

TRANS-AFFECTIVITY AND SPIRITUAL INFORMATION**Mihaela Grigorean, PhD, "Babeş-Bolyai" University of Cluj-Napoca**

Abstract: Proposing, describing and applying the role of emotions in spiritual information represents some aspects apparently in contradiction, because its multiple representations from different fields of knowledge, need taking into consideration an area of nonresistance from the transdisciplinary Reality which can never be evaluated using rational instruments being incomprehensible in a discourse. The success of the deep impact which the feelings in spiritual information can have on the durable development of a society is based on the reevaluation of the human spiritual dimension in the context of leveling and materializing of the human being, whose vocation comes from his oneness and his destiny of creator. The paradox: the scientific methodology, indispensable to a research, does not apply to consciousness, which is correlative to spirituality, culture, and religion. Getting out of the disciplinary field, we need a new methodology: the transdisciplinary methodology as an alternative, complementary to scientific methodology, not excluding each other. The trans-affectivity reflects the Sense of transgression and transmission of spiritual information, moving the stress from the informing – forming aspect to the transforming at all the levels of Reality of being – body, mind, and heart. The expectations of a connection with the trans-subjective area of transdisciplinary Reality, regard the results expected in the internal evolution of man throughout his life. The dynamic complexity of the process of unification of a transforming thinking with a transforming heart can be achieved only in axiological connection with the need of the experience knowledge and world unity. The applicability of the levels of transmitting of the spiritual information is for rediscovering the unification and the oneness of the being, knowledge and the world. The plurality of the spiritual experiences leads necessary to the recognition of its multiple ways of expressing and transmission. An authentic learning of the circulation of the spiritual information among hermeneutical ternaries through the resonance of the levels of Meaning offers a key for the understanding of the world we live in: the creation of an interior flexible nucleus by the balance of the levels of being. Nowadays the problematic regarding the acute necessity of the resurrection of Subject, creates the conditions for forming a transdisciplinary attitude based on fundamental human values: openedness, tolerance, dialogue. The subject of this approach is of present interest in the international community of the researchers interested in the dialogue between science, spirituality and society as a source of a stable peace in contemporary world. The term of spiritual information has not been well defined, having a lot of meanings in the specific literature. The purpose of this hermeneutically view is oriented towards the coagulation of an applicability of the circulation of spiritual information in different fields of knowledge, tapping in this way the ternary dimension of this original concept: the theoretical, phenomenological and experimental level. Defining spiritual information as information circulating simultaneously in the area of nonresistance between the levels of Reality of the Object, between the levels of Reality of the Subject, and also between the Object and subject, the concept of creativity might be valued from new epistemological perspectives. The ternary vision of the spiritual domain, including the opening of the transreligious, has in this way, the difficult mission in the context of the contemporary binary globalization, to establish a fruitful transcultural dialogue, based on tolerance and respect, the fundamental axioms of a real transdisciplinary attitude.

Keywords: spiritual information, transdisciplinary methodology, nonresistance, trans-affectivity, levels of Reality, trans-subjective, unification, the dynamic complexity, transreligious, the hidden third.

The applicability of the transdisciplinary methodology

The issues addressed impose the limits of research by assuming an epistemological exercise based on experience of the contradictory as a sign of *incompleteness of knowledge*, with a default opening to different levels of understanding of the religious phenomenon as

multi-dimensional and multi-referential expression of the same Reality. Atheism reveals its reductionist temptation by removing elusive Hidden Third, the illogic domain of the sacred where reason is unable to bend except on itself, thus experiencing its own finitude. Something is missing for the knowledge of an intellectual type, and the discontinuity between laws that belong to different levels of Reality can only be coherent in the sense the circuit of spiritual and cultural information can give while crossing spaces within the disciplinary, between different areas of knowledge and beyond any fundamental comprehension based on mutually exclusive logic. Therefore, a possible non-reduction and non-holistic research way of contemporary atheism can be traced on the transdisciplinary perspective by exploring a new type of rationality - based on a ternary intelligence, intended to unify the being by considering the three methodological postulates : ontological, logical and of complexity. The complex conjugation of ignorance and the rediscovery of individual uniqueness can generate today a way to exploit a new type of emotional intelligence. The contemporary establishment of a new rationality has as finality the overcoming of an *in vitro* knowledge, by another, integrating one, *in vivo*, cosmodern, humanist. What is the connection between quantum revolution and setting a new atheism in the world in which we live? Discoveries in science have led to art and spirituality ruptures, but have also contributed to the re-edification and reconstruction of a possible dialogue between different fields of knowledge, passing the discontinuity between different levels of reality. The principles underlying quantum mechanics can inspire creatively and with fertility, as far as we can understand the phenomenon of the Living in all its complexity, without surprising us today the applicability in the field of spirituality of concepts that define the small infinite: *spiritual information*, *spiritual non-resistance*, *discontinuity* of laws in the spiritual field or their *indeterminism*.

The significance of this specific applicability lies in seeking transdisciplinary solutions to substantiate the need for solving the problem of contemporary atheism from the perspective of the trans-religious concept, designed to keep a balance in the tension imbalance between spirituality and religion - culture - politics – society, a ternary dialogue so necessary in the world we live in. The ternary evaluation reflects the Sense of transgression and transmission of spiritual information, moving the stress from the informing – forming aspect to the transforming at all the levels of Reality of being – body, mind, and heart. The expectations of a ternary evaluation of spiritual information regard the results expected in the internal evolution of man throughout his life. The dynamic complexity of the process of unification of a transforming thinking with a transforming heart can be achieved only in axiological connection with the need of the experience knowledge and world unity. Studying more profound this field of trans-cognition or cognition beyond the barriers through the contextualization of the transdisciplinary hermeneutic of some sacred texts – Gnostic, esoteric or from the Christian theology, captivating the universality in the opening of the trans-religious. It has to be mentioned that a transdisciplinary tackle of the sapient works represents neither implementing the theoretical concepts, or a series of text analyses which should prove the validity of some methods of description and understanding of a conceptual background, but a questioning driven by a spirit of searching which, in its

contradictory dynamic, implies taking into consideration the ontological, logical and complexity postulate.

Is becoming increasingly important the need for a new logic to complement and transcend the old, classical logic, which Basarab Nicolescu says was founded on three axioms:

1. *The axiom of identity*: A is A.
2. *The axiom of noncontradiction*: A is not non-A.
3. *The axiom of the excluded middle*: There exists no third term T ("T" from "third") which is at the same time A and non-A" .

But when we shift *levels of Reality*, then the limitations of this logic become obvious. Basarab Nicolescu says that natural science has discovered at least three different levels of Reality - *the macrophysical level, the microphysical level, and the cyber-space-time* - with a break in the laws and concepts applicable to each level. Stefan Lupasco and Basarab Nicolescu developed *the logic of the included middle* : these levels exist simultaneously and through engagement with one another, and the contradictions at one level (A vs. non-A) become non-contradictory at another level. The contradiction at one level of reality is a non-contradiction at another level. It is not resolved, as it would be in a Hegelian dialectic, because the contradiction continues to exist on Level B at the same time that it does not exist at Levels A and C. There is no resolution, only a certain tension among the various points of view.

These clarifications allow putting any hermeneutical action in context with the structure of the classic design of the scientific research – theoretical aspects, methodology, results – and presenting a new proposal of transdisciplinary tackle, manifested in an irreducible unity of methodology with the purity of making the meaning, in the experience of an intuition of the Source of creation. What ensures the coherence of this kind of attempt is a configuration of interdependences and interactions between the conceptual level methodologically delimited and the investigation of the new appeared in the conjunction of textual metaphoric with meditation, silent reading and the articulations of thinking.

The purpose of this kind of hermeneutics, transparently configured in any text generated by the inner action, is based on realizing the link between the interior and exterior universe. However, finding the unity implies the profound intuition of sacred as a source of human consciousness in the world. The paradox: the scientific methodology, indispensable to a research, does not apply to consciousness, which is correlative to spirituality, culture, and religion. Getting out of the disciplinary field, we need a new methodology: the transdisciplinary methodology as an alternative, complementary to scientific methodology, not excluding each other.

Exploring and revaluing the term of creativity as a hermeneutical experience, related to the area of non-resistance is fundamental in establishing bridges and creating an inner core. Defining spiritual information as information circulating simultaneously in the area of non-resistance between the levels of Reality of the Object, *between* the levels of Reality of the Subject, and also between the Object and subject, the concept of creativity might be valued from new epistemological perspectives.

Ternary levels of the New Atheism

The aim of the study is configured by the complexity of the transdisciplinary approach needed to overcome epistemological temptations to reduce the crucial focus on the issues to the opposition between *atheism – theism*, the ternary opening generated by the relation of *materiality levels - spiritual levels - levels of non - duality*. *Cosmodernity* addresses in a new light the ancient question of man's spiritual evolution, its position in the different worlds, his relationship with different cosmoses. There is of course a coherence of whole levels of Reality, but this coherence is oriented: an arrow is associated with any transmission of information from one level to another, meaning the enriching of information. For there to be an open unit, we must consider that all levels of Reality extend through an area of non – resistance to experiences, representations, descriptions, images or our mathematical formalizations. Non - resistance of this area of absolute transparency is simply due to the limitations of the body and sense organs, regardless of instrumentation that prolong the sense organs.

The problem Subject / Object has been the focus of philosophical reflection of parent founders of quantum mechanics. Heisenberg, Pauli and Bohr, who, like Husserl, Heidegger and Cassirer, challenged the fundamental axiom of modern metaphysics: total separation between Subject and Object. Binary partition {Subject, Object} that defines modern metaphysics is replaced in cosmodernity by ternary partition {Subject, Object, Hidden Third}. The third term, Hidden Third cannot be reduced either to the Subject nor the Object. Nature becomes thus alive. And social living becomes possible. In the analysis of concrete problems, the axial ternary of cosmodernity - levels of Reality, levels of perception and levels of the included third - is the essential means of investigation, but it should be contextualized. We thus define a series of ternary levels extremely useful in the solution of the problems considered:

- ❖ levels of organization - structure levels - levels of integration;
- ❖ levels of confusion - language levels - levels of interpretation;
- ❖ physical level - biological level - psychological level;
- ❖ levels of ignorance - levels of intelligence - levels of contemplation;
- ❖ levels of objectivity – levels of subjectivity - levels of complexity;
- ❖ levels of knowledge - levels of understanding - levels of being;
- ❖ levels of materiality - levels of spirituality - levels of non-duality.

From the coexistence of complex plurality and open unity a new Principle of Relativity makes its appearance: no level of Reality constitutes a privileged place where all other levels of Reality can be understood. This Principle of Relativity creates a new perspective on culture, religion, politics, art, education, social life. And because our worldview changes, then the world itself changes. The new Principle of Relativity tells us that no culture and no religion is a privileged place from which other cultures can be judged. The human being in its open entirety is the place without place of transculturation and the trans-religious, that is what crosses and transcends different cultures and religions. Transculturation and trans-religious refers to the present time the trans-history, which also belongs to the unimaginable and the epiphany.

Understanding of boundaries of the *New Atheism* and the concept of *Hidden Third* not with a binary choice between the discrete individualism of reductionism and classical

logic on the one hand or the undifferentiated unity of holism and mysticism on the other. The term *included middle* of Basarab Nicolescu presents a third way, a middle way, but not in the Aristotelean sense of a Golden Mean or in the Hegelian sense of a synthesis. This way is definitely not from Aristotle, but rather from quantum physics and chaos and complexity theory.

The question arises about the *novelty* of the New Atheism, which on the one hand refers to a unique and unstable way to interact among themselves of the unbelievers and also of the unbelievers with the societies in which they are looking for and are building their place. As a socio-political movement, the new atheism was determined in turn by limit situation of tension at the level of cultures, spirituality and different religions, between which an open conflict was established of intolerance and inability of open cross-border communication, flexible and fruitful.

What could be the causes of the new atheist wave?

It is essentially a social and political reaction against several symptoms of the *modern and postmodern* society:

- ❖ contemporary *religious fundamentalism* - occurred both in the Islamic world and the United States in the second half of the twentieth century as a reaction to anti-modernism
- ❖ *multiculturalism* - especially in Western Europe.
- ❖ *totalitarianism* - particularly in South Africa and Eastern Europe
- ❖ *religious humanism – post-humanism*

It is no coincidence that the New Atheism boomed in the Bush era, the period in which Christian fundamentalism (evangelical) began to be perceived as a threat to the secular nature of the American state and Islamic fundamentalism proved to be the last new external enemy superpower, a fanatical enemy capable of numerous acts of terrorism in the heart of western societies.

Meanwhile, in Western Europe, multiculturalism was perceived more as an idea of defending the Muslim minority against the critics of secular majority - discouraging dialogue - allowing a cultural islanding, hostile to social integration. The wave of fundamentalism did not avoid the Jewish religion, a conflict becoming stronger between the secular majority and the Haredim (ultra-Orthodox) minority in Israel. In this ultra-religious climate the anti-religious books of the new atheists began to appear since 2004.

The *New Atheism* is the name given to a movement promoted by some atheist writers early 21st century, which claims that "religion should not simply be tolerated, but should be countered, criticized and exposed by rational argument wherever its influence manifests itself." The term is often associated with five writers: Richard Dawkins, Daniel C. Dennett, Sam Harris, Christopher Hitchens, and Victor J. Stenger. The books published by the Four Horsemen (of the Apocalypse) represented the nucleus around which a new social and political movement was constituted.

Socially, the goal of the movement is the fight against the status of "undesirable " and prejudices associated with the term atheist, somewhat like the Gay Liberation movement in the West. The Out Campaign is also inspired by the movement, from which we can learn more, given that it has a lead of 35 years. One of the participants in the first conference

dedicated to the African American Atheists remarked that "[I feel] like we fight again for our rights." Also, the atheists have a political mission, especially true in the U.S. and Eastern Europe, that is to unite to become an electoral force, a "block of voters " who can influence political decisions. It should be noted that such a move was not possible a decade ago because the Internet is the main platform of the New Atheism. Given that atheists are fairly evenly dispersed from a geographical standpoint, it was necessary for a technology to minimize the physical distances between unbelievers, not to mention the fact that the Internet is a vast source of information, and thus a formidable weapon in the hands of atheists. No wonder it was called "the place where the gods come to die." There are many who criticize the virulence of the neo - atheist discourse. And for good reason. This movement is the product of people who felt and feel under the siege of irrationality, in a postmodern world where they are told that all opinions are equally valuable, whether science, pseudoscience and religion. A virulent reaction was required, showing that not all ideas are equally valuable, some are even dangerous for humanity.

Levels of spirituality and the trans-religious vision

To exclude religious humanism in favor of secular humanism is tantamount to reduce the setup of an authentic and complex *Weltanschauung* to reason, morality and justice, therefore to the understanding of the human being in terms of the mutually exclusive logic - the balance of forces, excluding that which man has as given constituent : the consciousness of the sacred and thus, intuition of his own mystery that transcends any rational understanding, connecting him to the illogical horizon of the Hidden Third.

It is defined by the scheme discussed which is both iconic and aniconic. We can understand religions as some parts of reality that are not cross sections, but horizontal. Cross section here means human sciences, the exact sciences. Horizontal sections are of quite another nature. They concern fragments, levels of Reality of the object, levels of Reality of the subject, and the common area to all levels of Reality and all levels of Reality between object and subject, which is the hidden third. Therefore, culture and religion, to me, are horizontal sections. The common part is the hidden third of all cultures, of all religions. Most serious religions have dogma and theology. In this sense, Buddhism is not a religion, but a philosophy. A theology means that there are some very important personalities in a given territory in such country in such period (what I call the levels of Reality of the object) that have captured certain levels of Reality of the subject in context, but who, at the same time, have access to the common term. Trans religious means that which crosses and transcends all these sections. Trans-religious is not only the sacred, but also the transcendent, things are one and another, separated and united at the same time: transcendence and immanence. Trans-religious means the common area to all cultures and all religions. Trans-religious is a phenomenological research subject and therefore cannot be answered by yes and no. Valid or non-valid, this must be the result of research undertaken by implementing coherent external knowledge and internal knowledge. Therefore, if you can put in written language, it is not known. But you can put it in experimental language, certainly, but we know that this is not enough. Words are not enough.

Atheism exists for as long as humans exist, as faith in what transcends us also exists for as long as humans exist. Therefore atheism and faith are the primordial non-separable

forms of ordering the philosophical position of lack / presence of human belief in gods/divinity. The transdisciplinary perspective considers that the two terms should be considered and thought at the same time, for *the complex plurality and open unity are two sides of one and the same Reality*. There is, in other words, a *harmony without fusion* as a way of reconciling two antagonistic elements, achieved by overcoming them in an open unity.

If the concept of secular humanism lies in the idea that any ideology - be it religious or political - should be carefully considered by each individual and not accepted or rejected on the basis of faith, through a continuous search for truth through science and philosophy, then we need a *new type of rationality* to overcome this dangerous reductionism that splits the levels of being, creating a definitive break between the body - heart - mind. Today a ternary understanding is required of human intelligence: body intelligence, the emotional and the rational type. The belief in a deity can thus be a truth if we understand it at the level of an intelligence of a logic type, seeking records even of the absolute, apophatic, or a *fertile illusion* (formulated by Gustave Thibon) whose meaning can be captured and decoded only by illogical intuition of a level of emotional intelligence, articulated with the transpersonal and trans-rational one.

It is interior evidence, the absolute certainty that in order to *believe* in something beyond our ordinary understanding, it takes a kind of living under the dome of experimental metaphysics. Thus faith is knowledge *in vivo*, a form of religiosity that does not identify with a religion, the act of faith fueling belief. Caring for the truth of faith generated by reporting the reflection on its object, can bring about de-conversion, reaching a situation where we must choose between to *verify and to believe*. It all depends on the level of faith. The communist totalitarian Marxist- Leninist doctrines propose an act of faith in an ideology that requires verification that gradually destroys faith. In relation to religious dogma, the transdisciplinary perspective draws attention to an extremely profound distinction between possible and frequent confusion between the unobjective object of faith and its multiple translations into human language.

Transdisciplinary solutions as a conclusions

The possible transdisciplinary solution to understanding the *new atheism* is rethinking it in a ternary and dynamic perspective and the reconciliation of contradictory through a circuit of cultural and spiritual information. The new atheism is paradoxically both within religions (which it crosses), spiritualities and cultures between them and beyond them. Therefore, it is not compatible with a mutually exclusive logic of a reductionist type - atheism as opposed to a certain level of religiosity, but requires a new logic, that of the Hidden Third, therefore it requires the invention of new concepts focused around issues of resurrection of the Subject. We consider that the *new atheism* is a level of experience of attitude for understanding the world in which we live, from which as much as we may try to ignore it, we cannot eliminate the sacred as a constitutive dimension of consciousness. Thus, a new process of humanization is anchored simultaneously in a rediscovery of the sacred, and in denying it, an ontological event that positions man on the *threshold* between the interior and the exterior, personal commitment implicit in a level of contradictory passion. The *new atheism* gradually builds a code of laws, paradoxically resistant and non - resistant spiritually, both esoteric (accessible to the initiated) and exoteric (accessible to all)

compatible with fragmented thinking, but permanently aspiring in secret to undivided knowledge. Metaphorically, we can understand this way of thinking and contemporary living as symbolically associated with a gate opened and closed simultaneously, offering freedom of being, shielding it while helping those who need to get out of a system to have the courage to overcome borders and those wishing to enter a professional field, socially and economically, to find their place, isolating themselves. The stakes of the new atheism are the infinite openings that it proposes, combined with a type of ontological reductionism, assumed axiological and epistemological, and meant to dispel any attempt to unify the levels of being: body, affectivity and intellect. The ternary vision of the spiritual domain, including the opening of the trans-religious, has in this way, the difficult mission in the context of the contemporary binary globalization, to establish a fruitful trans-cultural dialogue, based on tolerance and respect, the fundamental axioms of a real transdisciplinary attitude.

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