

The Cycloptic Vision of Modern Science

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Life in general is the idea of an embodied activity that produces and preserves itself. Kant called life a natural purpose [*Naturzwecke*], an embodied intentional or deliberate activity. Its end or goal [preservation of itself] is given in its beginning, and thus it is teleological in nature. It is both cause and effect of itself, i.e. it is characterized by circular causality. It is not like matter whose movement is caused by another that is outside or different from itself.

Reason is also purposive activity that has its own necessity to maintain, produce/continue itself within itself. Thought, too, is an activity that produces or thinks itself. Thus the ideal world of mind or spirit is observed or manifest/actualized objectively in nature as life, in its particular individuality as subjectively in itself.

What this means may be understood more simply as a relation between universal and particular. The general or universal idea of life is instantiated in the particular and finite form of life of an organism. Living organisms, or organized bodies, exhibit the characteristics that determine it according to the universal idea of embodied activity that produces and preserves itself.

However, finite organisms die. They also reproduce. This is not found in the universal idea of life which we may consider implicitly eternally continuous. The particular under the infinite universal is necessarily not eternally continuous, but it does preserve this eternity explicitly by endlessly reproducing itself. This is the difference and relation of the universal and particular.

A species may be considered the singular universal over a multiplicity of specimens under the universal. The particular specimens reproduce themselves to reflect the continuity of the species concept. The unity of the universal and particular may be conceived as the species-activity that takes the universal and particular as a synthetic activity of the two principles.

Reproduction thus becomes the activity that generates as well as preserves the species as such. It is no longer a species opposed to its specimens but the unified idea of a species process.

This fluidization, as we may call it, of the static and opposed concepts of universal and particular, synthesized or united as an activity is a very important method in philosophical thinking that helps to resolve what has become an obstacle in the mind/body or mind/matter duality of modern scientific knowledge – leading to what is known as the hard problem of explaining consciousness from a materialist perspective.

The monocular vision of modern science is unable to admit or acknowledge the role of mind in its empirical exposition and observation of nature. In this way it has become purely physical or material in its understanding of nature. A little knowledge of philosophy helps to reveal the unconscious naiveté of this problematic stance of the modern scientist. It is this neglect or inability of scientists to recognize the integral role of mind in matter/bodies that leads to calling the vision of science monocular or cycloptic. A binocular vision would comprehend the actuality of the mind-matter unity-in-difference that characterizes all of nature as a living act-uality or activity.

Kantian Categories

In order to explain this more clearly certain fundamental principles of philosophy must be understood. Empiricism as a philosophical, epistemological standpoint implies that the five senses [hearing, touching, seeing, tasting, smelling] provide the means for acquiring knowledge. The sense organs [ears, skin, eyes, tongue, nose] are the instruments needed for this task. Observation [by the senses] is one of the fundamental principles of the empirical viewpoint at the base of modern science.

Observation is a passive process of sense data recording/reception. In contrast to observation, a process of judgement is also required. For example, one may see two objects, let us say two spheres. In order to determine that one sphere may be bigger or smaller than the other, or equal in size – more than the direct sense detection of them is required by the eye.

Comparison is a judgement of the data provided by seeing. Judgement therefore works on sense observation to decide the act of comparison. This function or activity of judgement is not found there in the eye. It only acts as

a receptive organ for collecting sight-data. It is something like a photo-electric tube in a robot that detects photons. In a robot, the data from the photo-electric tube would have to be fed into a computer to determine what to do with that data in respect to what the robot will do with it.

The point is that sense perception and judgment are two different functions that nonetheless work together in daily observational activity. The act of judgement or comparison is not performed by the senses or instruments of the senses – eye, ear, nose, and so on. They only receive the data of perception. Judgements of comparison, and other functions are activities associated with the mind. This shows us that mind is inherently already implicit in what we called observation of nature.

Judgement is the essential part of what we call understanding. Judgement implies differentiating or determining that which is immediately given to us in observation, for instance. Kant found that there are 12 categories that understanding automatically applies to observations whether we are aware of them or not. These are judgements that the senses do not provide but are provided by mind or understanding.

These categories of the understanding are divided into four sections

QUANTITY -- Unity; Plurality; Totality

QUALITY -- Reality; Negation; Limitation

RELATION -- Substance/Accident; Cause/Effect; Active/Passive

MODE -- Possible/Impossible; Existence/Non-existence;
Necessary/Contingent

From this list we can see that science utilizes these important categories in everything it does, but without realizing that it is employing the mind in the construction and constitution of its description of nature. Thus mind is implicit in all of scientific knowledge. Yet this essential element of mind is not recognized in modern science. In fact they ignorantly and obstinately try to deny its significance altogether.

This monocular viewpoint of matter or body only without regard to mind must be corrected in order for science to regain a more complete knowledge

of nature and the self in relation to nature. It will allow the change in perspective that is needed to see ourselves in nature and not merely an exploiting, opposed, and dominating presence over it.

The Relation of Thinking to the I

This is one of the main problems confronting the modern scientific viewpoint. The other is also just as fundamental regarding the duality of the individual self and everything else. This duality was historically articulated in the philosophy of Descartes who claimed, "I think, therefore I am."

No doubt thought or thinking occurs to us, but to claim that we are the agents of thinking is something that we can only presume but not on the basis of any evidence or reasoning. In fact we have reason to understand that we are not the agents. If we are the agents of thinking, how do we do it? Has anyone been able to explain that or give evidence of that?

We acknowledge the fact that we cannot do something if we don't know how to do it. Riding a bicycle is possible when we know how to do it. Driving a car, using a computer, using a particular computer program on a computer are all tasks that we have to know how to do before we can actually do it. So if we don't know how we are thinking then how can we claim to be the agents? In fact, we don't know how we lift our arms, or how we digest food, and so many other things that are done by the natural intelligence that exists in the body. As Herman Melville wrote in Moby Dick

"Is Ahab, Ahab? Is it I, God, or who, that lifts this arm? But if the great sun move not of himself; but is an errand- boy in heaven; nor one single star can revolve, but by some invisible power; how then can this one small heart beat; this one small brain think thoughts; unless God does that beating, does that thinking, does that living, and not I."

In order to understand this we can return back to the ancient wisdom of Plato and Aristotle, especially the latter, who explained that thought thinks itself – in Greek, *noesis noesious noesis* - thinking thinks thought. Thinking the activity of the universal, can be conceived as a particular agent [*theos*] producing itself. This is again the dynamic concept of activity that unites the universal and particular. In this case it is the activity of thinking in which the individual is the instantiation of that activity. This is the absolute [*theos*] in Aristotelean philosophy.

In this way we can conceive the absolute ground of everything is founded in thinking, and that extends to all nature, mind, and spirit. Anaxagoras, another wisdom philosopher of Greece, also understood that all reality is pervaded and ruled by *nous* or reason. These wisdom teachings [perennial philosophy, eternal truths] have all been revived and systemized in Hegel's philosophy in the modern period. They can serve as a basis for reconceiving science in a more binocular form that does justice to the true comprehension of nature and self, God and nature, and healing the subject-object divide.

We think that subject and object are forever opposed to each other in the Cartesian dual conception of cognition and its object, the world. But the object is only what the subject knows it to be. How can there be an opposition of the two? The fallacy of the duality is overcome, not by reducing the object to the subject, as in idealism, nor to reducing the subject to the object as in materialism. The key lies in understanding the unity-in-difference that of the living activity of the absolute as the foundation of all actuality. The duality is not maintained as an opposition, but comprehended in its difference in unity thus overcoming both duality and reductive monism.

What is found in Western philosophy from ancient to modern times, is likewise found in the great sages and philosophers of Eastern philosophy of India, in Vedanta, the Upanishads, and the Vedic wisdom. Brahman, as that which 'grows' is also comprehensible as the absolute thinking that is in everything, or as spirit, which is both formless in order to adapt to all forms, and as infinite form, as the universal totality that accommodates and includes all forms, transcendental and immanent. In this way both Eastern and Western philosophers conclude in the same truth that establishes and reveals itself in the minds and hearts of all those who earnestly seek it with sincerity and openness toward it.

In regard of this essay, a prescient remark generally attributed to Nicola Tesla (although unconfirmed) states, "The day science begins to study non-physical phenomena, it will make more progress in one decade than in all the previous centuries of its existence."