

Centaur: The Brave of the World of Nondual Dyads

Farzad Goli 

Head of Behi Academy, Vancouver, BC, Canada AND Department for Education, Bioethics, and Philosophy of Medicine, Iranian Academy of Medical Sciences, Tehran, Iran

Corresponding Author: Farzad Goli; Head of Behi Academy, Vancouver, BC, Canada AND Department for Education, Bioethics, and Philosophy of Medicine, Iranian Academy of Medical Sciences, Tehran, Iran

Email: dr.fgoli@yahoo.com

Editorial

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When newborn enters the world-one, there is no time and no self but there is an extended space from a demanding and fragmented body to the provider body: the mother. During the mirror stage, the world-two emerges and the m/other's body acts as a mirror, that I-in-image born in it (Lacan, 1936). As consciousness is wandering between the world-one and the world-two, the timeless entities, the words open an inner world, creating the I-in-word.

Over time, we begin to recognize a third element: barriers that exist between our demanding body and our resource, which also reflects our self-image. The father is not the only barrier – other siblings, objects that capture the mother's attention, and even the mirror in which the mother sees herself all represent the reality that opposes our desire. This becomes the primary world for the rest of life, and accepting these barriers becomes the lifelong project of self-realization.

Balint (2013,) explains that our mental health problems do not exclusively originate from the oedipal issues of the world-three; many are formed in more obscure and uncertain worlds. While the world-three (the area of the Oedipus conflict) is characterized by the presence of at least two objects apart from the subject and the world-two (the area of the basic fault) is defined by a very peculiar, exclusively two-person relationship, the world-one (the area of creation) is characterized by the absence of any external object.

The first and second worlds exist within us, but the way our mind processes information at these levels is non-symbolic. We perceive them as harmonious or disharmonious interoceptive feelings or proprioceptive tone, orientations, and actions. We try to interpret these sensations in the more symbolic language of relationships with concrete and abstract objects. However, these interpretations often lead to confusion and the development of maladaptive beliefs.

If we consider the complex schemas and billions of interpretations occurring each

second within our somatosensory and imaginative meaning-making systems, it becomes clear that tracking this crowded and rapid scene of signs is impossible. Thus, the attempt to fully symbolize it can be seen as pure megalomania.

In a secure attachment, a therapist's interpretations can help construct new ways of being and acting by co-creating new non-symbolic and symbolic meaning-making processes. It is important to remember that there is no way to prove we have discovered the true meaning of a particular set of symptoms or signs.

The healing power of presence or a therapeutic alliance provides a healing field that changes the harmonies of our interoception and orientation of our proprioception, and by changing the song, the lyrics of interpretation seem believable and organizing. A healing experience is a whole-body experience that leads a top-down organization while clients and sometimes therapists assume that they solve the puzzle by finding the missing parts or altering the wrong parts.

We must accept the extreme limitations in our ability to recognize and accurately interpret what is happening in our physical, symbolic, relational, and intentional bodies at any given moment. Simultaneously, we should acknowledge that many non-cognitive, intercorporeal interactions and embodied simulations can lead to synchronization, synergy, and healing. The higher the correlation between bodies, images, and words, the more unconditioned the process of salutogenesis (Antonovsky, 1996; Bucci, 2002).

The central lesson of pragmatism is that everything exists within actions and contexts. There is no isolated object existing in a nowhere; everything functions as a verb within a text. Static and timeless nouns, like "tree" or "depression" do not exist in this view. All meaning-making systems – whether related to an illness, a person, or an organization – act in context. This means any event is interpreted as an ongoing action that cannot be separated from its immediate (synchronic) and historical (diachronic) backdrop (Pepper, 1942). We perceive objects based on their potential for action, and our perceptions form action plans aimed at reducing tension in our bodies (Prinz, 1997; Allen & Friston, 2018).

In my practice with bioenergy economy-based health improvement (BEHI), aligned with other transdiagnostic therapies, I have learned that beyond identifying the red flags of a diagnostic approach, we need to explore the illness and life contexts through a circular hermeneutic process. In this process, both the therapist and the client acknowledge their active roles in interpreting each other's interpretations. Co-constructing more coherent narratives involves embracing nondual values and maintaining a secure, whole-body presence.

To maximize the chances of change and healing, we must consider the non-symbolic and nonverbal information processing of the first and second worlds. Therefore, it is important for clients to be primarily trained in enhancing bodily awareness and expanding their whole-body experiences across different symbolic and social contexts.

Whole-body experience and nondual narrative lead to a mind-body identity, or what Wilber (2000) refers to as the "centaur". A centaur exists in a fourth world of nondual dyads, where binary values like hedonism versus asceticism, egoism versus altruism, and sensualism versus spiritualism are synthesized into complementary dyads: hedonic asceticism, egoistic altruism, and sensual spiritualism.

These days, environmental concerns and worries about enslavement by artificial intelligence (AI) are greater than ever. In some science fiction movies, we see that humanity is forced to migrate from Earth in order to build a safer and more advanced

civilization. However, I believe that mental health professionals, teachers, administrators, and indeed everyone needs to contemplate a more effective migration from the dissatisfying oedipal world to this fourth world of wholeness and nonduality. A world that begins the journey of peace and development from the veins of the body and strands of thought, ultimately leading to the transformation of relationships, discourses, and human institutions.

Conflict of Interests

Authors have no conflict of interests.

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