

Article Review

Darkness in the contemporary scientific imagination and its implications.

Joseph Cambray, Enkelados, "Incanto" N° III vol. 3/2015 Nuova Ipsa Editore.

The author highlights as the darkness serves as the field for transcending the opposites of science and religion. Cambray defines that knowledge about the unknown mysteries of the world is characterized by an archetypal feeling. The mind and the material in the 17th century with Descartes through the "res cogitans and res extensa" appear separated, and the Spiritual knowledge is increasingly separated from the physical universe. Over the centuries the relationship between the dark and the light were felt as a dialectic tension, from which was born the idea that unconscious processes describe the mind, as well as matter is an image dark. The author in his speech to explain the dark image makes use of physics comparing it with depth psychology. Physics cites quantum mechanics, with the mystery of the black body radiation through electromagnetic. Also it presents us with the mapping of the universe, in which the union of the galaxies that make up "superclusters", originate gaps that reflect an image dark. From the psychological point of view, through the projective dynamics you can free subject from the fear of darkness.

The imagination of darkness and the night represent a kind of fecundity and richness psyche, the same light and dark are considered archetypal images. By the passage of centuries, cosmologists have established that much of the universe is characterized by dark matter, a mysterious, unknown and invisible substance, in which its existence is inferred solely by the gravitational pull it exerts on surrounding objects. Similarly the dark nature unconscious emerges when cultures lose touch with the mythical roots, and these tend to reappear as beliefs about reality.

Resizing the imagination of the cosmos can be understood psychologically, as the same Cambay, a kind of modern alchemy of the world.

Over the years, human beings have sought to bring to light what is hidden from consciousness, expressing his wish to come into contact with the mysteries that reside in it peering into the darkness. This activation of epistemological instincts reflects more than a quest for scientific as it constellates the mythopoietic imagination. According Cambay "The culture generating functions of this archetypal propensity of the human psyche span the full measure of our achievements, from the scientific and philosophical to the artistic-aesthetic, religious and spiritual, engaging our deepest longings and fears".

From point of view mythic in Jungian literature to a return of the "Dark Feminine" associated with both somatic knowing and experience, together with a deep valuing of intuitive processes. These aspects of contemporary science are studied through the "Complexity Theory" that allows you to act as a bridge between the realms of the unknown, linking science, aesthetics and spirituality in a new, holistic paradigm.

Through this theory it is also possible to study the levels of complexity of the human brain characterized by social and cultural behavior. Western science with its focus on the "objective" world of objects and forces is discovering that certain beliefs and practices found in various cultures and religions, reflect the "subjective" mythopoietic realities and intuitive that they embody. Therefore, the first indication of change associated with new forms of spirituality comes from the change itself, characterized by the integration of different forms.

In conclusion, despite the vastness topic discussed, the article by Cambay allows us to open our horizons through a recovery of the imagination in the face of science and religion.

Also considering the physical and the spiritual world two realities that are no longer split but integrated, it is possible to consider the individual, made up of body and soul, in its entirety.

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