

HUMAN WHOLENESS IN LIGHT OF FIVE TYPES OF PSYCHIC DUALITY

by Michael Washburn

Abstract. Five types of psychic duality are distinguished: bipolarity, bimodality, contrariety, dualism, and the *coincidentia oppositorum*. Bipolarity is the basic division of the psyche into egoic and nonegoic (physico-dynamic) poles. Bimodality is the division of egoic functioning into active and receptive modes. Contrariety is the division of the nonegoic sphere into opposing sympathetic and parasymphathetic systems. Dualism is the organization imposed upon the bipolar structure by primal repression. And the *coincidentia oppositorum* is the condition of psychic integration that would emerge were dualism to be transcended and the bipolar structure (together with the bimodal and contrarietal structures) unified into a higher whole.

Keywords: coincidence of opposites; duality; neurological correlates; psychic integration; wholeness.

The discovery of the differences distinguishing the two hemispheres of the cerebral cortex has shown us that the psyche can be conceived in terms of sets of opposite potentials and functions. It has shown us that the psyche is in certain respects a duality, possessing contrary yet co-essential dimensions. We need now to sharpen the focus of investigation and inquire whether there might not be several basically different types or basically different expressions of psychic duality. To this end, we shall in this paper propose five different manners in which the psyche can be said to be two-sided.

Of these five manners, three pertain to the constitution of the psyche, two to the psyche's development. The former three we shall call bipolarity, bimodality, and contrariety. The latter two we shall call

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dualism and the *coincidentia oppositorum*. Let us begin with the constitutional structures.

BIPOLARITY

Perhaps the very most basic constitutional structure of the psyche is the bipolar structure, which, as the term indicates, is the division of the psyche into two opposite poles, namely, an egoic (reflexive, logical, volitional, controlling) pole and a dynamic (somatic, creative, affective, spontaneous) pole. The bipolar structure is a structure that has been known to humans since the remotest of historical times. In the East, recognition of the structure can be traced back as far as the original distinction between *yin* and *yang*. In the West, awareness of the structure can be dated back at least to the Pythagorean table of opposites. Since these beginnings the bipolar structure has been reconceived and reformulated in many ways. Recently, with important advances in our understanding of the brain, aspects of the bipolar structure have even found their way within several different fields of empirical science. The idea of a bipolar psyche is thus at once ancient and contemporary. It has roots that reach back into the distant past and newfound forms that are a matter of current interest and investigation. Table I lists some of the major dimensions of psychic life that belong to the bipolar structure.

TABLE I
THE BIPOLAR STRUCTURE

<i>Physico-Dynamic Pole</i>	<i>Mental-Egoic Pole</i>
1. Dynamism: energy, libido, spirit	1. Ego: individuated self-sense
2. Concrete, sensuous bodily life	2. Inward, reflexive mental life
3. Instincts	3. Cultivated personality
4. Spontaneous feelings and passions	4. Deliberation, self-control, will
5. Sensory apprehension	5. Conceptual comprehension
6. Imagistic, autosymbolic cognition	6. Abstract, discursive, operational cognition

We shall designate the two poles of the bipolar structure the mental-egoic and physico-dynamic poles. The mental-egoic pole is the pole of discursive and volitional operations. It is the ego that forges concepts, performs inferences and analyses, exercises will, and, in general, operates in a logical, linear, and durational manner. The physico-dynamic pole on the other hand is the bio-physical-sensory-instinctual seat of

life and also the source of life's dynamism, spontaneously upwelling feelings, and creative images.

The bipolar structure is grounded in human anatomy in several different and exceedingly complex ways. We can here suggest only some of the possible connections. First, there is likely a close connection between the bipolar division of the psyche and the hemispheric division of the cerebral cortex (although, as we shall suggest in a moment, the bipolar structure is not the only psychic duality likely to reflect cortical laterality). It is now well established that the left cerebral hemisphere typically bears the primary responsibility for the egoic functions just mentioned and that the right hemisphere typically is involved with such physico-dynamic functions as spatial awareness, imagistic-symbolic thought, and the experience of many kinds of affective stimuli.¹ Yet, despite this likely connection with the lateral division of the cerebral cortex, the bipolar structure seems in some respects to be more of a vertical than a horizontal structure. The bipolar structure may, then, reflect the hierarchical stratification of the brain, perhaps as described by Paul MacLean (1973), namely, as consisting of the neocortical superstructure (including both hemispheres) on the one hand and such substructures as the limbic system (the so-called mammalian brain) and the R-complex (the so-called reptilian brain) on the other. This vertical division reflects the bipolar structure because the dynamic, bio-instinctual, and affective dimensions of life seem to have their deepest roots in the two latter, lower and more primitive, strata of the brain whereas the mental-egoic functions have their seat in the neocortex. The bipolar structure is additionally evident in human anatomy in the division of the nervous system into voluntary (mental-egoic) and involuntary (physico-dynamic) subsystems and in the vertical division of the larger body into the head (mental-egoic) on the one hand and the trunk, especially the pelvic-abdominal area (physico-dynamic), on the other. There is a good deal of overlap and redundancy in these anatomical divisions, but in general they reflect, and ground, the bipolar duality that is fundamental to humanity's psychic life.

Of the two poles of the psyche, it is the physico-dynamic that has the longer history. Phylogenetically considered, there must have been a time in the distant prehistory of our species when the psyche, rather than being bipolar, was instead a physico-dynamic monopole. Accordingly, there must have been a time when action was exclusively of a spontaneous, instinctually governed sort and cognition was exclusively of a concrete, autosymbolic type. This likely fact about our phylogenesis is reflected in ontogenesis in the fact that, of the two psychic poles, it is the physico-dynamic alone that seems to be active in the first weeks of the infant's life. The mental-egoic pole no doubt

exists in the neonate; but it is latent, preactive. At the very outset of individual life, the ego exists only in "germ"; it gestates, as it were, in the dynamic fluids of an inner womb. The ego gradually emerges in the course of early childhood, but for the first few years it remains subordinate to the physico-dynamic pole. The ego of the pre-oedipal child is not fully individuated, and it is easily regressed to the state of dynamic envelopment out of which it originally issued.

The physico-dynamic pole may take precedence over the mental-egoic pole not only in time but also in power and authority. This at any rate is the opinion of much of psychodynamic psychology, and (implicitly) of psychospiritual religion as well. Sigmund Freud of course believed that the instincts comprising the id are the basic governing forces of the psyche. And Carl Jung, who extended the conception of the unconscious considerably, believed that the archetypes of the collective unconscious, particularly the Self archetype, are the ultimate regulators of human existence. Turning to religion, the primacy of physico-dynamic over mental-egoic life is implied in the notion that spiritual realization requires a surrender of the ego-self to divine power, which power is said to be a force of love and higher life that has its "temple" in the concrete, sensuous life of the body. For psychospiritual religion, the ego-self is held to be subordinate to spirit; the ego-self is held not to be its true self unless it has been (psychosomatically) yoked or wedded to divine power.

BIMODALITY

Arthur Deikman (1971) has introduced the term *bimodal* to designate a structure that we think should be distinguished from the bipolar structure. The bimodal structure is a duality of a more restricted type than is the bipolar structure, being a structure that applies more specifically to the mental-egoic pole of the psyche than, as is the case with the bipolar structure, to the psyche as a whole. Some of the more important facets of this egoic duality are set forth in Table 2.

TABLE 2
THE BIMODAL STRUCTURE

<i>Column A</i>	<i>Column B</i>
1. Receptivity	1. Activity
2. Subjectless at-one-ment	2. Detached subjecthood
3. Immersion, absorption	3. Self-possession
4. Intuitive openness	4. Discursive, operational engagement
5. Impassioned, enthused, infused, etc., surrender	5. Dispassionate reserve

The basic opposition in Table 2 is that of receptivity versus activity. Although receptivity has frequently been assigned to the nonegoic half of the bipolar division, it is more properly understood as one of the two basic modes or postures *of the ego*. It is the ego that is either actively in command of discursive, operational, volitional functions or that is receptively open to extra-egoic stimuli and forces—particularly to those that would impinge upon it from the underlying physico-dynamic pole. It is the ego that, so far as its basic stance is concerned, is either active or receptive, closed or open, self-contained or self-surrendered.

These two basic stances of the ego reflect the ego's status as a pole of a bipolar structure: it follows from being one side of a bipole that the ego is an existent that is at once individuated and yet ontologically dependent. As one pole of a bipolar structure, the ego is indeed a distinct existent, but it is not an altogether independent or self-subsistent one. The ego is not an inner Cartesian substance. Rather, it is an existent that is connected with and dependent upon its psychic counterpole. The ego is internally related to the physico-dynamic pole of the psyche and is thus of necessity always to some degree open to the ego-transcendent potentials of that pole. At the same time, however, the ego does have a sphere of existence of its own and is to a considerable extent independent in its functioning. Although not completely self-contained, it is capable of a significant degree of self-possession and autonomy. It is capable of distancing and enclosing itself, and it can act in relative independence from physico-dynamic influences. The mental-egoic sphere can even at times approximate the character of a separate psychic system.

But the ego's independence is, again, relative and incomplete. The ego remains all the while connected with and dependent upon the physico-dynamic pole—which provides the ego, if with nothing else, at least with the psychic energy that is a requisite of its functioning. Moreover, the ego in principle has the elective capacity not only to proceed in the conduction of its mental-egoic affairs but also to bare itself and to allow itself to be played upon by the forces of its psychic underside. Thus, the ego is not only able to take possession of itself in the fashion of a detached cognitive subject or a controlling practical agent, but it also is able to open itself to the potentials of the physico-dynamic pole and thereby to allow itself to be affected by those potentials. The ego, that is, can “switch off” its active mode and “switch on” the receptive mode.²

In the mode of receptivity, the ego is subject to the influence of physico-dynamic potentials, which are many and varied. For example, it is liable to be (1) moved, if not overswept, by feelings, (2) brought under the sway of instinctual and archetypal complexes, (3) made witness to the images and symbols generated by the creative process,

and (4) entranced, absorbed, dissolved, infused, ecstatically inflated, or inspired by dynamic impulses. The ego, in opening itself to the physico-dynamic pole of the psyche, renders itself receptive to the upwelling dynamism and to the conative, affective, creative, and spiritual spontaneities that issue from that pole. And it is affected accordingly.

The ego, thus, can be said to have two basic postures, postures which reflect its semi-independent status as one of the two poles of a bipolar reality.

Present knowledge of the brain points to a close correspondence between the bimodality of the ego and the laterality of the cerebral cortex, the active mode of the ego corresponding to the left hemisphere of the cortex and the receptive mode to the right. The active mode corresponds to the left hemisphere because it is the left hemisphere that has been found to be dominant in the performance of distinctively mental-egoic functions, such as analytical and inferential cognition and deliberative action. It is the left hemisphere in which, as it were, the ego is seated when it assumes the subject-over-object stance and takes experience in rein, performing cognitive and practical operations upon it. The right hemisphere, although apparently capable of assuming many left-hemisphere functions, is not ordinarily ego-active in these ways. Rather than being an instrument by which the ego *operates* on experience, the right hemisphere, it seems, is a source from which or a medium through which the ego is *affected* by experience, that is, impacted upon by insights, images, sensations, feelings, and the like. Perhaps it can be said that the right hemisphere, rather than being the basis of the ego's operational command over things, is instead a center in or through which the ego has access to things—which is to say that the right hemisphere might be the seat of what we have called the ego's receptive mode.

If this account of hemispheric functions is at all accurate, then it follows that the right hemisphere of the brain has an important double aspect. For according to this account, the right hemisphere is linked with both poles of the psyche, representing the mental-egoic pole in its receptive mode and, as we saw earlier, the physico-dynamic pole in a variety of its extra-egoic potentials. This Janus character of the right hemisphere suggests the hypothesis that a chief function of the right hemisphere is to mediate between the two poles of the psyche. That is, it suggests that the right hemisphere, in being the seat of the ego's receptive mode, is thereby an instrument through which physico-dynamic potentials are communicated to the ego, and therefore to consciousness. This hypothesis is admittedly only a conjecture, but it is at least a conjecture that makes sense of a way in which the horizontal (i.e., lateral) and vertical axes of the brain might intersect.

CONTRARIETY

The duality which we shall call *contrariety* is less well known than the dualities that have been discussed thus far. Contrariety is a duality that, although well grounded in physiological fact, is rarely taken note of except in certain esoteric literatures such as those of yoga and alchemy. However, despite its lack of recognition, contrariety is a duality of considerable importance. It deserves to be better understood, both for its own sake and for the sake of the light that a proper understanding of it casts upon other psychic structures, especially the *coincidentia oppositorum*, which we shall be discussing later.

Just as bimodality is a duality that obtains with respect to the mental-egoic pole of the bipolar structure, so contrariety is a duality that obtains with respect to the physico-dynamic pole of that structure. Table 3 lays out some of the dimensions of physico-dynamic contrariety.

TABLE 3
CONTRARIETY

Column A	Column B
1. Hot	1. Cold
2. Dry	2. Wet
3. Fever	3. Chill
4. Arousal, excitation	4. Subdual, calm
5. Sun (yoga, alchemy)	5. Moon (yoga, alchemy)
6. <i>Pingalā</i> (yoga)	6. <i>Idā</i> (yoga)
7. Sulfur (alchemy)	7. Mercury (alchemy)

Experientially, physico-dynamic contrariety is a *qualitative* duality. The pairings hot versus cold and dry versus wet, which are central to physico-dynamic contrariety, are fundamental qualitative oppositions. In classical (Aristotelian) physical theory, these two pairs of qualities are considered to be elemental opposites; that is, they are the contraries in terms of which the four basic types of matter (earth, water, air, and fire) are defined.

Physico-dynamic contrariety is also a functional duality, since it includes within its scope the opposition aroused versus subdued. Corresponding to the hot side of the duality is aroused, and sometimes even feverishly heated, activity—activity that conforms to the fight or flight pattern. And corresponding to the cold side of the duality is a state of subdual or cool sedateness—which carried to extreme converges upon a state of frozen immobility. The hot-versus-cold qualitative opposition is then at the same time a palpitation-versus-horripilation, fever-

versus-chill, excitation-versus-calm organismic opposition. It is part of a complex duality that is not only subjective and qualitative but also somatic and behavioral in its expression.

On the level of anatomy, it is clear that physico-dynamic contrariety is based in the division of the autonomic nervous system into sympathetic and parasympathetic subsystems. In general, the sympathetic nervous system can be said to belong to column A of Table 3 and the parasympathetic nervous system to column B, since the former system is responsible for the fight or flight reaction while the latter is responsible for repose and repair. However, it is difficult to go beyond this general statement, for there are minor incongruities. For example, the sympathetic nervous system stimulates the flow of perspiration (wet: column B) while the parasympathetic system inhibits this flow (dry: column A). The division of labor between the sympathetic and parasympathetic systems is extremely complex. The two systems are quite evidently interactive opposites that work in tandem to produce all of the various dimensions of physico-dynamic contrariety. Due to the complex nature of their interaction, however, there is no simple matchup of these systems with a consistently coordinated table of opposites.

In its subjective expression, physico-dynamic contrariety is best recognized in the literatures of yoga and alchemy. Both of these psychospiritual teachings use the sun-versus-moon opposition to describe the hot/dry/aroused-versus-cold/wet/subdued sides of physico-dynamic contrariety.³ In addition to these symbols, yoga conceives the sides of physico-dynamic contrariety in terms of subtle nerve networks (*nadīs*) of contrary character and function. One of these networks, called *pingalā*, is said to conduct a hot and dry energy while the other, called *idā*, is said to conduct a cool, liquidlike energy. Although yoga is introspective rather than observational in the scientifically sanctioned sense, it nonetheless, in its conception of *pingalā* and *idā* as nerve channels, appreciates the fact that physico-dynamic contrariety has a physiological basis. Turning to alchemy, in addition to employing the sun-versus-moon antithesis, it conceives the hot/dry/aroused-versus-cold/wet/subdued sides of physico-dynamic contrariety in terms of the reagents sulfur and mercury respectively. The alchemical account of sulfur and mercury closely parallels the yogic account of the energies that travel the *pingalā* and *idā* pathways. Sulfur of course, in its vaporous forms and compounds, corresponds to the energy of the *pingalā* nerve network and mercury, as a cool liquid, corresponds to the energy of the *idā* network. Alchemy and yoga, though using very different symbols for the most part, are nonetheless remarkably close in their descriptions of psychic potentials, especially in their descriptions of those potentials that are integral to physico-dynamic contrariety.

We should here note that both yoga and alchemy hold that physico-dynamic contrariety can be transcended. Both hold that the mutually inhibiting qualities comprising physico-dynamic contrariety can be united to produce a resultant that, paradoxically, possesses all of these qualities in higher harmony. In yoga this view is expressed in terms of the notion of the *sushumnā*, which is held to be a central nerve channel that, once opened, allows the *pingalā* and *idā* energies to flow together and combine into one. In alchemy this transcending synthesis is expressed in terms of the notion of (spiritual) gold, which is held to be a compound of an ideal sort of sulfur and mercury.

The idea of a higher union of physico-dynamic contraries is an intriguing one. Later in the paper we shall have occasion to explore the idea at greater length.

DUALISM

The duality that we shall call *dualism* is not a new psychic structure over and above those we have already described. It is rather a particular developmental expression of the bipolar structure, and by consequence of the bimodal and contrarietal structures as well.

Classical psychodynamic theories like those of Freud and Jung hold that in early childhood there occurs an alienation of the ego from the physico-dynamic potentials that had comprised the original context of its existence. Freud maintains that this alienation is of a repressive character; it is what he calls primal repression.⁴ In our terms, primal repression is the act that disjoins the two poles of the psyche, separating them into antagonistic psychic subsystems. It is the act that at once closes the mental-egoic pole in upon itself and submerges the physico-dynamic pole into unconsciousness. Primal repression is, then, an act that radically alters the bipolar structure of the psyche, transforming the two poles of that structure from interactive sides of a duality into dissociated sides of a dualism. The ego, by means of primal repression, gains clear air (depotentiated psychic space) and firm ground (the psychophysiological infrastructure of primal repression) for the conduction of its mental-egoic operations. Yet at the same time it loses touch, for the most part, with the power, spontaneity, and creativity of physico-dynamic life, which is reduced to the status of the dynamic unconscious. Table 4 enumerates some of the chief aspects of bipolar dualism.

Table 4, which is a restatement of Table 1, describes the result of primal repression. It describes how, due to this repression, the bipolar psyche is divided into two separate and antagonistic systems: one (the physico-dynamic) is deprived of consciousness, selfhood, personality, reason, and responsible will; and the other (the mental-egoic) is dis-

sociated from power or spirit, tangible substance, instinctuality, creativity, and authentic feeling. Table 4 draws the line between these two systems very sharply. Interpolar dissociation is rarely as severe as Table 4 would indicate; nevertheless, Table 4 may be considered the limiting case of the kind of dualism that comes into being when primal repression divides the psyche against itself.

TABLE 4
BIPOLAR DUALISM

<i>Physico-Dynamic Pole</i>	<i>Mental-Egoic Pole</i>
1. Dynamic unconscious (prepersonally organized)	1. Ego-consciousness
2. Body as unconscious object, instrument of egoic purposes	2. <i>Res cogitans</i> : detached, immaterial thinking subject
3. Instincts as mindless and menacing urges (restrained and to a large extent submerged)	3. Personality as merely conventional construct-introject: the "self-concept"
4. Feelings as irrational fears or enthusiasms (restrained and to a large extent submerged)	4. Will reserved and coolly calculating
5. Engulfing sensory saturation (screened, deleted from "normal" consciousness)	5. Empty abstractness: concepts blind to the uniqueness and qualitative plenitude of things
6. Autosymbolic cognition arrested at prepersonal level: the primary process (disconnected, active only in dreams)	6. Cognition of exclusively discursive, analytical, and inferential sort: secondary process, operational thought

As detailed in Table 4, bipolar dualism has many aspects, covering most of the classical dualisms that have been thought to be part of humanity's fate. These include the dualisms of mind versus body, head versus heart, logic versus creativity, civilization versus instinct, and, most fundamentally, ego versus spirit. Although many have held that these dualisms are inherent to the human condition, it is not unreasonable, on the hypothesis of primal repression, to interpret them instead as developmental distortions of the psyche's bipolarity. We follow this interpretation; thus it is our view that the classical dualisms just mentioned are expressive of a deep, but non-native, psychic rent. We believe that these dualisms are not part of humanity's original endowment and, therefore, that they are contingent so far as the human essence is concerned. It is our view, then, that these dualisms, despite being nearly universal, can in principle be transcended. We shall address the possibility of their transcendence later, when we speak of the *coincidentia oppositorum*.

Primal repression not only transforms the psyche's basic bipolar duality into an antagonistic dualism; it also has the effect of restricting the physico-dynamic side of this dualism to a merely *pre-egoic* level. Primal repression has this effect because it occurs at a very early stage in the developmental process and thus submerges the potentials of the physico-dynamic pole before they have had any real chance to mature or be cultivated as part of civilized life. In other words, primal repression arrests the physico-dynamic pole of the psyche at a pre-egoic level of development. It in effect disallows the physico-dynamic pole to be anything more than a sphere of primitive-infantile powers, impulses, and ideations. Specifically, it confines psychic dynamism within the instinctual system, thus limiting it to a primarily libidinal organization; it "beheads" feelings, thus reducing them to blind emotings; and it divorces humanity's creative (symbol producing) capacity from possible discipline by discursive and operational faculties, thus arresting that capacity at the level of the primary process. Given that physico-dynamic potentials are stunted or arrested in these ways, the deep, collective unconscious that is made up of these potentials is rightly called the *prepersonal* unconscious.

As we noted, the dualistic reorganization of the bipolar structure has consequences that bear upon the bimodal and contrarietal structures. In regard to the bimodal structure, bipolar dualism has the effect of locking the ego in the active mode. For the ego's repressive alienation of the physico-dynamic sphere is at the same time a defensive self-closing of its own, mental-egoic, sphere. Thus the dualistic ego is an ego that hold itself in shielded and sequestered reserve; it is an ego that is constitutionally resistant to influences originating from beyond itself. In other words, the dualistic ego is braced against being acted upon—moved, overswept, enthused, inspired—by physico-dynamic potentials. Repressively undergirded, the dualistic ego is unreceptive to the spontaneities arising from the physico-dynamic sphere; it is a closed system that is limited to functioning only in the active mode.

As part of the physico-dynamic pole, the contrarietal structure is affected by primal repression in the same way as that pole is affected generally: it is submerged and, to a significant degree, disconnected from consciousness. This structure of course does not cease functioning, since its work is indispensable to the organism in many ways. Nevertheless, many of the manifestations of the structure are muted or curtailed. For example, such phenomena as hyperarousal and sedated calm, heart-racing anxiety and clammy dread, and fever and chill are very little a part of the dualistic ego's experience. As a rule, the dualistic ego has experiences such as these only during illness or when faced with unusual (alarming or gripping) situations.

THE COINCIDENTIA OPPOSITORUM

If dualism is only a developmental organization of the bipolar structure, then the possibility exists that dualism can be surmounted and that the two poles of the psyche can be integrated into a higher whole, into a bipolar *system* in the true sense of the term. Moreover, on this possibility there rest the further possibilities that the two egoic modes can be integrated and, perhaps, that the elements of physico-dynamic contrariety can be harmoniously fused. Following Jung, we shall refer to the condition of the psychic wholeness that would result were these syntheses to be realized as the *coincidentia oppositorum*.

It would require a large book to explore the many possible dimensions of an overarching conjunction of opposites. Let us here simply sketch those features of such a conjunction that are implied by the three types of psychic duality that we have thus far discussed, beginning with a consideration of the features implied by the bipolar structure, then turning to those implied by the bimodal structure, and then, finally, turning to those implied by the contrarietal structure.

TABLE 5

BIPOLAR INTEGRATION

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1. Mind-body integration: higher mind-body unity
 2. Head-heart integration: conscience
 3. Logic-creativity integration: the tertiary process
 4. Civilization-instinct integration: whole-person authenticity
 5. Ego-dynamism integration: full spiritual selfhood
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Table 5 outlines the contours of bipolar integration. Table 5 lists the syntheses that would emerge if the major forms of bipolar duality, mentioned earlier, were transcended. Let us briefly consider what each of these five syntheses would involve.

Mind-body integration: higher mind-body unity. The dualistic ego is the Cartesian ego: it fancies itself to be an immaterial *res cogitans*. The body of dualism is the Cartesian body: it is a mere thing, an instrument for egoic purposes. Now in order for this dualism to be surmounted, it would be necessary for the ego-mind to be "reincarnated" (i.e., made once again what it was in the earliest years of life, a concrete body-subject) and for the body to be "resurrected" (i.e., recharged and reowned, at once reawakened polymorphously and repossessed by the ego-subject as an integral part of its selfhood). Such a reincarnation-resurrection transformation would bring into being a true psychosomatic whole. This is a whole that, in its corporeality, would be

immediately present in outer physical space and that, in its egoity, would be completely familiar with inner psychic space. It is a whole that would have its anchor in the body and yet would be capable of ascending to intellectual heights. And it is a whole that would have firm command of mind and will and yet would be open to the polymorphous sensations of concrete bodily life.

Head-heart integration: conscience. The integration of thinking and feeling would bring into being conscience, which is the faculty of insightful feeling or of feelingful insight. Conscience, it might be said, is feeling given eyes and thought given a heart. It is the capacity of immediate emotional response to whatever is an object of perception or thought. It is the ability, in seeing or thinking of something, to know at once how one feels about it. And since such fidelity and immediacy in feeling imply spontaneity in action, the thinking-feeling unity of conscience would be at the same time a unity of thought and action, of theory and practice. A person in whom conscience has flowered thus would be someone who acts unhesitatingly upon heartfelt insights. It is consequently such a person, and such a person alone, for whom the Socratic equation of knowledge and virtue would hold true. It is the person of conscience alone who would not suffer from weakness of will, for whom knowledge of the good would be a sufficient condition of doing the good.

Logic-creativity integration: the tertiary process. Here we use Silvano Arieti's (1976) term *tertiary process* to designate the kind of cognition that would ensue from a synthesis of physico-dynamic and mental-egoic sources, since such a synthesis would bring together both the primary (physico-dynamic) and secondary (mental-egoic) processes. Tertiary process cognition, as we understand it, would involve at least the following aspects: (1) *perceptual fullness*, that is, a synthesis of sensory plenitude (physico-dynamic) and conceptual comprehension (mental-egoic): percepts conceptually grasped, concepts perceptually filled; (2) *disciplined creativity*, that is, a synthesis of autosymbolic creativity (physico-dynamic) and logical rigor (mental-egoic): creative symbols critically assessed, abstract meanings concretely and paradigmatically expressed; (3) *holistic intuition*, that is, a synthesis of spontaneous structuration (physico-dynamic) with analytical discrimination (mental-egoic): unities apprehended in full knowledge of constituent differences, differences comprehended in light of deeper or higher unities; and (4) *contemplative ecstasy*, that is, a synthesis of cathexis (physico-dynamic) and concentration (mental-egoic): cathexis objects consciously chosen, subject-object disjunction dynamically dissolved.

In these and other ways, the tertiary process would combine the cognitive resources of the two psychic poles.

Civilization-instinct integration: whole-person authenticity. The dualistic ego's personality is highly conventional in nature. To oversimplify, it is a construct of introjected roles and other social functions. It is a "second nature" that, rather than cultivating a person's original physico-dynamic nature, in effect *replaces* that nature; the person's physico-dynamic nature is left uncultivated. So far, specifically, as the instincts are concerned, this means that they are kept at the level of mindless, impersonal impulses—the id. The dualistic *persona*-personality thus is only a half-truth. In resting on a disavowal, a repressive disowning, of the bio-instinctual roots of life, it lacks full integrity (i.e., integration) and thus whole-person authenticity. In order then for whole-person authenticity to arise, it is necessary that the mental-egoic personality be instinctualized and, concomitantly, that physico-dynamic instincts be personalized. The mental-egoic personality would need to be enlivened with *eros* and drive and, concomitantly, the instincts would need to be owned and given cultivated form. Only if such changes were to occur would the mental-egoic personality come to embrace and authentically express the whole self. Only then would the mental-egoic personality become a second nature that gives form and style to a person's original nature. Concurrently, the instincts would be defused and owned, rendered integral aspects of socialized, self-responsible personhood. They would become physico-dynamic roots of *civilized* life.

Ego-dynamism integration: full spiritual selfhood. The transcendence of bipolar dualism promises not only personality-instinct integration but also ego-spirit integration. For the primal power of the soul, once liberated from dualistic (instinctual, prepersonal, unconscious) constraints, is free to infuse, regenerate, and spiritually transform the egoic sphere. The ego, in being regrounded in physico-dynamic life, is returned not only to specific systemic (e.g., instinctual, affective) expressions of dynamism but also to pure psychospiritual dynamism itself. It is rerooted in the numinous power that, in addition to being an enlivener and amplifier of psychic processes (psychic energy) and a magnetic and solvent force (the force of cathexes), is also "the holy," the *mysterium tremendum et fascinans*. That is to say, the ego, in being regrounded in physico-dynamic life, comes under the influence of spirit.⁵

We might add that it comes not only under the influence but also under the *command* of spirit. According to the testimony of religion, the

ego can be reunited with its ultimate spiritual ground only by submitting, or being submitted to, that ground. If this is accepted, it follows that ego-spirit integration is not an integration of equals but rather an integration in which spirit is ascendant and the ego is subordinate, in which spirit is sovereign and the ego is (in all senses) subject. Formulated differently, if the testimony of religion is accepted, it is implied that the ego has no true center in itself and therefore that the psyche, though bipolar, is not bicentric. The religious point of view does not deny that the ego is a self, but it maintains that it is so most truly only when it is the self of spirit.

Having sketched these five dimensions of integrated bipolarity, we should reiterate that they reflect ways in which basic psychic dualisms might be transcended and the sides of these dualisms synthesized into higher wholes. They are ways in which antagonistic opposites might be transformed into intimately interactive complementary opposites, into surpassing unities-in-duality.

The possibility of an integration of the bipolar structure suggests similar possibilities for the bimodal and contrarietal structures. These structures too might allow of integrated expressions, in which the mutual exclusivity of their constituent sides would be surmounted and higher, unified organizations of these structures would come into being. Beginning with bimodality, let us consider what likely would be involved in the integration of these two structures.

Integrated bimodality rests on the possibility of active openness, engaged receptivity. That is, it rests on the possibility of the ego being able to perform its mental-egoic operations without thereby suffering disconnection from physico-dynamic potentials. To state this the other way around, it rests on the possibility of the ego being able to open itself to the influence of physico-dynamic potentials without thereby being deactivated, overwhelmed, or otherwise rendered ineffective in the conduction of its mental-egoic affairs. So conceived, bimodal integration can be seen to presuppose bipolar integration: the ego can be both engaged and open just on the condition that the two poles of the psyche are able to function harmoniously as one. Bimodal integration presupposes a unified psychic economy. In the case of bimodal integration, then, the ego, in being active, would be open to and would draw upon the sum total of psychic resources. No longer encapsulated in its own mental-egoic sphere, the integrated ego would be the executive arm of the psyche at large.

Contemplative cognition provides an excellent example of integrated bimodal, and hence also bipolar, functioning. This is so because contemplation is a species of cognition that involves at once full command of mental-egoic faculties and infusion, absorption, inspiration,

and so on by physico-dynamic potentials. Contemplative ecstasy, in its highest form, is characterized by ego absorption and, usually, by the disclosure to the ego of autogenerated symbols and holistic insights. These aspects of contemplative ecstasy indicate that the ego is open to dynamic (absorptive) and creative (symbolic, pattern-forming) potentials deriving from the physico-dynamic pole of the psyche. But in being affected in these ways by physico-dynamic potentials, the contemplating ego remains lucidly composed. Though infused and absorbed, the ego is not intoxicated or disoriented. Unlike ecstasy, which is a state of wild discomposure (indicating incomplete bipolar integration), contemplative ecstasy is a state that is both infused *and* sober, both inspired *and* clear-headedly in charge of rational faculties. Fully developed contemplative cognition involves an optimal coincidence of active engagement and receptive fullness, and it is thus a prime example of integrated bimodal (and hence bipolar) functioning.

The possibility of integration also exists in the case of physico-dynamic contrariety, although this possibility is evident less in itself than it is from certain esoteric literatures, especially those of yoga and alchemy. As noted earlier, both of these psychospiritual disciplines have as a primary goal the unification of sun and moon, or the *pingalā* and *idā* energies (yoga), or sulfur and mercury (alchemy). Moreover, the two disciplines agree that the resultant of such a union is a state or condition in which opposites are paradoxically fused, a state or condition in which, specifically, both warmth and coolness, dryness and moisture, intensity and tranquility, arousal and quiet are combined. It is extremely difficult to know how these views are to be understood, especially on the physiological level. Nevertheless, it is unmistakably clear that these views point to and are committed to the possibility of a synthesis of a distinctively contrarietal sort.

Yoga holds that this synthesis of opposites is accomplished when the *sushumnā*, a central energy pathway associated in some way with the spinal cord, is opened so that the energies that ordinarily travel exclusively through the *pingalā* and *idā* networks can come together in a single channel. A highly dramatic contemporary account of this can be found in Gopi Krishna's description of his *kundalinī* awakening (1971). Gopi Krishna's experience was distinctive in an abnormal way in that in the weeks immediately following the original awakening he experienced a painful current of fiery energy traveling up the *sushumnā*. This energy tortured him with its scorching heat, which manifested itself in high fever and delirium, and which triggered a variety of other wild psychological and physiological reactions as well. Gopi Krishna speculated that this anomalous condition was due to an occlusion of the *idā* channel. His hypothesis was that the blockage of the channel disal-

lowed the cool *idā* energy from entering the *sushumnā* and thereby fusing with, and hence mitigating the effect of, the *pingalā* energy. Fortunately, Gopi Krishna's condition eventually corrected itself, at which point the quality of the inner circulating energy changed markedly for the better. Rather than remaining a fiery energy that scorched the psychophysiological system and led to fever and delirium, it became a silver-gold, lustrous fluid that, though still warm and aglow, was also calming, soothing, and sobering in its liquid flow. In this fashion, the *pingalā*-like energy gave way to a new energy that blissfully contained the qualities associated with both the *pingalā* and *idā* nerve pathways. Without necessarily agreeing with Gopi Krishna's hypothesis about the cause of his abnormal situation, it is clear that the alleviation of that situation led to the emergence of a new form of dynamism in which both sides of physico-dynamic contrariety were felicitously combined.

A similar phenomenon is explained in alchemy as arising from a fusion of "subtle" sulfur and mercury. On this, Allison Coudert says:

Alchemists took Aristotle's theory further and suggested the two exhalations were an "ideal" sort of sulphur and mercury, which combined in different proportions and degrees of purity to form the different minerals and metals. The "mercurial" principle seemed to provide a plausible explanation for the fact that all the known metals melted and became like the one normally liquid one, mercury. Every alchemist who accepted this theory knew perfectly well that ordinary sulphur and mercury could not be the constituents of metals because when combined they form cinnabar (mercuric sulphide). This might have led alchemists to abandon the original theory, but instead they simply described *their* sulphur and mercury as "sophic," "philosophic," "ideal," or just "not vulgar" (Coudert 1980, 21).

The pure compound of sulfur and mercury is variously said to be the elixir, the philosopher's stone, or gold.⁶ This is a substance in which the natures of both sulfur and mercury are to be found, but in higher, transmuted form. The exact character of this substance is left a mystery. Virtually all that can be said of it is that it is a substance of utmost purity and potency which is luminous without being hot and liquid (or liquable) without being cold. It is a nearly ineffable substance in which, somehow, the primary physico-dynamic opposites are united and thereby transcended.

Beyond yoga and alchemy, two other well-known symbols of physico-dynamic integration are the diamond and nectar. The diamond is an apt symbol by virtue of its complete translucence (indicating purity) and its crystalline brilliance (indicating a union of brightness and coolness, fire and ice). Nectar, as the drink of the gods, is an effective symbol by virtue of being a gleaming, soothing liquid. Of these two symbols, the diamond perhaps better conveys the lucidity,

the higher sobriety, of contrarietal integration while nectar better conveys the blissful calm associated with such integration. Neither of these symbols captures everything that is implied in the idea of a conjunction of physico-dynamic contraries. Taken together, however, they capture the alert cool and composed delight that constitute the essential core of that idea.⁷

CONCLUSION

We have discussed five psychic dualities, three of which are constitutional structures of the psyche and two of which are developmental organizations of these constitutional structures. Of the constitutional structures, we have learned that it is the bipolar duality that is basic. The bipolar duality is a constitutional structure that spans the psyche as a whole. The bimodal and contrarietal dualities in contrast have a narrower scope, bimodality being a mental-egoic and contrariety a physico-dynamic duality. As the basic duality, bipolarity is a structure the organization of which has ramifications affecting the other two structures. In the case of the dualistic organization of the bipolar structure, the chief such ramifications are (1) that the ego is locked in the active mode of the bimodal structure and thereby closed for the most part to the influence of physico-dynamic potentials, and (2) that the contrarietal structure is submerged and forced to operate in an unintegrated and mostly unconscious manner. In the case of a higher, integrated organization of the bipolar structure, the chief implications bearing upon the bimodal and contrarietal structures are (1) that the ego, participating in such an organization, would be able to draw upon the full range of physico-dynamic potentials while remaining in complete command of mental-egoic faculties and functions, which is to say that the two basic modes of the ego would be able to coincide as one, and (2) that physico-dynamic contraries would possibly be "alchemically" fused, compounded into a higher, paradoxical union of opposites.

In summary, if the notion of integration is approached from the vantage point of the psyche's threefold constitutional duality, it becomes a plausible hypothesis that psychic integration involves at least a threefold conjunction of opposites. According to this hypothesis, then, the integrated psyche would be at once a bipolar whole (e.g., the divine marriage of Christ and soul, of Shakti and Shiva, etc., or the hermaphrodite of alchemy), a bimodal whole (e.g., an unmoved mover or passionate agent), and a contrarietal whole (e.g., a whole exhibiting features of the diamond, gold, nectar, or the *sattva guna*). The integrated psyche would be a unity-in-duality comprised of unities-in-

duality, a coincidence of opposites made up of participating coincidences of opposites.

NOTES

1. This division of functions is only typical. It is now known that specialization of functions in right and left hemispheres can vary according to handedness, gender, and other factors (see Levy 1980).

2. We do not mean for this statement to imply that these two modes are necessarily mutually exclusive. It must be left open as a possibility that the ego, in a completely integrated psychic economy, might be able effectively to execute mental-egoic operations while at the same time drawing upon the full range of physico-dynamic potentials.

3. The sun or solar principle is usually associated with the ego in its opposition to the dark underside of life, the (physico-dynamic) unconscious; but it is important to understand that the physico-dynamic sphere has its own solar aspect.

4. Jung of course rejects Freud's notion of primal repression. He does hold, however, that the ego, early on and then increasingly throughout the first half of life, dissociates itself from the physico-dynamic potentials of the collective unconscious.

5. We do not mean to imply that spirit is only an intrapsychic phenomenon and not also perhaps an extrapsychic noumenon. The fact that spirit suffers a nearly exclusive instinctual and unconscious organization during the dualistic period and that it functions intrapsychically as psychic energy and as the magnetic power of cathexes does not mean that spirit exists only within the psyche or that it is inherently sexual or unconscious in nature. The intrinsic nature of spirit and its ultimate standing in being ought not be prejudged on the basis of these of its intrapsychic expressions and functions.

6. The elixir or philosopher's stone plays many roles in alchemy: it is the mysterious agent that initiates the alchemical process, and in some sense it also is the result of this process—gold. It is that by which gold is made and is itself of the essence of gold. Conjecturally, perhaps it can be said that the elixir or philosopher's stone is the pure radiant essence of gold, which in its transformative potency converts base metals (or the unregenerate soul) into gold. In other words, it is the taintless spirit that lustrates and illumines the soul.

7. We might add that in Indian philosophy contrarietal integration is conceived in terms of the three basic quality constituents (*gunas*) of things, and specifically in terms of the *sattva guna* (calm intensity, lucid power), which combines and transcends the *rajas guna* (hot, excited, active) and the *tamas guna* (cold, inert, inactive).

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