

Thesis

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Abstract

The following are a holistic theory of how the different fields of science can be brought together.

Chapter 1 Introduction

The various disciplines of science have traditionally been divided from each other, the more specialized the field got the more esoteric its theories and concepts. As a result the education system is designed to let the students choose, at some point during their studies, which field they want to specialize within. This again leads to more specialization. If each of the disciplines are viewed as a mountain, the new student is the mountaineer standing at the bottom, deciding which mountain he is going to climb. If the student manages to conquer one of the mountains, he might occasionally pick up his binoculars and take a curious look at one of the other mountain tops, wondering what is going on over there, but in most cases he decides to stay where he is.

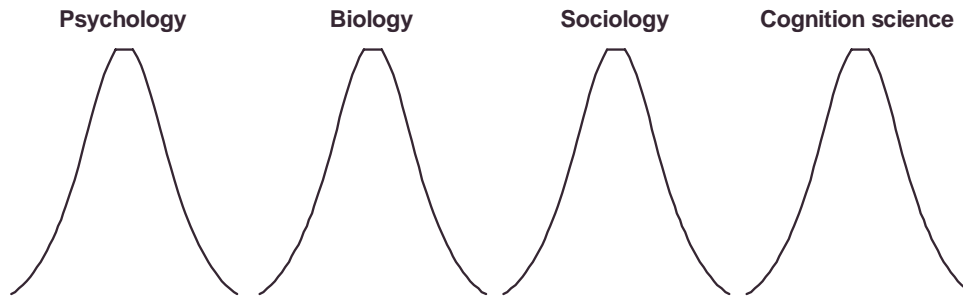


Figure 1 Each of the disciplines psychology, biology, sociology, cognition science and others are traditionally considered to be distinct from each other, with their own concepts and theories.

The division are probably a result of the reductionistic approach to science that emerged during the Enlightenment in the 18th century. Since then amazing new technology and knowledge have had a deep impact on the western world. Science was viewed as a construction where hypotheses were tested by empirical facts to be either true or false. The true ones were used as building bricks towards a further exploration of the true reality. At the end of the 19th century some scientists declared that in just a few more years of scientific research, there would be nothing left to discover. The scientific faith was peaking and it was rock-steady.

Then came two world wars, where it turned out that building bricks could be used for more than building a house. Also a new theory, that introduced a soul shaking new interpretation of the fundamental building bricks, came about: Quantum mechanics. The psychologist C.G. Jung wrote books about the collective unconscious and the importance of the human psyche when talking about true reality.

These factors among others were disturbances to the traditional scientific approach, but were, if not ignored, then at least putted aside for a while: The world wars were a political phenomenon that didn't really concern science. Quantum mechanics were written in a complex mathematical language only understood by very few scientists, like the danish scientist Niels Bohr (who suddenly started to get interested in ancient eastern religion) and C.G. Jung was a psychologist who could maybe help people with mental problems, but his work was about the human mind and not about the reality 'out there'.

During the years disturbances have accumulated and today the faith is not that rock-steady anymore. Whether a result of this or not, a new approach towards science seems to be emerging in this period of history.

This approach transcends the traditional division of the scientific disciplines, not just by being interdisciplinary, but in a more profound way that I will attempt to describe in the following.

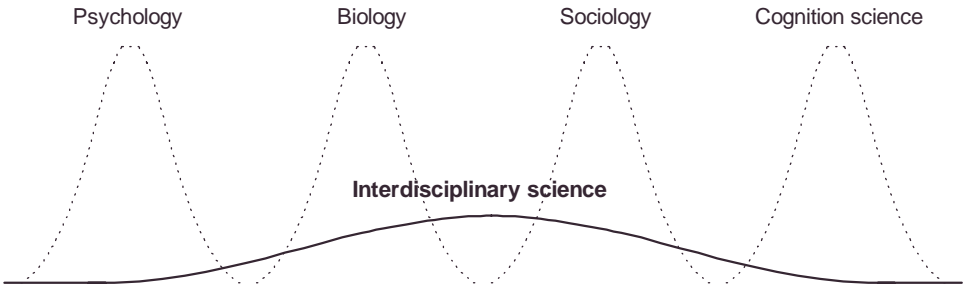


Figure 2 A total new way of looking at science have slowly been taking form during the last years.

Chapter 2 Bringing forth the unconscious

2.1 Luhmanns theory of social systems

One of the most impressive theories that could be placed within the new interdisciplinary field, is Niklas Luhmanns system theory, described in the book Social Systems. With inspiration from a concept proposed by the biologists Maturana and Varela, he argues that a social system is an autopoietic system. An autopoietic system can briefly be described as a system that itself creates the elements of which it consists.

I think there is a general agreement that the theory is not like anything seen before in science, it is extremely complex and difficult to understand. The following excerpt about his concept of 'meaning' is taken as a sample to illustrate the style used throughout the book:

"Meaning is the unity of actualization and virtualization, of re-actualization and re-virtualization, as a self-propelling process (which can be conditioned by systems).

How this proceeds becomes fully comprehensible if one considers a second difference. In describing operations we would like to follow Spencer Brown and speak of "distinction" and "indication". The corresponding semantic results are called "difference" and "identity". The difference between difference and identity is instituted, as it were, across the difference between actuality and potentiality, to control the latter within the former's operations. What is possible is interpreted as the difference between different potentialities (including the one that is presently actualized and to which one can return), and the possibility of being actualized is then indicated in its identity as "this-and-not-something-else". This indication does not eliminate what is not actualized, but displaces it into a state of momentary inactuality. It can be preserved as a potentiality in the process of re-virtualization and carried over into new horizons." [Luhmann, 1995, 2-II]

Considering that this is how he (partially) describes 'meaning' and that the theory also describes the concept 'complexity', can probably make most people loose their breath!

2.1.1 Key to understand the theory

But still the theory sets loose a certain fascination in the reader, because as you work your way through the theory there is no doubt that he is describing something he knows to be true, something that he have 'seen' and is trying as good as he possible can, to communicate to the reader.

A long time ago I read in L. Ron Hubbards book 'Dianetics' that 'if you do not understand a given theory, it is because you at some point has skipped a word that you did not fully understand. So you should go back to the word you did not understand, look up the definition in a dictionary and then start from that point again' (cited free from memory). This might be a usefull method for understanding some theories, but clearly it is not sufficient here.

I think that the following quote from Jung's 'Psychology and Literature' about the nature of literary work can serve as a better opening:

"It is therefore to be expected that the poet will turn to mythological figures in order to give suitable expression to his experience. Nothing would be more mistaken than to suppose that he is working with second-hand material. On the contrary, the primordial experience is the source of his creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form. In itself it is wordless and imageless, for it is a vision seen "as in a glass, darkly". It is nothing but a tremendous intuition striving for expression. It is like a whirlwind that seizes everything within reach and assumes visible form as it whirls upward. Since the expression can never match the richness of the vision and can never exhaust its possibilities, the poet must have at his disposal a huge store of material if he is to communicate even a fraction of what he has glimpsed, and must make use of difficult and contradictory images in order to express the strange paradoxes of his vision." [Segal, 1998, p. 179]

2.2 Directed thinking and fantasy thinking

As writers sometimes use 'a tremendous intuition' (or the other way around) as the source of their literary production, so I think is the case with Luhmanns theory. When we are guided by an intuition, we are guided by our unconsciousness, and when it happens, unconsciousness manifests itself through a special type of thinking, which Jung calls fantasy thinking (or mythic thinking) as opposed to directed "logical" thinking:

"We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication, and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptations, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and, as regards adaptation, is unproductive (note)."

The note reads:

"Similarly James, Principles, II, pp. 325-326. Reasoning is productive, whereas "empirical" (merely associative) thinking is only reproductive. This opinion, however, is not altogether satisfying. It is no doubt true that fantasy thinking is not immediately productive, i.e. is unadapted and therefore useless for all practical purposes. But in the long run the play of fantasy uncovers creative forces and contents, just as dreams do. Such contents cannot, as a rule be realized except through passive, associative, and fantasy-thinking." [Segal, 1998, p. 116, (my emphasis in both quotes)]

Mythic or fantasy thinking, Jung writes, turns away from reality and regarding adaptation is unproductive, but uncovers creative forces (from the unconscious).

I do not agree that mythic thinking is unproductive and as the note indicates, Jung himself, is not calling it either one or the other. Also the text is from a book written in 1912 ("Symbols of Transformation"), i.e. at a very 'rational' time in history and by Jung at a young age. I am not an expert on Jung but I would not be surprised if he changed his view in favour of mythic thinking later on in his career.

2.2.1 Luhmann guided by the unconscious

Luhmann writes in the preface to 'Social Systems' that

"whereas the theory, with regard to the content of its conceptual frameworks and statements, wrote itself, the problem of arrangement cost me much time and deliberation." [Luhmann, 1995, preface, (my emphasis)]

The theory wrote itself, it was done effortless, which using Jungs terminology was via fantasy thinking and guided by the unconscious, whereas arranging the theory had to be done using directive "logical" thinking and therefore was energy draining.

Luhmann was not trying to adapt his theory to already existent theories; he created something totally new and you get the impression that notes and references are merely there to show the enormous amount of books he had come across, they are not there to support the theory. It stands alone.

2.2.2 Flow

Instead of fantasy thinking, the concept of 'flow' can be used as described in the book of the same name by Mihaly Csikszentmihalyi. Flow, by Mihaly's definition, is the experience where the musician gets lost in the music or the painter becomes one with the painting process, or as in Luhmanns case, a scientist is one with the working process. The experiences of flow are described as being filled with happiness, creativity and life, i.e. a very desirable state. Flow, as I have experienced it, is closely connected to the state of your consciousness. When an adult person is in a flow state, he is in a higher state of consciousness, beyond his daily ego-consciousness: There are no desires, you do not think in words, i.e. you do not hear a little voice inside your head, as when you e.g. think about what to buy at the groceries, you are in a state of pure 'being', where your thoughts and actions meet in a blissfull harmony.

2.2.2.1 Small children are in a state of unconscious flow

Children are known to have much energy. They often run around for hours, playing and having fun, without showing any signs of exhaustion, whereas the adults have to take turns joining in, if at all. Children are often referred to as a 'sack of fleas' and having 'fire in the behind', you don't hear these expressions of an adult very often. The reason for their energetic behaviour is sometimes too much candy, but in general I think its because their consciousness are not yet developed; they find it easier and more natural to use fantasy thinking instead of directed thinking, which is a source of energy instead of the opposite. Children are in a state of (unconscious) flow, to the extent that their ego-consciousness has not yet developped. When it has developped flow generally seems to occur rarely and only for short periods of time.

2.3 Transcendental texts

I think that all new ideas/theories comes through fantasy thinking, they are merely presented and arranged by the scientist as though they were a process of directed thinking. There are nothing wrong in this since the ideas must be communicated in some way and by explaining the idea in a logical language our conscious minds can understand the idea.

2.3.1 Transforming consciousness

However, some ideas can not be explained in a logical language. These ideas can only be communicated in a symbolic language and/or in a language where meaning arises through the interplay of the sentences and words. The symbolism and interplay of words talks to both our consciousness and unconsciousness, and when the text succeeds in doing this it functions as a bridge between the two.

Besides Luhmanns theory, examples include poetry, myths and parables. These texts could be called transcendent in that they refer to some deeper meaning that lies beneath the threshold of consciousness. I think their purpose, is to bring unconscious material to the conscious level, i.e. alter or transform consciousness.

2.3.2 Emotions as a sign of changing consciousness

When our consciousness is transformed or the unconscious 'pushes' towards a transformation, we get emotional in one way or the other.

If assimilating the unconscious happens in a gently and controlled manner we feel joy, sadness or enthusiasm, we get 'caught' by the words we read (or hear). Or it can also happen more strongly and uncontrolled, which causes more strong feelings, like manic behaviour or a nervous breakdown with heavy emotional outbursts.

For instance Nietzsche, wrote his book 'Thus spoke Zarathrusta', in two very intense periods, which Mihaly would probably have characterized as flow-experiences, with almost non-stop work. He was in the hands of his unconscious, guided by 'a tremendous intuition'. Afterwards he could only read a few sentences of his work at a time, because his eyes would fill with tears and his soul got so disturbed.

Nietzsche wrote in 'Beyond Good and Evil', three years after 'Thus spoke Zarathrusta':

"It has gradually become clear to me what every great philosophy has hitherto been: a confession on the part of its author and a kind of involuntary and unconscious memoir ". [Nietzsche, 1886, p. 37]

Nietzsche was a passionate spokesman for reconnecting the written words with the author, to use the lived experience of authors in rescuing their texts from what he saw as the thin, unbreathable air of impersonal and bloodless intellectuality [Atwood, 2000].

A transcendental text may also cause no emotions at all, which means that it is just ink on a piece of paper, it is a magic formula without any transcending effect, and therefore not magical at all. A transcendental text works, i.e. causes understanding, to the extent that it creates emotions in the reader - whether he 'taps into' the authors

lived experience or creates his own. No matter what state your consciousness is in, whether you are a child or a budhistic monk, only some transcendental texts works and only to a certain extent. When the theory, parable, myth or poem does not causes emotion, they have served their purpose for a while and the reader needs new 'spiritual bread'. She can then later return to the same transcendental texts and discover that they 'work' again, because she has now grown and become wiser, and therefore finds new meaning in the texts.

Chapter 3 Shaking the reality

3.1 Luhmanns reality

The view that a scientific theory, like for instance Luhmanns, is made with the purpose to transform your consciousness is untraditionally for the western mind and has to do with the way we think of reality.

In the preface Luhmann writes:

”Abstraction, however, should not be misunderstood as pure artistry or as a retreat to a ”merely analytically” relevant, formal science. No one would deny that there are such things as meaning, time, events, actions, expectations, and so on in the real world. All of this is both an actuality that can be experienced and a condition of possibility for the differentiation of science. The corresponding concepts serve science as probes by which the system controlled by theory adapts to reality (...) one could even say that concepts form science’s contact with reality (including, here as anywhere else, contact with its own reality) as the experience of difference. (...) In the process [of organizing experiences of difference and acquiring information], a reference to reality must, on the one hand be safeguarded. On the other, however, science, especially sociology, should not allow itself to be duped by reality.” [Luhmann, 1995, preface]

Luhmann indicates that concepts form science’s contact with reality, and also that science has its own reality compared to something else which is not clear to me from the text. Maybe to the readers concept of reality or he indicates that there can be different realities within science, since different parts of science use their own concepts. In the last sentence he states very clearly that science should not allow itself to be duped (i.e. deceived) by reality. Obviously he uses the word ’reality’ to refer to something that change depending on your perspective.

Later in the book he advocates for the transcendental nature of his theory:

”One of the worst aspects of language (and the entire presentation of systems theory in this book is inadequate, indeed misleading, because of it) is that predications is forced on the subjects of sentences; this suggests the idea, and reinforces the old habit of thinking, that we deal with ”things”, to which any qualities, relations, activities, or surprises must be ascribed. But the thing schema (and correspondingly the interpretation of the world as ”reality”) offers only a simplified version of the fact dimension.” ... ” Therefore we will often have occasion to reiterate that the primary object of systems theory is not the object (or kind of object) ”system”, but the difference between system and environment.” [Luhmann, 1995, 2-VI]

The leading difference used throughout the book, the difference between the two ’objects’ system and environment, is itself sneaking a metaphysical / trancendental form of thinking inside the readers mind. Thinking and focusing on the difference between two objects has a transcendental effect, in that it shakes the reality perception of the mind.

3.1.1 Meditation to prevent a rigid reality perception

The technique to focus on a difference are used for instance in some forms of meditation, where the meditating person visualises (with closed eyes) an object in front of him. When he have learned to visualize it clearly, he moves to the next step, where he meditates on 'himself visualising the object', i.e. not himself neither the object but the relation between the two, which I interpret as what Luhmann means by the difference between two things. When step 2 is mastered, step 3 is meditating on himself meditating on the difference between himself (the first self) and the object, and so on. The purpose is to transcend or break through the veil that covers our daily perception of reality. Also yoga, which is another form of meditation, focus at times on a difference/ relation, e.g. the surface between the body (lying on the floor) and the floor.

If, as Luhmann states, that concepts form science's contact with reality, and different disciplines use different concepts, then the different disciplines are in a way doing science in different realities, which explains their problems with interdisciplinary communication. A less rigid reality perception is needed if the disciplines are to find common grounds, which meditation can contribute to. The Maharishi University of Management has through a 27 year period used meditation (Transcendental Meditation) and infact experienced that it facilitate cross-disciplinary communication [Boothby].

3.2 Western and Eastern reality meets

The eastern culture have a long tradition for not being duped by reality, to use Luhmanns terminology. They are brought up with the idea that reality are covered with a veil (maya).

In the western culture we are brought up, with the view that reality is something 'out there' that can be explored. The western mind might use a doll's house as an analogy to the world, where he himself are one of the dolls and the reality is all the stuff around him. The world around him is perceived with greater and greater granularity as he grows up and gets more intelligent, but in essence he sees himself as alienated from the world. His approach towards knowing the world is extroverted.

The eastern mind are brought up to see itself as intimately connected to the universe, on the highest level as being one witht the divine. The approach towards knowing the world is introverted: You can not know the world without knowing your self. C.G.Jungs words that "All knowledge aims at self-knowledge. All discovery aims at self-discovery" shows that, although brought up in the western culture, he had ideas very much similar to ancient eastern thinking, and I think that is one of the reason his thoughts are so widely discussed in the western world today.

3.2.1 Consciousness as the final 'element'

The western approach towards consciousness has for a long time been that consciouss processes could be reduced to interplay between atoms, whereas the eastern approach has been the opposite: that interplay between atoms could be reduced to consciou-

ness. Ironically it was western scientists with Heisenberg and Bohr leading that discovered that the elementary particles, which everything physical supposedly consisted of, had no exact location in space when they were not observed. They only existed with a certain probability at different locations. It was not that the physicist did not know where the particles were located, they had no exact location - they only had a 'tendency' to exist at various locations. Only when an observation were made the particle 'collapsed' at a single point, as if it decided to play along with the observer. The physicist Fritjof Capra wrote in his book 'The Tao of Physics':

"These connections [between building bricks] always involves the observer in a decisive way. The human observer is the last link in the chain of observation processes, and the characteristics of an atomic object can only be understood as the interaction of this object with the observer. This means that the classical ideal of an objective nature is no longer valid." [Capra, 1975, p. 71, my transl.]

and also:

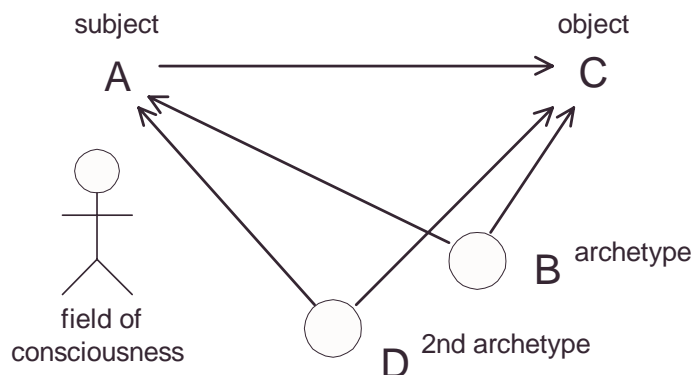
"For most of us, it is very difficult to keep in mind the limitations and relativity of the conceptual knowledge. Because our image of reality is so much more easy to understand than reality itself, we easily gets to confuse our concepts and symbols with reality" [Capra, 1975, p. 29, my transl.]

The classical ideal of an objective nature is no longer valid, but since the idea has influenced western culture for such a long time, we are mixing up our conception of reality with the 'true reality' (if such a termed can be used at all). Instead of treating the map as a map, we are taking it for the real thing.

3.2.2 Projections and archetypes

Dr. von Franz a post-jungian psychologist explains the reality mix-up in this way:

"What we cannot any longer see is that such processes [pre-conscious processes that take place in a human being before awareness occurs] also should mirror the origin of our outer cosmic world. This is because the old identity [between our unconscious psyche and the outer world] has been disturbed and other new projections have been produced - projections which seem to us to represent "objective" scientific models of the outer world. These new models have pushed away the old ones and thus we see the old ones as projections. If I may use a drawing, the process of projections is very much like this:



A, the human being or the ego in the centre of his field of consciousness, looks at an object, he being the subject. When there is an original projection it means that an archetype has been constellated in the unconscious, B. The subject stares at the object, C, and can make no sense of it, but wonders what the Hell it is! Then he gets an idea and conceives of the object as being so and so, but he is not aware of the fact that the archetype, B, has been constellated in his unconscious and has conveyed to him the model of the idea from which he recognizes C; he sees only that the object coincides with his idea. This is what constitutes the cognition process as a whole.

Now, this mode of apperception is all right as long as it works. If, for instance, I say that Mr. X seems to me to be a genius and he continually behaves as if he were and never does anything to contradict my opinion, then nobody will ever convince me that he is not a genius. But if one day he behaves like a complete idiot (that is the factor of the disturbance), then I will say: "Now why, and how, did I ever get the idea that this man was a genius?" But only when there is a disturbance, a not coinciding, do I begin to realise that something has happened which must have disturbed my ideas. This is the case which Jung mentions: the projection does not fit anymore. For instance, I want to be convinced that an object is like this or that, but my ideas does not fit, there are a lot of factors which, as one says in modern science, do not converge, there is no convergence of result. In the Hubble idea of the expanding universe the other results of atomic investigation do not coincide and you have no convergence of results, you begin to wonder if this is not just a speculative idea, or, in our language, a projection of Hubble's. But as long as the results seem to converge in the same direction, as long as the object seems really to behave in accordance with my mental model, I have no reason to withdraw the projection. I will be naively convinced that I know the quality of the object itself.

So one reason for withdrawing a projection is that the idea of the object does not fit the facts, that something limps somewhere and does not coincide with the facts. The other very frequent possibility is that another archetype constellates (D): a second archetype pushes itself forward in the unconscious and puts another model, or idea, into the subject's mind, and another projection onto the object. The subject then jumps to this new idea claiming that **this** is the truth and the former idea was an error, an illusion - a projection. Looking back, one calls it a projection, but as long as one is caught in it, as long as the archetype is validly constellated in one's unconscious and conscious, one will never call it a projection but will consider it to be true cognition. The subject then feels that he is talking about true facts as honestly as he can. This shifting of archetypes naturally generally coincides with outer changes in conditions so that certain theories do not fit them any longer. As long as we feel subjectively that we are not talking about projections but about the true quality of the object - a special aspect of our western mentality - then we call it the scientific truth." [Segal, 1998, p.242]

So from the above passage, we see that an archetype are used as long:

- (1) ...there are no disturbances
- (2) ...the person or group of persons do not see the disturbances
- (3) ...the person or group of persons see the disturbances but repress them (which increases tension)

If a scientific paradigm is thought of as a constellation of archetypes, then new ideas and theories within the paradigm are either modifications of existing archetypes or new archetypes that can be placed in a meaningful relation to the existing ones, as shown on figure 1.

A scientific paradigm as a constellation of archetypes

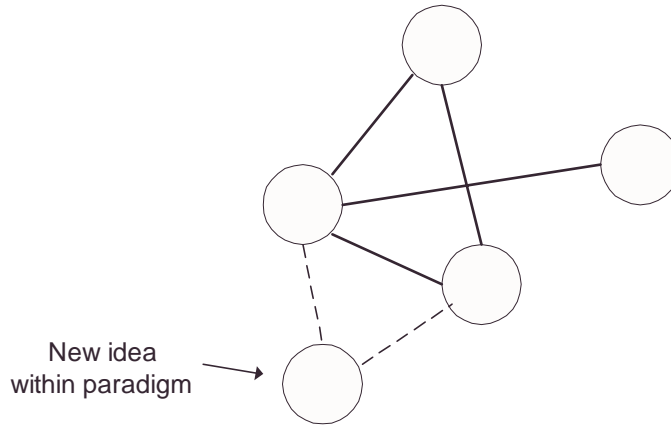
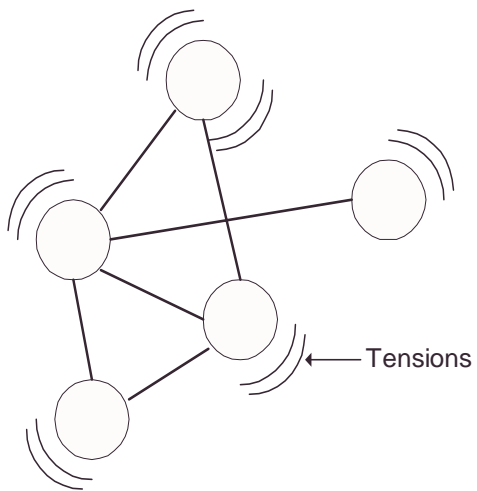


Figure 1 The ideas and concepts that constitute a scientific paradigm, can be thought of as a constellation of archetypes.

However, the disturbances that a given paradigm represses will not only cause 'tensions', they will also serve as a catalysator for a new paradigm, see figure 2.

In the process of replacement, both paradigms exist at the same time, which makes it impossible for a scientist in one paradigm to communicate with a scientist in the other. An example of this is the discussion between Einstein and Bohr, where Einstein did not accept the implications of the 'Copenhagen interpretation'. Right until his death in 1955 Einstein maintained his position. Niels Bohr are generally accepted to be the winner of the discussion since experiments has turned out to be consistent with his interpretation. But in a way they were both right, using Dr. von Franz figure, Bohr was looking at the object using archetype D (paradigm D) and Einstein was using archetype B (paradigm B). They experienced reality in two different, incompatible, ways - they lived in two different realities! Assuming that that is the correct way to interpret it (and if I remember correctly, I think Thomas Kuhn was a spokesman for a similar idea [Kuhn, 1962]) it means that experiments could be performed that supported Einsteins view, they just had to be performed by observers using paradigm B as the 'veil' they use as reality perception.

Traditional scientific paradigm



New scientific paradigm

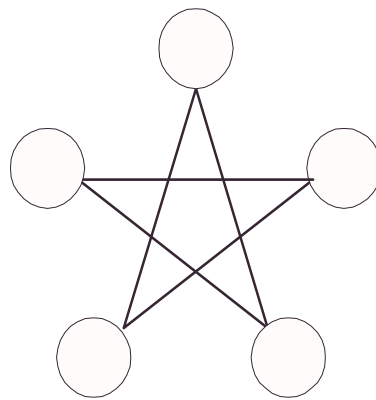


Figure 2 When a new paradigm is replacing an old one, there is a period where they both exist at the same time. This corresponds to two different realities existing at the same time.

Chapter 4 Unleashing the unconscious

4.1 Genesis

If we assume for a moment that the reality we think is real is in fact not real, but a projection made by our consciousness, then how could the truth have been concealed for us for such a long time? The answer lies in the connection between the phylogenesis and ontogenesis of the human being.

The development for the individual human being (ontogenesis) is starting with a creation of identity; you learn about who you are, what you can and what you can not do. With the help of your parents you condition your actions from being totally random - you learn to behave yourself in relation to other people. During this process your ego-consciousness inevitable grows: You have to make the distinction between your self and the world in order to be able to influence your own behaviour, get a will of your own. As the ego-consciousness grows you feel more and more alienated from the world, which means that you identifies more and more with your ego-consciousness. The world is 'out there' and I am 'in here'. A deviation between what you do and what you think emerges, and the bigger this deviation is the further away you are from a state of pure 'being' or flow. Therefore when you have conditioned your behaviour - when you know how to behave responsible - you must start to show what you have learned so to speak, i.e. let go of ego-consciousness again.

It is like when you learn how to ride a bicycle: You want to learn it so that you can ride around in the woods or out on the country or wherever. Then you put your self in the saddle and start to learn it. At first you are very self-conscious about your movements to avoid crashes. Soon you learn it and then you have to let go of your "bicycle-consciousness" - you have to trust that you do not fall and that you turn left on the handlebars when you want to go left and so on. If you can not let go of your "bicycle-consciousness" you can not enjoy the ride. Say the reason that a person learned to ride a bicycle was to watch the trees as he rides by them. When he rides with his "bicycle-consciousness" turned on all the time he cannot experience the trees as he would otherwise.

The ego-consciousness is like the bicycle-consciousness - the major difference is that whereas most people pretty quickly learns how to let go of their bicycle-consciousness and start experiencing stuff on a higher level of complexity, almost no modern person knows how to let go of ego-consciousness. In the process of riding the bicycle they forget the reason they got up on the bicycle in the first place - which is always something more important than just riding the bicycle. Modern man is in a state of forget-fullness.

We all ride around with our thoughts on whether or not we have the balance on our 'bicycle' or not, and we look ahead on the road to be prepared to make the turns necessary and so on - all skills that we know how to do and that we infact would do much better if we trusted our learned instincts and freed our mind from the burden. But instead we do not and we think reality is about riding a bicycle.

The few people who succeeded in letting go of their ego-consciousness have discovered a whole new world, and they try to explain it to the people around them, but are only met with suspicion or worse.

To explain it in another way, the following excerpt from Ole Vedfeldts book 'Bevidsthed' can be used:

"The development of personality happens in sequences from primitive to more differentiated, from lower to higher complexity. The transition from a lower to a more developed phase implies that a control system on a higher level emerges in a creative process, and that it is being admitted energy, that previously was tied to a lower system level. By this it becomes possible for the higher level to integrate the lower levels with the new superior structure, and a differentiation of the personality can occur, controlled by the new superior system." [Vedfeldt, 1996, p. 113, (my transl.)]

Here the lower system is the ego-consciousness ('bicycle-consciousness'), when you let go of it, the energy does not just disappear, but is being integrated in a new superior system. Instead of identifying with your ego you identify yourself with something beyond your ego. Once liberated from the ego-consciousness, we are once again back in a state of pure being, in a state of flow: Using the bicycle example again we do not think before we make a turn to the left or the right, we just do it.

The three different conditions are illustrated on figure 1.

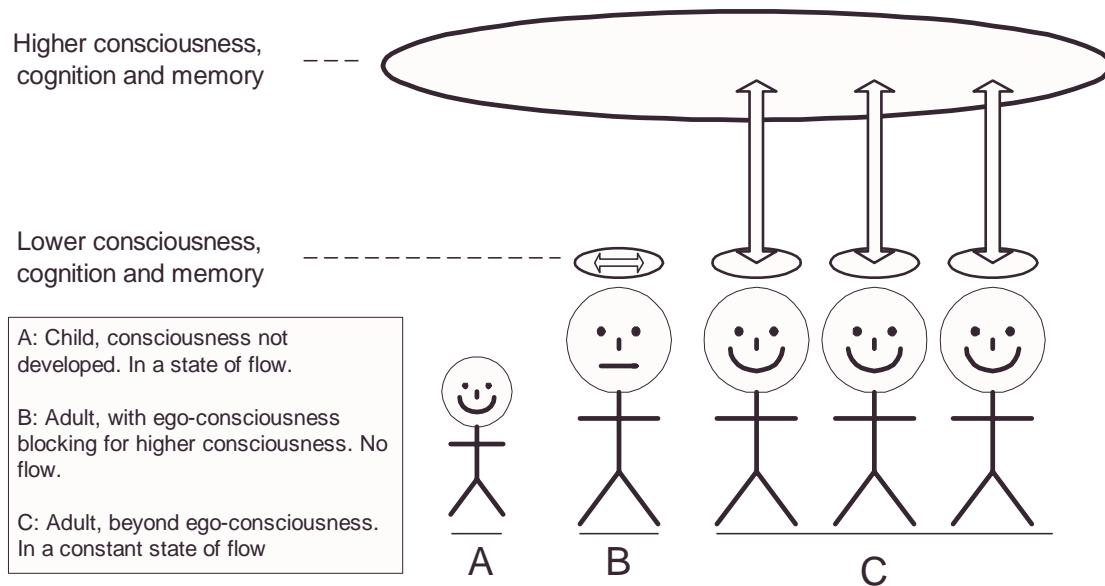


Figure 1

When the person moves from state B to state C, his consciousness increases - he reaches a higher state of consciousness. Using the bicycle example he moves from being conscious of the bicycle to being conscious about the bicycle and the world around him. In state C his physical body are controlled by the higher consciousness. All new ideas, theories, art, and creative achievements in general comes from people in this state.

The phylogenesis for the human being mirrors the ontogenesis and the other way around. Just as the individual human being are striving towards higher degrees of consciousness, so are the human species. In mythological words it is a striving towards the light from the darkness. Figure 2 is both representing the development for the individual human being and for the human species.

Phylo- and ontogenesis for the human being

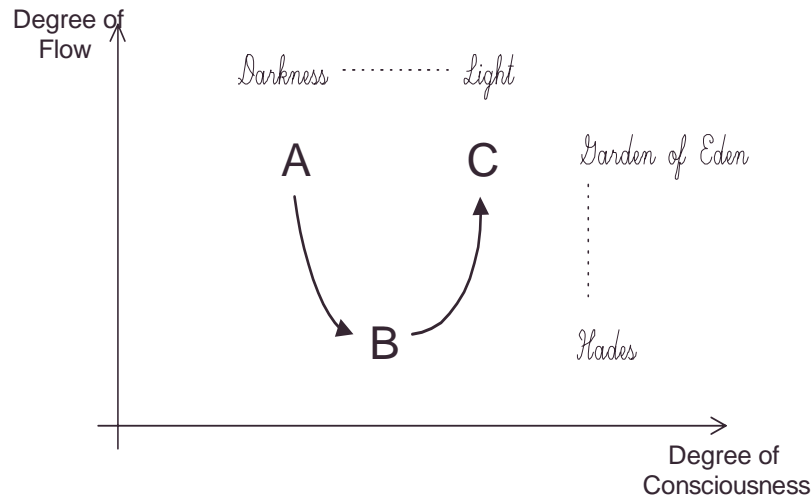


Figure 2

The critical point, for both the phylogenesis and the ontogenesis, is point B where the human being needs help to get through.

4.2 Eternal Life

In mythology the hero must visit the Underworld Hades, conquer death, and then return unharmed to the world of the living. This pattern, which occurs in several myths, reflects the development shown on figure 2, because the only path to point C is by going through B (the Underworld). If the hero, i.e. the individual human being or the entire human species depending on which level you look at it, reaches point C before the hero dies, he has conquered death. Figure 1 might be a help to understand why this is so. The person B, whose actions in the world are controlled by his ego-consciousness, identifies with his ego: I made that action, I wrote that song, theory or story, I bought that house and that car and they are mine. His heart is with himself, with his ego-consciousness and when his body dies, the ego-consciousness dies with it. The person C, whose actions in the world are controlled by his higher consciousness, identifies with the higher consciousness, he is the higher consciousness - they are one. His heart is with the higher consciousness. The following passage from the Bible explains it in a similar way:

”Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven where neither moth nor rust consumes and thieves do not break in and steal. For where your treasure is, there will your heart be also.” [Bible, 70, Matt. 6:19-21]

For the person C, when the physical body dies, its like when your bicycle breaks and you have to separate from it. Depending on how much you identified your riding-experiences with the bicycle, you might feel a little sadness, remembering all the good experiences you had with it, but thats it. Later you might choose to buy a new bicycle (re-incarnate), although you thereby put constrains on what you can do.

4.3 Hades

We are today at the present time in history at point B, i.e. in the deepest and darkest part of the Underworld Hades. The horrors of Hades are so evil, that even the greatest of the greek heroes, Achilles, who endured this fate, said that it was worse than being a slave to the meanest of men on earth. When people do not see it, its because they do not remember anything else, they are in a state of 'forget-fullness' - they identifies life with riding the bicycle. What we consider as happy moments in life, like sex, experiences of flow and of being in love, and of being on drugs, are nothing but glimpses of where we really belong. They are 'consoling-sweets' and a security blanket for the soul and if they are vieved as more than that they conceal what should be the focus of all actions: Liberation from ego-consciousness, i.e. moving from B to C. Moving from B to C is not easy though because the modern man and modern society has now reached the neurotic state.

A neurotic patient will meet everything the psychologist do in a very suspicious manner. The attitude will shift to hostility or even hatred towards the psychologist if he proceeds with his healing attempts. If the session is a group session with several neurotic patients, they will not hesitate to execute the psychologist, and afterwards feel that they had every right to do it - he was a disturbance to the neurotic conscious structures in their head. The alternative to removing the source of disturbance is assimilating it, which a neurotic brain can not do without falling apart. Therefore the only possibility for the psychologist is to gain the confidence of the patient, by talking about concepts he is familiar with. But during the conversation he must build up unconscious material, just below the normal consciousness threshold. This is done for instance by using mythological symbols which is a part of the collective unconscious, or he can by analyzing the patients dreams find symbols in them that will affect the unconscious. This procedure may take several sessions depending on the condition of the patient, but when the psychologist feels that enough unconscious material has been gathered, he suddenly unleashes it all by confronting the patient with it in a single session. This will tear the patient's neurotic world apart, it will collapse like a house of cards. Then the psychologist must ignore the screams and agony of the patient, and wait like a cruel god, untill the patient comes crawling on his knees drained for everything that even resembles a will of his own ego. The psychologist must become the whole world for the patient - not untill then can the healing process begin. Woe to the man who blocks the path of healing for another! He shall tremble with fear when he sees the signs of the Heavenly WRATH to come! Now WAKE UP beloved Sons and Daughters of the Eternal One! Evilness has awoken from its sleep! You are the Light! Gather your strength and wait for the Heavenly sign! He who has ears to hear, let him hear!

Chapter 5 References

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