

## PART V

---

# REMARKS ON THE WORLD HOLISTICITY

---

### On the Threshold of Part V

I see the World in its holisticity.<sup>1</sup>

The holisticity of the world is one of the major premises of this book.

In this part of the book, I return once more to the aspects of the holistic vision of the world which have not been sufficiently elucidated in the previous chapters.

The first two chapters of this part deal with the problem of reincarnation and of the prospects of interaction between science and religion. No matter how dim the first of these problems is, one thing is clear: the idea of reincarnation originated from the inherent human desire to see the world as holistic and to explain within this frame of vision the manifestations of the human psyche observed in reality which have up to now simply been ignored by our culture as not serious enough to be discussed scientifically. The idea of reincarnation was used to try to answer the poignant question of what death is. Not only was death frightening by itself, but also it broke the human urge inherent to consciousness to perceive the Universe in its indivisible integrity. In such a formulation the problem of death became limited to religious outlooks. At present our desire to deepen our knowledge of human nature has forced us to reconsider the ancient problem anew, using the possibilities which have opened up recently.

<sup>1</sup> The term holism (Greek *ὅλος*—whole, integral) is broadly used in contemporary philosophy. It was introduced in 1926 by Smuts (a philosopher, South African public figure, and English field marshal) to denote integral unity (Smuts, 1936).

The second problem is far from having its origin in the urge to bring together two different essences. What I have in mind is making use of their complementary opposition as a reflection of the complexity of man comprehending the world.

The last chapter of this part represents another, summing-up view of the world given in its wholeness.