

COMMITTEE VI
Eastern Approaches to Knowledge and
Values; With an Emphasis on "QI"

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Discussant Paper on Yujiro Ikemi's Paper

THE INTEGRATING POWER OF NON-DUALISM

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The Integrating Power of Non-Dualism

A Response to Dr. Ikemi's paper

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I. A Trait of Dr. Ikemi's paper

Dr. Ikemi is "convinced that the way to true health, the way to true self-actualization, and the way that is called truly religious is indeed one" (p35); a basic principle of these ways is nothing but the holistic awareness of the self. It can be "realized only by our homeostatic energy (Ki), which regulates not only the somatic, but also the psycho-social and ecological aspect of man"(p.1).

"The cause of illness was attributed to the disturbances of ki", and our health depends upon the holistic awareness, which can be realized, physiologically speaking, through the harmony between the neocortex, the archicortex and the diencephalon, or between the left and right hemispheres of the brain (p.10-p.11). From the viewpoint of modern medicine, the main carriers of Ki

4

are the autonomic nervous system, the endocrine system and the immunological system. These are the major routes connecting our brain (mind) and body (organs) (Cf.p.22-p.23).

Now, there are many kinds of practices to actualize Ki in the East, such as acupuncture, moxa cautery, massage, Kampō medicine (Cap. 2), Zen meditation (C.5), Focusing (C.6), Kikō (Chinese herbal medicine) in China, and Noh play, Japanese dance or fencing, tea ceremony, flower arrangement (C.7), biofeedback (C.8), Morita therapy, Yōga (C.9) etc. in Japan. "Some of these experiential trainings may act as a systematic desensitizing training against the fear of death" and " have facilitated an `existential shift'", which sometimes seems to be even connected with the spontaneous regression of cancer (C.12).

It can be suggested from the above mentioned that medicine and religion can be integrated by a basic principle of Ki. Further, the medicine of Oriental Body·Mind Non-Dualism, which is taken up by Dr.Ikemi, can be seen as being equivalent to my terminology of a Descending-Transcendence medicine, or in other words to a medicine that entrusts the whole human being to Mother God on Earth(Cf. Fig.1).

II. The integrating power of Non-Dualism

Even the physicians of psychosomatic medicine in the West don't seem to be free from the Cartesian dualism: the attachment to the immortal soul and the contempt for body being motivated by an ego-oriented way. As Dr. Ikemi mentions in his paper (p.4), Prof. Reiser, the president of the International College of Psychosomatic Medicine in Kyoto 1977, pointed out an interesting problem in the opening speech as follows;—Among psychiatrists and internists in the United States there is a resistance concerning the acceptance of the idea of mind-body-unity expressed in the psychosomatic medicine --- More than the maintenance of the integrity, the sense of validity of this separation would serve to protect the concept of personal immortality. --- Acknowledging unity of mind and body might well be regarded by all means as abandoning all hope of the continuation of individual spirit to eternity --- Does the idea of unity of mind and body pose the same implicit threat to you as I think it may do to many of us? --- My question may even strike you as irrelevant or strange,--- and if that is the case, we still have much to learn from you. — (Y.Ikemi, Self-Control and Zen (Japanese), Tokyo, NHK Books, 1981, p.131.)

I think there is no need to repeat here what Dr. Ikemi states in his paper about such a problem of dualism as Prof. Reiser poses. Let me clarify the basic points as follows:

(1) Western and Eastern psycho-somatics are deeply related to their own religious and philosophical traditions.

(2) Acknowledging these traditional differences, we must ask to what extent international exchange and understanding can be reached at the present state.

Taking up these points, I think we have to agree that there is an urgent need for a new and fundamental logic in order to intergrate these polar topics of mind and body, religion and science, Oriental thought and Western thought.

Now, the system of Dr. Ikemi seems to have been developed by a somato-psychic approach which depends upon the more continuous and monistic logic in the East, comparatively speaking. It naturally follows that he criticizes the dualism seen in the modern medicine under the influence of Cartesian philosophy and in Christianity distorted by the ancient Greek philosophy. However, accepting the so-called New Science and the logic of Non-Dualism(or in other words, soku as 'neither one, nor two'), he found the place where the genuine Christianity and Buddhism, or the genuine religion and medicine, can meet each other in their deepest fundamentals, and at the same time where he can also establish his interdisciplinary and integrating

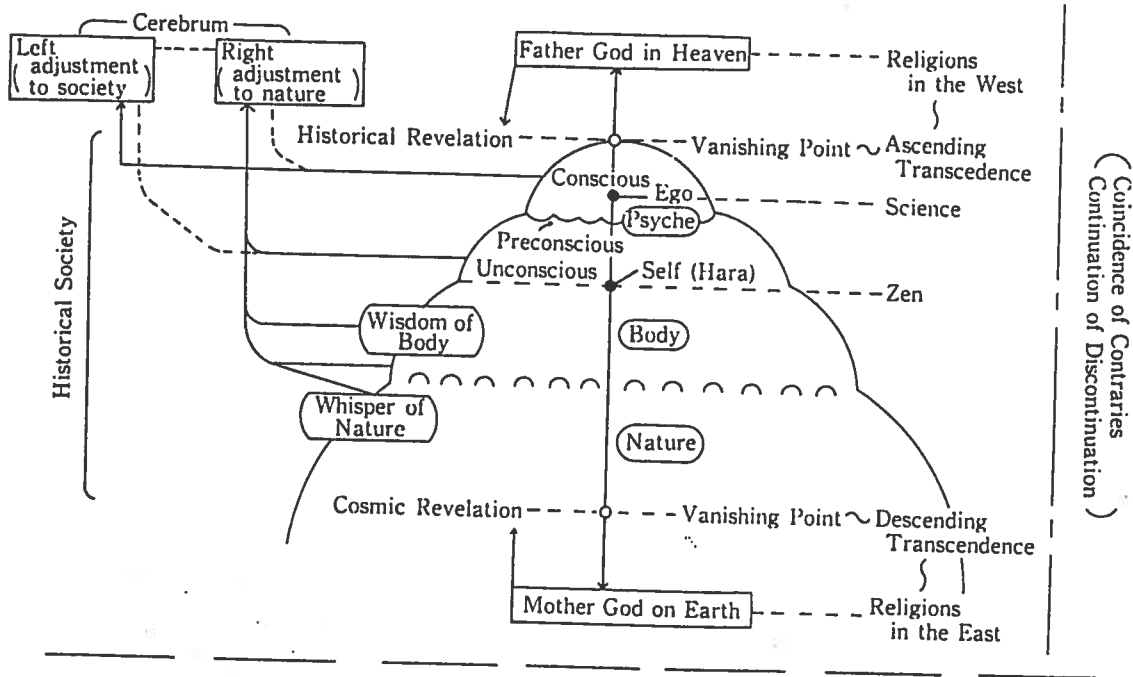
system of this human science.

What is this Non-Dualism? It originates from "Pratītyā-samutpāda" by which Shakyamuni was enlightened. Therefore, Buddhism is often called "Dharma-Gate of Not-Two". But this "Not Two" never means a mere one, but "Neither one, Nor two". It means the logical constructure of the ultimate reality, that is 'coincidence of contraries', or 'continuation of discontinuation' (Cf. Fig.1). Therefore, we can say that Buddhism, as well as Christianity, is neither monistic nor dualistic, although there is a difference in tendency and history between them, to the extent that these thoughts are manifest or latent in either one. The Place where Buddhism and Christianity often meet each other in their deepest fundamentals will be nothing but the Place where the Dharma and the Holy Spirit manifest themselves as a great Ki.

On the side of Christianity Fr. Thomas Merton gained a lot through his encounter with the East and he suggested that the logical construction of Zen insight "is not a pantheistic submersion or a loss of self in 'the Nature' or 'the One'. It is not a withdrawal into one's spiritual essence and a denial of matter and of the world". In other words, he believed that Zen insight was quite different from the sort of monistic union in which the subject is absorbed in the object or the object is dissolved in the subject. As for Zen insight, which might be

understood as the 'objectivation of subject' soku the 'subjectivation of object', Merton quoted a well known line from a volume of the Genjōkōan in Shōbōgenzō, Dogen's (a famous Zen master in Japan, 1200-53) main work consisting of 95 volumes, "Zen insight is Being's awareness of itself in us." For Merton, the identity of self in Buddhist insight was the one that is not merely one, namely the 'one and two' at the same time, and this offers the reality of the personal at its highest level. (Cf. Thomas Merton, *Mystics and Zen Masters*, New York; Delta Books, 1961, pp.17-18)

Generally speaking, the logical construction of Non-Dualism is expressed in a paradoxical way such as "the one and two at the same time", or "neither one nor two" or again "coincidence of contraries", not only between mind and body but also between subject and object, man and nature or society, the left and right hemispheres of the brain, the cortex and subcortex, man and God, the ascending transcendence by historical revelation and the descending transcendence by cosmic revelation, Father God in Heaven and Mother God on Earth, etc.. (Cf. Fig.1)



"Tu autem eras interior intimo meo et superior summo meo (Thou wert more inward to me, than my more inward part, and higher than my highest)" (Augustinus)

Fig.1. Schema integrating the relation between Mind(Psyche) and Body, East and West, Man and God, etc..

This figure is a combination of Dr. Ikemi's thoughts and mine. Our goal was to form a scheme for a "hominology" or a new human science. I would like to invite you to make your own thoughts and interpretations on this figure.

Additional Note

I would like to change the following sentence of Dr. Ikemi a little, referring to my figure. The sentence (p10, 7- 10) reads as follows: It may be said that even in the approaches of "ascending transcendence" existential wholeness can be better actualized with its integration of the approaches of "descending transcendence".

But I think that in case of this actualization the vanishing point of ego plays an important role. Therefore, I would like to change the sentence a little as follows:

There is a necessity to stress that whenever the approaches of "ascending transcendence" are realized through the vanishing point of ego, the existential wholeness can be better actualized while being integrated with the approaches of "descending transcendence".