

2. Healing the Fragmented Mind in Wholeness

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For the past fourteen billion years, since the most recent big bang, evolution has been more divergent than convergent. Initially, small and large forms of matter were created as atoms and stars and their planets. Then about three and half billion years ago here on Earth, the first self-reproducing forms of life emerged, leading to the amazingly beautiful diversity of the species we see around us. This divergent tendency has continued in the noosphere during the past several thousand years, as we see in religious demarcations, academic specialization, and the division of labour in the workplace.

Now, if our bodies developed in this predominantly divergent manner, they would not survive. Rather, as cells begin to specialize as the initial fertilized ovum divides into two, four, eight, and so on, they continue to form a coherent whole, illustrated here as blastocyst development. However, human societies have not evolved in this holistic manner during the patriarchal epoch since the dawn of history, when we human beings acquired the skill

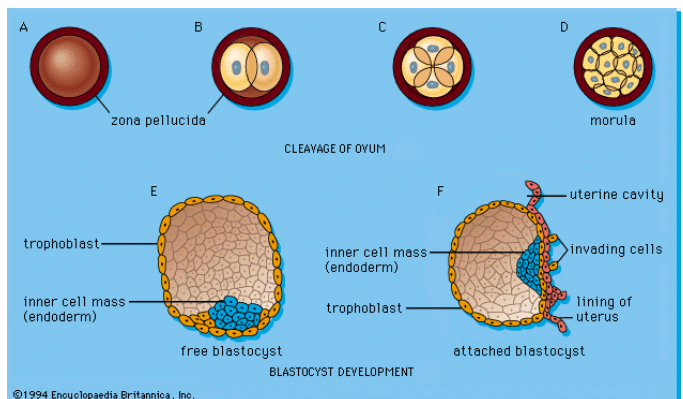
of writing, as we can see from the multitude of holy wars—wars about the Whole—that even today are bedevilling our Global Village. For we individuals are like cells in the body politick, which can only function harmoniously if all its cells are working harmoniously together with a common purpose, not the least, for the health, well-being, and survival of our species.

The fact that this is not happening led Erich Fromm to ask two searching questions in 1956 as the titles of the first two chapters of *The Sane Society*: ‘Are We Sane’ and ‘Can a Society Be Sick?’ He answered these questions with a resounding “NO!” and “YES!”, respectively. In *Wholeness and the Implicate Order*, David Bohm pointed out that this sickness is being caused by the fragmented, specialized mind, “which creates an endless series of problems and interferes with our clarity of perception so seriously as to prevent us from being able to solve most of them.” In a similar fashion, Osho often said in his discourses that we are all suffering from schizophrenia ‘split mind’, from Greek *skhizein* ‘to split’ and *phren* ‘mind’.

Fromm’s own extensive studies of the root causes of our grievously sick society began with Karl Marx and Sigmund Freud, particularly with Marx’s notion of alienation, but concluded with mystics, such as Shakyamuni Buddha and Meister Eckhart, in his greatest masterpiece *To Have or To Be?* Here, he approached the problem of healing our sick society as a physician healing a patient, calling on the Buddha’s Four Noble Truths, as the four-step process of symptom, cause, cure, and remedy. Fromm suggested that we could be saved from a psychological and economic catastrophe if these conditions exist:

1. **Symptom:** We are suffering and are aware that we are.
2. **Cause:** We recognize the origin of our ill-being.
3. **Cure:** We recognize that there is a way to overcome our ill-being.
4. **Remedy:** We accept that in order to overcome our ill-being we must follow certain norms for living and change our present practice of life.

Fromm was not too hopeful about the prospects, thinking that the odds of success were barely 2%. Nevertheless, he said, “If a sick person has even the barest chance for survival, no responsible physician will say, ‘Let’s give up the effort,’ or will use only palliatives. On the contrary, everything conceivable is done to save the sick person’s life. Certainly, a sick society cannot expect anything less.”



Fromm also recognized that such a healing process would need a radically new science of humanity, to complement and embrace the so-called natural sciences. To this end, for the last three decades, I have used my information systems modelling skills from my business career in IBM to develop an all-inclusive, self-reflective model of the psychodynamics of our entire society. As all the divergent streams of evolution have converged in a megasynthesis of everything, much as Pierre Teilhard de Chardin prophesied in *The Human Phenomenon*, my own fragmented, split mind has been gloriously healed in Wholeness. What I have learnt from this liberating and awakening process is that Western civilization is based on seven pillars of unwisdom, misconceptions of God, Universe, Life, humanity, money, justice, and reason, which have arisen from our belief that we are separate from the Divine, Nature, and each other. In brief, the seven pillars of unwisdom—a term coined by Arthur Koestler in *The Ghost in the Machine* to highlight the absurdities and limitations of the biological, behavioural, mechanistic, and quantitative sciences—are:

1. God is other; there is a great gulf between humanity and the Divine that can never be bridged.
2. The physical universe is the Universe and so all phenomena can be explained in terms of the quantitative laws of physics, including human behaviour.
3. Life is a property of the DNA molecule, whose mutations are the sole cause of evolution.
4. Human beings are machines and nothing but machines and so artificial intelligence is possible, a situation that would inevitably create mass unemployment if it were true.
5. Even though money is essentially a measuring stick, such as a ruler or scales, it has been reified as a commodity with value, to be bought and sold, like kilograms and metres, especially absurd as most money is no longer a physical object, but debts to the banks, recorded as data in computers.
6. Because it is believed that human beings are separate from each other, Nature, and the Divine, it is believed that they have free will and so can be punished or rewarded for actions regarded as antisocial or praiseworthy by society.
7. Aristotle's Law of Contradiction, the basic either-or axiom for deductive logic, mathematical proof, and computer programming.

Of course, the cure for delusion is to base our learning on the seven pillars of wisdom, recognizing that we are all one being living in Wholeness, the True Nature of each and every one of us. When we realize this fundamental Truth, we can see, feel, and sense that we are never separate from the Divine for an instant, illustrated in the phrase "*Tat tvam asi*," 'That thou art'. The second pillar of wisdom is then the recognition that Consciousness is all there is, the main theme of *Consciousness Speaks* by Ramesh S. Balsekar, a former President of the Bank of India and Advaita sage. This leads naturally to the third pillar: Life arises directly from our Divine Source, called *Logos, Dharma, Tao, Rita*, and many other names. The seventh pillar of wisdom is the paradoxical Principle of Unity: *Wholeness is the union of all opposites*. Following a both-and way of life and system of thought is a sure sign of natural intelligence at work: the ability to see both sides of every situation. On the other hand, either-or thinking leads to the belief that God is on the side of nations when they go to war, as the oft-repeated phrase "God bless America" well denotes.

These four pillars of wisdom could empower us to transform the fourth, fifth, and sixth pillars of unwisdom into ones of wisdom, enabling us to live in love, peace, and harmony with each other and our environment. Sadly, however, such a radical transformation of consciousness cannot come about through any act of will of either individuals or groups. Humanity is in the mess that it is in today because of the last fourteen billion years of divergent evolution. So it is only if this divergence turns into convergence in the collective, as Teilhard actually prophesied, that we have any real chance of reaching the Omega point of evolution before the human race becomes extinct in the next few generations. But as even those who call themselves evolutionary pioneers are still attached to some of the seven pillars of unwisdom, the chance of this collective convergence happening is very slim indeed. The best that we can hope for is that people can learn to return Home to Oneness rather than Wholeness, which is essentially a psychological dying process.