structure of Organoetics

Organoetics is a philosophical framework that defines theoretical and practical fields of knowledge and integrates them into a complete, consistent system of thought.

From Greek *ὄργανον* (product, instrument, work) and *νόησις* (noesis = intelligence, understanding, mind, processes of thought).

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10.1.2 Methodology of Henpolygyretics

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10.1.3 Hyponoetic Mereology

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10.1.5 Enarcheism

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10.1.6 Dialectics of Organoetics



Figure 1 - Raphael's School of Athens

This famous painting shows Plato and Aristotle in the middle. Plato points upwards, to the world of ideas, to the ideal. He represents idealistic philosophies. Aristotle points downwards to earth, to the world of real substances. He represents realistic and materialistic philosophies.

These two principles, the ideal and the real, are the basis of every philosophy since the Ancient Greeks. Although there exist combinations and variations of those two philosophies, in principle, all views can be traced back to either the ideal or the real as the basic premiss of a thought system.

Idealism is the opposite of realism and materialism, and realism is the opposite of idealism. Either system can be thought of as the thesis or/and the antithesis. They seem irreconcilable from their own point of view. However, the dialectical framework of Organoetics reconciles these two views on a higher, synthetic level, which is represented by my philosophy of Hyponoetics.

Each philosophical view, each system of thought, ever postulated in the history of mankind, just represents a partial, relative perspective of the whole. I call this perspective a *Nooptism* (from Greek nous = mind, and optics = view, perspective). Nooptism is a view of our mind. Each view only reflects the partial truth, has a relative vision of the whole system, of whole reality. Hyponoetics advocates an ultimate view, a framework that comprises all views, that integrates all systems of thought. This framework (Organoetics) is dialectical in its nature. Organoetics is a unifying principle that reflects the ultimate nature of reality, which is unitary and contains all potentially conceivable nooptisms (views).

Hyponoetics can explain both fundamental views of idealism and realism. If we consider idealism (idealistic nooptisms), mind is primary and matter is a product of the mind. If we consider realism (realistic/materialistic nooptisms), matter is primary and mind is a product of matter. Reality, or Hyponoesis, manifests itself as individual minds that perceive a world that is basically neither mental nor physical,

although we can look at the world in terms of matter or mind only. Realism is possible because the reality, be it mental or physical, is partially given, which explains why we all experience mostly the same world. Reality, however, is not completely independent of a subject, which emphasizes the point idealism makes. Interaction is the point where realism meets idealism. Even proponents of materialism who reduce mind to matter will find that Organoetics provides a common framework for those views as well.

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10.1.7 Theory of Noetic Spheres

The act of thinking produces different views or spheres of thought: *noetic spheres*. For example, if we take two contradictory views, such as materialism and idealism, we cannot declare one to be true and the other to be false. Inside their noetic spheres, both views are true. The views of a materialistic thinker are true within the noetic spheres he has created by his thinking. Just so, the views of the idealistic thinker are true, as long as they are considered within the boundaries of his noetic spheres.

As soon as we attempt to compare these views with each other or try to connect them philosophically or historically, we run into the problem of truth. Which view is the correct view? This question cannot be asked as long as we stay on the level of the dialectical thesis-antithesis [constitutive](#). For we do not understand the opposing view as it is grasped within itself, but as we interpret it in relationship to another view. A relationship or synthesis between seemingly antagonistic spheres can only be established within a wider sphere that comprises both views and therefore eliminates the problem of deciding which one is true. In the extended sphere, both views become relatively true, that is degrees or levels of truth are applied. This third view could again become a thetic or elemental view within another noetic sphere, and so on, infinitely.

Two spheres could even overlap, so as to share common elements with each other. Conversely, we could unite two formerly antagonistic views in a higher synthetic sphere, by [sublating](#) both views in a higher synthesis.

If we encounter a logical inconsistency within a noetic sphere, it could be traced back to a logical fallacy within this sphere itself. This does not make the whole view untrue. This fallacy could be explained in terms of the philosophical or mental development through which a thinker evolves from his early youth to full maturity. On the other hand, if we discover a real logical inconsistency within the system of thought he proposes, then part of it must be doubted or critically revisited so as to eliminate the fallacy. If this is not possible, the sphere must either be extended to adopt new elements or completely rejected in order to create a new noetic sphere. If the fallacy has occurred because of factual ignorance, then we could not term this sphere to be untrue. At the moment of creating this noetic sphere, the thinker was unaware of certain facts, and therefore he cannot not be blamed for having committed a logical fallacy, because the created sphere is based on the current knowledge.

If we extend the knowledge by revising our views, we also extend the noetic sphere. Both views, the former and the extended one, are true in themselves. If, for the sake of [hermeneutic](#) understanding or historical reasons, we do a comparative study of both views and relate them to each other in order to elucidate the developmental phases of the philosopher, we are not moving within one of these views but are outside of them, in a new noetic sphere, connecting all these views together. Only by transcending particular spheres are we able to get a more integral understanding of the movement of thought in time.

Therefore, all particular views are relative noetic spheres. They are related to a certain thinker at a certain place and time in history, under certain circumstances and certain influences. The relative spheres manifest the plurality of the world and its relativism.

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10.2 Theoretical Organon



10.2.1 Ontology



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10.2.2 Epistemology



10.2.2.1 Paralogs



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10.2.2.1.3 The Logic of Unification

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10.2.3 Cosmology



10.2.3.1 Introduction

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10.3 Practical Organon



10.3.1 Axiology



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10.3.2 Praxiology



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10.3.3 Sematology



10.3.3.1 Relational Signification (Theory of Meaning)

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10.4 Applied Organon



10.4.1 Science



10.4.1.1 Quantum Physics and Philosophy

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10.4.1.2 Mind and Systems Theory

This is a critical evaluation of Fritjof Capra's systems theory in his book *The Web of Life* (Anchor Books, 1996). His theory states that properties of the whole cannot be found on the level of its components or parts. The interrelationship between parts creates new properties, so called emergent properties, that are only intrinsic to the system as a whole and not to any of its parts.

I argued, however, that it is not possible that a whole can have properties that are completely extrinsic or foreign to its elements. I made this statement in relation to my thesis that Mind cannot have emerged from the brain, because it is something completely different from the underlying neuro-chemical processes.

I want to show now, that my argument is not necessarily opposed to Capra's systems theory, but includes it. My thesis is written from a philosophical point of view, whereas Capra writes as a scientist. His view is absolutely valid within the wider framework of a higher philosophy of mind, that I propose.

First I introduce Capra's criteria of a systems theory and its definition as understood by Capra. Page numbers of where the quotations can be found are given in parenthesis after the quoted text.

- | "...the essential properties of a living system are the properties of the whole, which none of the parts have. They arise from the interactions and relationships among parts." (29).
- | "...systems cannot be understood by analysis." (29)
- | systems thinking is contextual thinking (30, 37) or *vernetztes Denken* (38)
- | systemic properties are properties of the whole (36)
- | "Systemic properties are destroyed when a system is dissected into isolated elements." (36)
- | different system levels represent levels of differing complexity (37)
- | "The systemic properties of a particular level are called 'emergent' properties..." (37)
- | patterns are relationships of parts/objects (37)
- | pattern of organization is the configuration of relationships of a particular system (80)
- | the pattern of organization of all living systems has the network pattern as its most important property (82)
- | "...every structure is seen as the manifestation of underlying processes." (42)
- | process thinking in Bertalanffy's *Cybernetics* (51 ff.) and in Bogdanov's *Tektology* (43 ff.)
- | the pattern of organization of a system is distinguished from the physical structure of the system (64)
- | "...self-organization is the spontaneous emergence of new structures and new forms of behavior in open systems far from equilibrium, characterized by internal feedback loops and described mathematically by nonlinear equations." (85)
- | "The *pattern of organization* of any system, living or nonliving, is the configuration of relationships among the system's components that determines the system's essential characteristics." (158)
- | example of bicycle: "The complete configuration of these functional relationships constitutes the bicycle's pattern of organization. All of those relationships must be present to give the system the essential characteristics of a bicycle." (159) [1]

If new properties can emerge from the interrelationship of parts, then the structure or organization of these properties, their essence, must somehow already be intrinsic in the parts, although in a latent way. Since a system cannot have arbitrary properties, but only properties relevant to its structure and within the limits of its structural organization, the emergent properties must somehow be connected to the properties and the physical structure of its components. Otherwise the emergent properties would be random and could not be traced back to the interrelationship of certain clearly analyzable parts. The properties of a system are therefore typical and characteristic of the way parts interrelate. Different parts interrelate differently. Substituting a system's component with another not only changes the interrelationship the former component had with other components, but through the changing pattern of relation, one or more properties of the system may change, too, although this is not usually the case (s. identity of organizational pattern = system's properties). If we replace a part with a functionally different part, then the system's whole pattern change, and with it, the properties of the system.

This fact is very important to understand that a system cannot have properties that are not somehow related to its parts, although the system properties are never found within the parts themselves. The way the components of a system interrelate, what Capra calls a pattern of the network, is characteristic of system properties, is the very essence and existence of system properties. System properties depend on the interrelated patterns of the components. Any change in the components is reflected in the organization of the system, in its idiosyncratic pattern. This close relationship between system properties and the pattern of relationship between the components show that my proposition, that a system is the product of its components and that system properties cannot be foreign to the components of the system, must be true. My view is the wider angle of philosophy which Capra lacks, since he is primarily a scientist.

The necessary connection between patterns or objects or parts of a system and the properties of the whole emergent at differing systems level is obvious, otherwise a system would not be a coherent, synergetic whole, but would either fall apart with every fundamental change of its parts or behave erratically and against all natural laws. Although there is a natural frame of determinism that regulates what kind of properties emerge at a particular level, Capra's definition of self-organization is still valid, because it allows the spontaneous emergence of new structures or forms of behavior, but only within certain limits.

It is also interesting that systems theory claims that systems properties are destroyed when the system is severed into parts. Regarding the mind, we certainly do not have the possibility to disintegrate the whole. The mind is and remains a unity, even if we make some artificial differentiation in respect to its functions, such as will, reason, ratio, etc. A living system is always analyzable into parts, although by doing this we do not understand the system, but only the functionality of certain parts. Mind, however, cannot be analyzed into parts. What are the parts or elements of mind? Will, reason? This is not verifiable, because mind appears to us as an immaterial

entity and as a unified whole, and as such, we cannot find will or reason located anywhere in the brain, although certain regions of the brain may be excited more if will or reason is exerted. Since mind is never will or reason alone, but always a unity that consists of different faculties interlocked into each other and working synergetically together, mind cannot be taken as a system in the sense of systems theory and therefore, the above-mentioned thesis of mind-brain identification is obsolete and fallacious. The properties of the mind, such as non-locality and immateriality and unity cannot be found in the brain processes, nor is there any logical and necessary connection between the patterns of the brain network and the properties of consciousness and mind. Any correlation is purely contingent. Also, I believe that correlation is not understood in the right way by neuroscientists. Just because two completely different events occur simultaneously, that does not mean that the one is the cause of the other.

If we change the patterns of a system, the functional relationships, the properties of the whole change, too. If we change neuro-chemical processes in the brain or artificially fire neurons in a particular region of the brain, we do NOT change the properties of the mind, but only its contents. If we try to break down the mind into components, such as reason and will, or into cognitive functions, such as perception, the properties of the whole still remain the same. Capra's definition and criteria of a system do not hold for our mind. The mind is therefore not a system as a living organism is a system or the earth is a system. Therefore, modern theories of mind (emergentism, epiphenomalism, identity-theory, materialism, physicalism, etc.) which generally tend to describe mind as a result of biological evolution must be refuted not only on the above-mentioned reasons but on other reasons, too, which I mentioned in other essays.

That also shows the inherent limitation of systems theory for the ultimate understanding of man. It may be the best tool for understanding nature, science has so far come up with, but when it comes to mind and consciousness, systems theory is inadequate. It will become widely popular as have been conventional views such as computationalism, cybernetics, Neo-Darwinism, etc. All these views had to be reviewed and were questioned seriously over the last few decades, as Capra clearly shows in his book. The same will happen with systems theory in the future. Currently it is a great theory for understanding the complex and intricate relationships in nature. The idea of the world as a vast network of relationships is not only intriguing, but moreover conducive to shifting rational thinking to a higher level of holistic thinking, that ultimately will lead to Transrational Thinking (*Paranoesis*). This shift of thought will not occur within the multitude of mankind, but only within the realm of science and philosophy, since higher forms of thinking are not necessary for everyday living or for technological applications. [2]

My argument is important for the study of consciousness, because it sustains the hypothesis that consciousness (here in the wider sense of 'mind') is neither a product nor an emergent system of the brain or any physical processes. Since mind is a complex whole that is not analyzable into parts, any underlying processes that are constitutive of the mind must have an implicate participation in the system properties of the mind (I call this kind of participation in regards to Plato: *Enmethexis* or intro-participation). No logical and scientific analysis will ever produce a coherent relationship between the mind as the system and the neuro-chemical processes of the brain as its components. No interrelationship of physical brain processes, however complex, will ever lead to emergent mind properties, nor have any links been found so far. All the correlations that scientists purport to have found as conclusive evidence for the mind as product of the brain are ill-founded, premature and mendacious. Since the working methodology of science is reductionism and materialism, it is not astonishing at all that scientists tend to find exactly what they want to be the truth. The method of science determines its results and findings. A value-free and objective method is necessary to study mind in its true nature. Philosophy and specifically metaphysics is *the* tool for investigating the mysterious depths of our mind. Although there are many dangerous paths and pitfalls through the metaphysical territory, with the right method and the right thinking it is possible to construct a metaphysics that is free of the deceitful sophisms that was the hallmark of former bloated and hubristic systems of metaphysics.

[1] Although the parts of a bicycle can be substituted by other parts with different or similar forms, the functional relationship nevertheless remains the same, otherwise the whole can no longer be called 'bicycle'. Capra concedes this but does not recognize the implications this has for the understanding of mind. He reduces mind to cognitive processes, but only because his understanding of mind is limited to the basic functions of our mind, such as perception, memory, emotion. He never covers thought, thinking or even philosophical thinking. His view is biological and ecological, but not philosophical. He writes as if he solved the mind-body problem. This is a pretentious drift in his book, based on his overly optimistic belief in the new systems theories. In my view, systems thinking is only an approach and a first step to an even higher thinking, philosophical and ultimately, Transrational Thinking (*Paranoesis*).

[2] Similarly, *systems thinking* is not necessary for everyday man, although it may change radically the way we interrelate with nature. From the point of view of evolution, empirical thinking as we use it everyday is sufficient for survival. Higher forms of thought are not easily amenable to common people, because it is actually an unnatural form of thinking. Empirical thought corresponds to the activities of nature, but philosophical thought doesn't. Therefore, even if systems thinking, for example, will become popular within the scientific community, it does not necessarily mean that it is also reflected and adapted within common mankind. On the contrary. Since the beginning of this century, the theory of relativity and quantum physics have radically changed traditional views or the way empirical thinking perceives and conceives of the world and nature. Almost a century later, mankind still clings stubbornly to the empirical view, because this view is most inveterate in our mind and because it harmonizes deeply with our biological structure, with which most people in the world identify themselves.

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10.4.2 Psychology



10.4.2.1 Introduction

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10.4.3 Ethics

10.4.3.1 The Problem of Good and Evil and Free Will

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10.4.3.2 Ethics of Passion

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10.4.3.3 Ethics of Reason

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10.4.4 Aesthetics



10.4.4.1 Introduction

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10.4.5 Sociology



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10.4.6 Religion



10.4.6.1 The Problem of God

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10.4.6.2 Religion of Transcendence (Theism)

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10.4.6.3 Beyond Religion (Paratheism)

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10.4.6.4 The Concept of the Soul Revisited

The idea that an immortal soul inheres the mortal body is a common idea amongst religiously and spiritually minded people. But also many great philosophers and thinkers defended this view and they tried to marshal arguments for the necessary existence and the immortality of a soul.

Hyponoetics postulates the Individual Mind (*Exonoesis*) as comprising both mental and psychical aspects. Although I claim that the Individual Mind is a manifestation of *Hyponoesis* I do not, however, claim that *Hyponoesis* is equivalent to God or Divine Intelligence and that therefore the Individual Mind is of divine provenance.

The following discussion of the concept of the soul is therefore not about the religious significance of the soul, but purely about the philosophical implications of claiming that a soul exists and that this soul does not perish with the decease of its physical carrier, the body (see also my theory of actualized individuals below for a better understanding of the unity of an individual entity).

If we allow for a spiritual or inner development of the human personality and thus indirectly of a potential soul, we also must confer the fact that development is always contingent and therefore requires a beginning and an end. Development of an entity is only possible if that entity is created in an inferior state that needs further development. If something is created, it has a beginning in time, and as all objects with a beginning in time, it is transient, subjugated to the transitoriness of time and therefore finally mortal. So, if the existence of a soul is assumed and if this soul is not perfect but is in need of spiritual development, then we have to admit the fact, that it was created some point in time, though not necessarily simultaneously with the creation of its current body. It is conceivable that the soul may have existed before the existence of its body. If the soul has a beginning, it will have an end. Therefore the soul is mortal. The question remains, whether the soul perishes with its body or whether it can subsist beyond the death of its body. For the sake of our argument, it does not matter at all.

What this means is that the soul can be logically treated as of the same nature as a physical object in relation to its existence in time. Both are processes that underlie a host of changes and mutations. Both start and end in time, and therefore both are perishable. The point of dissolution in time however is a moot question, which is discussed further below. Another thesis also sustains this argument: if the ultimate reality is one, then the multitude of objects and entities that exist must have been created out of this fundamental unity. Even if we claim that this multitude is just an illusion, we still have to account for the illusory existence of the world. Even if the world has just an illusory existence, the phenomenal reality is still a reality for our experience and the Individual Mind, and therefore, still needs some kind of creation or manifestation out of this fundamental unity.

One of the strongest arguments against the immortality of a soul is the unity of the human being. Most people admit the fact that the human being is a totality of mind and body. The question is, however, if the human being is a unity of body and soul, is this unity simple or compound? If it is a simple unity, the unity cannot be broken up into parts. Therefore, with the death of the individual human being, not only does the form of the body, but also the form of the soul, dissolve. If however, the unity of body and soul is a compound unity, body and soul are separate entities constituting a whole that is more than its parts. Thus, a theoretical separation of body and soul would be possible. However, it wouldn't make too much sense.

If we argue with Aristotle, that the soul is the form of the body, then we inevitably have to admit the supervenience of the soul on the body. A soul seems to be created for the sole purpose of development. This development is supposed to be only possible by the soul's connection with a body and the physical world. This means that the soul is logically supervenient on the body for the sake of its own inner development. If that's true, it does not make sense for the soul to exist without a body. Therefore, if the soul is presumed to exist as the form of a body, this assumption would make the essence of the soul dependent on the body, meaning that the soul cannot exist without a body. That what constitutes the essence of the soul is its inseparable unity with the body, its necessary dependency on the existence of a physical entity, such as the body. It is even possible to think of an entity other than the body as the necessary pole of manifestation.

It is conceivable that the soul is a persistent entity that takes on different material forms, through a process that is called metempsychosis or reincarnation. Still, the soul would be perishable in the long run. If we admit the thesis that the soul is individual (how else can we explain the need for development or process), we cannot claim that the soul is one with a Divine Being in the sense that oneness means no differences, no manifestation. The soul definitely has a connection to the one Reality - but so does every physical object. This strict dualism between soul and body is illusory and ultimately merely of phenomenal nature.

The human being, or any being for that matter, is defined by different aspects, physical, emotional, mental, etc. Each aspect is an individual manifestation of *Hyponoesis*. The specific combination of different aspects of a unity is what we call an *individual* entity, such as a physical object, a human being, an animal, a plant, etc. Such an entity exists in its particular structure and essence only as long as the specific combination of these aspects exists. Once one or several of these aspects changes considerably, the entity also changes its structure and essence, which means, it is no longer the entity it was before. This transformation could be as simple as a chemical process, a biological process of growth, or death of a human being. Since the individuality of the soul is dependent on the individuality of the body and other aspects, a change in any of these aspects also means a change in the other aspects. This clearly shows a mutual interdependence of aspects.

The idea of a soul is the invention of the human being for the sake of religious and spiritual purposes. The soul is a mental construct that is based on religious issues rather than metaphysical or philosophical issues. From the point of view of metaphysics, the soul is a superfluous, even contradictory, concept. From the point of view of religion or spirituality, the concept of the soul makes sense, but we should always keep in mind that this concept is a mental construct that should not claim any ontological status. The idea of a soul is fundamental to the religious and spiritual culture of mankind. As long as we do not make any ontological claims regarding the reality or

existence of these ideas, we can believe in anything that we want.

The problem arises however with the fact, that most religions do actually advocate a position that regards the soul as an immortal reality per se. The main counter argument to this thesis is that every existing entity in this world is a fundamental unity of different aspects, especially of mind, soul and body. To separate this unity means to undo the primary form of manifestation. This primary form is an individual entity, whose individuality consists in this unique unity of a specific ratio of aspects. To change this ratio is to change the individual entity. To remove one aspect is to alter the entity as a whole. The whole cannot be divided up for the very reason that it is a whole and not an aggregation of differing parts. This *oneness* of the individual entity reflects the oneness of *Hyponoesis*.

Another argument is time-related: the individual soul - in union with the body - exists in time. Time is one of the characteristics of each existing individual entity in this world. The fundamental and absolute reality, however, is timeless, and does not exist in time or in the same way that an individual entity exists. It is outside of time and space. Therefore nothing exists as an individual form within the ultimate reality (*Hyponoesis*).

An individual soul is part of the world of appearance. It stops existing as a separate, autonomous entity as soon as the union of body and soul stops working as a union. It ceases to be a unique individual entity as soon as it is modified in a way as to be no longer that individual. Its essence has changed basically and this means that it is either a completely different individual form or simply no longer any kind of individual form. Thus, if an individual form is de-individuated by reunification with the absolute and one reality, its individuality – regarding body and soul - is no longer extant.

The soul is that part of the body-soul union that actualizes time for an individual through consciousness. Consciousness is possible only through the connection of the soul with the body. Without a soul (mind), the body cannot exist, without a body, the soul cannot exist. If the body is dead, consciousness is gone too, and with it, the individual form of the soul. The soul's alleged purpose is to evolve through time. Time is stipulated as a prerequisite condition for the soul's being and the soul's progress. Take away time and it amounts to the same as taking away space for the body. Both are determined through their very essence: the body through space, the soul through time. Space and time always occur together (space-time continuum). Therefore, body and soul always occur together, as an inseparable unity.

In conclusion, since time exists only when the soul is connected to the body, and since nothing actualized or individuated can exist outside of time, the soul cannot exist outside of time or even outside of the body to which it is inseparably linked.

The German philosopher F.W.J. Schelling describes the interdependence of body and soul:

Hence the soul is nothing intrinsically real, nor is the body either; each of them exists in time only in and through the other. The only element of an individual thing that is intrinsically real is the identity of soul and body... Furthermore, the soul is not anything that is intrinsically real, since it exists only through its relative opposition to the body...[1]

Similarly, William Kingdon Clifford:

Inexorable facts connect our consciousness with this body that we know; and that not merely as a whole, but the parts of it are connected severally with parts of our brain-action. If there is any similar connexion with a spiritual body, it only follows that the spiritual body must die at the same time with the natural one. Consider a mountain rill. It runs down in the sunshine, and its water evaporates; yet it is fed by thousands of tiny tributaries, and the stream flows on. The water may be changed again and again, yet still there is the same stream. It widens over plains, or is prisoned and fouled by towns; always the same stream, but at last 'even the weariest river Winds somewhere safe to sea.' When than happens, no drop of water is lost, but the stream is dead.[2]

The Buddhist concept of 'no-soul' (anatta) even denies the reality of the soul or self as such:

The anatta theory denies the existence of a self only when the word 'self' is taken to refer to some thing in addition to the groups of factors making up a person... The conviction that there is a substantial self is the root-cause of suffering, for this results in the attitude that underlies and makes possible the attachment of the various processes to a self. It is ignorance that allows the attachment and thereby makes possible suffering. The basic Abhidharmist teaching on the nature of the self holds that at the core of individual existence, instead of a permanent and unchanging substance, or soul, there is a stream of continuously flowing discrete elements of sensation, consciousness, feeling, activity impulses, and bodily processes.[3]

[1] F.W.J Schelling: *Bruno or On the Natural and the Divine Principle Things*, p.180, 1984 State University of New York.

[2] William Kingdon Clifford: *Lectures and Essays*, Vol. I, MacMillan and Co., 187

[3] John M. Koller: *Oriental Philosophies*, p.162,166, 1985, Prentice-Hall

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