

Chapter 12

The Crisis of the Mind

We are a species that has lost its way.

Eckhart Tolle

As we saw in Section ‘Mapping evolutionary turning points’ in Chapter 6, ‘An Integral Theory of Evolution’ on page 166, evolution is currently passing through the most momentous turning point in its fourteen billion-year history: evolution’s accumulation point in holistic systems thinking terms. There are no longer any major evolutionary turning points that we can detect. Using the metaphor of a tap, the tap is no longer dripping, but is turned full on, flowing continuously.

Expressing the central issue of our times in this way makes it sound as if something is happening to us in our external world, like the way that the Earth and the other planets go around the Sun in elliptical orbits, as Kepler and Newton calculated. But from the perspective of Wholeness, there is no separation between the observer and the observed. What seems to be happening in society as a whole is happening within each of us.

We can see this most clearly when we look at the jobs of information systems architects in business. Using techniques of model-driven architecture (MDA), outlined on page 15 and further explored in Section ‘Growth of systems modelling structures’ in Chapter 7, ‘The Growth of Structure’ on page 187, these people have the task of explicitly mapping all processes taking place in an enterprise and the structure of relationships between the entities that they process. In today’s Information Society, such models are far more comprehensive, meaningful, and revealing than financial models produced by economists and management accountants, which tend to spread a cloud of unknowing over our business affairs.

But even these information systems models are lacking. To be complete and all-inclusive, it is necessary for them to include the thought processes of the mapmaker in the territory being mapped, rather like a television camera filming itself filming, as described in Section ‘Maps and territories’ in Chapter 1, ‘Starting Afresh at the Very Beginning’ on page 33. By then integrating all knowledge in all cultures and disciplines at all times, evolution can become fully conscious of itself, enabling us to intelligently manage our business affairs with full consciousness of what we are doing, carrying us to Paradise at the Omega point of evolution, much as Pierre Teilhard de Chardin prophesied.

But even though there is much talk today of a new species, new humanity, and a new civilization emerging, most people are not there yet. As Table 6.1 on page 158 in Chapter 6, ‘An Integral Theory of Evolution’ shows, at present, we are in the transition period between the third and fourth phases of evolution as a whole, between what Teilhard called Thought and Superlife, when the mind, with all its religious beliefs, will become subservient to Pure Spirit. We look a little at what this Golden Age might look like in Chapter 14, ‘The Age of Light’ on page 491. In the meantime, we need to spend a moment looking at the prospects of humanity as a whole reaching evolution’s glorious culmination.

The central problem here is twofold. First, as we saw in Chapter 11, ‘The Evolution of the Mind’ on page 267, during the 5,000 years of the mental-egoic age (me-epoch), evolution has been more divergent than convergent, leading to the secularization of society, accelerating away from Reality with every decade that passes. Because of religious demarcations, academic specialization, and the division of labour in the workplace, the mind has become fragmented into many pieces, which are often far from forming a coherent whole. Secondly, because cultural ontogeny tends to recapitulate cultural phylogeny, in a similar manner to the corresponding

biological processes in the species, people tend to inherit the traditions and habits of thought that were laid down when humanity was still in the childhood and adolescent phases of its development. The mind is therefore not only split, it is grievously deluded, leading to the great crisis of the mind we are experiencing today.

Of course, as we saw in Chapter 10, 'Entering Paradise' on page 247, if we go back 10 to 20,000 years or more, to the innocent infancy of human development, the myths tell us that humanity was then living in Paradise before the analytical, egoic mind began to dominate the psyche. Many today are rediscovering this ancient wisdom within themselves, gathering together to form ecovillages and intentional communities, attempting to realize utopian dreams.¹

Such spiritual communities seem to indicate that human beings are not destined to collectively reach the Omega point of evolution at either the local or global level, contrary to Teilhard's vision. For they are generally more implicitly intuitive than explicitly rational, attempting to return Home to Paradise before healing the fragmented mind in Wholeness, like spiritual seekers and mystics through the ages, more focused on Oneness. There is thus a tendency here to fall for what Ken Wilber called the pre/trans fallacy, conflating the subconscious, prepersonal phase of evolution with the superconscious, transpersonal, as outlined on page 242. Needing a nonreligious, spiritual framework for their lives, some are much attracted by the pagan religions and ceremonies of the age of the Great Mother Goddess, which existed before the patriarchal epoch, without, of course, conducting the human and animal sacrifices prevalent at the time.

The challenge here is that while the people forming these communities are seeking to develop a sustainable lifestyle quite different from the mainstream of Western civilization, they are generally still much conditioned by the prevailing culture, particularly in monetary matters. Yet, a superconscious, superintelligent society would live without money, recognizing that we are all Wholeness, that there are no separate beings who can be said to do or own anything. And to realize such a Holographic level of consciousness, it is necessary for the ontogeny of individuals to break free from the phylogeny of all cultures in the world today, whether they be theistic, atheistic, agnostic, or gnostic in character. It is by recapitulating the ontogeny of such liberated, awakened beings that the phylogeny of the human race can realize its fullest potential.

Given that we are still living in the Dark Ages, not unlike the centuries following the Council of Nicaea in 325, when the founding fathers of Christianity erroneously declared that Jesus was the only begotten Son of God, as described page 316 in Chapter 11, 'The Evolution of the Mind', it is a massive undertaking. And, of course, as we are all One, this miracle cannot happen through an act of personal will. But in second half of the twentieth century, there were some signs that humanity is beginning to awaken, to wipe the slumber of the ages from our eyes. So in this chapter we review some of these developments to see if they could possibly coalesce into a coherent whole, enabling us to work harmoniously together with a common vision.

To set today's accelerating pace of technological development into perspective, it might help to look at the world at the beginning of the nineteenth century, at the time that Meriwether Lewis, private secretary to President Thomas Jefferson, and William Clark made the first American overland expedition from the Mississippi river to the Pacific coast and back.² The historian Stephen Ambrose put their epic journey into perspective in *Undaunted Courage* by noting the state of technology in the USA in the first decade of the 1800s, when they undertook their adventure:

Since the birth of civilization, there had been almost no changes in commerce or transportation. Technology was barely advanced over that of the Greeks. The Americans of 1801 had more gadgets, better weapons, a superior knowledge of geography and other advantages over the ancients, but they could not move goods or themselves or information by land or water any faster than had the Greeks and Romans.³

At that time, nothing could move faster than a horse, and as far as people knew, nothing could ever move faster than a horse. As Ambrose said, "Experience had forced on men's minds the conviction that what had ever been must ever be." Yet this situation changed radically in the following few decades. Trains pulled by steam engines appeared in England in 1820s,⁴ steamships moved from the rivers to the oceans in the 1830s and 40s,⁵ and the first commercial electric telegraph arrived in 1839 in London.⁶ So the 1840s saw a great expansion of technology that Lewis and Clark could have barely imagined. "By the end of the century, people [in the USA] thought anything is possible," Ambrose observes.

The situation today is much the same. There is a general belief that technological development can drive economic growth indefinitely as if computers, as extensions of the mind, are the leading edge of evolution, not human beings. If politicians continue to assume that business can be run on the assumption that human beings are both producers and consumers in the global economy, the result will be apocalyptic catastrophe, much sooner than even visionaries have predicted. A radical change in the work ethic is essential if humanity is to adapt to the unprecedented rate of evolutionary change we are experiencing today.

Many are extremely frightened by such a prospect, for they wish the world that they are familiar with to continue unchanged indefinitely. Yet such a desire is contrary to the fundamental principle of impermanence (*anitya*), discovered by Shakyamuni Buddha some two and a half millennia ago. If we are to evolve into the Age of Spirit, we cannot get there from where we are today. As Section 'An experiment in learning' on page 38 shows, to reach the Omega point of evolution, it is necessary to start afresh at the very beginning, at the Alpha point, for by the Principle of Unity, Alpha and Omega are one.

What this means in practice is that to return Home to Paradise we must become apostates, from the Greek *apostatēs* 'rebel, defector', from *aphistanai* 'to revolt', from *apo-* 'against' and *histanai* 'stand up', from PIE base *stā* 'to stand', the root of English *stand* and many other words. For Western science, religion, and economics neither are based on the Truth nor form a coherent whole. Of course, if we lived within a culture that was based on Wholeness and the Truth, such as that outlined in Chapter 14, 'The Age of Light' on page 491, people's ontogeny would be quite different from these transition times we live in today and, of course, from the patriarchal epoch, which is now coming to a rapid end. Such a radical transformation of consciousness can be gradual or abrupt, as Figure I.9, 'Continuous and discontinuous changes shown as paths on the cusp catastrophe graph' on page 18 illustrates. And even in this latter case, any sudden changes in consciousness can take time to assimilate and become mature.

Oswald Spengler was one of the first to see that civilizations come and go, even before Arnold Toynbee did so, as illustrated in Figure 6.5, 'Timeline of major civilizations' on page 172. Spengler began his investigations in Germany before the First World War, publishing the results of his inquiries in two volumes of *The Decline of the West* in 1918 and 1923.⁷ During the twentieth century, it thereafter became increasingly obvious to a growing number of thinking, feeling people that Western civilization, in particular, and the human race, in general, is in very deep trouble. It is easy to point at the well over hundred million people who were killed in two World Wars, by Russian, German, and Chinese dictators, and in genocides as evidence of our insanity.⁸ But to search for the root cause of this crisis of the mind, we need to look much closer at home, at the heart of Western civilization itself. That is, we all need to look deeply inside ourselves, for what is happening in our external world is simply a reflection of our fragmented, split minds.

Our sick society

This, in essence, is what Erich Fromm did with his profound studies of our sick society in the 1940s to 1970s. He began his insightful work in 1941 with *Escape from Freedom* (*Fear of Freedom* in the UK) shattering one of the great delusions in Western civilization: we do not live in a free society, as the politicians tell us, but we are actually afraid of both Freedom and Love, that which we long for the most. For we have a tendency to follow the crowd, satisfying our needs to belong a group, illustrated in Figure 10.12, 'Abraham Maslow's hierarchy of needs' on page 264 in Chapter 10, 'Entering Paradise'. Such basic behaviour patterns begin in the family, inhibiting us from using our innate intelligence to realize our fullest unique potential.

This first seminal work was inspired by the rise of Fascism, including Nazism. As Fromm said, instead of wanting freedom, millions in Germany sought ways to escape from it.⁹ But this was "not a peculiarly Italian or German problem, but one confronting every modern state"¹⁰ because of the sense of isolation so many feel. In capitalist systems, based on the so-called free-market economy, people become a cog in a vast economic machine.¹¹

Then in 1956, Fromm wrote a book called *The Sane Society*, which challenged some of the most fundamental assumptions of our society. In the first two chapters of this book, he asked "Are We Sane?"¹² and "Can a Society

be Sick?”,¹³ answering these questions with a resounding ‘NO’ and ‘YES’, respectively. What is regarded as the normal behaviour of a society can be considered to be pathological. This is not the conventional wisdom. We normally say that individuals can be deluded, not an entire society collectively holding on to a set of beliefs.¹⁴ Furthermore, individuals are deemed to be mentally healthy if they are assimilated into the ‘real world’ that is the culture they live in. People who are detached from reality in this way are often called ‘schizophrenic’, from Greek, *skhistos* ‘split, divided’ and *phren* ‘mind’. But what do we call an entire culture that is detached from Reality, as Western civilization is today? Can we use any other epithet than schizophrenic for such a society?

A central theme running through *The Sane Society* is *alienation*, from Latin *alius* ‘other’. In French and Spanish, *aliéné* and *aliendo* are old words for the psychotic and *alienist* in English is still used to denote a doctor who cares for the insane.¹⁵ Fromm began his study of alienation in this way:

By alienation is meant a mode of experience in which the person experiences himself as an alien. He has become, one might say, estranged from himself. He does not experience himself as the center of his world, as the creator of his own acts—but his acts and their consequences have become his masters, whom he obeys, or whom he may even worship. The alienated person is out of touch with himself as he is out of touch with any other person.¹⁶

The major influences on Fromm’s early work were Karl Marx and Sigmund Freud. But when he came to write his greatest masterpiece *To Have or To Be?*, called ‘A new blueprint for mankind’ by *Publishers Weekly*, twenty years after *The Sane Society*, he turned to the mystics for inspiration, particularly Shakyamuni Buddha and Meister Eckhart, whose “writings are only two dialects of the same language.”¹⁷ In particular, Fromm looked at the conditions that could save us from psychological, ecological, and economic catastrophe, viewing our sick society in a similar way to a medical practitioner looking at a patient, a process he likened to Shakyamuni Buddha’s Four Noble Truths, listed on page 459 in Chapter 13, ‘The Prospects for Humanity’:

1. **Symptoms:** 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.

What he saw is that the human race will only survive if we change from a having mode of existence to a being mode. By having mode, Fromm meant the acquisition of property, the fundamental principle being:

Where and how my property was acquired or what I do with it is nobody’s business but my own; as long as I do not violate the law, my right is unrestricted and absolute. This kind of property may be called *private* property (from Latin *privare*, ‘to deprive of’), because the person or persons who own it are its sole masters, with full power to deprive others of its use or enjoyment.

Such a having mode of existence does not apply only to material objects, as we saw on page 143 in Chapter 5, ‘A Holistic Science of Causality’ when looking at the psychology of information. As information is not a physical object, we can all share it in a win-win situation. To promote such a cooperative philosophy, in 1983, Richard Smallman launched the GNU Project to create a free Unix-like operating system, GNU being a recursive acronym that stands for “GNU’s Not Unix”.¹⁸ Two years later, he founded the Free Software Foundation, which aims to promote the universal freedom to distribute and modify computer software without restriction.¹⁹ Today, there is a mass of free software in circulation, including LINUX, begun by Linus Torvalds,²⁰ the programming language Python, developed by Guido van Rossum during a Christmas break from work,²¹ and MySQL, developed by Michael Widenius and David Axmark,²² all these major initiatives beginning in Europe. Today, SourceForge.net, the world’s largest Open Source software development web site, has around 170,000 registered projects and about 1.8 million registered users.²³

To counteract the self-destructive having mode of existence, Fromm suggested that we need to change to a being mode, which is much more difficult to describe because it is based on human experience, rather than things in the having mode.²⁴

The mode of being has as its prerequisites independence, freedom, and the presence of critical reason. Its fundamental characteristic is that of being active, not in the sense of outward activity, of busyness, but of inner activity, the productive use of human powers. ... It means to renew oneself, to grow, to flow out, to love, to transcend the prison of one’s isolated ego, to be interested, to ‘list’, to give.²⁵

But as Fromm saw, such a way of being is not easy within the context of a materialistic science, whose main purpose is to control Nature, a philosophy laid down by Francis Bacon in *Novum Organum* published in 1620. Rather, “We need an entirely different new science.” Like philosophers from Plato to Hegel, Fromm could see that if we were to build a New Society, we would need “a Humanistic Science of Man as the basis for the Applied Science and Art of Social Reconstruction.”²⁶ But “Whether such a change from the supremacy of natural science to a new social science will take place, nobody can tell. If it does, we might have a chance of survival.”²⁷

But Fromm was not very optimistic that the vision of a new humanity would become manifest given “the power of the corporations, the apathy and powerlessness of the large mass of the population, [and] the inadequacy of political leaders in almost all countries.”³⁰ Nevertheless, he saw some hope. “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.”²⁸

The Unified Relationships Theory is the unified science of humanity that Fromm was seeking, showing, with rigorous scientific reasoning, that the ways of thinking that have guided human affairs for thousands of years are no longer viable. For Western civilization is a culture based on the false belief that we human beings are separate from God, Nature, and each other, when the Truth is that we are all One, living in union with the Divine at every instant of our lives.

It is because this sense of separation and alienation is so deep in human consciousness that Western civilization is based on the seven pillars of unwisdom, misconceptions of God, the Universe, Life, humanity, money, justice, and reason or logic. This means that those religious, scientific, and economic institutions that are based on these seven pillars must die in order that humanity might live, essential if our children and grandchildren are to have a worthwhile future. And as these institutions are expressions of fragmented minds, suffering from schizoid, delusional, and obsessive disorders, Life first needs to heal our split minds so that we can cocreate a life-giving, sustainable society based on the seven pillars of wisdom—on Love and Peace, Life and Freedom, Wholeness and the Truth, and on Cosmic Consciousness and Divine Intelligence.

So let us look briefly at the seven pillars of unwisdom as they have become established over the centuries, and the antidotes to these deluded beliefs that have been appearing since the end of the eighteenth century. The word *antidote* derives from Greek *antidoton* ‘remedy’, from *antidotos* ‘given against’, from *anti-* ‘opposite’, from PIE base **ant-* ‘front, forehead’, also root of *end*, *along*, *ancient*, and *Vedanta*, and *didonai* ‘to give’, from PIE base **dō-* ‘to give’, also root of *donor*, *dowry*, and many other words. These remedies are far from forming a coherent whole, so cannot really be said to form the seven pillars of wisdom on which we need to build our utopian dreams. Of course, this situation is not black and white; there are many shades of grey, which can be accommodated within the Principle of Unity, as we saw in Chapter 3.

Even though experientially the first pillar of unwisdom, which states that God is other, lies at the root of the widespread sense of separation, in a sense, the seventh pillar, which denies the truth of the Principle of Unity, the fundamental design principle of the Universe, is even more fundamental. It seems that being guided by the simple notion that Wholeness is the union of all opposites is by far the most difficult for the egoic, analytical mind to grasp. And in a sense, this is not surprising given the first pillar of unwisdom. But maybe it is still possible for people to discover the innermost secrets of the Universe within themselves.

First pillar of unwisdom: concept of God

The simplest way to describe the first pillar of unwisdom is through the primary word used in this book to denote God: *Wholeness*—the union of all opposites. What this means is that it is not really possible to form the concept of God in isolation from the formation of any other concepts, in particular those of Universe and humanity. Indeed, God, Universe, and humanity are all Wholeness, which we realize in Paradise at the Alpha/Omega point of evolution. But that is not how our forebears have mostly seen humanity in relationship to God and the Universe over the years. We have created barriers between these three fundamental beings, leading to much conceptual confusion and discord, far away from the Love and Peace we all long for so much.

A basic problem here is that we cannot form concepts without a context within which to do so and Wholeness provides the Cosmic Context for all other contexts. If Wholeness is fragmented, the concepts that guide our behaviour must inevitably be confused and deluded and we live out of harmony with the fundamental laws of the Universe. In particular, if we split humanity from God, God from the Universe, or the Universe from humanity, as is done in science and religion today, as Figure 12.1 illustrates, the result is conflict and suffering, wars that have been afflicting human affairs for thousands of years. These splits have led to the first pillar of unwisdom, among others: God is other. It is widely believed, especially within the monotheistic religions of Judaism, Christianity, and Islam, that there is a great gulf between the Creator and the created that can never be bridged.

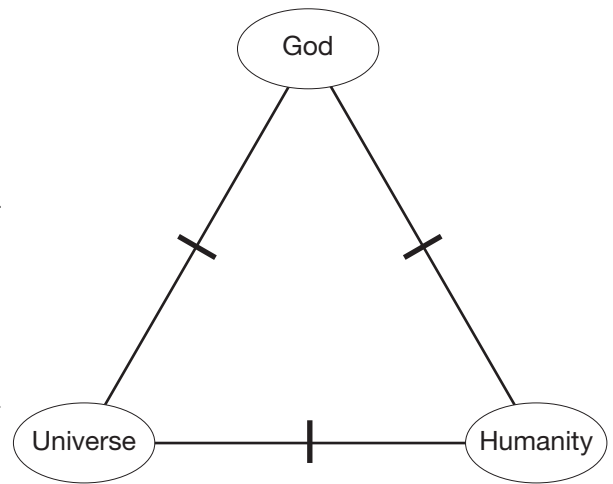


Figure 12.1: *Split between humanity, God and the Universe.*

It hasn't always been this way. When our forebears were given the great gift of self-reflective Intelligence some 25,000 years ago, they felt a Presence both within and around them that is inaccessible to our physical senses of sight, hearing, taste, touch, and smell. Before the mind began to form, before they tried to make sense of what was happening to them, they must have felt one with Nature and the Divine, living in comparative peace, as the myths tell us. And as the myths also say, all-powerful, god-like women and men emerged who bore children with both themselves and 'ordinary' mortals.

But then they began to wonder about this transcendent and immanent, ineffable Presence. To remind you, *Presence* has a Latin root *praesense* literally meaning 'before being' or 'prior to existence'. This means that Presence, as Fullness, is replete with everything that exists in the Universe, as an all-powerful potential, from the Latin *potentia* 'power, might, ability', from *potentem*, present participle of *posse* 'to be able', from a PIE base **poti-* 'powerful, lord', also root of *power*, *possible*, and Turkish *pasha* from Old Persian *pati-* 'master'. But how could something that we cannot see, hear, taste, touch, or smell possibly have so much affect on our lives? How could our forebears make any sense of this omnipotent, omnipresent, omniscient Presence in their lives?

Of course, as we know, they didn't. At this early stage of human development, they were like infants in adult bodies, not having enough collective life experience to understand humanity's place in the Universe. So a number of religious practices began to emerge, such as worship, from Old English *weorð* 'worth' and *scipe* 'indicating state or condition', and prayer, from Latin *precārī* 'to beg, entreat, request, pray', from PIE base **prek-* 'to ask, entreat'.

As the split mind moved people further and further away from Reality and the Truth, the more people became afraid. For fear arises from separation. Of course, the greatest fear that arises from separation from our Immortal Ground of Being is the fear of death. So to assuage the fear of death, the priests told the people that they have an immortal soul that either reincarnates indefinitely or has everlasting life after death.

Priests also said, purporting to speak the word of God, that God is both a protector and a punisher, contradictory attitudes that can lead to neuroses in children if practiced by their parents. So as people were not encouraged to follow the ancient adage "Know yourself," another way had to be found to maintain order in society, often through fear and guilt. The religions thus became controllers of behaviour, of morality, from Latin *mōrālis*, coined by Cicero as a translation of Greek *ēthikós*, from *mōrēs* plural of *mōs* 'custom, the will, humour, inclination of a person', from PIE base **mē-* 'expressing certain qualities of mind', also root of *mood*, and ethics, from Greek *ēthos*, 'character', from PIE base **s(w)e-* 'reflexive third-person pronoun', root of *self*, *suicide*, *secret*, *separate*, and Sanskrit *swami*, among many other words.

Furthermore, if God were to be a protector of people's lives and if their immortality symbols were to be effective, their particular view of God and its associated beliefs and rituals needed to be protected at all costs. So throughout the last two millennia we have seen a succession of holy wars, wars about the Whole, fought between

the various religions, each claiming that they exclusively know the will of God. While I don't have the figures, it is probable that more people have been killed in the name of religion than for any other cause. As Figure 12.2 illustrates, over half the world's people nominally belong to one of the two major monotheistic religions, the ones that are most entrenched in the first pillar of unwisdom.

We can see from the PIE bases of *morality* and *ethics* that the belligerency and competitiveness of normal human behaviour, of what is called 'human nature', is determined by the egoic mind. But if all behaviour were so controlled, humanity would have destroyed itself long ago. One reason why it hasn't done so yet can be seen from the root of *nature*, which comes from Latin *nātūra* 'birth', from *nātus*, past participle of *nāscī* 'to be born', from PIE base **genā-* 'to give birth', also the root of *kind*, the native English word for *nature*.

So when the fearful, egoic mind is not in charge, we can see that our True Nature is to be kind. For in Reality, the entire world of form, including our minds and bodies, is born of the Divine, whose Essence is Love. What is called 'supernatural', outside the so-called natural world, is utterly natural. It is therefore not surprising that in the late 1980s, David Hay, then director of the Alister Hardy Centre for Religious Studies, found that around half the people in the UK had had some form of religious or spiritual experience.³¹

But as an amazing corollary, this means that half of British people are not aware of the Divine Presence that is omnipresent, including many of those calling themselves Christians. Their beliefs must therefore be based on blind faith, one aspect of the first pillar of unwisdom.



Figure 12.3: Further evidence of separation

The other manifestation of this underlying mainstay of Western civilization is the equally blind belief that God does not exist, as this advertisement on some London buses in January 2009 sought to proclaim. It seems that Ariane Sherine, a journalist with the *Guardian* newspaper in London, took umbrage that Christians were spreading the fear of God with sayings of Jesus on the side of buses. She launched a counter advertising campaign with the slogan "There's probably no God. Now stop worrying and enjoy your life," the word *probably* being inserted to avoid any possible repercussions with the Advertising Standards Authority, in a similar manner that Carlsberg avoid litigation with their slogan "Probably the best beer in the world."³²

The British Humanist Association³³ took up the baton and with the increased publicity, the campaign raised enough money to pay for advertisements on hundreds of buses running in many of the major cities in the UK.³⁴ But now we enter a world of much conceptual confusion. Einstein used the word *God* when he said, "God does not play dice" and "I do not believe in a personal God."³⁵ As Steven Weinberg tells us, "Einstein once said that he believed in 'Spinoza's God who reveals Himself in the orderly harmony of what exists, not in a God who concerns himself with fates and actions of human beings.'"³⁶ It is here that much confusion arises. As we see on page 349 in Chapter 11, 'The Evolution of the Mind', Spinoza made no distinction between God and Nature or the Universe, a unification that is absolutely essential if we are to intelligently manage our business affairs with full consciousness of what we are doing. As a consequence, he was called both an atheist and a pantheist. But Weinberg points out that when we see God in everything, the word *God* can be given any meaning we like.³⁷ For the sake of clarity, it is thus better to avoid using *God* as much as possible.

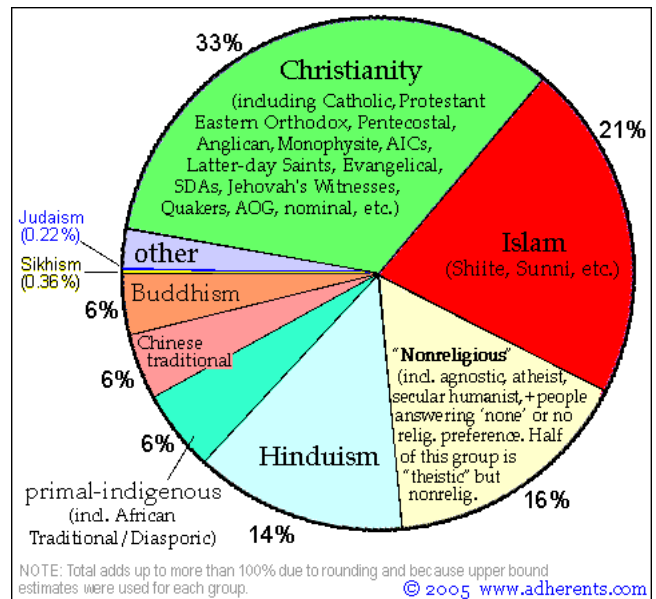


Figure 12.2: Global religious affiliations

But if the atheistic scientists are seeking harmony in the Universe, what exactly are people like Richard Dawkins objecting to? Well, he makes his position quite clear in *The God Delusion*. To Dawkins, “A theist believes in a supernatural intelligence who, in addition to his main work of creating the universe in the first place, is still around to oversee and influence the subsequent fate of his initial creation.” “A deist, too, believes in a supernatural intelligence, but one whose activities were confined to setting up the laws that govern the universe in the first place.” According to these definitions, Descartes and Newton were a deist and theist, respectively. “Deism is [thus] watered down theism.”³⁸

“Pantheists [on the other hand] don’t believe in a supernatural God at all, but use the word *god* as a non-supernatural synonym for Nature, or for the Universe, or for the lawfulness that governs its workings. ... Pantheism is sexed-up atheism.”³⁹ This conception is in line with the definition for *pantheism* given by the Oxford English Dictionary: “The religious belief or philosophical theory that God and the universe are identical (implying a denial of the personality and transcendence of God); the doctrine that God is everything and everything is God.” So in denying the transcendence and immanence of the Divine, the pantheistic scientists are defending the second pillar of unwisdom, which we look at in a moment.

Antidotes

As Osho said in 1984, transcribed in his book of discourses *From Unconsciousness to Consciousness*, “The theist believes in God, without knowing, without any experience. His belief is just an escape from doubt.”⁴⁰ The same can be said for atheists, pantheists, agnostics, and any others who lack the experience to know the Divine in their direct, immediate experience. Gnostics, on the other hand, are people who know the Divine, without any shadow of a doubt. It is through gnosis that we can know the Truth, that we can understand the hidden harmony of the Universe. Only in this way can we truly learn to live in love, peace, and harmony with each and our environment, free of the conflicts of the organized religions and of their battles with the scientists.

Today, there are an increasing number of people who could be called gnostics, the progenitors of the Age of Light, the final stage of evolution on this planet. They are the embodiment of the great Spiritual Renaissance taking place today. But these gnostics are not organized, invisible to the feuding majority, recklessly seeking to hold on to the status quo in these times of accelerating change. For as Krishnamurti famously said on 3rd August 1929, when dissolving the organization that wanted to make him a world teacher, “Truth is a pathless land” and you cannot organize the Truth.⁴¹

Nevertheless, people still seek to come together in Peace, transcending the traditional religions. For instance, in the nineteenth century, Bahá’u’lláh (1817-1892) established the Bahá’í faith in Persia with the central message that “humanity is one single race and that the day has come for its unification in one global society.”⁴² The religion, which has some five or six million adherents in some 200 countries and territories, gets its name from the Arabic *Bahá’*, meaning ‘glory’ or ‘splendour’.⁴³

However, the difficulty for any organization based on the premise that we are all one is that everyone does not feel that way and so cannot truly be all-inclusive, even though it attempts to be so. The fragmented mind is generally more focused on our superficial differences than on the Divine Essence we all share in the depths: Love. For instance, Hinduism and Buddhism both attempt to be all-inclusive religions, but they are divided, not the least, by the central notions of *Atman* and *Anatman*, which appear to be contradictory. The monotheistic religions of Judaism, Christianity, and Islam make no claim to be all-inclusive; each claims to be the one true religion, a belief that has led to all the holy wars—wars about the Whole—that we have seen throughout history and are continuing even today.

Of course, religious wars are not the only inhibitor to World Peace. The long-running war between science and religion is another major barrier. To end this war, it is more important to ascend to the heights, expanding the horizon of our vision, so that individual consciousness becomes coterminous with Consciousness itself. By thus recognizing that Consciousness is the overall Cosmic Context for both our scientific and spiritual inquiries, we can unify the concepts of Universe and God, which today provide the incompatible contexts for science and

religion, respectively. By thus descending to the depths of the Ocean of Consciousness and ascending to the heights of the Mountain of All Knowledge, the innermost secrets of the Universe are revealed.

Helena Petrovna Blavatsky, née Hahn (1831–1891) took a significant step in this direction with the publication in 1877 of two weighty volumes of her book *Isis Unveiled*, the two volumes addressing the deficiencies in science and religion, respectively, as she saw them at the time, with the subtitle *A Master Key to the Mysteries of Ancient and Modern Science and Theology*. This book was followed by *The Secret Doctrine: A Synthesis of Science, Religion, and Philosophy*, published in 1888.⁴⁴ The first paragraph of the preface to *Isis Unveiled*, titled ‘Before the Veil’, set the historical context for these publications, much as Chapter 11, ‘The Evolution of the Mind’ set the scene for the crisis of the mind that humanity is experiencing today:

It is nineteen centuries since, as we are told, the night of Heathenism and Paganism was first dispelled by the divine light of Christianity; and two-and-a-half centuries since the bright lamp of Modern Science began to shine on the darkness of the ignorance of the ages. Within these respective epochs, we are required to believe, the true moral and intellectual progress of the race has occurred. The ancient philosophers were well enough for their respective generations, but they were illiterate as compared with modern men of science.

Madame Blavatsky then went on to say, “Between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man’s personal immortality, in a deity of any kind, and rapidly descending to the level of a mere animal existence. Such is the picture of the hour, illumined by the bright noonday sun of this Christian and scientific era!”

H. P. B. wrote these books out of the most unusual life experience, as more of an occultist than a mystic, as she is also sometimes called. The word *occult* derives from the Latin *occultus* ‘secret’, past participle of *occulere*, ‘to cover over’, from a PIE base **kel-* ‘cover, conceal, save’, also the root of *hell*, *hall*, *hull*, *helmet*, *colour*, and *cellar*, among many other words. The central point here is that both Western science and religion (and business and economics) seek to keep the Truth hidden from the general population. So to discover these hidden mysteries, it is necessary to have the means to be a rebel, as Madame Blavatsky had.

Helena was born into the Russian nobility in a family rich in culture and scholarship in what is now Ukraine. Her father Peter von Hahn was a colonel in the army and her mother Helena Andreyevna née Fadeyev wrote a dozen novels before she died aged 28, when her eldest daughter was eleven years old. In turn, the mother of Helena Andreyevna was Helena Pavlovna née Princess Dolgoukova, an accomplished artist, speaking five languages fluently, and a distinguished botanist and archaeologist, who corresponded regularly with some leading scientists in Europe. Helena’s maternal grandmother seems to have been the greatest influence in her life, not least because her father was away from the family for much of the time and her mother suffered from a protracted illness.⁴⁵

How Helena came to be known as Madame Blavatsky throughout her adult life seems to be related to her rebellious nature, although there are some hints that her marriage had some occult overtones. Anyway, shortly before her eighteenth birthday in 1849 she married N. V. Blavatsky, “a middle-aged and unloved man, with whom she could have had nothing in common”, shortly to become Vice-Governor of Yerevan, capital of modern-day Armenia. After three unhappy months, Helena left her husband, travelling on horseback to her maternal grandparents, living in nearby Tbilisi, in modern-day Georgia. However, they decided that she should return to her father, then living in Saint Petersburg, who arranged to meet Helena in Odessa, she sailing from Poti on the east coast of the Black Sea. But instead of catching a boat to Odessa, Helena took one bound for Constantinople, thus beginning a fourteen-year odyssey of spiritual discovery.⁴⁶

In some ways, this was not too much of a change. For at least the first ten years of her life, she had lived a nomadic existence because of her father’s army career and mother’s poor health, growing up “amid a culture rich in spirituality and traditional Russian mythologies, which introduced her to the realm of the supernatural”.⁴⁷ Between the ages of eighteen and thirty-two, Madame Blavatsky travelled the world, meeting occultists and mystics, indigenous peoples in both north and south America, and shamans, Buddhists, and Hindus in India. She was particularly fascinated by Tibet and Ladakh in northern India, sometimes called ‘Little Tibet’, where she said she spent some considerable time.⁴⁸

This wealth of experience clearly taught her that Western civilization, the culture she had been born into, was not based on the Truth and she set out to make her discoveries known to the world, from her new base in New York, having emigrated to the USA in 1873. The following year she met Henry Steel Olcott, a lawyer who had fought in the Civil War, rising to the rank of colonel, but who was then investigating spiritualistic phenomena. Together with William Quan Judge, another lawyer, and some others, they formed The Theosophical Society, whose objects are now defined in this way:

- To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or colour.
- To encourage the study of comparative religion, philosophy, and science.
- To investigate the unexplained laws of nature and the powers latent in humanity.⁴⁹

These might seem worthwhile objects, but even the founding leaders could not live by them. Soon after Madame Blavatsky's death in 1891, a schism arose within the Theosophical Society, like so many other organized religions,⁵⁰ such as Buddhism, Christianity, and Islam. In 1895, Judge split most of the American lodges from the main society, then based in Adyar, in Madras, now Chennai, in south-east India, being run by Olcott and Annie Besant, a fervently independent wife of an Anglican clergyman, apparently separated but never divorced.⁵¹ After this, other splinters appeared, both in the USA and in Europe, although some appear to have been sections within one or other of the main bodies.

One of these sections was the German one, to which Rudolf Steiner (1861–1925) was invited to give a talk on his studies of Friedrich Nietzsche following an article he had written in 1899 called 'Goethe's Secret Revelation'.⁵² From an early age, Steiner, born in what is now Croatia in the Austro-Hungarian Empire,⁵³ had had a deep interest in the relationship between science and spirituality. Living in an age when materialistic thinking dominated, "Steiner had to learn that he was understood when he spoke of certain things, but not when he spoke of others. He carried a world within him from which those around him were excluded. He could enter their world but they could not enter his. Even before the age of eight he had learnt to distinguish between 'a world seen' and 'a world not seen'."⁵⁴

Steiner began to find a language at the age of ten through a book on geometry. As he was later to say in his autobiography, "That one can find within the mind in the shaping of forms perceived only within oneself, entirely without impressions upon the external senses, became for me the deepest satisfaction. ... I am sure that I learned through geometry to know happiness for the first time."⁵⁵ Steiner was not the first to see the connection between mathematics and the eternal verities. Many from Pythagoras and Plato had done so. Mathematics, as the science of patterns and relationships, is not just the language of science; it is also the door into mysticism, thereby ending the long-running war between science and religion.

Steiner then turned to Western philosophy in his development, particularly Immanuel Kant's *Critique of Pure Reason*, which he read whilst still at High School,⁵⁶ and the works of Johann Wolfgang von Goethe, as both a poet and scientist,⁵⁷ who was a both-and thinker, seeing the importance of viewing opposites as having its counterpart in the other.⁵⁸ Still struggling to find a language in which to express his spiritual awareness, all these studies led Steiner to see the central importance of thinking. As he said, "Thinking has the same significance in relation to ideas as the eye has for light, the ear for sound: it is the organ of perception."⁵⁹ For this reason, some writers refer to thinking as the sixth sense.⁶⁰

As Francis Edmunds tells us, "At the age of 27 or 28, while deeply engaged in his work of Goethe, Rudolf Steiner was at the same time profoundly concerned with establishing a bridge from science, despite its present materialistic character, to the worlds of the spirit, which were, we might say, awaiting man's call." This led to his doctoral thesis in 1891, later published as *Wahrheit und Wissenschaft*, translated as either *Truth and Science* or *Truth and Knowledge*,⁶¹ and *Philosophy of Freedom*, a book about thinking published in 1894, when Steiner was 33.⁶²

This is some of the background that led the Theosophical Society to invite Steiner to give a lecture around the turn of the nineteenth-twentieth century. As the result of this and subsequent lectures, Steiner became General Secretary of the German section of the Theosophical Society in 1902, serving in this position for ten years.⁶³

However, as an independent thinker, Steiner developed his own language to describe his view of Theosophy, eschewing Eastern terms, as he explained in *Theosophy: An Introduction to the Supersensible Knowledge of the World and the Destination of Man*, published in 1910.⁶⁴

In this book, Steiner focused attention on the constitution of the human being, seeing humans in terms of body, soul, and spirit, which can only be fully understood “when [man] grasps the significance of THINKING within his being.”⁶⁵ But he was very well aware of many prejudices regarding such an approach. As he said, some say that one raises oneself to higher knowledge by the warmth of feeling, by the immediate power of ‘the emotions’, not by ‘dry thinking’. But in Steiner’s view, “People who speak thus fear to blunt the feelings by clear thinking.” To Steiner, “There is no feeling and no enthusiasm to be compared with the sentiments of warmth, beauty, and exaltation which are enkindled through pure, crystal-clear thoughts which refer to the higher worlds.”⁶⁶

In particular, Steiner, who had a positive attitude towards Christianity, unlike Madame Blavatsky, who was notably hostile, said that the Esoteric School for Germany and Austria, to which Annie Besant had been appointed him as leader in 1904, “would teach a Western spiritual path harmonious with, but differing fundamentally in approach from, other Theosophical paths.” These growing tensions came to a head when Annie Besant and Charles Webster Leadbeater, a former Christian clergyman from England, sought to declare Krishnamurti as a new World Teacher, an incarnation of Lord Maitreya.⁶⁷ In *The Key to Theosophy*, published in 1889, Helena Blavatsky had prophesied such an appearance.⁶⁸ But “Steiner quickly denied this attribution of messianic status to Krishnamurti, claiming that Christ’s earthly incarnation in Jesus was a unique event.”⁶⁹

In order to prepare the world for the arrival of Krishnamurti as a World Teacher, in 1910, Besant and Leadbeater set up an organization called ‘Order of the Rising Sun’, which changed its name in 1911 to ‘Order of the Star in the East’, dropping ‘in the East’ in 1927. There must have been a deep longing in the human heart for such a messianic figure, for the Order had some 60,000 members in 1929, when Krishnamurti famously dissolved the Order of the Star in front of 3,000 people in Omman in the Netherlands. As a consequence, many people left the Theosophical Society.⁷⁰

But long before this, in 1912, Steiner turned the German section of the Theosophical Society into the Anthroposophical Society. *Anthroposophy* was not a new word. According to the OED, Nathan Bailey had used the word in 1742 to mean ‘the knowledge of the nature of man’, and other writers had occasionally used the word during the nineteenth century.⁷¹ To Steiner, anthroposophy was spiritual science,⁷² literally ‘human wisdom’ from the Greek *anthropos* ‘human’ and *sophia* ‘wisdom’.

Today, Steiner is perhaps best known as the founder of a thriving educational movement. The first of his many schools was set up in Stuttgart in 1919, when Emil Molt, the enlightened director of the Waldorf-Astoria cigarette factory asked Steiner to set up a school for his employees. Molt “recognized that education belongs to the spiritual sphere and should be free from any domination by outside authority, be it political or economic.”⁷³ Today, there are more than 1,000 Waldorf schools worldwide.⁷⁴

Another man who developed a spiritual science was Martinus Thomsen (1890–1981), usually referred to simply as Martinus, born in Jutland, Denmark. But unlike Rudolf Steiner, Martinus received only an elementary education, working as a dairyman until he was thirty. Then in March 1921, Martinus passed through a spontaneous spiritual awakening. As he said, “I had become my own source of light,” discovering that he had acquired entirely new faculties:⁷⁵

I realized that I was *an immortal being* and that all living beings in existence were *eternal realities* which, like myself, had an endless chain of *previously lived lives behind them*, that all of us have evolved from low, primitive forms of existence to our present stage, and that this is only *a temporary link* on this evolutionary scale, and that we are thus on our way forward towards gigantic, higher forms of existence-planes away in the distance.⁷⁶

Projecting his ontogeny onto human phylogeny, Martinus saw that the Divine Creative Principle, whose highest nature is nameless, guides human development.⁷⁷ In terms of humanity, the Creative Principle releases itself through world impulses, as instances of more general cosmic impulses, manifesting in the galaxy, solar system, and on Earth, for instance. In Martinus Cosmology, these world impulses are divided into three phases, the first one lying at the root of primitive Man’s religious and divine worship. The second one, which he called

'old-world impulse', indicates the impulse that gave rise to Buddhism, Islam, and Christianity, compared to the 'new-world impulse', "which now in our time is vigorously in the process of being born on Earth."⁷⁸ Here is Martinus' view of this final stage of human development:

The people of the Earth have thus an immensely long and brilliant epoch of evolution awaiting them, an epoch in their development where they will awaken to a consciousness about their own eternal nature and be liberated from their dark, unconscious earth-bound existence and will come to experience beautiful and divine planes of existence, shining and sparkling scenes of past and future world perspectives in a culmination of love, intelligence, intuition, and bliss.⁷⁹

To establish his cosmology as a science and not just as the philosophical ramblings of a mystic, Martinus wrote a book called *Logic*, whose chief objective "is simply to help the inquirer to think logically, which means thinking in contact with nature and consequently in contact with love and life."⁸⁰ In other words, Martinus had no need for axioms or 'self-evident truths', like Euclid. He began his reasoning at the very beginning, at the Divine Source of Life, which few do today. As he said, "Even scientists, the outstanding exponents of the processes of thought, do not always follow pure logic or have a firm foundation for their thoughts."⁸¹ To Martinus then, "Perfect logic thus exists only as a complete fulfilment of the laws of thought," which happens through intelligence, when every kind of thought is in harmony.⁸²

Two other aspects of Martinus' evolutionary worldview deserve mention. First, because Martinus saw human development as an example of cosmic processes, human evolution could not have been any different from what it was and is. So if some people are living in deeper darkness than others, ignorant of the basic laws of the Universe, so be it. This led Martinus to a high level of tolerance in his teachings, which are mostly followed in Scandinavia. In particular, those who are awakening do not have it as their task to awaken any other beings. As he said, "Never let your thoughts deviate from being concerned with how you can best serve your fellow beings." By practicing the very highest form of yoga in this way, an individual would ultimately become a moral genius, a perfect being, and a God-like human being.⁸³

Secondly, central to Martinus Cosmology is reincarnation. As a mystic, he knew that there is no death, that what we call the death of the physical body is an illusion. He also seems to have been aware that the Ground of Being that we all share is immortal. But Martinus also believed that there is also something within each individual that never dies, which many refer to as an immortal soul. However, Martinus said, "The consciousness or mentality of the living being is also a reality that exists in the form of rays or waves. These energies cause the complete renewal and the transformation of the organism."⁸⁴ So to Martinus, these rays lead to reincarnation of the individual being, a process that can continue indefinitely. Even though he attempted to be rigorously logical in his cosmology, Martinus did not clarify the differences between linear time, cyclic time, infinite time or eternity, the horizontal and vertical dimensions of time, timelessness, and the Eternal Now, as this book is endeavouring to do. So Martinus did not, himself, reach the Omega point of evolution, although he came close to this realization.

There is one other point that needs clarification. The seven volumes of *Livets Bog*, not all of which have been translated into English, are collectively called *The Third Testament*. But Martinus' writings were never referred to in this way during his lifetime. As the Third Testament website tells us under the rubric, 'The Bible has gained a Third Testament':

Only after Martinus had passed away was the correct title of his life's work officially revealed as *The Third Testament!* With this title he made it absolutely clear that everything he had written was a direct continuation of Christ's mission, following in the biblical tradition that is so closely bound up with the history of the western world. Martinus made a point of camouflaging the real identity of his work during his lifetime. He wanted interest to be directed towards his books, *The Eternal World Picture* and the cosmic analyses, not towards him as a person.⁸⁵

The Eternal World Picture referred to here is four volumes of rather elaborate symbols and lengthy explanations illustrating various aspects of Martinus' Cosmic World Picture. Many have an evolutionary theme, some expressed in Christian symbology. Figure 12.4 is number 11 in the set, which perhaps encapsulates the entire collection of forty-four symbols, indicating 'God and the Son of God are one',⁸⁶ a clear antidote to the first pillar of unwisdom on which Western civilization is based.

During the twentieth century, an increasing number of people, seeking to be free of the monotheistic belief that God is other while maintaining a connection with traditional religion, turned to the East for spiritual fulfilment. Perhaps the most popular Eastern religion in the West is Buddhism, not the least because of the publicity given Tenzin Gyatso, the fourteenth Dalai Lama, both the spiritual and political leader of the Tibetan Buddhists.

In addition, many Buddhist teachers have moved West, such as Thich Nhat Hanh and Chögyam Trungpa, and many Westerners have turned to Buddhism, including Jack Kornfield, Joseph Goldstein, Sharon Salzberg, Charlotte Joko Beck, and Christopher Titmuss. Stephen Batchelor, a Buddhist scholar, well documented the influence of Buddhism in the West in a book called *The Awakening of the West: The Encounter of Buddhism and Western Culture*.

While there are many vipassana or insight meditation teachers in the West today, not so many people seem to be attracted to the rigours of *za-zen*, with its insistence on ‘right’ posture. Therein lies the paradox of Zen, which Christmas Humphries, the founder of the Buddhist Lodge in England in 1924,⁸⁷ called ‘a way of life’⁸⁸ rather than a religion. When one has realized *Anatman* ‘Nonself’, that one aspect of Ultimate Reality is *Shunyata* ‘Emptiness’, there is no need for any techniques or religions with which one is identified. Indeed, techniques and religions can actually impede full awakening. Furthermore, such a realization leads one to abandon the Buddhist belief in reincarnation, for there is then nothing in the relativistic world of form to be reincarnated.

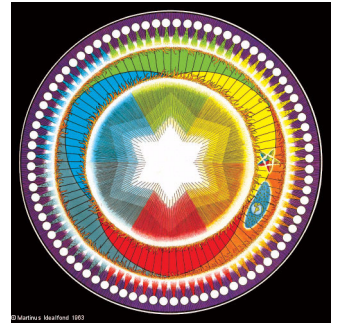
In addition to a multitude of meditation techniques emanating from the East, many in the West have adopted various Hindu yoga techniques in their spiritual practices, which the *Oxford English Dictionary* rather derogatively calls ‘a widespread cult’. The Hindi word *yoga* derives from the Sanskrit *yogah* ‘union, joining’, from a PIE base **yeug-* ‘to join’, the root of *join* and *yoke* in English. To the Hindus, *yoga* “has the sense of harnessing oneself to god, seeking union with him”.⁸⁹ As there are many paths to what Krishnamurti called the ‘pathless land’, there are many forms of yoga.

What is most commonly called yoga in the West is *hatha-yoga*, the third and fourth steps in an eight-step system introduced by Patañjali in the second century BCE and described in the *Yoga Sutra*, later called *rāja-yoga* ‘royal yoga’, to distinguish it from many other yoga practices that later emerged. These include *karma-yoga* ‘selfless action’, *bhakti-yoga* ‘devout love of god’, *tantric-* or *kundalini-yoga* ‘awakening *kundalini*’, the serpent power coiled at the base of the spine, and *jñāna-yoga* ‘path of abstract knowledge’. In *Autobiography of a Yogi*, Paramahansa Yogananda (1893–1952) introduced *kriya-yoga* to the West, an ancient yoga that became known in India in the nineteenth century through Shyama Charan Lahiri, Yogananda’s guru’s guru.⁹⁰ Then there is *purna-yoga* ‘total union with the Divine’, which Aurobindo Ghose called integral yoga when he introduced it to the West, as a means of unifying the human practitioner to both the Divine and the everyday world of matter.

While all these different yogas have the shared goal of leading practitioners into Oneness, in union with the Divine, their diversity reflects not only that we are all unique beings but also the divergent tendencies in evolution. Aurobindo’s integral yoga is clearly a counter-divergent movement. But it does not lead all the way to the peak of convergence at the Omega point of evolution. For this to happen, we need to unify Integral Relational Logic, from the West, with *jñāna-yoga* from the East, as practiced most particularly by Advaita teachers.

What unifies Advaita, meaning ‘not-two’, and IRL is, of course, the Principle of Unity, the ultimate yoga, which unifies *all* opposites. Ramana Maharshi (1879–1950) is renowned for bringing this ancient teaching to public notice through his emphasis on self-inquiry, whose purpose is to answer the challenging question, “Who am I?” The answer being *neti, neti* ‘not this, not this’, leading us to realize in our own direct experience that Nonduality is Ultimate Reality. Other teachers followed in Ramana’s footsteps, most notably Nisargadatta Maharaj (1897–1981) and H. W. L. Poonja (1910–1997), often known as ‘Papaji’.

Other Advaita teachers followed, some of whom were interviewed by Paula Marvally at the beginning of this millennium.⁹¹ These included Ramesh S. Balsekar, a former President of the Bank of India, and Vijai Shankar, a former medical practitioner and researcher, from India. Those originating in the West included Tony Parsons,



12.4: *Eternal World Picture*

John de Ruiter, Gangaji, and Wayne Liquidman. It is important to note that each of these teachers communicates Advaita in their own unique way. For like Zen, Advaita in its purest form is not a religion, but an all-inclusive way of life. Ultimately there is nothing to believe in or to worship. There are no scriptures set in stone. In contrast, Advaita-Vedanta is but one of three branches of Vedanta, the others being Dvaita-Vedanta 'dualistic Vedanta', and Vishishtadvaita-Vedanta, somewhere in between, as we see on page 321 in Chapter 11, 'The Evolution of the Mind'.

As the ultimate goal of the spiritual journey is to be free of all religions and organizations, the most liberating spiritual teachers are those who are not identified with any particular tradition even though they might have been born into families following one traditional scriptural path or other. Among these are J. Krishnamurti (1895–1986), Osho (1931–1990), Barry Long (1926–2003), and Eckhart Tolle (1948–), all of whom have had a profound effect on my own awakening. There is no need to dwell on this subject any longer. By now it must be overwhelmingly obvious that the first pillar of unwisdom that underlies Western civilization needs to be demolished.

We could collectively call those individuals who are engaged in such a healthy and honest way of life the 'New-Age movement', which is seen as a great threat to both the Roman Catholic Church and Christian fundamentalists in the American Bible Belt and elsewhere because they know the Divine in their own direct experiences. They have no need for intermediaries, such as priests and charismatic television preachers.

The New-Age movement is so diverse it defies categorization. In addition to its attraction to Eastern mysticism, participants in this movement are often attracted to the mystical branches of the monotheistic religions: Sufism, Kabbalah, and Gnosticism, especially after publication of the *Gospel of Thomas* found at Nag Hammadi in Egypt in 1945. For those who prefer traditional Judeo-Christian terminology, *A Course in Miracles*, channelled by Helen Schucman from a Divine Source she identified as Jesus Christ, has proved very popular.

There is also a strong attraction towards the Ancient Wisdom of prehistory, of the time of the Great Mother Goddess, which perhaps we can call paganism, from the Latin *paganus* 'country dweller, rustic'. This is a sign that evolution is going into reverse before reaching its glorious culmination at its Omega point. For New Agers, putting more emphasis on the heart than the mind, are not generally interested in healing the fragmented, split mind in Wholeness.

Two scientists, Alister Hardy, a marine biologist in the UK, and Charles Tart, a psychologist in the USA, have collected many stories of people's personal experiences of the Divine. In 1969, Hardy set up the Religious Experience Research Centre in Manchester, now located in Lampeter, Wales.⁹² With a similar purpose, Tart has set up an online journal called The Archives of Scientists' Transcendental Experiences (T A S T E).⁹³

There are many descriptions on the Internet that show the falsity of the first pillar of unwisdom, to which well over half the population of the world are attached. Here is just one description of someone who instantaneously demolished not only the first pillar of unwisdom, but all of them at once. Denise Linn went through a near-death experience at seventeen, when riding her motorbike through country lanes in Midwest America. Suddenly "a large American car violently rammed into my motorbike", leading her to fall by the wayside. For some unknown reason, the driver then shot her. As she said, "The deafening blast changed my life forever."⁹⁴ In her eloquent words:

I wasn't alone. You were there with me. Everyone was there. There wasn't anyone who wasn't there. We were all One. We weren't separate. There was no beginning, no end, just infinite eternal light. No longer confined to my body, I experienced being one with all things and all beings. I was everyone that I had ever loved and everyone that I had ever hurt. I was everyone I had ever known and I was everyone that I would never know.⁹⁵

During this time, Denise did not experience love as loving someone or something as an entity separate from herself, which is how we usually conceptualize love, as she said. Rather the Love she experienced was infinite and limitless: it "was not separate from anyone or anything. It was as natural as breathing. Everything simply *was* Love, a part of it, without any separation. It was a love beyond form, without boundaries."⁹⁶

This profound life-changing experience led Denise to see, "There is nothing 'out there' that isn't you".⁹⁷ Like the ancient Native Americans, from whom she is descended, she learned to see all forms of life as transient swirling patterns of energy. "All life is energy," as she said. "We are immersed in an ocean of energy."⁹⁸ Continuing,

“Not only is the universe around you a vast flowing energy field to which you are intimately connected but *everything in the universe is consciousness*.”⁹⁹ But then she says that although “deep inside us we all do know this,” “because of the linear way in which we perceive reality I don’t think that we can ever understand this intellectually, communicate it verbally or write about it in a comprehensive way.”¹⁰⁰ In saying this, Denise is directly questioning the seventh pillar of unwisdom and all the pillars that lie between the first and the last. So let us look at these other six pillars and the antidotes that are being developed to awaken humanity out of its sleepwalking, sleepdriving, and sleepdriving.

Second pillar of unwisdom: concept of Universe

The second pillar of unwisdom states quite simply that the physical universe of space, time, and matter is the Universe, the Totality of Existence. As a consequence, it is widely believed that the final frontier of human discovery is outer space, as many television programmes and newspaper articles in July 2009 celebrating the fortieth anniversary of humanity’s first visit to the Moon indicated. So how has the schism between those who look outwards and those who investigate inner space, the Cosmic Psyche, come about? Of course, this is not a black and white situation. But it helps to look at it in this way at first to get the point across.

The key point here is that no one has ever seen the Universe, as we might view a rose or a butterfly, immediately as whole, as we see on page 32 in Chapter 1, ‘Starting Afresh at the Very Beginning’. Conceptually, the Universe is essentially a composite concept. So as we live in apparently separate bodies within a relativistic space-time framework, it is perhaps inevitable that we form the concept of the Universe as an extension of our daily experiences. This is not new, as we see on page 275 in Chapter 11, ‘The Evolution of the Mind’. In the days before widespread light pollution in cities, towns, and even villages, our ancestors would have had a quite wondrous view of the heavens in all their pristine glory. It is therefore not surprising that the Babylonians laid down the foundations of astronomy (and astrology). What is perhaps more surprising is that the Rishis in the Indus Valley must have had a similar view. But they could not have had a similar fascination for the focus of their attention was turned inwards, not outwards, discovering a world quite different from the Babylonians.

Since the scientific revolution of the sixteenth and seventeenth centuries and the industrial revolution that followed, the second pillar of unwisdom has been reinforced by all the creature comforts that science and technology have provided us with. Science has been so successful in materialistic terms, who among us would dare question the foundations on which it is based?

To give just a few examples, the theories of mechanics introduced by Galileo and Newton have led to the motor car, train, aeroplane, and space rocket, enabling us to travel faster and further than at any previous time in human history. At the time of writing, there is talk of sending men back to the Moon, to Mars, and even beyond, never to return, like the European pioneers who settled in America.¹⁰¹ It seems that we have become so accustomed to these means of transport that we believe that we can continue to use such technologies indefinitely. We don’t seem to realize that technology is limited, as the twenty-seven year lifespan of Concorde, the only supersonic airliner ever built, well indicates.

Then in the nineteenth century, Michael Faraday (1791–1867), James Clerk Maxwell (1831–1879), Heinrich Hertz (1857–1894), and Guglielmo Marconi (1874–1937), among others, studied the theory and practice of electromagnetic radiation, leading to Marconi’s famous demonstration of the transmission of radio waves across the Atlantic in 1901. Since then wireless technology has become ubiquitous, revolutionizing the way we communicate with each other. When I was a boy in the 1940s and 50s, we received long wave and medium wave radio in England in the low and medium frequency bandwidths (LF and MF), 30–300 and 300–3000 kHz, respectively. This has been succeeded by a multitude of devices operating in very high and ultra high frequency bandwidths (VHF and UHF), 30–300 and 300–3000 MHz, including FM radio, television, wireless LANs, mobile telephones, and GPS devices communicating with satellites. Not only this. In the 1940s, Percy Spencer discovered by accident that radio waves in the UHF bandwidth have the power to melt a bar of chocolate, leading to today’s microwave ovens.¹⁰²

Einstein's special and general theories of relativity then radically changed the way we look at space, time, and matter in the physical universe, the most obvious technological effect being the development of nuclear power, in both nuclear reactors and weapons through nuclear fission and fusion. Such possibilities arise directly from Einstein's famous equation $E = mc^2$, although he, himself, was not directly involved with the development of such technologies. Nuclear energy arises because "The actual mass of a nucleus is always less than the sum of the masses of the free neutrons and protons that constitute it, the difference being the mass equivalent of the energy of formation of the nucleus from its constituents,"¹⁰³ called the binding energy of the nucleus. This binding energy is thus an example of the general principle in the URT that meaningful, structure-forming relationships are energetic.

As Einstein was developing the theories of relativity during the first two decades of the twentieth century, Max Planck was laying down the foundations of quantum theory through his study of atomic and subatomic processes. The word *quantum* is the neuter of the Latin *quantus* 'how much, how great?' It was first used in the seventeenth century in England to mean 'quantity', in the senses of sum, amount, or a thing having quantity. However, in physics, *quantum* has come to mean "A minimum amount of a physical quantity which can exist and by multiples of which changes in the quantity occur."¹⁰⁴

As Wikipedia tells us, "Much of modern technology operates at a scale where quantum effects are significant. Examples include the laser, the transistor (and thus the microchip), the electron microscope, and magnetic resonance imaging. The study of semiconductors led to the invention of the diode and the transistor, which are indispensable for modern electronics." Looking ahead, scientists are attempting to develop quantum computers, which are expected to perform certain computational tasks exponentially faster than classical computers.¹⁰⁵

With so much of our technological society based on the discoveries of physics in the last two or three centuries, who would dare to question the conceptual foundations on which our creature comforts depend? But, what can these technologies and discoveries tell us about life's biggest questions, on what it means to be a human being in relationship to God and the Universe? Answering such questions might not appear to affect the practicalities of our daily lives or have a direct effect on our health and well-being. But as a few courageous physicists have realized, they most certainly do. As we saw in Chapter 6, the belief in the second pillar of unwisdom leads us to spend billions of dollars on space telescopes and atomic accelerators looking for the origin of the Universe, quite absurd.

It is vitally important not to confuse the foundations of the Universe, whatever we might mean by this term, with its context. We see a similar confusion in religion between the immanence and transcendence of God. These confusions, which are just two aspects of the same problem, lie at the heart of the human malaise. Because most believe that the physical universal is the Universe, they believe that astronomers are cosmologists, the people who can tell us about the origin and destiny of the Universe and how the Cosmos is ordered, from Greek *kosmos* 'order'. Thus the big bang theory came into being.

In 1912, by measuring the Doppler shift of spiral nebulae, Vesto Slipher discovered that all such nebulae or galaxies, as Edwin Hubble was to call them in 1924, are receding from the Earth. From these basic measurements, Alexander Friedmann and Georges Lemaître then developed a theoretical explanation of this effect from Einstein's general theory of relativity. While Friedmann did the calculations, it was Lemaître who suggested in 1931 that as the physical universe is expanding, looking backwards in time, it must have begun at a single point, a 'primeval atom'.¹⁰⁶ Einstein's preference for a static universe in dynamic equilibrium, was thus shown to be false. But was this really Einstein's 'biggest blunder', as he apparently believed?¹⁰⁷ If human consciousness expands sufficiently to fill the entire Universe, we can similarly see that the Ocean of Consciousness is in dynamic equilibrium; it could not be otherwise.

But in the twentieth century, scientists were still looking at the Universe from a narrow perspective, and therefore in conflict about the meaning of what they were observing. After the Second World War, Fred Hoyle, Thomas Gold, and Hermann Bondi similarly disliked the idea that the universe began at a finite point in time and proposed a steady state theory, alternatively called infinite universe theory or continuous creation. It was Hoyle who coined the term *big bang* in a BBC broadcast in 1949, coining the term to provide a striking image

for radio listeners, later denying that he had intended this term to be pejorative.¹⁰⁸ As a teenager in the 1950s, I much preferred the steady-state view, because it felt more elegant, and when two competing scientific theories are being proposed, I favour simplicity and elegance to complexity, disharmony, and asymmetry. Nevertheless it was the big bang theory that held sway, its modern version being formulated and developed by George Gamow, Ralph Alpher, and Robert Herman.

Another either-or conflict that arises from the second pillar of unwisdom is that between the Copernican and anthropic principles. In 1952, Bondi proposed the former to mean ‘the Earth is not in a central, specially favoured position’, since generalized to the relativistic concept that humans are not privileged observers of the universe.¹⁰⁹ In contrast, Brandon Carter proposed the anthropic principle in 1973 at the Kraków symposium honouring Copernicus’s 500th birthday, a pretty daring thing to do considering the circumstances. As he said, “Although our situation is not necessarily *central*, it is inevitably privileged to some extent.” The term reached the popular domain in 1986 through the influential book *The Anthropic Cosmological Principle* by John D. Barrow and Frank Tipler. But they used the terms *weak anthropic principle* (WAP) and *strong anthropic principle* (SAP) with somewhat different meanings from those of Carter, most confusing.¹¹⁰

There is therefore no need to dwell on the confusion that arises from the second pillar of unwisdom any longer. We can just note that the Copernican and anthropic principles are closely related to the big-bang and steady-state theories of the physical universe, which can be unified when we recognize, with the Eastern mystics, that the Universe is Consciousness. Doing this is of the utmost importance, for even biologists, like Francis Crick¹¹¹ and Richard Dawkins,¹¹² believe that biology is ultimately governed by the laws of physics and quantum mechanics. And if biologists believe that, how can psychologists and sociologists, for instance, possibly understand what is happening to humanity at the present time?

Antidotes

So how can we free science of its materialistic, mechanistic, and mathematical underpinnings and so develop the semantic principles of natural philosophy? Of course, most scientists do not want to do this because both their identity and livelihood is dependent on maintaining the status quo. For physicists are held in high regard by the general populace in the false belief that they can tell us how the Universe is designed and therefore our origin and destiny as a species. No doubt many become physicists because of the prestige associated with this occupation, even the most brilliant not realizing that they are engaged in a fool’s errand. Nevertheless, during the second half of the twentieth century, a few daring innovators have been questioning the assumptions on which physics and therefore science is based. Just as people like Madame Blavatsky and Rudolf Steiner sought to build science on their gnostic experiences, a number of spiritually oriented physicists have moved in the opposite direction, making considerable strides in extricating science from the cul-de-sac it finds itself in today.

However, they have not yet completed this task. In essence, what we need to do is complete today’s scientific revolution, just as Isaac Newton completed the Copernican/Keplerian revolution in 1687 with the publication of *Mathematical Principles of Natural Philosophy*. In 1986, Willis Harman, then President of the Institute of Noetic Sciences (IONS), was one of the first people to point out that there is a scientific revolution currently taking place with these words at a new paradigm conference:

Most educated people in this country [the USA] would think it pretty preposterous to suggest that the change that is taking place is at as deep a level as the change that took place during the Scientific Revolution, because that would imply, of course, that the near future—the early part of the next century—would be as different from present times as present times are from the Middle Ages.

The current President of IONS, Marilyn Schlitz, is following in his footsteps, saying, in a One-Minute-Shift video on the Web:

When Copernicus proved that the Earth revolves around the Sun, he literally changed the world as we knew it. Darwin and Einstein did the same in their day. What if we are now going through the next scientific revolution, one every bit as profound? For centuries, science and religion have been at odds. Science has focused on the physical, denying the reality of what most religions believe. However, today’s science is showing that some spiritual insights are actually scientific truths; that psychic abilities may be real; that we are all fundamentally interconnected; and that we all have innate abilities to heal and transform ourselves. Science and technology without wisdom can endanger life as we know it. But when we marry the best of

science with the best of our wisdom traditions, humanity will have the capacity to create a more just, compassionate, and sustainable future.

The central issue here is the recognition that Consciousness is the primary reality, not the physical universe, as has been believed for many thousands of years. As Ramesh S. Balsekar, the late president of the Bank of India and an Advaita sage, reminded us in *Consciousness Speaks*, “All there is, is Consciousness.” In *Global Mind Change*, Willis Harman hedged his bets, defining three metaphysical perspectives: M-1, in which matter gives rise to mind (materialistic monism), M-2, in which matter and mind coexist as two fundamentally different kinds of stuff, à la Descartes (dualism), and M-3, in which the ultimate stuff of the Universe is recognized as consciousness, mind thus giving rise to matter (transcendental monism).

We saw a similar situation during the great scientific revolution of the sixteenth and seventeenth centuries. In between the geocentric view of Aristotle and Ptolemy and the heliocentric view of Aristarchus and Copernicus, Tycho Brahe developed a compromise in which the Sun and the outer planets revolve around the Earth, while the inner planets (Venus and Mercury) revolve around the Sun.

How I continue this subsection is not yet fully clear to me. At the moment, all I can do is include a few passages on this subject that I have previously drafted. I'll come back to these later.

Capra's *The Tao of Physics*, first published in 1975, became something of a cult book among the New Age intelligentsia in that it was the first to explore the connections between Eastern mysticism and modern physics, not the least because of their common paradoxical nature. However, Capra did not think that it was possible to unify science and mysticism, as we saw in Part II. Rather he drew parallels between these two major branches of learning, as the subtitle of his best-selling book indicates: *An exploration of the parallels between modern physics and Eastern mysticism*. However, in *The Turning Point*, published in 1982, Capra paved the way for a radical change of direction. As he said, “In transcending the metaphor of the world as a machine, we also have to abandon the idea of physics as the basis of all science,”¹²⁴ a rare humble statement by a physicist. He also thought that Bohm's notion of the holomovement and the theory of the implicate order would play an important part in this development.¹²⁵

How right he was! David Bohm's *Wholeness and the Implicate Order*, published in 1980, was the most significant scientific work published since Newton's *Principia*. For this book vastly expanded the scope of science and took it in a radically new direction. But because of this, very few people have yet discovered its full significance. Not even Bohm could see how his revolutionary book fitted into the overall scheme of the evolution of the mind. For while this book represented the movement of evolutionary convergence, Bohm himself was not carried to the Omega point of evolution. Bohm's *Wholeness* was more work-in-progress than a fully integrated work.

One reason for this is that as a physicist it was extremely difficult for him to demolish the second pillar of unwisdom on which science is based. Such an endeavour is much easier for a non-physicist working in solitude, away from social pressures. Another reason is that only the seventh and final chapter ‘The enfolding-unfolding universe and consciousness’ was specially written for this book as a coherent summary of his life's work. The previous six chapters, which were of vital importance, fitted together less well, having been written in the 1960s and 70s and published in various books and academic journals.

A third reason is rather strange. Despite working closely with Krishnamurti for over twenty years, at a meeting in Ojai, California in 1984, Krishnamurti noted that nothing in Bohm's nature had fundamentally changed during this time. As F. David Peat, Bohm's friend and biographer, records, “Had Bohm responded only at an intellectual, superficial level [in their dialogues together]?” If so, even though Krishnamurti appreciated Bohm's clarity of thought and their presence together, how is it that he had apparently not noticed this difference in level in their relationship?¹²⁶

Conversely, around this time, Krishnamurti did not appear to Bohm as the perfect specimen of humanity that he had previously believed. Bohm was particularly concerned that Krishnamurti was not paying enough attention to social issues, particularly to some discord in his schools.¹²⁷ Then in 1991, another event knocked

Krishnamurti off the pedestal on which Bohm had placed him. Radha Rajagopal Sloss, the daughter of Krishnamurti's financial manager D. Rajagopal, had written a book revealing that her mother Rosalind had had a long-running affair with Krishnamurti,¹²⁸ leading Rosalind to become pregnant on a number of occasions, suffering miscarriages and abortions. Bohm felt that Krishnamurti had been hypocritical, for the latter had spoken to the former about celibacy.¹²⁹

Be all this as it may, Bohm's writings are of supreme importance for the future well-being of humanity. We can see why this is so by the idea that brought Bohm and Krishnamurti together around 1960: the observer and observed are one.¹³⁰

Foremost among these were and are David Bohm and Amit Goswami, both of whom I have met, but many others have made significant contributions.

Although Bohm and Goswami have been great innovators, there is a great gulf between them, which became clear when Amit and his wife Uma stayed with me in my apartment in Stockholm on the way to Finland in the autumn of 2002. I felt that Amit was being particularly critical of David Bohm, who had been my principal scientific mentor, which was confirmed when I watched his DVD *The Quantum Activist*. So although we both recognized the scientific principle that Consciousness is primary, we did not have a substantive dialogue. One reason for this is that Goswami is rather conventional compared with Bohm, who I feel is much deeper and broader in his investigations. Furthermore, they have quite different personalities. Bohm was rather shy and withdrawn, more concerned with conceptual clarity than with making public presentations on stage, while Goswami is much more a popularizer, quite at home in such DVDs as *What the Bleep Do We Know!?*, *Down the Rabbit Hole*, and *The Quantum Activist*.

Regarding their relationships as physicists with religion, spirituality, and mysticism, Bohm and Goswami also had quite different backgrounds. Bohm's father and maternal grandfather were Jewish immigrants in the USA, from Hungary and Lithuania, respectively. His father Samuel ran a furniture store in Wilkes-Barr in Pennsylvania, which he had taken over from his father-in-law Harry Popky, who also wanted Samuel to marry his daughter Frieda. As F. David Peat, Bohm's biographer, tells us, "While the Popky family were still in Europe, Frieda had exhibited a lively intelligence, but on arriving in America and unable to speak the language, she became extremely quiet and withdrawn,"¹¹³ characteristics that severely affected David as a boy and into adulthood.

Amit, on the other hand, "grew up immersed in mysticism" in India.¹¹⁴ His father was a Brahmin guru, who had disciples who went to him for advice. Amit's father taught him *The Upanishads*, which "lay out the nature of reality more or less defining what I call 'Monistic Idealism' ". Even though Amit says that he did not understand much of these profound philosophical treatises as a boy, they left a very deep impression on him. Furthermore, the young Amit would play in the family's fruit orchard, re-enacting the mythical stories of *The Mahabharata*, as if the orchard were a jungle. In this way, at an early age, Amit experienced the bliss of Wholeness, "when the sense of separation disappeared ... because what is bliss but when we are feeling a continuity with the Whole?"¹¹⁵

Yet, "having grown up in that household somehow had the opposite effect on me."¹¹⁶ He became a materialist, going to Calcutta to study physics, before moving to the USA.¹¹⁷ So while Amit Goswami's boyhood environment was based on the first pillar of wisdom, David Bohm's was based on the first pillar of unwisdom, a background that inevitably had a profound influence on their later development as theoretical physicists. For instance, while both were clearly brilliant applied mathematicians, Goswami seems to have been more focused on transcending materialism, while Bohm's primary concern was with mechanism, recognizing that quantum physics should really be called 'quantum *non*-mechanics' rather than 'quantum mechanics'.¹¹⁸ They each went further than the other in some respects, Goswami being more concerned with the union of science and spirituality, despite Bohm's long association with Krishnamurti, while Bohm sought to unify the incompatibilities between quantum and relativity theories, as Chapter 7 of *Wholeness and the Implicate Order* clearly indicates. But because neither of them were aware that the Principle of Unity is the fundamental design principle of the Uni-

verse and that Integral Relational Logic provides the gnostic foundation and metaphysical framework for all our learning, the revolution that Amit says is going on in science today still has to reach completion.

David Bohm's interest in physics began in 1928, when he was ten, when he was given a magazine containing a story of a rocket journey to distant planets. This sparked his imagination, dreaming of a fantasy planet that was inhabited by beings who were scientifically and morally more elevated than his companions on earth. It was such a vision that informed his entire life, his passion for science fiction carrying to the edge of human discovery.¹¹⁹ David's view of the world in terms of flows and transformations, processes and movements, also came at an early age. One day, when crossing a river by jumping from stone to stone, he realized that this could only be done in one continuous movement, "Security does not require control and stillness but can come in a freely flowing movement."¹²⁰

Bohm also had a natural way to form ideas, beginning with informal intuitive ideas and then constructing technical arguments,¹²¹ not unlike Einstein, as we see on page 54 in Chapter 1, 'Starting Afresh at the Very Beginning'. In his own words, when he entered graduate school at the California Institute of Technology in 1939, he saw science first as *natural philosophy* and secondarily on mastering mathematical techniques, which he was well able to do. There was also a tremendous emphasis on competition, which interfered with free discussions. "It seemed that there was little room for the desire to understand in the broad sense that I had in mind."¹²²

Bohm began to question the conventional interpretation of quantum phenomena in *Causality and Chance in Modern Physics* in 1957, written in Brazil, but published when he moved to Israel.¹²³

The basic theories on which science is based have been found wanting. First, Einstein sought to unify gravitational and electromagnetic forces in what he called the unified field theory. But despite spending the last thirty years of his life on this project, he did not succeed.

Einstein's colleagues say that this is because he ignored the other two fundamental forces discovered by quantum physicists, namely the strong and weak nucleic forces. The apparent reason why Einstein did this is that he did not like the probabilistic nature of what many physicists still insist on calling quantum mechanics, although there is little that is mechanical in quantum effects. He was something of a traditionalist in this respect. He thought that the purpose of science is to make predictions with absolute certainty. As he famously said, "God does not play dice."

But all other attempts to create a coherent view of the physical universe have failed just as miserably because science has driven itself into an evolutionary cul-de-sac, as we saw in Chapter 6. Still holding on tenaciously to the second pillar of unwisdom, particle physicists have persuaded governments to spend billions of dollars in searching for a fundamental particle as the basic building block of all matter and similar amounts of money on telescopes and space rockets searching for the origin of the Universe and life outside our planet.

Einstein, Planck (1858–1947), David Bohm (1917–1992), Niels Bohr (1885–1962), Werner Heisenberg (1901–1976), Erwin Schrödinger (1887–1961), Paul Davies (1946–), Fred Hoyle (1915–2001), Fritjof Capra (1939–), Peter Russell (1946–), Brian Greene (1963–), David Albert, Fred Alan Wolf (1934–), John Hagelin (1954–),

Professor [Max] Planck, of Berlin, the famous originator of the Quantum Theory, once remarked to me that in early life he had thought of studying economics, but had found it too difficult! Professor Planck could easily master the whole corpus of mathematical economics in a few days. He did not mean that! But the amalgam of logic and intuition and the wide knowledge of facts, most of which are not precise, which is required for economic interpretation in its highest form is, quite truly, overwhelmingly difficult for those whose gift mainly consists in the power to imagine and pursue to their furthest points the implications and prior conditions of comparatively simple facts which are known with a high degree of precision.
John Maynard Keynes

Third pillar of unwisdom: concept of Life

The third pillar of unwisdom states that deoxyribonucleic acid (DNA) contains the secret of life.¹³¹

Life Darwin Biology, zoology, botany Greek *botanicos* from *botane* plant, entropy. Adam Rutherford and the discovery of the cell, BBC series.

Antidotes

Self-organizing systems *élan vital*. Bruce Lipton and epigenetics. Changing DNA. Spontaneous evolution.

Divine energ. Channelling.

Eastern notions of healing energies

Fourth pillar of unwisdom: concept of humanity

We can see that we humans have struggled for millennia to discover what it truly means to be a human being from the root of *human*. *Human* derives from Latin *hūmānus* ‘human’, cognate with *homo* ‘human being, man’, related to *humus* ‘soil’, from PIE base **dhghem-* ‘earth’. As a substantive, *human* thus has the original meaning ‘earthling’, a word we normally use to distinguish humans from Martians and other extraterrestrials. However, as Calvert Watkins tells us, “Words meaning ‘earthling’ have been around for millennia, and in Indo-European distinguish humans from gods—celestial beings of a different sort.”¹³²

So the first pillar of unwisdom lies deep in the collective subconscious whether we look at the concept of Supreme Being or human being. We can also see this in the word *humble*, which derives from Latin *humilis* ‘on the ground’ and hence figuratively ‘low, poor, insignificant’, from *humus* ‘ground, earth’, with the same PIE base as *human*. So to be humble is to deny our divinity, to deny that our True Essence is Love, for only God is Love. There is therefore a tendency in society today to humiliate anyone who says, “I am God,” thus claiming the divinity of not only the entire species but also of the Totality of Existence. For God is everywhere and everywhen—all the relationships that interconnect all beings in the manifest, holographic Universe—and *humiliate* derives from Late Latin *humiliāre* ‘to humble’, from *humilis* ‘humble’.

In contrast, *humane*, a common early spelling of *human*, gradually came to mean during the last two or three centuries, “Marked by sympathy with and consideration for the needs and distresses of others; feeling or showing compassion and tenderness towards human beings and the lower animals; kind, benevolent.” To be humane thus indicates that our true nature is to be kind, for *kind* is the native English word for *nature*, etymologically what we are born with. The ambivalence of human behaviour is clearly encapsulated by the word *humanitarian*, which can mean both “relating to humane action” and used as a contemptuous term for a person who advocates humane action. In 1819, *humanitarian* was also used to denote “One who affirms the humanity (but denies the divinity) of Christ,”¹³³ who, according to the Nicene Creed, is the only begotten Son of God, as we see on page 316 in Chapter 11, ‘The Evolution of the Mind’.

Human is also used to denote the difference between the human race and the other animals, as this OED definition of the adjective shows: “Of, belonging to, or characteristic of mankind, distinguished from animals by superior mental development, power of articulate speech, and upright posture.”¹³⁴ But how can we distinguish human beings from machines, like computers? Because a mechanistic worldview has held sway since the first scientific revolution, it is still widely believed in scientific circles that human beings are machines and nothing but machines, leading to the possibility of artificial intelligence, exceeding our self-reflective, Divine Intelligence. Such a belief is the fourth pillar of unwisdom, whose falsity we can prove by asking the simple question, “Could a machine program itself without human (that is Divine) intervention?” as we see in Chapter 8, ‘Limits of Technology’ on page 207.

Essentially, we need to examine the relationship of humanity to the Divine, the other animals, and machines, like computers, as illustrated in Figure 12.5. However, people’s denial of humanity’s divinity has, of course, greatly circumscribed our ability to understand and realize our True Nature as Divine Cosmic beings. This is such a depressing situation, that it is difficult to write about at the present moment. Perhaps in a later edition, we shall look in a little more detail at the effects of the fourth pillar of unwisdom on medicine and education, at the very least.

As an example of our forebears' confusion, because the Absolute is the Ultimate Source of all energy in the Universe, it was believed in many cultures that kings were gods. For instance, pharaohs were the kings of Ancient Egypt. *Pharaoh* derives from Latin and Greek *pharaō*, from Hebrew *par'ōh*, from Egyptian *pr-'o* 'great house' or 'palace', a word that was eventually used to describe the king himself. The ancient Egyptians saw their pharaoh as a god, specifically as the god Horus. They thought that when the pharaoh died, a new Horus was born to rule on earth, thus achieving eternal life. It seems that while they understood that the Divine is immortal, they did not take the next logical step to realize that all human beings' True Nature is also immortal, that death is an illusion.

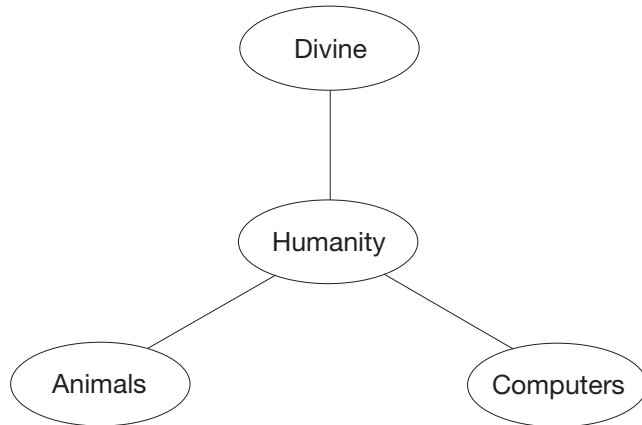


Figure 12.5: *Humanity's relationship to the Divine, the other animals, and computers*

This association between monarchs and God led to the doctrine of the divine right of kings, in defence of monarchical absolutism, which asserted that kings derived their authority from God and could not therefore be held accountable for their actions by any earthly authority such as a parliament. (EB) The divine right of kings is paralleled, of course, in the dogma of papal infallibility, when popes make statements *ex cathedra* 'from the chair', and, more generally, ecclesiastical infallibility, when religious authorities claim to speak the word of God, once again denying humanity's divinity.

Antidotes

As the principle that humans are not divine is complementary to the belief that God is other, antidotes that apply to the first pillar of unwisdom can also be applied to the fourth. In other words, those spiritual seekers who are aware of the Divine within them as Oneness, naturally know in the depth of their beings that they are not machines and nothing but machines. They do not need the rather technical reasoning of ch ? to tell them this. However, as well as this spiritual approach, the history of psychology, as the science of mind and behaviour, during the past century or so is leading us to the same point. This, of course, is a vast subject, whose studies have been greatly inhibited by the first three pillars of unwisdom. All I have the energy for right now is to make some notes for later exposition, perhaps with assistance from specialists in the field.

We can perhaps best begin with the depth psychologists, who recognize the need to take the unconscious into effect, opening up the psyche to inspection. Some of the major players here are Sigmund Freud (1856–1939), Carl Jung, Alfred Adler and Otto Rank, leading to these three perspectives in modern times:

- Psychoanalytic: Melanie Klein and Donald Winnicott (among others)- Object Relational Theories
- Adlerian: Adler's Individual psychology
- Jungian: Jung's Analytical psychology and James Hillman's Archetypal psychology

Abraham Maslow called depth psychology the 'first force', in contrast to the behaviourism of John B. Watson and B.F. Skinner, which he called the 'second force'. However, in the late 1950s, he and a number of other psychologists recognized the need for a more humanistic, holistic approach and founded Association for Humanistic Psychology (AHP) in 1961—the 'third force'.

Some extracts straight from Wikipedia:

The major theorists considered to have prepared the ground for Humanistic Psychology are Abraham Maslow, Carl Rogers and Rollo May. Maslow was heavily influenced by Kurt Goldstein during their years together at Brandeis University. Psychoanalytic writers also influenced humanistic psychology. Maslow himself famously acknowledged his "indebtedness to Freud" in *Towards a Psychology of Being*. Other psychoanalytic influences include the work of Wilhelm Reich, who discussed an essentially 'good', healthy core self and *Character Analysis* (1933), and Carl Gustav Jung's mythological and archetypal emphasis. Other noteworthy inspirations for and leaders of the movement include Roberto Assagioli, Gordon Allport, Medard Boss, Martin Buber (close to Jacob L. Moreno), James Bugental, Victor Frankl, Erich Fromm, Hans-Werner Gessmann, Amedeo Giorgi, Kurt Goldstein, Sidney Jourard, R. D. Laing, Clark Moustakas, Lewis Mumford, Fritz Perls, Anthony Sutich, Thomas Szasz, and Ken Wilber.

The, in 1969, Abraham Maslow, Stanislav Grof and Anthony Sutich were among the initiators behind the publication of the first issue of the *Journal of Transpersonal Psychology*, the leading academic journal in the field (Chinen, 1996:10). This was soon to be followed by the founding of the Association for Transpersonal Psychology (ATP) in 1972. Past presidents of the association include Alyce Green, James Fadiman, Frances Vaughan, Arthur Hastings, Daniel Goleman, Robert Frager, Ronald Jue, Jeanne Achterberg and Dwight Judy. In the 1980s and 90s the field developed through the works of such authors as Jean Houston, Stanislav Grof, Ken Wilber, Michael Washburn, Frances Vaughan, Roger Walsh, Stanley Krippner, Michael Murphy, Charles Tart, David Lukoff, Vasily Nalimov, Margret Rueffler and Stuart Sovatsky. While Wilber has been considered an influential writer and theoretician in the field, he has since personally dissociated himself from the movement in favour of what he calls an integral approach.

In popular culture, the popular movie *The Matrix* has done much to bring our mechanistic behaviour into public consciousness. Will add my notes on this movie later.

And perhaps we can end this subsection with the term *deus ex machina* as a reminder that anything is possible once we are free of our mechanistic conditioning. This term derives from New Latin *deus ex m̄chinā* a translation of Greek *theos apo mēkhanēs*, where the machine was a contrivance for the production of stage-effects, in the plural stage-machinery. Here are three definitions of *deus ex machina*:

1. In Greek and Roman drama, a god lowered by stage machinery to resolve a plot or extricate the protagonist from a difficult situation.
2. An unexpected, artificial, or improbable character, device, or event introduced suddenly in a work of fiction or drama to resolve a situation or untangle a plot.
3. A person or event that provides a sudden and unexpected solution to a difficulty.

What this means is that if we are to truly conquer the fourth pillar of unwisdom and thereby all the others, we need to expect the unexpected. For who knows what gifts the Divine might give us as a species and individuals to help us on our way to our fullest potential as Divine, Cosmic beings.

Fifth pillar of unwisdom: concept of money

Technological development can drive economic growth indefinitely.

Globalization is a natural manifestation of convergence. Postmodern, prosperity

Antidotes

Alternatives: LETS, time dollars, Grameen Bank, Austrian experiment, James Robertson, etc., etc.

But still lack of trust. How can we measure the immeasurable?

Communities., indigenous peoples

Sixth pillar of unwisdom: concept of justice

We are separate from each other justice blame, claim, and ? asbo.

Politics, vengence, responsibility

Antidotes

We are all one. Tolerance, respect.

Human potential movement, All are sick. No free will.

Seventh pillar of unwisdom: concept of logic

Aristotles Law of Contradiction.

Fragmentation of thought: dualism, hypocrisy, schizophrenia, saying/action,

Holy wars, psychological issues, identity

Antidotes

Paradoxes in mathematics: largest set, Burali-Forti, barber, catalogues.

Paradoxes in physics: wave/particle duality, Heisenberg indeterminacy, effect of measurement/observation, Schrödinger's cat, superposition.

Integrators and synthesizers: Wilber, Koestler, etc.

Natural intelligence. Both sides of every situation.

Principle of Unity, Nonduality.