

There are two ultimate dualities that could possibly be misunderstood to yield dualism:

(1) the duality of abstract and concrete (as well as other dualities implied by it—such as, e.g., absolute and relative, necessary and contingent, cause and effect, object and subject, being and becoming); and

(2) the duality of God and the world.

But neither of these dualities yields dualism in the proper sense, because their two sides do not simply stand alongside one another in either case, but are so related that one side includes the other in both cases.

Thus the concrete includes the abstract (as well as the relative the absolute, the contingent the necessary, the effect the cause, the subject the object, becoming being); and in the same way, God includes the world.

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