

Chapter 12: The Architecture of the Soul – Part 2

Several chapters ago I mentioned that one of the key epistemological hurdles hindering our understanding of dualism had to do with a problem “in here.” That is, the key to constructing our explanatory bridge isn’t that we need to learn more about the realms of physics and neurology “out there”; rather, we need to acquire a more sophisticated and accurate understanding about the realm of the soul; the world “in here.” One of the key consequences of this lack of understanding of the world in here is the infinite regress we encountered earlier.

In Chapter 10 I tried to illustrate one source of this confusion, by covering the variety of different ways we refer to I, me and myself. I then argued that the self is actually more of a pluralistic system than a singular, monolithic thing.

To get to the real nexus of how epistemology affects ontology (i.e., how the way we think about the self misguides our very ideas about the self), I introduced the architecture of the soul. This architecture of the soul is intended to help us in identifying the major contributors to the multi-dimensional, multi-componential self, in an evolutionary context. This will soon allow us to address and discuss the Likening Module, the module directly responsible for our infinite regress conundrum.