

SEARCHING FOR SPIRITUAL

by René LEBON

Collection
For a modern dualism

Publisher Eur  Fluid

In this booklet we have collected a certain number of texts which are of increasing difficulty but can be read separately. The aim is to explain the philosophical argument for modern dualism, set out from various points of view, which does involve some repetition in each of the texts.

- The meaning of the scales symbol.
- The cult of a bit.
- What is a dualist?
- The manifesto of modern dualism.

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www.dualism.eu

For a God with two faces
A new way of looking at the world



Janus

On the face of it, all we know of things is what we ourselves put into them, in other words the statistical effect of the largest number tending towards an average around which everything oscillates at various amplitudes, seeking a perfect equilibrium without ever achieving it.

The doctrine of modern dualism simply says how is the world we live in and states that in spite of a very entangled appearance, it is based on the famous “To be or not to be.”

This is not a question but a fact. For everything there is a choice between Yes or No.

“All things consist of yes and no.” Jakob Boehme

*“The breath in concentrating produces life
and the same breath in dispersing brings death.”*

Zuangtsi

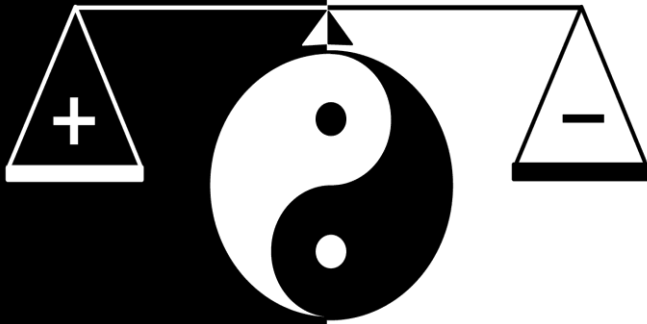
ISBN 978-2-918876-01-4



Publisher Eur  fluid®

Legal registration: April 2011 – 24 p

**Neither more
nor less**



**PLEADING
FOR A
MODERN DUALISM**

By René LEBON

Collection

For a modern dualism

List of contents

- The Chinese doctrine of the Tao
- Chinese thought
- The Chinese doctrine of the Tao and modern dualism
- Tchouang-Tseu
- A Attempts to define the doctrine of modern dualism
- Foreword
- Points of view
- Neither more, nor less
- The “all or nothing” Profession of dualist faith
- In search of lost rest
- Aequitas, Aequilibrium
- Dualism and monism
- Knowledge and its limits
- The minute distension of the void
- Creed
- Active and passive
- To the sound of an accordion
- The indeterminate
- Identity and contradiction
- Cosmic broth
- Eternal questioning
- Dyad
- Centrism
- Continuity in change

- Is there anyone out there?
- Anthropy
- Energeia
- Complementarity or the desire for completeness
- The Principle of Complementarity proposed by Niels Bohr in 1927
- The bottomless hole that is rest
- Maurits Escher (1898 - 1971)
- Planck's egg
- The great illusion or the statistical effect
- The rain and the sunshine or the "butter"
- In the name of the law
- The 'more or less'
- Uniqueness and diversity
- Bifurcation
- The pure and the impure
- For a new determinism
- On a universal Darwinism or a cosmic evolutionary theory
- The great routine of the world
- The loop
- It is all down to expansion
- An attempt to define dualism through a holistic and global overview of an endless, extreme turmoil of micro-events
- Paths that lead to nowhere
- A kaleidoscope of colour
- One and the Other
- The wager
- The lethal impetus or involution of the world
- The grain and the heap or the Sorites Paradox

This work is no essay on Oriental philosophy on the Chinese doctrine of Tao (even if it does begin with a statement from him). Rather, it seeks to establish that the world that we know today (both material and spiritual) shows enormous convergences with this Yin / Yang doctrine; first explained 6000 years ago by an enlightened Chinese emperor (named Fou-Hi). In spite of the vast range of human knowledge at the beginning of the 21st century, which one generally accepts as a sign of enormous progress, we can but state that this progress is but an illusion; all it does is verify and confirm that which the Ancients had premonitions about. We strive to prove it all via a series of very diverse themes, collected in articles which have been gathered together in books, covering a vast range of disciplines -- each of which can be approached separately. We have tried to bring forth a philosophy from this confrontation between this venerable age-old thought and the vision of all that man has been able to create which separates him from animals, a philosophy which we call the «doctrine of modern dualism». There is no doubt that this doctrine has had certain ties with other dualisms, such as Manicheism or Cartesianism; but it especially tries to operate a holistic and globalising synthesis from it. It is about simply stating how the world really functions, and arriving at behavioural reasons for it all.

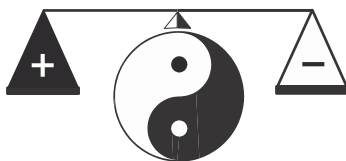
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Legal deposit May 2013

ISBN 978-2-918876-05-2



18 €



The meaning of the scales symbol

What we mean by using a set of balanced scales as a symbol on the cover is that although everything is avidly seeking this state of equilibrium, because it means the rest and calm to which all things aspire. Nothing happens there. It is nothingness, lifelessness, the dead-being. Opposites cancel one another out so if there is nothing positive there can be nothing negative either; it is of no interest and has only an attractive effect, although at the same time it is repellent in order to preserve its inactive status.

As a result of its expansion, the world is moving towards this position made up of scattering, breaking up, disintegration and separation - a destructive force of hate, if you like. There is an opposing force, known as gravitation, which seeks to bring things together, to group them, to unite them - a kind of binding love.

Although these two contradictory forces are in perpetual conflict, they cannot do without one another, each is indispensable to the other. They complement one another even though they are in opposition. There is never a winner or a loser in their everlasting battle. This is a consequence of their complementarity; they make up the basic, indivisible, dualist pair, which has no beginning and no end, it has always been and it will always be - that is just the way things are, neither more, nor less.

All the events that we are aware of are no more than the contingencies of life which are expressed by oscillations of the beam of the scales, which is never at rest. There are deviations of all kinds, the great majority of which are small. They can be larger but, in this case, they occur far less frequently - things such as an earthquake, a serious

illness, a divorce... any event which suddenly breaks up the routine of everyday life.

Nature tirelessly straightens out these deviations, in the long run, through space and time, seeking a compensation which is never completed and which is constantly correcting itself. The freeze frame image or the impression of duration is no more than an illusion; everything is constantly on the move, nothing lasts and nothing is permanent. Death is no more than a sudden compensation for birth. Whether we like it or not, this will be at the end of the road on which the universe is travelling inevitably towards thermal death.

Small deviations above or below the average are distributed, following the upper half of the bell curve and they thus compensate for one another approximately in order to provide a smoothing effect whilst at the same time providing apparent statistical continuity. The bottom of the bell curve bends for large deviations, which also end up by trying to compensate for themselves, although over periods of time which can sometimes be very long.

What may seem complicated is actually no more than a skein of simple elementary contradictions such as “yes-no” or the binary pair (0, 1) in computing. Anything complex needs to be disentangled patiently, without ever going as far as being inextricable. We are helped by the statistical effect of the law of averages which deals with the largest number, because it is impossible for us to be aware of all the little details.

Thus what we know is a superimposition of cycles of all dimensions, and we can only be aware of it by contrast.

As for the unknown, in theory this is not something we should not about. Each of us can imagine it in our own way, without losing sight of the fact that it is, by its very nature, inexpressible. How can we act in this world which is so hard to grasp with our resources, limited to the perception of opposites? Dualism teaches that, in order to avoid extremes, we need to keep our heads down, pull them back into our shells, reduce our activity, be satisfied with small things and allow the little flame which keeps us going to go out by itself when the time comes.

There can be no doubt that, if humanity were thus moving towards a decrease in and an attenuation of differences, this would resolve a very large portion of our problems as, by reducing our needs

and desires, we would ease suffering and the trouble caused by it.

Unfortunately, it is hard for us to deliver ourselves from demons such as the thirst for power, the need to own things and the impulse to destroy.

Life is no more than a constant swinging backwards and forwards between birth and death. People are constantly being born and dying. We are never the same, the old man is different from the child he once was. We would like to return to the blessed state of the embryo inside the womb, but expansion, even when thwarted by gravitation, drives us pitilessly on towards breathing our last. Everything is an everlasting upheaval between this expansionist thrust towards dissemination and the irrepressible desire to join together in order better to stand up to it.

The world is like Penelope's tapestry: woven during the day but then picked apart at night and never finished.

“One man’s meat is another man’s poison”
“Being and not being grow out of one another”
The Book Of The Way And Of Virtue Loazi
Tao Te Ching



What is a dualist ?

Being a dualist means accepting both the rain and the sunshine. It means not being sorry when it rains, because this is a sign that, at some point, although we do not know when it will be in advance, the sun will shine. We might also say that we can be satisfied when things go badly, because it is a sign that things are going to get better and that, vice versa, we ought to be sad when things are going well, as too much of a good thing can lead to harmful consequences. Everything goes from good towards evil or vice versa, in a period of time which varies in length. The best in anything conceals the worst, which can itself only move towards the best.

The thing about dualism is that it is totally opposed to the idea of endless progress or perpetual decline. There is always a critical point at which there is an inversion, the violence of which is in proportion to how far we have gone in one direction or the other. This is true of all things that are built and which will crumble in the end. We can reinforce the base, but not endlessly. “Care is taken that trees do not grow into the sky” said Goethe (“Es ist dafür gesorgt, das die Bäume nicht in den Himmel wachsen”). In the same way, we cannot fall into a bottomless abyss, because wisdom tells us that when we sink, there is always a bottom that we can kick against in order to rise again. The further we have fallen, the further we will rise again. Everything seeks to return to the medium, to the non-existent centre, and the violence with which it does so is in proportion to how far away from it we have gone.

What happens? As a basis for any explanation, we first of all

need to define the exceptional nature of the dualist pair. Everything has its opposite, with the one exception of nothingness, which is its own opposite. The dualist pair is essentially made up of two opposite things which, on the one hand, are eternally in conflict and, on the other, complement one another. One cannot exist without the other, they are totally symbiotic - there can be no evil without good and vice versa. Happiness goes hand-in-hand with misfortune, joy implies pain, birth leads to death, the slaking of desire is then accompanied by suffering. Tears follow laughter, love meets hate, war and peace face off, as do the Left and the Right in politics. One of the components of the pair is always transparently contained within its opposite.

Dualism reduces everything which exists to a sum total made up solely of pairs whose periods of development are very diverse and depend upon the resistance of space and time to their meeting which would mean their annihilation, their return to non-existence. All of these periods are superimposed upon one another and, through the mixing of opposites, produce the apparent diversity of nature. In the reproduction of pairs there is never anything which is perfectly identical. Defects slip through and endure, eventually becoming amplified and thus helping to bring about something new, always provided that they can adapt to the environment. A copy is never exactly like the original, it is change within continuity. We live in a universe in which there is a struggle between a force of union, i.e. gravitation, and a force of disintegration known as expansion which, in our time, usually wins out over its opponent. The opposite journeys towards union produce the living world, but expansion is stronger and leads everything towards dispersion, dissemination and annihilation. This opens up spaces known as “degrees of freedom” across multiple dimensions which correspond to the parameters used, and leaves room for the failures which could not occur in a predetermined world where every-thing was already written.

Nothingness cannot express itself - otherwise it would not be nothingness. Although everything would like to take refuge in it, in order to find calm and rest, the aspiration of all things which move, nothingness must conserve its status and thus pushes away all those things which would like to rush into it. Nothingness is inaccessible to us and plays an attractive-repellent role. It should here be noted that

gravitation and expansion make up a dualist pair in the same way as “energy/matter” and radiation and “space and time”. None of these notions can be detached from one another. Time is nothing without energy and there can be no expansion without gravitation. Pairs are symbolised by the sign \Leftrightarrow .

The basic pair on which the other pairs are built, and which generates them, is being \Leftrightarrow non-being. The question has been raised of why there is a something rather than nothing. Dualism does not see this question as a substantial problem, it simply admits that the something, “the being”, cannot exist without the nothing, “the non-being”, nothingness, in the same way that nothing is opposable to something. As time does not exist in itself, there can be no question of seeing a start and an end to all things that are. The question “which came first, the chicken or the egg?” is irrelevant. Things are what they are and are only dated for our own personal convenience. The image of the world made up of pairs, enshrined in one another, the components of which seek their union in order to annihilate themselves through the transformation of their energy in a given time and to attempt to melt away into nothingness whilst at the same time being pushed away, is a finding rather than a dogma. This is the way in which events take place and develop. Dualism shows the “how” and does not answer the eternal “why?”, where any answer always leads to another “why?” Through the interplay of opposites and the search for their resolution, the world is the theatre for a play performed by pairs of actors who fight a merciless duel even though they are unable to do without one another and who take good care not to destroy one another, because neither of them can exist without the other. Each of the opposites emerges from the basic circle of “being \Leftrightarrow not being” and develops by making the constant reproductive errors allowed by the degrees of freedom of expansion, making up deviations in probability, revolving around an inaccessible average. “Being is said in many ways”, as Aristotle has it. One of the alternatives of the basic pair returns towards nothingness. We can only have a confused perception of the diversity produced in this way and, in order to see things more clearly, we need to see things through the eyes of the statistician who will bring forth reports which are more legible on our scale, from a jumble of microscopic events

bogged down in the fog of their uncertainty, using a statistical compensation effect.

Everything is born out of dichotomy, like a kind of tearing up of nothingness into two opposite poles. Everything which can be said is no more than a superimposed series of contrasts.

The indescribable, the ineffable, the inexpressible, the absolute, the zero, the infinite and the statistical average can only be calculated. This is the area of non-opposition, of non-action. Opposites wish to come together in order to annihilate themselves in this namelessness so that they can disappear into it, but they are pushed back in order to be reborn from their own destruction. What we consider as real is no more than a fleeting, temporary state which, from its birth, carries within itself the seed of its own destruction, emerging from a virtual world of deviations in probability of occurrence, distributed around a lifeless medium. Contrasts show through against a background of non-existence.

The border between what can and cannot be said shifts according to the progress made by our knowledge which attempts to establish constant bearings in order better to stake out a world of chance. We thus place a whole host of labels according to the various different points of view of which perception is made up. The “known” is organised at the expense of the “unknown”.

The awareness of being comes from the contrasting of extremes. In the darkness of ignorance, locked up in the windowless prison cell within which we are incarcerated with our limited senses, we try to feel our way towards gaining as much control as possible over all the things around us in order to improve our sense of well-being.

Everything pulsates at different rhythms which are superimposed in order to produce a universe in an ultimate alternative of expansion or contraction. The waves triggered by the alternation of opposites intertwine in all directions without destroying themselves, becoming superimposed according to Fourier’s argument. This is an endless match between expansion and gravitation, the former winning only to weaken in the end, allowing the latter to dominate it in an everlasting pugilistic clinch.

The doctrine of dualism which has come to us down the ages involves a behavioural morality. It consists of reducing your activity, of

keeping your head down, of making do with small things instead of moving towards satisfactions which are difficult to achieve and require an enormous expenditure of energy and which we know can give rise to backlashes. By means of the principle of compensation which reigns over nature, excessive pleasure can lead to suffering. Obviously this compensation only takes place on a large scale and across the majority. Although an individual may escape it and spend his or her life either in total happiness or enmired in the deepest misfortune, the experience we have acquired ourselves, along with that of our fellow creatures, teaches us that the succession of good and bad can take place at any time, every day and throughout our lives. The good and bad times come along one after the other. When things are going badly, we must still deduce that they can get better. Dualist morality recommends staying in the dip in the curve, moving about as little as possible. Of course, there is nothing to prevent you from giving in to a particular excessive pleasure, but you need to expect repercussions. Everything has to be paid for - there is no such thing as a free lunch. By expending as little as possible we shelter ourselves from the sometimes harsh slings and arrows of fortune, although there is no guarantee that we will not fall victim to them. The unpredictability of events should not prevent us from making cutbacks. Obviously this attitude involves a kind of negation of life and its surprising contingencies. Some people believe you need to burn the candle at both ends and make the most of the joys of life. Although this is a perfectly normal reaction, it should still be tempered by a survival reflex: "if you want to travel a long way you will need to spare the horses".

Dualist doctrine is perfectly aware of human weaknesses and has no wish to give any lectures, it advises us simply to live in slow motion, if possible. Do we need to run away rather than facing things? Is having fun at all costs the best way of escaping from the problems and vagaries of life? We need to take the time to look at ourselves, to take stock, to find our way and thus to adopt an inward-looking attitude, which is more likely to encourage reflection and meditation. Hyperactivity often hides a terror of finding oneself alone, facing difficulties which have to be resolved. "Become what you are, but understand what that is" said the poet

Pindar. Man is never only what he does to himself, according to Sartre, but we still need to take decompression dives in order to assess the best ways of achieving this.

“Slowness comes from God and haste from the Devil” as an Arab proverb has it.

The main rule of life, the way dualism sees it, is detachment in serenity. Why should we hang onto things if we are only going to lose them in the end? It is better to break ties which may lead to unhappiness. We need to let go, although without letting ourselves go. Renouncing worldly pleasures is not a form of resignation, nothing has any value in itself and all things are relative - we see only the relations- hips and links between them. We only see life has being of value because we are part of it. We cannot renounce it totally and we need to keep a little flame burning until it goes out all by itself, carried away by the expansionist current. Like Sisyphus, we are constantly dragging a boulder back up the hill, which is easier the further we have gone from the top. All men are puffed up with pride and pretension, but the centrist position of dualism reduces us to modesty and humility. Inside Pandora's box, containing all the evils which spread across our planet, there is still hope; we need to hang onto it, whatever the cost, as it is the only driving force we have which might allow humanity not to disappear as it appeared, swallowed up without even the slightest shiver and to the world's utter indifference. We are transforming the Earth and space around us into a dump for our waste which is a manifestation of our fecklessness in always wanting to be moving towards something better. Even so, we want to maintain our hope that we might last, but we need the dualist wisdom which asserts that our unquenchable thirst for something better cannot be slaked without harming our own prospects of survival. This wisdom may perfectly well be used to combat the environmental disasters of which we are starting to become aware. Indeed, it advocates a reduction in activity, including reducing the expenditure of energy and, as a result, a reduced emission of waste. Offalist doctrine is actually the best remedy for pollution, if we are to avoid destroying ourselves. Nature herself offers everything that we need in order to make use of non-polluting energy sources. Solar energy is actually a

environmental catastrophe involving enormous wastefulness in space. There is nothing we can do about it, although the consequences will only be felt in hundreds of millions of years' time. In the meantime we have to make the best use of this energy which is the source of all life and, as it also produces waste, it has to be used sparingly. By doing this, we are merely following the rule of the expansionist universe which is to dilute and spread out all of the energy it contains, thus reducing its efficiency and saving itself.

Dualist behaviour is our only valid perspective if we want a reprieve from our own extinction. We need to spread and teach it, although without it being able to harm us.

Dualism is never totally optimistic, but it also reject pessimism. It takes up a middle position in the “happy medium” which was so dear to Aristotle. Bliss, supreme, ideal happiness, can only be achieved in the middle, in between the two opposites. We need to oscillate around a central, lifeless neutral point. Buddhism teaches that suffering can only be attenuated by the reduction of desire, but we must not go as far as the blowing out (nirvana) of the little flame which keeps us alive.

Life is a unique, one-off phenomenon for each of us, and will undoubtedly never be reproduced perfectly, and identically. It only appeared on Earth following an incredible - bordering on the impossible - string of circumstances, and yet it is “there”, constantly diversifying. Is it a gift made to us by a higher power? We may doubt this, although the fact that every moment of our lives cannot be imitated and reproduced should, nevertheless, put us on the alert. It is like seeing the molecules of a gas seeking refuge in a corner of a recipient. Why does everything that happens fall into the realm of near-impossibility? This might perhaps be explained by the enormous quantity of events that combine in order to bring about the uniqueness of the moment. Current events alter the assembly of other events. As the universe is supposed to retain the same potential, there is an enormous intermingling inside it whence emerges the exception which, by coming back into line, remodels the whole. This is a perpetual, gigantic self-organisation from which the special moment bursts forth. It is the introduction of space and time which, by moving out of sync, prevents all of the events from becoming non-

existent and disturbs the balance of the beam of the scales of perfect equilibrium. Although the scales of the universe are constantly weighing up the positive and the negative provided by opposites, space and time slow down the fusion of opposites and thus set the beam of the scales oscillating in search of an equilibrium which, if it were ever achieved, would mean lifelessness, nothingness. It is these perpetual oscillations around the zero point which make up life, the world and the eternal mobility of things. Being comes from the refusal by non-existence to shelter it, in spite of its attraction to a state of rest.

Thus the world is constantly fluctuating around an inaccessible point of equilibrium, in an eternal swaying towards the inevitable fate of a thermal death foretold, although with the distant hope of the eternal return through inversion. No more, no less.

Dualism leaves the values of belief and hope intact and these alone help mankind to persevere with existence.

*“If I wanted to sing about love, that led me to pain;
if I wanted to sing about pain, that led me to love”.*

Franz Schubert

(1822 – the year in which he composed the *Unfinished Symphony*)



*"The world is both wonderful and
atrocious, a miracle and hell"*

Fragments of a Journal

Eugène Ionesco

Neither more, nor less Manifesto for modern dualism

The roots of dualism as a philosophical doctrine lie in Chinese Taoism, Persian Zoroastrianism and other ancient beliefs. The aim of this thesis is to free it from the dust of time in order to modernise it and compare it with the many human disciplines which have developed considerably since in the meantime, and to note that it has indeed acquired a very largely deserved place and lies at the foundations, not only of human activity, but also of that of the world as a whole, of which mankind is only a small part.

Does modern dualism answer existential questions? No it does not, for the simple reason that an answer to a question always leads to another question in order to justify this answer - this goes on endlessly. "The aim of philosophy is to learn how to live in the unknown" wrote Shestov. Obviously there is nothing that we can say about this unknown, it does not allow us to give free rein to our imaginations. The "known" only appears when uniformity is broken, when the perfect symmetry which can generate nothing is smashed leaving differences, however minimal they may be. The flat, the smooth, the "One", in some ways, offer no roughness upon which we can gain a foothold. Knowledge is conditioned by deviations. We need bulges, excesses or holes, things that are missing, if we are going to be able to apply any explanatory discourse. Dualism shows that what is dissimilar and thus allows us to know is no more than the superimposition of series of opposites. So what is knowable is thus reduced to a disparate accumulation of opposing pairs.

Dualism sets out to express simply the "how" leaving aside the "why", the reason for the rose. It merely looks at how the world works and notes that, behind a staggering complexity, its operation is basically very, very simple.

Everything is based on the idea of the pair which has a quite special status. It is not merely “two elements placed alongside one another”. Although it does involve two elements, the links between them are quite special and specific. One is the contrary, the opposite of the other - it is what the other is not. They are indivisible, inseparable, tightly bound to one another and neither can exist without the other, they are in a state of total symbiosis.

Neither of them can exist alone, it needs its counterpart, the company of the other which also cannot stand alone. It cannot grow indefinitely. It features an extreme amplitude for a maximum amount of differentiation which is inverted and makes a U-turn once it has been reached. It then returns towards its opposite by means of inversion, with a force which is in proportion to how far it has travelled from it.

Opposites are perpetually in conflict, each of them seeking to destroy the other without ever managing to do so although, paradoxically, they are also complementary. If one of them declines, the other prospers. They help one another; there is a kind of reciprocal dependency in their interdependency. They simultaneously attract and repel one another; a kind of game of compensation has them swinging towards one another, back and forth, seeking an equilibrium which is always oscillating and never achieved. There can be neither limitless progress for one of them nor perpetual decline for the other.

A wave is a good image for the pair, in that it has an extreme amplitude which is never either non-existent or infinite. It is regulated by the period of time between its perfectly inverted maximum and minimum, which are each the exact opposite of the other. It is also a route through space which we call the wavelength between the two extremes, and it is through space and time that one of them resolves into the other which stands opposite.

It is perfectly possible to explain the plurality and complexity of the world by superimposing waves of all sizes and all directions, the inextricable tangling of events then becomes comprehensible.

Neither the “one” nor the “zero” is possible, it is out of the mingling of them that diversity arises. Everyone knows that anything can be translated into a string of 0s and 1s. The power of computing which operates using only these two elements is an example of this. All of the world’s activity could, it would seem, be reduced to a fantastic number of gigabytes.

Nature proceeds essentially by symmetry, as the only thing she is able to do is attempt identical reproductions. So the way nature operates is extremely simple as, due to expansion, her concern is to do as little as possible; symmetry does not require a large effort. The uniform rectilinear movement, the eternal repetition of the same thing, does not require any energy input other than the initial impetus. However, if there were nothing but symmetry, the world would be a dull, uniform and lifeless place, with no roughness, no differences and no way of getting our bearings. It is identity, Hegel's dead being – he adds that it is contradiction which makes the world go round. Indeed, nature engages in another kind of symmetry, the mirror effect, which is just as simple, a kind of inversion of opposites once one of them reaches a certain level. Although it keeps the object's configuration the same, the mirror inverts left and right, which means that the object and its image can only be superimposed by means of a U-turn - the front goes behind. You need a full turn to restore the original object. This subterfuge of nature, of flipping over like a pancake and of having introduced an intermediate stage halfway between the object and its confusion with its own image allows the constituent elements of the pair to be inverted. A right shoe becomes left or vice versa, opposites become interchangeable. It is like the beam of a set of scales which tilts to the other side if we invert the weights which unbalance it. The inversion allows a splitting of the object and its differentiation can lead to various different reactions and overturn the decision.

If we return to the image of the wave, it is constantly inverting itself, the amplitude moving, within the space and time of an oscillation, from a maximum to its minimum and vice versa. This natural system is very clever, because, whenever there is an excess, it will replace something that was lacking, of inverse value, so that the total remains constantly nil by doing away with the space and time responsible for the shift out of sync and which allow it to be distinguished. Everything revolves around a happy medium through which it only ever passes, without staying there. It is through this neutral medium that nature is perpetually seeking a precarious equilibrium. It may be unstable, destroyed by the slightest flick changing the energy level which thus comes down a notch towards an oscillating stable equilibrium, but any energy added to the

atmosphere may bring the level up again. So there is a kind of self-regulation which is established in the quest for an adaptation to the environment, which we need in order to keep going. The only way to stay on the road is by nudging the steering wheel to the right and to the left. It is a simple way of using identity and contradiction, and this is all that nature knows how to do.

Even using these simple, inexpensive processes, nature is not infallible, she can and does make mistakes and get things wrong. Although these are admittedly rare, there are accidents, breaks in symmetry in which the copy does not exactly match the original. It is these potential failures, these defects, which will allow nature to evolve and produce new things which will have to survive by fighting against all the things which will be hostile to them and by slipping into the cracks in any way which might help them to flourish. Defects are like the nugget that the gold miner finds after sifting through tons of sand - They give the diamond its value. By means of contrast, it enhances the apparent harmony of beauty.

The motion and the agitation are no more than the consequence of equilibriums partially broken by a failure which has been corrected and assimilated by circumstances into what already exists.

Everything is interconnected, nothing is isolated. There is a constant stream of communication and exchanging of information between things. A particle does not remain in one place, as it is being constantly stressed by its links with others. We cannot fix it so that it is at rest in a precise position. What happens in the vicinity of the absolute zero in the quantum vacuum, which is manifested only by subatomic particles which have gathered enough action to emerge from anonymity and group themselves into atoms and molecules? It is possible that there is enormous activity by microparticles which disappear as soon as they are born, merely moving around randomly without any intentions and in no special direction. This is near-absolute chance, although not entirely. Due to their action upon one another, there will always be a small "indiscernible", to use Leibniz's word, which will sketch out an orientation. Buridan's ass cannot die of being unable to choose between a stack of hay to satisfy its hunger and a pail of water to slake its thirst. Although pure chance can only reign in nothingness, it is probable that, having crossed the zero barrier, the microparticles essentially obey a fundamental

chance with what could pass for a breach, which changes total indifference into a sliver of meaning, although it still remains beyond the range of our senses and the into a sliver of meaning, although it still remains beyond the range of our senses and the devices we use to enhance them. Essentially, although chance means that a microparticle can go either in one direction or in the opposite direction, within the infinite total number of directions which are possible within a complete turn, in the end there will always be one which will fail. It makes no difference whether we call this a break in symmetry, an error or a mistake, we can only note that it is certainty which is compromised as, if we could explain it, it would no longer be chance. What happens next is that, although the majority of micro-events cancel one another out by their opposition to one another, there is still a small accumulation of errors which, by changing scale, will become significant and perceptible. This compensation phenomenon which is inappropriately called “the law of averages” means that, starting from a large quantity of small undetectable events, it is possible to obtain macro-elements which can be managed by the human faculties. We need to accept that this is the only way in which we can ever know any- thing. The supporters of a pure Newtonian determinism who see phenomena as no more than a chain of cause to a precise, perfectly calculable effect are seriously misguided. The vague, the inconclusive and the margin of error are, without any possible argument, an integral part of our world.

Heliocentrism, the unconscious and Darwinism have gradually reduced mankind’s vanity. Here again we need to face facts, we only have any knowledge of things through a veil, the Hindu Maya, which masks the essential nature of the little unknowable facts from us and hides the unknown. We only know anything by a statistical effect produced by the law of averages. Furthermore, the act of knowledge itself, which is observation, is deformed because, first of all, we only perceive the phenomenon after the time it takes for the information, whose speed is finite, to reach us. Secondly, by observing, we disrupt the phenomenon which is no longer truly what it is, especially if we measure it. We should also add that we know nothing about what happens in the interval between two observations. All of this is a serious blow to our “knowledge”, allowing doubt to set in. What, then, are we to believe in if what we

experience is not credible? Errors in appraisal also distort things. As we are unable to assert that, basically, everything is certain and that it is rather irresponsible chance which dominates microscopic facts, at the end of the day all we can ever get is uncertainty. However, as has been shown in the calculation of probabilities, we can set doubt within controllable limits, as is the case, for instance, with the bell curve.

The $0 \Leftrightarrow 1$ pair is the basis for everything, the world is constantly playing heads or tails. The equivalent pairs are: being \Leftrightarrow not being, yes \Leftrightarrow no, open \Leftrightarrow closed and on \Leftrightarrow off. The intermediate point between the extremes, like Aristotle's excluded middle, is no more than their Superimposition and mingling. In the same area, we find probabilities which lie between 0 (impossible) and 1 (certain). This is also where we find relativity, which describes the world through the links between objects with comparative relationships. These links are characterised by the speed v at which the information moves from one object to another. In our world, the speed of information is always positive and lies between 0 (we learn nothing) and c (the speed of the electromagnetic or gravitational field of around 300,000 km/second), but which, even so, is finite and limited. There is no such thing as the immediate transmission of knowledge - or transmission at an infinite speed, which is the same thing. In order to know something, we need to expend action, in other words energy, within a given time. This is not a free lunch, as the energy has to be taken from the environment, and this is why living beings, which are dissipative systems, are a long way off-balance. The borrowing needs to be made up for by a general falling out of alignment and plays a part in dispersion. The unstable sends things falling onto the stable, and anything sent back from the stable to the instable is only temporary.

All of this is based on two premises, that of the pair and the accident which slips into its development.

The pair is born out of the possibility that nature might escape from dull symmetry by turning around, an inversion, thus creating contrasts which generate differences and thus existence, through their superimposition. For the pair, there can be no before and no afterwards, because in this case we introduce the concept of time which has no existence in its own right. In actual fact, time is closely bound up with space through a dualist pair. Space and time as a concept is essentially bound up with energy in all its forms as well, also through

a dualist pair. We cannot explain the pair through the pair. This is a logical defect, but nature is not logical, she simply "is". Logic is no more than a human tool, a way of getting a better grasp on the real world. There is no room for eternal questioning, we must simply note that there is simultaneously nothing and something. There is only something as a result of the fact that this something is not - that is just the way things are, neither more, nor less.

As far as accident is concerned, we need to remember that we are living in an expansionist period. Space and time dilate, diluting energy. This is a change which is taking place and heading towards the greatest dispersion of energy. In some ways it is like a river flowing. In a river, the vast majority of the drops of water are carried along, but there are always some which swirl around and attempt to travel back up the course of the river. Expansion allows degrees of freedom and thus allows any defects in symmetry to manifest themselves randomly. Here too, chance intervenes, because the defect occurs unexpectedly for no reason. However, we know that we can frame them inside a graspable structure.

The universe is a set of two contradictory forces which have all the characteristics of the dualist pair. One of them brings together, gathers, groups - this is a force of love. The other distances, disperses and does its utmost to destroy everything done by the former - it is a manifestation of hate. The former is attractive like gravitation, strong interaction, dark matter. It opposes expansion, weak interaction or disintegration and dark energy, which are repulsive. Over this is superimposed the electromagnetic field, the great organiser of matter and the living world which simultaneously attracts and repels. These contradictory forces struggle and complete one another against a background of non- existence, of vacuity. In our current world, it is these forces which forge ties and structure the elements of which it is made up. These forces were apparently formed by successive breaks, out of the hyper-symmetry of nothingness. The absolute shattered into many accidental pieces, then pure chance clambered over the barrier of the zero point in order to start working on thousands of millions of microparticles, which were dead almost as soon as they had been born. A cascade of breaks in symmetry or sudden deviations in the vacuum produced the cooling, in other words a decrease in the agitation of the micro-elements. Energy began to be dispersed within

a space and time, dilating as it went and then swelled up as energy distended in an unlimited vacuum.

It is probable that the universe pulsates under the effect of contradictory forces, moving from the ultimate point at which energy is concentrated to a dispersal on scale of several billions of years. Although we are living in the period in which it is expansion which has won out in the end, this is only temporary and, once a certain critical density is reached, gravitation will be back on top and will then allow itself to be dominated once again. It apparently self-regulates by means of inversion and the interchangeability of opposites, which changes the situation and allows this eternal swinging back and forth. Although meetings are easier in a restricted world, on the other hand a larger living space allows the defects in reproduction which are essential for diversity. The universe is certainly closed, probably exchanging nothing with the unknown all around it, with its infinite borders. This explains the conservation of energy which, on the inside, merely transforms itself and decks itself out in many different ways, giving it attraction and making it seem different in all its finery. Is our universe no more than a bubble amongst other bubbles, a wart on an ocean of banality? Is there a world which is the inverse of our own which disperses when our own concentrates in such a way that their sum is always nil? One adapts to the other without there being any possibility of mankind communicating, because we are limited to a speed of communication between 0 and c (the speed of light).

In our expansionist universe, everything which is born must die. There can be no death without birth. Death is a consequence of birth after a journey through space and time which does no more than delay the inevitable decline. The force of destruction is included in everything which hatches, death is intrinsically linked to arriving in the world. Any fragment created contains, within itself, its own possibility of disappearing. This is the case with the apoptosis of our cells which can commit suicide when ordered to do so. As nothing is ever lost and nothing is ever created, birth is no more than the coming together of fragments of energy. The sum of energy allocated in order to be created must be returned by death in order to restore the equilibrium which, in our world, is increasingly leaning towards annihilation and destruction by means of scattering.

The area of existence appears to lie between two threshold

values. On the one hand, h , the Planck constant, a value of action, in other words of energy divided by the extremely short period of time, but below which everything can only be brief and precarious. The crossing of this threshold gives the particles the chance of lasting and constituting atoms and molecules. The other limit is c , the speed of propagation of the electromagnetic field, in other words light. The speed of information cannot be faster than this, because then the energy of bodies with mass becomes infinite as does time, in other words action. Spatial distance, on the contrary, tends towards zero. Action - in other words the fact of acting, of moving - lies between near-zero and near-infinity. Above or below lies the unknown, which we can only calculate because it is not accessible to our senses.

We end up with the same result, with probabilities which lie between the impossible (0) and the certain (1). These two borders are inaccessible and also delimit action in the same way, in other words they are neither non-existent nor infinite. It is distributed through variable deviations around an average which has the rather lovely name of “mathematical hope” and is only accessible after an infinite number of experiments which seem identical and are independent of one another. These deviations organise themselves across a bell curve which shows the visible part of a large number of events which are unknowable and inextricable as a whole. The world which is given to us is thus clearly delimited. The two great limits between which it moves are a space-time continuum which swells in order to dilute its constant energy content or concentrates this same energy on a point with very small dimensions, an enormous universal and perhaps repetitive pulsation.

Determinism is no more than an illusion and the uncertainty which we can mathematically regulate reigns supreme. We know what has happened, what is happening and what will happen only approximately and within certain limits. We can only doubt everything - nothing is sure. The only determinism which can possibly be valid is that leading to thermal death, but it is possible that there may be a return in the opposite direction, a return which would be eternal.

The dualist argument is basically materialistic and positivist in essence although, for all that, it can also be idealistic and spiritualist, giving free reign to the imagination, although in this case the

scope of the possible stretches out into the unknown. Everything can be envisaged, but these are only calculations extrapolated on the basis of what we know. There is no lack of words to refer to this unfathomable part of things: undifferentiated, absolute, inexpressible, happy medium, God, etc. This is undoubtedly where opposites mingle, beyond all control. All we can do is keep our mouths shut. We can only know anything through differences brought about by the superimposition of opposites. The uniform is sterile.

This means that we need to distinguish the unknowable from the knowable, which is the range of possibilities generated by the field of the known. The known is what passes fleetingly for reality, for the perceived world, it is a very small place which has its foundations built on human reason and logic. It can be compared to an oasis in an unlimited desert; it is a little garden cultivated by mankind within an immense hullabaloo, an enormous, incoherent jumble.

What remains for mankind if we are not to despair of having been thrown into a faithless, lawless, world? Belief, which is a form of freedom, is a kind of lifeline to which mankind, lost in the universal storm, can cling with all his strength. He needs to make himself by fighting against all those things which are naturally hostile to him. Indeed, human freedom consists of choosing a reason for living - and it may even be an unreasonable one.

The other lifeline is hope, which is what was left inside Pandora's box once all the evils it contained had been scattered across the Earth. It is the average produced by the calculation of probabilities which can only be reached infinitely. All things are possible. Everything is in a perpetual balance where each move upwards towards order is compensated for by a disorder from which order may again arise. The compensation is never absolute and we can always aspire to a brighter tomorrow.

Belief and hope are an opening onto the unknown, allowing us to persevere in the desire to live and leave the little flame which keeps us going to go out of its own accord when it has to, without ever revealing the mystery of its creation to us. The mystery is a necessary one, because if everything were known to us, where would be the interest in living? Knowledge merely reveals what already "is", it cannot unmask the unknowable which remains enigmatic and undecipherable.

Dualism can only explore what is known, which it considers solely on the basis of contrasts. It tells us how without risking an explanation of why. It is what is said, implying what is not said, and you cannot have one without the other.

That is the way of the world, neither more, nor less.

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... *outside back cover*...

This booklet is not an essay on Eastern philosophy and the Chinese Tao doctrine, although it does begin by giving an account of the latter. Actually it aims to show that the material and spiritual world we know today has enormous convergences with the doctrine of the Yin and the Yang, first set out by an enlightened Chinese Emperor named Fu Xi 6000 years ago. In spite of the huge extent of what we know now, in the early 21st century, which we consider as enormous progress, we have to accept that it is no more than an illusion, merely bearing out and confirming the premonition felt by the Ancients. We set out to show this using a series of very wide-ranging themes, collected into articles themselves grouped into books, dealing with a very large number of disciplines, each of which can be tackled separately. We try to show this clash between a venerable, ancient school of thought and an overview of everything mankind has managed to build up as a way of leaving his condition as an animal behind him, and this is a philosophy which we call the “doctrine of modern dualism”. This doctrine certainly does have links with other forms of dualism such as Manicheism and Cartesianism, but first and foremost it sets out to produce a holistic, overall synthesis of them. It is a matter of simply looking at how the world actually works and then deducing behavioural consequences from it.

Rather than a logical chain of arguments strung together like pearls running constantly from A to Z, this theory involves throwing a whole series of spotlights on a very wide range of different subjects with the leitmotiv of seeking out the implicitly underlying immanence of dualism. This obviously involves a great deal of repetition for which we hope we shall be forgiven, but it comes within a variety of contexts, each of which throws a different light on things.

Editions Eur  fluid®

1, Place de l'Eglise, F 78990 ELANCOURT

Legal registration: January 2010

300 pages – 18 e (+ more cost transportation) - pdf – 15e

www.dualisme.com

ISBN 978-2-918876-01-4

