

Nature and Civilisation

A Life -Threatening Conflict and the Way of Survival

- Alienation of Humanity and Possibilities for Healing -

by Wolfgang Fischer

Julius Robert Oppenheimer, the physicist who invented the atomic bomb, shaken by the catastrophes of Hiroshima and Nagasaki, describes how military authorities and considerations of expediency had clandestinely invaded certain sciences and robbed them of their independence. This development spurs Oppenheimer to personal action. He draws attention to the altered quality of the new weapons of mass destruction. He attempts to initiate peace talks and to prevent the hydrogen bomb.

Yet he is overtaken by historical events. In 1954 the US Atomic Energy Commission, accusing him of a lack of loyalty towards the government, cites Oppenheimer before a committee of inquiry. Although he explains his ethical motivation, his security guarantee is rescinded, which in effect amounts to public ostracism. Once again the conflict of interest between the individual and government institutions has come out into the open, thus threatening the continuity of social evolution.

Today the close connectedness of our economy, the sciences and the ruling powers (such as the state and the military) with social institutions providing education or guidance, such as the churches, the school system and the universities, has become quite evident. Yet the average citizen will hardly be aware of the full implications of this - namely, of the general transfer of interest, away from interest in our community to an 'alienated' interest in power or money.

Besides, the character of what is considered 'scientific' is traditionally defined, among other things, by experimental repeatability and statistical frequency curves as proof of relevance. Individual cases fall through this scientific mesh and are therefore ignored; thus the total uniqueness of an individual life, too, is not considered relevant. On the other hand, scientific exploration tends to focus on detail to such an extent that the total view of the aim and object of its investigation - namely, the organisation and function of Nature as our record-able and understandable environment - is completely obscured.

Our metaphysical concepts, moreover, being mostly unreal, we imagine ourselves outside any of those spheres and dimensions we may investigate and beyond any personal responsibility for them. Cut off without any inner connection and caught up in the illusion of omnipotence, we fail to see how we are actually embedded in the material we are analysing. (And which nowadays we are beginning to distort down to the smallest detail, as is proved all around us by the practice of genetic engineering.) Worshipping the illusion of a fictitious 'progress' whilst never acknowledging our Source and our Oneness with Nature, we are in a sense acting suicidally.

Thus, too, the self-generated consequences of human thought and action - which by now extend to the micro- as well as the macro-cosm - fail to cause us to feel personally concerned. And few of us even think of questioning, let alone changing the causal social conditions which are rooted in every one of us. In any real sense, hardly anyone feels to be part of the cause of what's happening - most will rather see themselves as being fate-afflicted and suffering observers. And this again has its cause in our social systems. They have no inherent interest in disclosing to the individual his/her fac-

tual possibilities let alone in extending these (although according to the German constitution (§21 GG) this should be one of the tasks of the political parties).

What is occurring in our social systems is a shift of interest, so slow as to be barely noticeable, away from a responsible diversity of life towards an irresponsible simplicity of power gain and business interests. This process, potentially fatal as it is, is too gradual to be even noticed by most people. Its subliminal dynamics is apt to bypass their awareness; in most cases it is not even sensed.

One reason for this is that, perception being related physiologically to the senses, human awareness will respond more quickly and easily to sudden changes in external happenings than to those flowing slowly and constantly. Changes in external conditions or stimuli which occur in steps so tiny as to be barely noticeable, come close to monotony - which is known to paralyse, making us inattentive and tired. Calculated monotony will put people into a daze (hypnosis).

The state of our environment as well as the desolate social conditions on the planet are proof that we have already slipped into a life-threatening daze. It's true that after every major catastrophe we are briefly aroused, but we then tend to helplessly misunderstand it as a 'blow of fate'. We thus irresponsibly minimise the effect of the thinking and acting of the inhabitants of the industrialised world as the root cause of so many calamities. We blame 'chance' or a magical fate, whilst continuing to hide behind all our so far pursued interests and considerations of expediency. The motivations of personal or social objectives created by ourselves remain outside our awareness.

As recent analyses show, a contributing factor to the demise of the Soviet system were the long-term consequences of the environmental changes it had generated. Yet in the industrialised nations most politicians still luxuriate in an illusory consumption ideology which is depleting our last resources; and this goes hand in hand with worshipping an idyllic freedom ideal (freedom of action and of commerce) which has long ceased to serve anything but the exclusive interests of capital.

Certain ideas and demands relating to the social responsibility of capital, to disarmament and ecology, have been voiced for decades; these days, when at last they might be put into practice, they are made out to be imaginary threats. We are told that ecological considerations or the 'social safety net' are too costly. Armies which should be protecting national boundaries are turned into international peace-keeping forces that serve to secure access to the world's resources for the industrialised nations. An obscure juggling with figures which, computed in the stock exchanges, are raining down upon us in hourly news bulletins, serves to justify 'necessities' of acting which but distract from the actually required measures - measures that might ensure a continuance of true liberty and a harmonious diversity of life on earth. Humanistic ideas and objectives championing a more humane system are ridiculed or criminalised, up to the politically sanctioned murder of their protagonists.

Throughout a large part of history, man-made power systems have been spreading fear in their efforts to maintain if not extend the social status quo at the cost of a natural, vigorous plurality. Bureaucratic organisations like today in Washington, New York or Brussels are developing blue-prints and standards that are out of tune with the requirements of a creative overall organisation of life. The world's politicians are cleverly making use of the media in talking of human rights and loudly proclaiming the need for freedom and peace. In contrast to this, however, their countries' economies are based to a large extent on arms production as well as trade with means that have a widely deleterious effect. This has caused a conflict which, attacking the processes of ecological and social equilibrium of our environment, is threatening the very survival of our planet.

In the following pages I shall attempt a metapsychological analysis and diagnosis of the monotonous, devitalising character of the dynamics of the shift of interest described above. This will, I hope, provide a clear insight into the correlation between a certain kind of thinking and acting and the universally increasing dilemma thrust upon us through the destruction of certain essential basics of life. To uncover more deeply rooted motivations it seems useful to collect findings from which general concepts can be developed that may give rise to new perspectives:

I Consciousness

Consciousness as an integral mind-body function and organisation of the human individual constitutes an individual microcosm of values, concepts and aspirations (human c.n.s.).

II Civilisation

Civilisation as an integral function and organisation of social connections constitutes a social microcosm of values, concepts and aspirations.

III Life

The vital drive of plants stored in the chromosomes of the cell nuclei as well as the instinct of animals which thus becomes possible, in its integrative life function and organisation constitutes a fine-tuned biological microcosm (DNA - c.n.s.)

IV Nature

The integrative interplay of all organic elements, living or dead, as well as all inorganic ones, with the dynamic cycles of planet Earth, such as weather, time etc. represents a biological macrocosm.

V Creativity

The planetary interplay of the lunar orbit around the earth, the orbit of the earth and planets around the sun and the sun's pendulous movement around the level of our galaxy, in linkage with all other intergalactic interferences represents the astronomic/ astrological macrocosm - the true Heaven/ Nirvana/ Divinity as understood by the religions.

The total interference of this macrocosm develops into a basic bio-generative vibration of life.

VI Evolution

The ecologically social equilibrium within the biological macrocosm of Nature and its conformity with the dynamic principles governing the basic bio-generative vibration guarantees a healthy, pluralistic development of life on earth, the Evolution.

Health may therefore be defined as the unimpeded, freely self-regulating interplay of the micro- and macrocosms here described.

VII The Disturbance

Past and present are characterised by the interplay of healthy developments with pathological excesses. Both directions and possibilities coexist simultaneously in close interrelationship. Today however, the potential of manifested excesses is beginning to endanger the possibilities of health-restoring compensation on a global scale. This poses the threat of total annihilation of higher developed life forms on our planet through life itself.

Disease and its consequences may be defined as a disturbance, caused by alien interests, of the unimpeded interplay of the cosmos here described.

VIII Cause-and-Effect Connections

The processes of life constitute a cybernetically self-regulating development. In nature such a development is marked by the fact that all involved processes are happening within the context of a meaningful interrelationship. They promote and limit each other in a self-regulatory manner: never as yet has a tree grown into the sky.

In a natural development the desired value corresponds to the self-regulating progress of a healthy bio-sphere and its growing complexity, whereas the actual value of a certain point in historical time is determined by the situation of the world at precisely that point in time. For an understanding of the dynamic processes of adjustment between actual state and desired progression it is necessary to recognise the regulating quantities of the feed-back processes involved in their overall dynamics.

IX The Regulating Quantities

We may differentiate between existent and unchangeable regulating quantities and those which can be moved and manipulated. What appears as existent and unchangeable through life itself is the biogenerative dynamics of the stars. The individual, social and biological microcosm as well as the biological macrocosm have been shown to be variable and open to manipulation.

The causal impulses of all techniques affecting the very foundations of life, - such as genetic engineering, nuclear technology, the manner in which global economy is conducted and so forth - originate solely in the individual microcosm of the human brain. Any impulses coming from any other sphere should be recognised as reactions to actions originating in the activities of the human psyche. Of all creatures on earth man today is the only one to actively influence the changeable spheres of his world by act of volition. This leaves him clearly as the sole manipulating factor in the regulatory order of the atmosphere.

The highest potential for disturbance emanates from the world powers who are constantly extending their influence all over the globe. However, as long as man, in blindness to the multidimensional principles and their cosmic overall organisation, fails to learn to conduct himself in accordance with its laws, he will again and again run the risk of disturbing existent creative connections and developments. In ruthless pursuit of money and power governed by a belief in 'progress' which is resulting in the devastation of the planet, he is blocking healthy tendencies and creating or aggravating pathological developments instead. Afterwards he is surprised about spontaneous and in his deluded opinion 'destructive' processes in which the energies blocked (by no one else but himself) seek explosive discharge.

All the (disturbance) impulses of the described processes are happening within the above-mentioned microcosms and thereby also touch the biological macrocosm of Nature. In this process the im-

pulses mutually influence each other with the aim of eliminating any disturbances and facilitating an undisturbed interplay of all participants.

Each impulse changing an existing (dis)order is a disturbing or regulating impulse. However, we may assess its quality solely in relation to the existing dynamics of the biogenerative basic oscillation of creativity as defined by life, not according to the changing interests of the times, such as fashion or power. The principles of the astronomical macrocosm alone determine the objectives of the natural feed-back processes within the basic laws of physics.

In the face of the present global situation, man-made standards and principles of judgment or measuring are proving to be totally underdeveloped and immature, unduly subservient as they are to alien interests. The bio-social condition of our planet is dependent on human intention and motivation. If we aim for a peaceful world, we need to start with the individual.

Any disturbance or disease in the case of the individual is due to an interruption of the fruitful feedback-providing contact within the microcosms of the biological macrocosm. Its cause is a missing congruence between the genetic principles and the diverse realities of the individual, as well as social, microcosms.

The faulty and inadequate mind-body function and organisation of the individual is proof that he is 'unfinished'. Furthermore the species man has so far failed to fully develop his species-preserving or social instinct. Neoliberal globalization even causes a 'roll back' of social gains within human society. Global manipulations are causing conflict and disharmony within the social and biological cosms. Nature's adjustment processes are causing individual as well as social diseases. Through these, Nature is seeking to protect itself against the threats caused by man. Specific examples are epidemics, AIDS or cancer; general examples are found in other forms of disease, in accidents, 'chance', 'fate' as well as atmospheric, natural or environmental disasters.

Social disease is characterised by a kind of contact within the social executive and regulatory authorities where fruitful feedback is impeded. Moreover, these authorities have a disturbed relationship with, or disturbing influence upon, the biological micro- and macrocosms. Most legislative actions fail to consider the interests of life, serving power interests instead. As a result, Life in the form of bacteria, viruses, constitutional frailty etc., and Nature utilising environmental disasters - both authorised by the creativity of Evolution - intervene in the human spheres to ensure the goal of integrating the species homo sapiens into the evolutionary family. Even terrorism growing on the ground of humiliation and suppression is serving the same peaceful object.

The correspondence in the social sphere to the disintegration of the mind-body functions in the individual is a social system whose culture endangers the health of Nature. A pathological consciousness (mental illness, paranoia) and a defective civilisation both produce illness, social unrest and ecological imbalance. This concerns all physical-material as well as the spiritual-mental-energetic dimensions of life.

The processes of adjustment to the objectives of a creative social evolution triggered by the present desolate state of global society may be seen as maturing processes. This makes it plain that culture can naturally be changed in the direction of healing solely through a maturing process of the individual consciousness. For after all, the respective social reality only comes into being through the collaboration of the human individuals there united.

Tragically, however, in human history, at least since the rise of the patriarchy - a form of society where everything new is supposed to originate in the male - the consciousness of the power elites is the life-opposing factor (in the sense of turning Nature upside-down) which is blocking any healthy development toward individual as well as social maturity. Ideas from individual worlds that do not fit into the concept of those in power are ruthlessly persecuted and criminalised. The behaviour of the power apparatus may be compared to that of an organism which allergically and panic-stricken, is attacking any infiltrating alien cells, isolating and dissol-

ving them, and thereby causing mortal danger to itself.

The closed-off, sick consciousness of the individual can respond to new ideas with the same intolerance as dogmatically organised institutions. Mental rigidity, death and disease, revolution and war are the consequences of blindly power-crazed behaviour of a human psyche that is still immature in the sense of social evolution. Evolution, however, cannot be stopped.

If using our own history to consider the link between individual thought and action and social events, i.e. if feeling personally concerned and jointly committed, we refuse to keep marching in step with the fellow-travelling masses, we will be able to initiate certain learning processes. With their help, then, further processes of maturing and development will occur more smoothly and healthily.

And this again will have certain effects on society. Let's face it: historical facts - whether achievements or disastrous failures - always result solely through the interplay of the thoughts and actions of individual members of society. Any glossing over of one's own achievements, any rewriting of history or casting blame on individual scapegoats only serves to confuse and obscure our vision and inhibit possible learning processes.

The same goes for the tendency to idealise, to hero-worship or to belittle, e.g.: 'Alexander the Great was a good general, Djingis Khan an evil one'. We tend to honour murderers, gangsters and exploiters, turning a blind eye to their crimes concerning social property (= the resources of Nature and our planet), dedicating to them streets and celebrations whereas at the same time criminalising if not killing reformers for posing a threat to existing power systems - and in all this we act contrary to our very own chances.

Take Nature as an example. In the vital processes of Nature - before the arrival of man - the interplay of the multiplicity of species may be compared to an acra, an empty space devoid of all humans, of any kind of structure or institution, where each individual species is determined by its vital drive or instinct. We may visualise this space as a morpho- and psychogenetic ocean whose generative potency rests upon the smooth interplay of the biological cosms (DNA and c.n.s. and Nature) and the macrocosm of the stars. The absence of domination, of any structure or institution supporting or designed to perpetuate it - all products of the still immature individual microcosm (human c.n.s.) - guarantees a resonant, unadulterated exchange of impulses and information between all the cosms. The voluntary subordination (free of any alien interests or disturbances) of the various species families to the finely tuned interplay between vital drive (plants) and instinctively correct animal conduct, and the perfectly organised microcosm of the chromosomes, ensures the functioning of the circulatory and regulatory systems and networks which Nature builds upon.

Or at any rate, was able to build upon - until man began to interfere in Nature creating changes. Changes to the extent of today even trying to alter its basic nuclear and genetic structures, thus creating a kind of anti-Nature which appears no longer compatible with the realm of Nature evolved through millions of years. This is harbouring a vastly destructive potential: genetically modified seeds in the second generation have lost the ability to germinate; the caterpillar of the Monarch butterfly dies when feeding on pollen of genetically modified maize (which is already being commercially cultivated in the USA). There has been absolutely no research regarding the behaviour and effects of genetically altered structures in the food chain - or else, any possibly existing research results unfavourable to the industry concerned, will have been suppressed.

In the 'minority world's' power centres the human species, arrogant and utterly egocentric, in its immature way of living has to this day, notwithstanding all detail discoveries made by science, failed to develop an awareness of the overall processes happening on this earth. Global proof of this is the lack of instinct and responsibility the effects of economical theories are exhibiting in exploiting the living potential on our planet.

Whatever their creed or religious denomination, most 'civilized' people think and act without any religion in the sense of re-ligio,

i.e. failing to re-align themselves to the universal condition or reflect back upon the causes of the living whole. The freedom demanded by the people of the leading nations, in its lack of resonance and responsibility is shown to be nothing but an illusory detachment from Nature, serving specific interests and hostile to life.

However, like it or not, we are all part of Nature; therefore this kind of freedom, each time it is acting against Nature, will as a result provoke Nature's processes of adjustment. However, since this connection is not perceived or acknowledged, these will then be regarded as 'blows of fate'.

Throughout history the various religions have sought to provide false existential explanations in the form of metaphysical reflections. They describe an unreal dynamics of existence by means of concepts such as karma, Paradise and Hell, piety and sin, God's reward and God's punishment. If the state of our planet is a measure of their success, all these scenarios believed until now have been miserable failures. Future analysis therefore need to overcome the historical paradigms so as to let us see who is actually causing what's happening. Unless our reflections include ourselves, we will miss the last opportunity to unmask ourselves as the perpetrators.

The verbal references to God frequently made by the US president and other public figures can be regarded as totally antiquated and hypocritical. For they prevent us from recognising that it is patriarchally formed civilisation itself which, through its anti-Nature stance provoking a need for adjustment, is causing humanity's disasters such as war, social misery and ecological catastrophes.

It seems to me that the sole meaning of the home-made disasters befalling humanity can be that we should learn from it, in case we would like to survive! Yet this would presuppose a willingness to learn - and to be openly and honestly prepared to accept responsibility, for what has happened in the past as well as for what is happening now. At present many people, either through ignorance or for the sake of financial or political gain, are still shifting all responsibility on to certain gods, political authorities or other illusory powers. In this way they deprive themselves of an active ability to learn as well as any possibility to achieve a healthy change in their behaviour and life.

Such rejection of responsibility, however, has the effect of leaving a noticeable emptiness in the mind. This is then filled with certain delusive ideas of objectives that seem to provide a substitute for the missing connection with reality - with paranoid concepts which, fuelled by an addiction to power, or more money, impede the specifically human evolution of the psyche. Thus we are doing off towards ever more destructive disasters.

The way of living of white man's global civilisation is today still ruled by Descartes' motto: 'cogito, ergo sum - I think, therefore I am'. For centuries this has been governing our thoughts and conduct. 'Civilized' humans are developing their intellect, placing absolute trust in the power of their mind (supposedly so superior to that of animals!), and advancing their technological potential to the point of remodelling the cudgel of the biblical Cain into a very real instrument for creating global holocaust. Yet feeling and a sensitive awareness of their own position within the totality of Nature is eliminated. We are refusing to acknowledge the reality of the inherent inter-connection and natural determinedness that underlies everything. Thus we continue to travel along the traditional path of the archaic lonely warrior who, valuing human life infinitely more highly than any other life but failing to perceive how closely the species man is interwoven with the system of Nature, regards Nature as dangerous and in need of improvement.

This kind of civilisation totally lacks the mental maturity that would enable it to recognise the equal value of all life. Much easier to accept ideas which distract from the realisation of this oneness and maybe promise personal advantages into the bargain - such as: 'Wealth signifies being beloved by God', or: 'The killing of infidels guarantees a place in Paradise'. Such beliefs generate shadows in the social sphere, inducing the individuals to compete, with the result of gambling away their lives.

In a state of arrogant delusion embracing a man-centred ethics, all of us together have in the course of history globally realised a form of society which has translated murderous arrogance into political reality. We need to acknowledge this tangible historical background to be able to learn from it. We need to accept as a fact that Nature is being destroyed by modern civilisation and that this civilisation is manifestly counter-productive with regard to naturally creative and self-regulating conditions. Only then will we be able to cease making an ominous 'fate' responsible for our problems.

The context of destructive and antisocial conditions characterising Western civilisation can only be maintained because the leading sections of society have succumbed to the ruling ideology and through their own attitude are supporting it (according to Noam Chomsky most intellectuals only serve as modern high priests to establishment and main stream thinking). This applies, for example, to the medical profession (cronyism with drug companies and politico-economic establishment rather than supporting patients), to lawyers (the rich/ powerful get better protection at any time than the poor/ weak), to intellectuals (rejection of the kind of idealism which might lead to new perspectives for the future of a humanity in tune with Nature), to journalists (sensational reporting tends to appeal to lower emotions than would informing the public), politicians (addiction to temptations of power and money whilst losing sight of the mandate of furthering the public welfare), scientists (accumulation of detail knowledge and its utilisation in a manner that negates vital connections), corporate executives (the welfare of the corporation precedes if not opposes the common weal), educationists, public servants and functionaries (often acting, like everyone else, contrary to their innermost convictions), and even to the clergy (claiming to represent a power they themselves have constructed in opposition to the development of a harmonious human relationship with Nature or with those of different faith). A view free of ideological blinkers will enable us to perceive that social conditions in our times are the result of the (active or passive) cooperation of innumerable individuals assembled around the banner of democracy, progress, human rights and freedom within a liberal culture of consumerism.

The counter-ideology of state communism has not been any better than the powerful 'culture' of capital, yet its demise has provided the latter with a welcome opportunity to present itself globally as superior and the only possible alternative. Now this capitalist anti-culture in its abnormality and arrogant deviousness threatens to establish itself even more firmly (NATO's aggression against Serbia, without having received any public legitimization, was made out to be a communal reaction of the world against evil, whilst far worse atrocities in East Asia or Africa, in countries not linked up with economic interests, remained unpunished). In the long run, the idolisation of capital is endangering the very continuance of the variety of life on our planet.

Yet Evolution has not yet ended, nor has man reached the maturity of his social dimension. Any rigidification may well be considered as a helpful sign that severe shocks are to be expected. The cocoon of the caterpillar is already marked by the inevitable fate of being split open by the butterfly.

However, the apocalyptic explosion by means of which Nature will seek to rid itself of the obstructions and constraints placed upon it by our civilisation may yet be avoided. Each one of us can contribute to our rescue through an open and sensitive attitude which, fuelled by a feeling of personal concern, will reject the functioning daily demanded from us by the ruling social structures.

Let us be clear, for a start, that the present state of our world, devoid as it is of meaning and purpose, is to a large extent the problem of a lack of willingness to accept responsibility. Any personal responsibility is relegated by immature, fearful and aggressive individuals in blindness to their own interests to alien authorities. Human immaturity and a lack of moral courage point to a loss of identity whilst fear may be seen as indication of lacking or wrongly developed self-assurance.

I hereby call upon intellectuals, writers and journalists to inform the public clearly and thoroughly about these circumstances.

A lack of self-assurance or missing sense of personal identity is based upon the subjective feeling of being separated from something that may be experienced as strong and self-sufficiently one's own. The failure to recognise humanity's close interdependency with Nature - a view supported by many religions, including Christianity - inevitably generates fear. Certain social developments, such as recently in the capitalist system the systematic separation of people from their means of production, have further consolidated this state. In the end result it culminates in the complete alienation of man from himself and Nature, inevitably leading to a dependency on substitute worlds (drugs, the power of state and religion, money and matter).

Alienation signifies that the connection to the Source is broken. Alienated man neither knows his Self nor where he came from or is going to. His life is no longer authentic but marked by substitutes. Religious authorities may deceive him into thinking there is a connection with God, whilst the state may offer an illusory connection with order and progress; and he will pay them tribute financially, thereby imagining his soul to be insured and taken care of. But he has stopped thinking for himself; and the resulting emptiness produces fear and a loss of all sense of direction.

Fear, stemming from such deep insecurity, makes people submissive to anything and anyone promising release from this state. Instead of being born into a healthy environment of a society at one with Nature, we have all been thrown into the fear-producing environment of the ruling ideologies and religions where fear is inducing us to reject our innate responsibility and transfer it onto separate, anonymous authorities.

Yet in the sphere of substitutes we have created in place of Nature not only responsibility but parts of life itself are transferred to these authorities. In themselves lifeless, they are endowed with life by us selling to them our vital energies. In the end it is no longer we ourselves who produce effects but these faceless authorities and institutions - governments, banks, corporations, the stock exchange, and their laws and contracts. Though in reality the causes lie in the individuals, the effects arise seemingly without our direct involvement in the form of developments brought about by social forces and aberrations.

The confusing connection between cause and effect characterises our socio-economic reality to this day. The sell-out of individual responsibility to the authorities in power is a world-wide phenomenon, but the individuals themselves remain unaware of it. It produces constraints that have powerful effects, which people then assume to be natural and therefore fateful and inevitable. Yet constraints will always build pressure in pushing for adjustment.

So it is necessary to attack these constraints by their roots. We need to accept and admit that we as individuals, either actively or as passive fellow-travellers, ourselves shape our history. People need to recognise that today's constraints, the planning of the military, the consumption-oriented resource exploitation that forms the basis of the global economy and the shifting of problems which then remain unsolved, are threatening to annihilate precisely those who are causing the whole disaster: humanity itself, immature as it still is.

We might still escape this fatal end if we make haste to raise ourselves from the general doze by which we are struck down. We need to feel jointly concerned as individuals, and out of this concern take up responsibility. Human history may be considered as a process of increasing self-awareness in all dimensions. Once we discard any ideologically coloured glasses, we will be able to recognise the connections between causes and effects.

In full and critical awareness, unhampered by any institutional roles, accepting our own human responsibility, we are enabled to learn from joy and suffering at the moment when these occur. Only such direct learning from the unadulterated feeling of the moment, without any dogmatic detour, will enable us to find our own personal identity in which we can accept personal responsibility. Sensiti-

vity creates identity. Feeling personally concerned we become empowered to create change.

From the beginning of history each individual has been carrying within themselves his/ her identity as a seed, a natural tendency toward personal authority. This authority has long been waiting for its liberation and unfoldment. The authority of the basic biogenerative vibration of the universal Whole has been radiating and resounding 'through' billions of people, seeking its own resonance within them, throughout the course of all individual and historical processes of development. The aim is their maturing into fully responsible individual persons (personare = 'sound through') via the general maturing process of humanity.

This personal responsibility requires the self-assured banishment of any alien authority from one's life. It implies a refusal to make one's own vital energy subservient to any social institutions and authorities whose actions are basically motivated by their craving for material profit or power. The members of the protest movement in the former GDR can serve as an example. Yet their success was limited by the dominating structures within the German Federal Republic - an indication of the need for supporting the natural polyarchy of the biological macrocosm of Nature through the creation of a political space free of such structures.

Such a social space is by no means, as is often suggested, a dream about all kinds of 'liberal' movements that ultimately dissolve in general chaos. Nor is it devoid of all regulating institutions. However, any bureaucracies and coordination centres there will no longer lead a separate existence marked by their craving for power, but will solely serve purposes of regulation in the public interest. The acceptance of personal responsibility on the lowest level will cause any regulating structures to be aware and flexible; in their effects they will constantly be adjusted to accommodate common needs. The functioning and organisation of the peoples' representatives, too, will be measured by the common weal, i.e. by the extent to which they are fostering a fruitful harmony between man and Nature. They will exhibit an aware sensibility towards reality rather than be, as nowadays, rigidly clinging to wealth and power in a stubborn pursuit of, and servitude to, particularised interests.

These days only that intellectual or politician can be said to be facing realities who is no longer trapped in the old delusory paradigms and patterns of acting, nor lacks the courage of his own convictions. Such a person will clearly perceive what course of action needs to be followed to find a way out of today's destructive and counterproductive political structures. It is still possible to take the long overdue decision between the priorities of ecology and economy, between life and domination, for the sake of of planetary survival - and to do so before the cosmic dynamics pronounce their verdict about the now globally enforced white man's way of living causing the trouble-source humanity to be eliminated.

The lack of orientation and the inadequacy of their value standards which characterises today's industrialised nations has led to a failure of the legislative in all relevant spheres of economics and technology. As a result, the power and pseudo-responsibility given to the executive has increased beyond all proportions. At the same time the increase in the power of the multinationals with their international interconnections and treaties (NAFTA, WTO's initiatives) has degraded national governments into being their puppets, so that election results have lost their relevance. Corporate Global Players act without any democratic controls, on the contrary, they control world politics. This again is an indication that the old democracies have failed.

The only guarantee of overcoming the dangerous lack of orientation lies in an awakening of personal concern in the individual, coupled with their active rejection of the traditional political system and a fruitful exchange of ideas with all like-minded spirits. This will create an ever growing space of mental clarity, where existing laws, international treaties, ideas and new projects can be discussed and later realised, enabling the world's population to live together peacefully within the context of Nature as it is.

Any idea will here be discussed and measured in the context of the global Whole. No longer will fertile ideas be incarcerated or

destroyed by inquisitions but on the contrary, those clashing with the still established old order will be especially welcome. The liberation of mind and spirit will create more space and ever new ideas. The universal exchange of ideas will enable movement and feed-back to occur and guarantee the necessary exchange of information within the functioning of the cosmos earlier described.

In this free flow, unimpeded by any blockages, obstructions or polarities, resonance will be able to occur. And this will be experienced as life resonance, personally and in the present moment, creating increasing trust that the path begun is the right one, affirming an inner faith (which can 'move mountains') free of any dogma. It will generate inner images to motivate us and direct our will. Whatever is thus created by our will, will be personally felt, along with responsibility for it.

This sensitivity will ensure the instant, authentic feed-back concerning whatever is happening which Nature demands. It is only on the basis of such sensitive feed-back that the cultural process of our learning about the specifically human interrelation with Nature can occur.

Fear will dissolve and tolerance grow in this new environment. It will form the basis for trust in life itself, leading to an inner peace such as has always been radiating from the faces of indigenous people in tune with Nature. Consequently we will also nurture the innate trust of our children. Trusting in them, we will let them grow and mature. Our own experiences we will convey to them personally, in tune with ourselves. We will not exclude them from anything nor limit them in any way.

Being thus raised in openness, truthfully and straight, the rising generation will retain their innate trust coupled with a healthy power of discernment, and the adults, a life-long openness for new things. Life will heal itself. The species man will reach their prophesied goal as humanity and Nature are at peace. It will be the end of all addictions, all killing and misery.

It will be the end, too, of a confusing ethics of conscience with ever changing polarities. Of an ethics whose dazzling values in the course of the centuries have benefited some and disadvantaged others - a most deceptive ethics that has been with us from the time of the first patriarchally ruled tribes via the torture chambers and wars of dogmatic ideologies up to the verge of ruining our last chance of becoming truly human.

And it will be the end of all nostalgia, and of a suffering which to this day is still glorified (as in: veneration of the cross, stiff upper lip, 'steel yourself!').

It is high time that we developed an ethics sufficiently transparent, honest and clear for each life and each value to find their rightful place within the universal processes of Nature. This is the beginning of an Evolutionary ethics, one that remains open for new impulses and information from the multidimensional spheres of life as well as the Universal Source.

To gain a clearer picture of this Universal Source we need to recognise and uncover the basic natural interrelationship between world view and world reality. At the same time we need to clarify the connection between mind and body so as to render transparent the causes and relationships of all information.

Mass and energy are changeable into each other, the proof of which was given by Einstein. The relation between matter and energy is determined by the astronomically large factor of the speed of light. Yet the light determines not only their interrelation but also the mutation of the one sphere into the other, in this way mediating between them, establishing a connection between mass and energy through its vibration and ensuring the mutability of the dimensions.

The photons which appear as mediators between these are bearers of information about a basic cosmic Cause. This information ensures the interconnection and linkage between all the diametrically opposed orders and quantities on their way through the history of the galaxies.

The conformity with natural law in the sphere of physics may inspire us to reflect upon the connection between the mental and

the physical dimensions. The humanities regard logos, the power of ideas, concepts or entire world views, as the bearer of information between the two spheres. It determines the material, social and cultural realisation of what is in the mind. And each newly created reality again delivers new information to the mental world, who is then able to use this information for creating new realities.

Only when we perceive reality as it truly is, and not as we have learned (through our culture, religion, ideology, scientific views etc.) to think how it is - only then do we have a chance of acquiring authentic information about our world. And only such authentic information will give rise to motivations and behaviour patterns that are in harmony with the requirements of Nature.

Sweet things will taste sweet and bitter things bitter so long as we do not hand down wrong concepts about the reality of bitter and sweet. Only the correspondence of concepts and reality prevents the split in our consciousness which will arise when we take mental concepts for real although they aren't true (e. g. considering to be sweet that which is in fact bitter, even though we may not even like the taste). Only when concept and reality are identical can we pronounce something as 'right' or 'correct'. Only the correspondence of human ideas about life with the conditions of Nature will enable humans and their life to be authentic.

It is, then, not a question of either the devil or any other non-human force exerting a deceiving, distorting and confusing influence over humanity. No, it is man himself who has become the source of his illusions and misinformation. His immature or even insane ideology having been handed down for generations has left his descendants unable to develop autonomy, keeping them dependent instead.

Dependence creates fear of loss, and this again will give rise to a craving for power and its reverse, the craving for submission. In both these cravings we find the source of all destructiveness.

Life and Nature are one, universally creative and value-free. Any dogmatic blocking of life experience and the process of learning from it must lead to destruction in the material and cultural world, to insanity being regarded as normal and to the exchange of substitutes for reality. However, when the view of life as it is in reality remains unobstructed by any ideology, all life experience will benefit us and foster our authenticity. Once tradition ceases to impose its life-denying pseudo-reality and divisive dominating (divide et impera!) structures onto our children in the process of raising them, reality can again be experienced as it is in truth, and the vicious circle of destructiveness and violence that has marked human history to this day will be broken.

Only at this point does Popper's theory of mistake correction apply. The system-immanent mistake correction postulated by Popper will lead towards social evolution and an improved world for all only where possible understanding is not blocked by a craving for profit or power and where the status quo can actually be called into question.

The corrective checks and balances pertaining to the ruling system have some difficulty with humanity's naturally evolved potential that gives us the freedom to choose whether to see or not. This is because the correctives pertaining to the system will only function on condition that the antennae has not been manipulated or switched off, the senses not been blinded, deafened or in some other way deceived.

This is the very point where we need to start, for in our present society, prepared for violence and dominated by neo-liberal capitalist ideology as it is, our sensorium is certainly in delirium if not even totally switched off. The automatic correctives built into the system have failed: Although the damage caused by the WTO-directed global economic system is evident and palpable, we are sitting transfixed like the rabbit under the hypnotic stare of the snake, without making use of our instruments of potentially alternative economic management.

If our societies were really open and free democracies, they would constantly provide potential alternatives balancing out any trends that threaten to become dangerous. Yet the system, organi-

sed in totalitarian fashion so that the interests of a minority override those of the general population, is rigid and deadly. It forestalls any positive social development in the direction of a world that would be better for everyone. The actual use of violence ensures the exploitation of resources for generations to come, whilst mental manipulation through compliant media is preventing the general recognition of these and further dangers and thereby any widespread resistance which might form the beginning of a much-needed corrective.

A healthy and fertile flow of information between the body and the mind presupposes an undisturbed, living feed-back within the hemispheres of the cerebrum of bodily and emotional experiences in the interplay with endocrinal and peripheral systems. To lead us towards a practical spirituality and a natural religion of life, our reflections need to include the holistic aspect of life on earth and give priority to the biological requirements of a healthy Nature over human concerns.

A spirituality that is in tune with Nature is marked by the reality of life being recorded in the structures of the central nervous system completely and without adulteration. Physical as well as psychological spheres of life can be transcended in certain meditative and trance experiences where resonance with life as such can be individually felt. To many indigenous people this still is common knowledge and taken for granted, only white man comes along accusing them of barbarity and abusing them for his own purposes.

Through the trance experience, life is seen in a universal context which can never be grasped through the intellect alone. Free of domination and violence, the acrotic interplay of the individual in resonance with the universe, an authentic flow of ideas (emotional intelligence) is created which allows continuous evolution to manifest. A biological example for the profound creativity of trance happenings is the sexual union when enacted consciously and leisurely in love far beyond mere physical satisfaction.

And this is what the natural human maturing process will look like:

After the maturing period within the womb as programmed by Nature, the infants are gently welcomed into the world. As babies who are being carried are as much as possible in close and loving physical contact with a parent, the bodily separation from the mother experienced at birth will not be able to consolidate into the painful imprint of a sense of being lost, alone and helpless, with all its destructive consequences (of repression and reactions to this repression). Thus a primal split of the instinctual drive is avoided, the uninterrupted physical contact imprinting a sense of belonging which will eventually manifest in the form of a healthy social drive. In a learning atmosphere that is right and healing for them their innate trust is able to develop further. The mental vacuum of the new-born is gradually being filled with truthful ideas, hence with meaning and order. Their knowledge, acquired through unimpeded learning from practical experience, will not be theoretical but always related to the reality of life.

This learning process is free from the kind of insecurity arising nowadays through the discrepancy between reality and the ideas deemed admissible by the ruling ideology. It therefore generates no psychological splits, fears and addictions. Accordingly, too, the reactions based upon these fears and addictions - so common under the constraints created as substitutes for reality in our present fear-culture - will not be found anywhere in a society living in tune with Nature.

Any philosophy of power, in its compulsive urge to maintain itself and increase its sphere of influence, can be seen as a conglomeration of fossilised ideas, one-sidedly self-serving and judgmental with regard to anything outside itself. The exclusive pursuit of power, or money, gives rise to ideologies that, in opposition to life, falsify reality, negating any relevant facts or relationships by punishing or ridiculing their acceptance. Such rigidly dogmatic ideas have the effect of obstructing Evolution and ultimately bringing

about the destruction of the very forces engaged in utilising and spreading them.

Even classical psychoanalysis has so far been unable to surmount the chief hindrances on the way towards recognising this. Being itself subservient to the ruling power structures of society, it is offering ways of facilitating their acceptance but never of overcoming them. To this day it presupposes the existence of splits (like a split primitive instinct) whilst failing to acknowledge the reality of the pure creative life instinct, the obstruction and disturbance of which (through anti-natural social conditions) is responsible for the arousal of instinctual forces of all kinds.

Only the philosophy of a holistic, all-pervasive and universal right to a life in tune with the laws of Nature can guarantee that life will continue to flourish. Through its conscious awareness of self-responsibility it will continue to develop the ideas on which it rests.

Our World View Creates our World Reality

In the spirit of responsible awareness the world society will integrate itself into the planet 'GAIA', its newly gained self-assurance the basis for all the elements and systems of Nature on earth creatively living together and for each other. Gods, demigods, demons, devils and other mythological images from the information chaos of our former shadow consciousness, no longer being assigned responsibility nor supported by us, will dissolve. Their dark, destructive machinations are a thing of the past. The cosm of the human brain sky is thoroughly illuminated. The light of creativity inundates our cerebral hemispheres and its creative ordering power can become the yardstick for political order in the future.

This yardstick will ensure the maturing of individual life, from the central nervous system to the structures of the DNA, into an autonomous person. The sense and purpose of Evolution is the maintaining, developing and continued improving of the genetic structures of the DNA universe. Accordingly, the sense and purpose of human life is found in the development of the individual psyche and, on the social level, human culture. Any ideas contributing to the shaping of culture need to be in accordance with the genetic blueprint of the evolutionary aim.

The destructive qualities of life are caused by our thinking within the mental confines of the contradictory and falsifying ideologies. Religions that postulate universes peopled by supernatural beings (some good, some evil), by gods or demons outside the human sphere, foster a fear-inspiring polarisation into rigid good or evil worlds of ideas beyond reality. The very fixation of 'good' and 'evil' assigns priority to the judging of illusory dimensions over the consideration of very real self-created consequences. Judging thus becomes an end in itself which maintains the illusory polarity (monomania), thereby preventing its overcoming.

The confrontation generated by the thinking in terms of 'good-evil' and 'either-or' feeds our fears, causing mistrust and defence. Mistrust and defence will lead via insecurity and error into nonsense. Error, nonsense and lies will cement the insane reality of injustice. In this context of injustice and loss of orientation the reality of life can no longer be handled as such. On the individual as well as on the social level it is replaced by substitutes.

Tribal people living in harmony with Nature have always been aware of the importance of the consequences of their actions. This was necessary for their survival, in learning to manage natural conditions productively and profit from Nature's abundance. However, the connection of religion to Nature was destroyed by a mentality which no longer acknowledged the union of counterparts, the dynamic search for equilibrium of complementary and proportional counterforces - like Yin/Yang ☯ and other symbols of indigenous wisdom - as the source of creativity. This mentality no longer acknowledged Nature as the womb of life (matriarchy, mater - arché = having the source in the mother) but elevated in the patriarchy the male to the position of powerful ruler and actor - a process which historically initiated the transition from abundance to scarcity, from life to the substitute. The obscurity of this process still

characterizes today's politics.

The ascendancy of the male principle was accompanied by the creation of anti-natural institutions, with the alienating consequences I have described. Thus the alienation of the 'civilized' part of humanity from Nature was systematically hastened by the ruling powers for their own benefit. Significant developments in this historical process have been: the rise of monotheism; the emergence of politics as the Free Man's occupation; the conversion of tribes and nations to Christianity; the witch hunts (discriminating against women); the invention of money, interest and compound interest; colonialisation; the peasant wars; and in our times, globalisation, as understood by the multinational corporations and their handmaidens, the governments of the industrialised nations.

The increasing suppression of individual autonomy runs like a red thread through the various stations of history. Anyone still considering conditions to have much improved in recent times, is failing to notice the fatal consequences of an industrialised existence. It has already led to the global destruction of the multiplicity of species and is now threatening future generations, through the chemical pollution of our air, water and food, through radiation from nuclear technology, and through yet unknown dangers caused by genetical engineering.

The only thing that can save us now is an open communication between all those whom it concerns: individuals, governments and multinational corporations; and lively debate within all social systems, the various sciences and the humanities. Only the individual querying of political and religious ideas as well as one's own thought and behaviour patterns can show up the errors, mistakes and wrong teachings on which they are based.

And a degree of mental openness and flexibility alone can help to overcome (and replace with meaningful, authentic ideas) certain erroneous conceptions still fixed in peoples' minds, such as: God cast man out from Paradise; the killing of an infidel is the key to Paradise; wealth is a sign of being favoured by God; misfortune and sickness are necessary consequences of past lives; and so forth.

The process of global healing is marked by an increased willingness to defuse the explosive power of social injustice by finding ways of just sharing of individual material wealth accumulated through generations. Another symptom of this process is an increasing realisation that a satisfactory social environment is prerequisite for the growth of trust, self-assurance and tolerance which in turn will foster peaceful togetherness.

A general mental orientation in tune with the natural order of life and reflecting it, is imperative for individual health as well as peace on earth. People will then no longer be motivated by their addiction to power or money, nor by the illusory pursuit of 'progress' at all costs but by life-immanent necessities sensed meditatively and reflected by an aware intellect sensitive towards the issue of survival. Living in a global community, we are personally responsible to take care that our social executive bodies, governments and ministries will be subservient to a natural order of life.

Thus the aggressive and destructive elements of human existence will be curbed and transformed. After millennia of frantic craving we shall at last develop a salutary regulating power that is capable of achieving a healthy, open and satisfying future in tune with Nature.

In awareness of this creative power, scientific research will develop in tune with human evolution, no longer treating certain partial aspects as absolute and callously exploiting them for catering to the interests of a few at the expense of a majority.

In the context of universal connectedness it will be possible to transform technology, social systems and philosophical teachings so as to be attuned to the course and laws of Nature. Under these circumstances, humanity will feel at home in its natural environment and create a sustainable society.

Sensitive research of the social dimensions of life on our planet like for example, the deciphering of the language of highly developed fellow-creatures such as whales or dolphins (to this day widely considered as merely a resource) will reveal us their cooperative

social behaviour. Humanity will first need to mature into a humane and wisely conserving champion of life on its own planet before being able to constructively communicate with possible life forms from outer space. Only under the condition of this maturity a general orientation towards outer space makes sense in order to take our peaceful culture as good tidings to the stars.

The species man is taking up its permanent seating in the evolutionary concert. The main motive of the life symphony has become the theme of each individual group of instruments. Manifold variations of the one creative motive are inspiring masterly soloists also from the audience to join in ever more delightfully. A consequence of this orgiastic joy is an ever more abundant cast and orchestration of an orchestra whose harmonious and ecstatic play ensures the continued existence and solidarity of the entire concert audience.

amo ergo sum - I love, therefore I am

To render possible a happy community of all life is the personal task ahead of each one of us, and the only chance for us all.

The state of Love is the state of power. In this state there is no lack, no scarcity, and there are no boundaries.

The state of Love is the state of potency. Everything is possible except hatred and violence.

The state of Love is a radiating. It is in all things, and likewise between them.

The state of Love is a jubilation. It is a great cheerfulness. It is the joy of merely existing.

The state of Love is openness, a paradoxical being-outside-within-oneself. Some call it ecstasy. It is like the dissolving of the border between being human and the world.

The state of Love is that of being-able, of all things being powerful and magical or magnetic. Of all things being attracted to oneself.

The state of Love is that of being amazed or seeing, of being-here.

The state of Love is that of ability and recognition, of meaning, it is a knowing about the world, our 'sixth sense'.

The state of Love is the actual state of Nature and at the same time the best possible state of culture.

The state of Love is that of the divine. It is the state of eternal invulnerability and wholeness (or holiness).

The state of Love is that of the erotic feeling of being alive. Energy flows through the body. And this body is connected with that of the world, with its senses, its memory, its rhythms and spaces, with Space.

The state of Love is that of a different order. Here Nature shows itself as completely different. And something has happened which might be described as being pushed over to its side. In this process, Nature has shown itself to be a 'subject' saying "Yes" - but not to its subjugation, thus an autonomous one. This enables us to experience that humans are not the only ones to "think", "love", "act" and "be" in some way or other. The perception of Nature here described did not come about through an act of will, it happened, as it were, automatically.

What has happened here is a measure of the degree to which our understanding of Nature is quite inadequate: in an absurd way completely reductionistic, wrong and counterproductive. We are not at all connected with the possibilities offered by Nature, and not aware of them. However, Nature as it is experienced can in this way become the yardstick for the revision and opening of our understanding of Nature which is so urgently required. This would have immense consequences for our understanding of science and our culture, that is, the social practice in our dealing with Nature, both without and within.

Claudia von Werlhof

Emanzipation Humanum, version 12. 2001, translation from German to English by Rainer Taeni. Criticism, suggestions as to form and content, dialogue, translation into other languages are all desired