

## **On Sciences versus Metaphysics**

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To explain this elaborate and detailed perspective on Philosophy, I must in a way provide a 'philosophical primer' both historical and metaphysical, for both have role in the theorem. I will not go into detail too much about these basic ideas though, because I would assume that you, the reader 'to whom I am grateful', already have a decent understanding of those concepts.

The ancient philosopher Empedocles maintained that there were four 'elements' (which were not called 'elements' at that time, until a later period), and that these 'elements' are the basis for all other complex life. All life is composed of each of these four 'elemental' properties.

The four elements, Earth, Air, Fire and Water, are not 'air' or 'earth', nor 'fire' or 'water', moreso they are the properties represented by those phenomenon. Air is both the breath we breathe on earth as well as the gases of the cosmos. Earth is both the physical body and solid matter outside of it. Fire is both the hot transmuting flame upon earth, and the plasma-compounds of external to it in space. Water is both the water upon the earth and the liquids inside man, to the liquids in the cosmos. These properties are better understood by using their proper terms, respectively, of Solid, Liquid, Gas and Plasma, the 'four stages of matter'.

Now the ancient philosopher also held belief in an ever-alternating cycle of what he called *Love* and *Strife*. He believed that it was Love that brought the elements together to form the complex structures and life they did, and Strife that separated them and broke them back down. This was the cycle, and it was believed to repeat indefinitely.

The ancients also had a group of 'atomists', who maintained that there are things called atoms which make up the elements and all things. They held that the atoms could be physically divisible but not geometrically, and had a scientific approach to understanding rather than a more metaphysical approach taken by Socrates, Plato, Pericles and others. However advanced and 'correct' the theory of atoms may have been even at that time, it was believed that beyond atoms was nothing, contrary to modern empirical investigation and hypothesis.

Although this theorem is primitive, and by today's scientific and better understanding of the world, we know that it is simply untrue. However, the philosophical implications, meanings and 'polarizations' that were theorized to act out in the cosmic-cycle prove very similar if not strikingly on-point to the now-current psychological layout of the mind, according to Jung and Freud. In a way, these ancient philosophers' attempts at explaining the 'order' of the cosmos, although perhaps not entirely accurate – did in fact provide an insight into the operation of the mind.

The perceived dualism of Love and Strife can be seen as the great cosmic flux of creation and destruction. Love and Strife, this great dualism that has many other titles, exists both in the extraordinary realm of the mind, religion, myth and story, to the infinitely complex place that is the Universe. The old occult maxim is reminded, “As Above, So Below.” Although both these concepts had been understood, the forces that *caused* those to act was not postulated at that time. In more modern sciences even, we do

not understand this 'great force'. It still exists in the realm of theory, and we call it 'dark matter', which is apparent to be the 'cosmic glue' in which all other formulations are suspended and move within.

The timeline of ancient thought about the way the world worked has never been accepted as absolute truth. Quite to the contrary – developments in the realm of science and philosophy are very flexible, and things are often discarded and new ideas and concepts introduced all the time. If this was not the case, could developments in those respective fields be made? Certainly not. What we currently know are merely observations and measurements of mental abstractions. Therefore, what we know is always evolving, changing, and becoming increasingly complex.

The dualistic-cycle suggested by Empedocles occupies both internal and external places to Man. Internally, historically there has been some great struggle between what in Christian theology nicely puts it, 'good versus evil'; the tendencies of man to act upon impulse rather than be in control and guided by his intellect, or to fall into the 'woes of vice' than 'ascend the stairs of virtue'. The internal mental struggle has resiliently persisted through the ages in many different cultures and guises, but persists none-the-less as it does today. This internal struggle mirrors the external cycle of creation and destruction, both on a scale known to man and on the grander cosmic scale. Another maxim is recalled, “As within, So without.”

Through all of this, in the constant external dynamic where cosmically things are combined into forms and then separated into their components again, the components themselves still exist, although in another form or construct. Similarly, internally the seemingly water-tight separateness of 'vice and virtue', 'good and bad' both occupy a larger sphere, which both exist together – not combined in a unity – but existing together; just as the external cosmos does. The mind's mythology, theologies, cultures and philosophies reflects the universes cosmology.

Concept	Fire	Water	Earth	Air	Love	Strife
Internally	Spirit, Electricity, Energy, Will, Power	Blood, Fluids, Emotions	Body, Inertia, Stagnation	Breath, Mind, Thinking	'Good', Intellect, Virtue, Love	'Evil', Impulse, Vice, Hate
Externally	Plasmas	Liquids	Solids, Gravitation, Mass	Gases	Creation, Constructio n, Combinatio n	Destruction, Separation, De- combination

A critical factor that separated Empedocles from his predecessors was that he believed that the changes in the world weren't governed by fate or purpose, but rather of Chance and Necessity. This distinction between a more scientific approach of thinking versus a metaphysical one has been a major knife-edge separating almost every institution today. We have the classic argument of 'science and religion' pitted against each other, whereas in the ancient world they were very intricately combined.

Now to get onto the beef of the subject-matter.

When, then, did this dividing line become drawn between the two? The atomists though, speaking 'particularly of Leucippus and Democritus', were 'strict determinists'. Democritus 'explicitly denied' that anything could happen by chance; both held that everything happens in accordance with natural laws. Aristotle and other philosophers reproached them for 'not accounting for the original motion of the atoms.' "Causation must start from something, and where ever it starts no cause can be assigned for the initial datum." The atomists sought to explain the world through a rationality and science that was not found in previous approaches.

The ancient thinkers and philosophers of the past each contributed something of their own originality into the domain of their understanding of the world. They may have not individually had it 'correct', to say, but together they assimilated a more complete understanding though each of their unique perceptions and outlooks. Ancient thinkers built up off their past predecessors, whereas modern sciences discard theirs as invalid. This may be true inasmuch as it is not factual – but in discarding the precious ideas of the past, a separation arises, creating a distinction between 'them' and 'us', sciences and religious thought, the 'Ancient World' and the 'Modern World'.

This interesting divide between the realms of empirical sciences and religious thought is curious. This 'white or black' distinction is a motif that exists throughout many other areas of man's cultures, philosophies, outlooks, religious theologies, sciences, and external cosmology, and in just as many different guises. What is important here is that this fundamental 'difference' that separates two main points of view, is not just a 'human' phenomenon. The external cosmos is rife with a rich interplay of black-holes and cosmic star-birthings, a destructive force that rips apart mysteriously the atoms of a delicately built-up creation, likewise in man we see this very same dichotomy.

It is not so unusual for man to have his differences. These are the great forces of the cosmos that resonate deeply within man, outwardly effecting himself and his whole summation of his knowledge and cultures. It is natural for man to take part in this dualistic 'awareness'. Just as things come into this world, things leave it. Just as things are constructed, they can be violently brought down to rubble. As a nebula's gases formulates the fresh twinkling balls of plasma to be new stars, black holes are spinning away matter from existing formulations to a yet unknown end-result.

So this great distinction that exists between the sciences and the metaphysical began as postulations of the nature of the natural world and the search for understanding in a world seemingly full of confusions. Man was inspired to search for a reason as to 'why' the cosmos works the way it does. This brought upon an age of great learning and rapid advancement of discoveries within the areas of astrology and astronomy, deductive reasoning and logic, medicines and physics, and countless others.

Many 'ancient' cultures had a very great detailed knowledge of the stars and astrological signs, the seasons and so forth; it was this knowledge that inspired man to develop his advanced cultures and fantastic arts of music, sculpture, and mythologies. In fact, and in particular, the fertility and cyclic-cults of ancient and seemingly 'primitive' cultures had an annual calendar with festivities that reflected those external cosmological interactions.

When the great 'rift' between sciences and metaphysics occurred, the sciences studied only the external, empirical and strictly substance – physical – phenomenon, while the metaphysical studied only the mental, internal and occult phenomenon. A simple question can be posed – 'why not both?'

It was once said by Crowley that, “the magician of the future will use mathematical formulas”. By grasping and utilizing the forefronts and abilities of modern sciences with the metaphysical and spiritual intellect, a harmonizing balance of understanding can be achieved through mutual study and openness, and not limiting oneself strictly to either one field of art, then coming to a fruition of a more complete and sensible understanding of both man himself and the external universe.