

Of course we tend to view the world dualistically. This becomes apparent when we hear unknown noises around the campfire at night that could come from a purposeful being. Or when we observe our hand pulling a shoe over our foot and attribute conscious control to it. This dualism is found in ancient teachings such as ancient Gnosticism, in esoteric beliefs, and in the ideologies of various political groups.

Even Descartes, who initially cultivated his skepticism, ends with the statement "cogito ergo sum" and leaves room for a dualistic explanation. But when illness occurs, we do not rely solely on spiritual manifestations but also seek medical help. It is reasonable to follow a practical naturalism - a principle that the progress of technology also confirms.

The dualistic view of everyday life is unavoidable, particularly visible where esotericism and political movements turn the ideals of the Enlightenment back to late antique gnosis. Instead of making hasty judgments about dualism, we should remember that it is present in all of us, at least in everyday life.

If we follow Feuerbach and recognize our own fears and desires in our ideas about God, we might make a bet similar to Pascal: that everything that exists will ultimately become a unified whole - a "monon," as Bresch calls it. This monistic whole could arise from nothing and ultimately always remain nothing in its entirety, as David Deutsch assumes. It may be evolving into an "omega point" that is entirely consistent with the idea of an open society as described by Popper – characterized by fallibilism, incremental technology, freedom of expression and the alleviation of suffering. This concept would hardly be distinguishable from the salvation ideas of the gnostic, esoteric and political ideologies, as Clarke suggests.