

The Trans-Axial Antidote

The arrival of the psychological dialectic revolution

Part 1

By *Nic Morrey* 1st ed



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and the arrival of the dialectic psychological revolution

Part 1

By *Nic Morrey*



Abstract

After watching Jill Bolte Taylors presentation on TED, like You-tube, but set up for 'great ideas worth spreading - Inspired talks by the world's greatest thinkers and doers', I was further inspired to map the inner and outer reaches of consciousness. To me this information via Jill is integral to the study of consciousness; yet this paper takes Jill's less-traditional view of the brain one step further. It is hypothesized here that



Jill's experience of 'oneness' did not reside simply within the right hemisphere, but rather within the heart-brain and body-brain as well. Furthermore it is hypothesized that these centres of consciousness within the body were 'experienced' due to the part of the left hemisphere associated with the building of the small self (little s) which simply got out of the way. This paper discusses an alternative way of looking at the brain, where consciousness resides within every cell of the body, within the cluster of brain cells found via neuro-cardiology within the heart, as well as within each brain centre. Even after ten years of academia and hours of practice, has this information never come so clearly via Jill's recovery of her left hemisphere stroke. So firstly thank you Jill.

<http://www.ted.com/talks/view/id/229>

Foreword

With Jill's new found light on the subject of neuro-anatomy which leads us to the edge of neuro-philosophy, when reading, please understand that in order to write about the nondual (right hemisphere and beyond), the language will sometimes be expressed via prose, poetry, myth, metaphor and analogy, and can more often require a surrender of not only the left hemisphere, but both hemispheres, to allow the reflection of itself to enter within the nests of consciousness. This paper was mostly written in the darkness before the dawn, a time when consciousness reveals itself, witnesses itself crossing over from sleep to waking, from what seems to be its dual unconscious aspect. It was also an appropriate time to write because all other aspects of my life were still asleep. To introduce myself, I am a psychologist, musician, music therapist and in community practice within the 'men's movement', and also working with adolescents with mental health issues find strategies toward wellbeing.

Please excuse the left brains need for references beyond the [hyperlink](#) behind the written thought. I have written this within a few weeks whilst juggling 2 kids, 2 jobs, 1 wife, 1 cat, 3 rabbits (*now 6 rabbits*), 2 chooks, 5 chicks and 4 guinea pigs (*now 7 guinea pigs*) in random order, and will formalize the paper

some time down the track; yet having said that, this form of on-line referencing is in some ways better than traditional forms as it allows one to go directly to the source. Like ‘notes’ at the bottom of each page, I strongly recommend going to all hyperlinks at least briefly to get familiar with my flow of thought. The paper will take longer to get through, e.g. an hour to get through one paragraph, but I’m sure you’ll find the audios/video’s and other source material extremely rewarding. Especially the youtube footage, the www. is a new format to synthesize the words monologue into stimulating visual dialogue, allowing us to access and exercise larger areas of the brain in this process.

I am also appreciative of your feedback as part of this formalization process and am available for dialogue on nic@lothlorienmusic.com. Feel free to print this paper out for personal purposes only and to share this paper with friends to continue, with Jill, to create a circling dialogue of openings as we collectively awaken the centre of our hearts.

The brain and the mind; the principal of mentalism

At last we have a ‘public’ platform of dialogue about the right hemispheric experience with minimal censoring as it might seem, by the scientifically calculating and reductive cognitively left counterpart. A sigh of relief comes not only with the regard to the content of Jill’s presentation, but also with regard to her timing. Jill speaks at a time when we, the public domain, are ready to learn more about the brain, the mind, the small self as well as a potential unified Self, and if there is in fact a residence for consciousness. As Jill described, the left hemisphere is seemingly associated with the past and future, with language and mathematics, to function on a daily level, from driving a car to getting food into our mouths, and also the part which allows us to create the ‘separate’ aspect of the personality or ego via our historical beliefs we have gathered from pre-personal to personal stages of development. <http://psyc.queensu.ca/~irwinr/psyc250/Wilber.htm> Furthermore, Jill leads us to consider, as we are invited into what she describes as her right hemisphere, to witness her enormous sense of release and relief from her historical emotional baggage seemingly stored within the left hemisphere. This raises more fundamental questions about the role of ‘unconsciousness’, <http://www.youtube.com/watch?v=c6KVHMU3gb8&feature=related> (see *Plato’s analogy with the cave*) and frees up the tightly held reigns of traditional and conventional scientific pursuit.

In effect, a ticket has been relinquished which will guide us to the movie of following our own inner story. We can now map and explore our own interiors instead of blindly accepting what the exterior persona needs to hear for its survival from say a doctor who treats symptoms as opposed to the root

cause. If all stems from ‘the principal of mentalism’, <http://www.kybalion.org/kybalion.asp?chapter=II> Hermes Trismegistus, or ‘all is mind’, <http://www.atmajyoti.org/spirwrit-dhammapada1.asp> Buddha, then the question must be asked, what is ultimately real? as opposed to the many half truths, or to know the difference between wisdom as opposed to half-wisdom. In other words, we are led to discover a divine paradox in life, <http://www.sacred-texts.com/eso/kyb/kyb08.htm> which requires an investigation into ‘the Relative’ (left hemisphere) and ‘the Absolute’ (right hemisphere), and the need for both.

“But the Absolute point of view shows merely one side of the picture--the other side is the Relative one. Absolute Truth has been defined as "Things as the mind of God knows them," while Relative Truth is "Things as the highest reason of Man understands them." And so while to THE ALL the Universe must be unreal and illusionary, a mere dream or result of meditation,--nevertheless, to the finite minds forming a part of that Universe, and viewing it through mortal faculties, the Universe is very real indeed, and must be so considered. In recognizing the Absolute view, we must not make the mistake of ignoring or denying the facts and phenomena of the Universe as they present themselves to our mortal faculties--we are not THE ALL, remember”.

The Kybalion

<http://www.sacred-texts.com/eso/kyb/kyb08.htm>

Where the right hemisphere seems to kick in is when we are in creation mode, when we are able to become reflective, non-linear, and abstract and take a detached observatory witness like position to these ‘relative’ left hemisphere linear activities. Yet the observer does not only reside in the right hemisphere. Through the 300 odd axonal fibers in the Corpus Callosum, Jill expresses her newfound ‘awareness’ of an interesting relationship between the two hemispheres. She shines a light into both left and right hemispheres, as was and still is her professional role as a neuro-anatomist, <http://drjilltaylor.com/about.html> yet this time, the information we receive is not just information like we would read from a latest book, but fully engages the listener due to her calibration between her experience, her word and her emotion. On one level, nothing is more real than this, and in effect has shook me into further resonance, into an authentic monologue/dialogue, inquiry into the nature of mind and the taming of it, expressed within this paper with a core motivation, similar to Jill’s, <http://mystrokeofinsight.com/techniques.html> to further convey the message of ‘balance’.

Historically speaking, the brain being the seat of the mind is a newly accepted idea. In more ancient days, Egyptian or otherwise, the soul and mind were seated within the heart. Neuroscience cannot postulate on questions of the soul as this seems to be a matter for the heart. Rene Descartes postulated the pineal gland to be the seat of the soul and mind as it was not a paired part within the brain, thus not caught up in duality. The pineal, now known to be the melatonin producer and to do with sleeping/waking cycles, is extremely recently now known via neurocardiology to be one of the pathways which receives messages from the heart. If we are to write about balance, it is then important not to leave out this neutral position, the heart which does indeed rule the head. As far back as Hippocrates (5th Century B.C), the brain has been central to and responsible for the ways we filter the world in which we live, and to this day, his thoughts within his book '*on the sacred disease*', hold up well. Yet it seems we have a return to a perennial intuition if we are to discuss what neuroscience is still today unable to tackle. If we are to use Descartes model without getting too mechanical, the heart is also central within the body and without a pair. Thus its non-dual nature, larger than the pineal, might still have some weight. The Egyptian god anubis weighed the heart against a feather to judge whether it is heavier or lighter when we first incarnated on earth. The question is, do we learn by heart, or do we learn by head? This thesis postulates the former to be the primary candidate, and the brain is the body's secondary instrument from which duality is synthesized.

Nondual big self on the right; dual little self on the left. The principal of polarity

In discussing the left and right hemisphere it is firstly important we become 'aware' of the principal of polarity, and furthermore, ways in which to reconcile the opposites. <http://www.kybalion.org/kybalion.asp?chapter=X> The left and right hemispheres are an unusual example of a structural polarity and can be well understood via the difference between the tree of knowledge, the extremes such as good and evil (left hemisphere functions), and the tree of life and the quest for the nondual (right hemisphere functions). In effect, the brain's hemispheres can be seen as having 'separate personalities' <http://mystrokeofinsight.com/resources.html> (*bottom of the page*), one to function with reason (left hemisphere), the other, as some authors allude, function via belief (right hemisphere)

<http://www.metanexus.net/magazine/ArticleDetail/tabid/68/id/7723/Default.aspx> , and the reason ‘why God won’t go away’. <http://www.andrewnewberg.com/why.asp> Left without awareness or without the gifts from the prefrontal cortex, the world is only seen through the extremes, for example right or wrong, good or bad, hence the reason why it is important to become aware of the principal of polarity first. Yet this can only be done via the balancing input from the right. As polarity is stripped away, so does the right give its homeostatic presence of nondual awareness, <http://www.shiningthroughthemind.net/pages/links.aspx> and in this process, brings us closer and closer to the ‘heart’ of the matter; chapter 13.

So as paradoxical as it might seem, positioned in the left and right hemispheres is a broader brushstroke of polarity; that is, **duality** (form; the relative; tree of knowledge) and **nonduality** (emptiness; the absolute; tree of life). In the search for enlightenment, this is traditionally seen as the search for *fullness* via attempts driven by the left hemisphere (the unraveling of duality via Jnana Yoga; structuralism; developmentalism), and almost literally on the other hand, the search for absolute *freedom* driven by the right hemisphere (the unraveling of nondualism via phenomenology; introspection. The higher aim we can aspire toward is to reconcile and synthesize these two extremes through conscious awareness of each other’s existence (the riddle of left/right hemisphere balance).

One might firstly aspire to nonduality, as most seekers do, only later to find that living in the right hemisphere alone is metaphorically speaking as useless and as self-imploding as living in the left hemisphere alone. This is the reason why mystics need to come out of their introspection and connect with the relative world they are in, otherwise they can only be half enlightened (in freedom yet without fullness). Similarly, those who live and focus attention on the relative world can equally be only half enlightened. The order of which comes first, (freedom or fullness) usually depends on personality type, yet usually emerge simultaneously, although there is an assumption that freedom via introspection comes before the fullness so as to act as an anchor point of reference within the core of our being.

Like a balloon, we are shaped not only by the air inside, but also by the environment outside of the balloon. The balloon blown up between two rocks will have a different shape to one left to float around. Our internal life has as much contribution to *who we are* as our external life. The last lesson in Jewish mysticism, the Kabala, is the realization that these two seemingly separate realities are in actual fact bound together with the same streams of consciousness.

Within Kabalistic teachings (*meaning to receive*) for example, reality is viewed as either light or the vessel. The vessel is made of light (*lets say particle form*) and has the job of holding the light (*lets say wave form*). In order for the Vessel to become full, the body must become strong and the brain healthy so the vessel or body does not leak the light (wave form; streams of consciousness) otherwise known as signs of madness. When the body and mind begin healing, the divine light known as the nondual freedom found within emptiness, can then fill the vessel (the body/mind). This fullness cannot be felt until the leaks are contained via the use of the relative world (e.g. a partner) to reflect back ones own projections of dis-ease. When the leaks are healed, (e.g. via shadow work) one becomes a conscious instruments of the *one-and-only* cosmic force. That is, to bring light to the unconscious is man and woman's greatest good, a concept known well before Freud's quarter truth introductions to the West via psychoanalysis.

Toward an authentic and whole self, the way to reconcile this inherent polarity is via a third position; the neutral position, which we will discuss later as the gateway to receiving the antidote, the forth position, the greater WILL. In dabbling with cosmic rules or what seem to be laws, it is perhaps more helpful to see them as cosmic tendencies or habits and to acknowledge a falling away of rigidity which often accompanies laws and rules. Cosmic ones are made to be bent. For example as Buddha taught, it is true that "one cannot play the musical instrument if the strings are too tight or loose", *but if one can play leap frog, then this will suffice*. Attention is taken off the law of *balance* or *homeostasis*, and placed on the word *play* and the cosmic tendency of *emergence* as coined by Brian Swimme. It is a truth that we *must* be harmonically in-tune in order to experience the middle way and an inner Revolution of the Dialectic http://www.gnosiscentral.com/englishbooks/The_Revolution_Of_The_Dialectic.pdf , yet it is further from a cosmic truth when it is associated with a rigid '*must*', whilst at the same time forgetting how to *play* and be creative.

So, Jill mentioned it was as though each hemisphere "dare I say it, has a different personality"; the separate self on left, and the inseparable self on the right. Zen teachings, Ken Wilber http://www.youtube.com/watch?v=BA8tDzK_kPI among many other sources identify a difference between big mind and little mind, between big Self (big S) and little self (little s). The small self identifies itself with its isolated earthly desires, whilst the big Self identifies itself with a familiar yet often ungraspable empty

space known to more experienced explorers of this territory as the nondual reminder of an original residence, whilst at the same time transcending and including the small self.

To get abstract and right brained, and to illustrate the principal of polarity inside our own brain, the name Uni-verse implies there is oneness, from which there must have potentially been two. The term universe aptly applies to the brains attempt to communicate nondual experiences of the right hemisphere via the left verbal centre. That is, we use a word such as 'Universe' to describe as much as our inner brain capabilities will allow. There is a general saying that we humans only use 10% of our brains, but this is just a saying picked up from a side comment by Einstein and run with via popular media and advertising and books such as Dale Carnegie's 'how to win friends and influence people'. <http://faculty.washington.edu/chudler/tenper.html> Although very difficult to measure, 10%, knowing that 80% of all statistics are made up on the spot, is, at a guess about the percentage of what we collectively know about our selves and our universe. We do use a larger percentage of our brain, in fact 100%, yet mostly we are unaware/unconscious of how it is being used. A term used to describe something based on 10% of what we know of how the brain works is surely a shaky conclusion. This site in discussion of the dancing silhouette illustrates the point. http://scienceblogs.com/neurophilosophy/2007/10/the_left_brain_right_brain_myt.php (*my comments can be found at number 47, try out the left/right balancing meditation technique*). What then do we call the larger 90% portion of that which we know we don't know, if it is at all a conscious unknowing. The suggestion here might be to begin to understand the Universe/Brain as an Omni-verse, inclusive of all elements bar none, sitting nicely within the dictionary among words such as Omnipotence, Omnipresence and Omniscient. OM, the sound of creation.

Here's a good intro to Jill's area of expertise, the functions of the brain <http://www.waiting.com/brainanatomy.html> There is a saying that doctors often die of their area of expertise, and Jill has proven both for and against that truth at the same time, and hence requires a confrontation of the intricacies within the laws of attraction, <http://www.youtube.com/watch?v=btEsulbxaRs> and furthermore, because Jill's specialty area deals with the study of consciousness, it would seem she has no option but to go all the way.....as she is presently doing within her writing and presentations; walking her talk with great authenticity in celebration of a life almost lost. Many other stroke survivors are less fortunate, http://hickorybarkproductions.com/portfolio/lockedintolife1_33.pdf and within these writings it is important to also

remember those still trapped in their bodies without the words and the speech to express the activities of their own mind.

Jill's conclusive point "which do you choose and when?" (the left or right hemisphere) is an interesting discussion because transformation into the Omniverse, as attractive as the right hemisphere might seem, actually requires awareness of both hemispheres. Where science falls short, the mystical experience will step in to explain a middle path, which is not necessarily the path of salvation residing within the nondual right hemisphere, but rather the transcendence of both the dual and nondual states of consciousness. Attachment to either state, as opposed to trait, can still be strong; that is, sometimes the nondual state is more difficult to detach from because of its euphoria (*Shiva complex*), rapture and bliss within a Satori experience (a flash of sudden awareness), a glimpse of something seemingly outside of oneself, but paradoxically inseparable from the self (small s). An understanding of attachment to the dualistic small self with its many personality characteristics is more within our conscious realm, as the ego works very hard to defend its illusory empire. In using the term ego I mean '*exclusive identification with the personal self*'.

Yet when we view the ego as a functional self that relates to the conventional world, then the small self known via the left hemisphere, has an extremely important function and should be retained and strengthened. So it is not a matter of choosing the big self associated with boundlessness and freedom over and above the small self, but rather requires a merging, where the 'I' meets the 'I'. Freud never used the terms Ego and Id. These terms were James Strachey's translations to make Freud look more scientific. The original German is literally "the I" (*das ich*) and "the It". 'The I' is 1st person pronoun and 'the It' being 3rd person pronoun (the object). Thus, when 'the I' knows itself exclusively via 'the It' (objects), then 'the I' is far from knowing its true identity. So it all comes down to reducing ones projections and owning the pain or suffering before passing it on to an unsuspecting 'other' (2nd person) or the object (3rd person).

Jill's conclusive point of which to choose and when, accurately leaves the listener pondering upon the nature of mind, and whether it is at all possible to choose between the hemispheres. The 'when' aspect of her question suggests the urgency of becoming sensitive to 'the other' as soon as possible before we destroy that which we think is not connected to our selves. She leaves us to ponder after her 18 minute

presentation to explore the contours of our own inner territory. Her timing seems especially appropriate considering the fact that many human beings have not yet had a taste of the nondual, a glimpse from which to many who have had one or more Satori experiences such as Jill's, triggers a remembrance from which there is no return. For the general populace who have not experienced a nondual realization, this 18 minute story bridges the gap, as does the Corpus Callosum, between singular identification (Left) and identification with a 'mini version' of the whole (Right).

Before looking at the function of the heart mind and body mind, let's first briefly touch on our own limitations we bring to the brain, as we do again in chapter 8. It is important to sense a pause before this enquiry; these are realms which some of us are open to, whilst others are not. This enquiry touches on our core of being, and to avoid cranial overload, the approach requires a sensitively compassionate surrender to that which we 'ourselves' think we know to be true. These writings are a reflection of what I have found to be true for me. If these words resonate with you, then we have a match, if not, then it simply means there is room for more of this wonderful process of enquiry. It is our nature to discover ourselves via our limitations. When one acknowledges one's limited knowledge, a crack opens within the kernel and allows a little antidote of light to filter in. The brain is of perfect design, the inhabitant however needs to learn how to drive it, or in another way, needs to 'allow it to be driven by its own WILL'.

Within the levels of each hemisphere it is still possible to experience the world through the lens of an egocentric, ethnocentric, globalcentric or a galactocentric framework; that is consciousness/unconsciousness is equally distributed throughout the Pallium. For example, a globalcentric god in the nondual realm of the right hemisphere can be comprehended only so much as the ethnocentrically driven left hemisphere will allow possible. This would sound like "*my religion is the only path (egocentric/left hemisphere) to salvation because we (ethnocentric/left) understand the nondual principals and laws of god (globalcentric/right hemisphere), creator of all things (galactocentric/right)*", leading to the motivation to divide and conquer based on a simple 'belief' of who we 'think' we are. Perhaps through this one example one can see the many possible scenarios and internal dialogues when these two personalities of the left and right hemisphere start relating to each other. This understanding is worth following up with Genpo Roshi (Part 1 to 6). <http://www.youtube.com/watch?v=UYmB2HqHNWM> In Jill's case, when there was no left hemisphere, for

moments there was no 'other' side, only a glimpse of something beyond the usual dualistic view of phenomena. She was viewing 'noumena', the ground from which phenomena arises.

So before we enter the heart space, what is this apex? Let's firstly look at what it is not. The accessible nondual experience residing in the right still has its opposite (the left hemisphere) and is still in fact a broader brush stroke of duality as Genpo Roshi points out with Ken Wilber in big mind/big heart audio. <http://odeo.com/audio/14414033/players> By its nature there is no denying that each side of the brain relies equally on the other for its survival. A simple example is Jill's inability to communicate whilst in 'la la land' as she affectionately described the state of oneness. This leads to the question 'what use is an insight if it cannot be communicated?' and highlights the necessity of her introspection making a lot more sense via the use of a left hemispherically created map, a set of rules or structural placement of her subjective experience. It might be argued that the nondual state is, as Jill suggests, a healthier position, yet the added dimension of health within the equation leads us back to how we must integrate the nondual experience back into the dual nature of our often destructive and tunnel vision personalities. It is not a choice of which hemisphere we choose, but rather finding a third and forth hemisphere from which to be guided by (the heart and the antidote). By what might be termed 'the practice', it would seem that the only way to 'true health' is via 'a practice which encourages awareness' of ones two-ing and fro-ing, going back and forth from left to right, from the dual to the nondual, can one come to experience positions of 'transcendence', positions that have no opposite, a path through which the experience becomes utterly whole. Jill mentioned the word 'esoteric', and there is a science behind consciousness, so let's explore it.

As above, so below; as below so above

The principal of Correspondence

Many of us are discovering an inkling, a tickling, that we are more than simply our left and right hemispheres cognitively chugging along like the parallel and serial processors of a computer, that something out there, perhaps beyond mind, perhaps called something like 'the true self' to avoid the word 'god' because of its misuse, is also steering these ships we call the body. But before we conclude there, lets firstly take a look at the principal of correspondence "As above, so below; so below, as above", <http://www.kybalion.org/kybalion.asp?chapter=VIII> . another of the seven laws set out by Hermes

Trismegistus. The mind 'here' is the same as the one 'out there'. The study of genetics and the atom reveal the patterns of our larger cosmos and astrology is one of the keys to deciphering this cosmos. With this awareness one begins the path of becoming a co-creator with the Omniverse. This understanding via the experience through 'the practice of awareness', takes one out of the fine and broad-brush strokes of duality whilst at the same time still immersed and remaining within the dualistic realm. The experience thus becomes an enlightened awareness.

With the enlightened awareness, we are still 'chopping wood' the same way as before, yet the difference is now chopping with awareness of every effect, of every imprint of every step, which leads to the transpersonal realm of service to humanity and the earth inseparably, like the way of the Bee.

Within this opening found through an awareness of ones own mind, we can then begin to see our selves as subtle energetic systems. Consciousness within the body is the electrical current housed within our every cell by magnetism, the glue that provides the necessary containment until the day we die.



We are electromagnetic expressions inseparable from the state of a larger nest, where each cell is vibrating at 1.17 volts, and each organ has its own specific frequency. <http://www.universal- tao.com/article/awaken.html>

With presently less magnetism on the earth and rapidly declining, <http://www.astros ciences.info/magflips.htm> this naturally effects our brain, allowing us to rapidly manifest our realities. Simply put, on the up side it would seem there is a good mob of us all beginning to wake up to something which is both within us and outside of us at the same time; a something that drives us to master this three-dimensional plane with other dimensions, inside and out, harmonically 'in mind'. On the down side there is also a mob of us who also strive to master this three-dimensional plane by manife: <http://www.prs.org/gallery-alch.htm> ghts (unaware/unconsciously driven thoughts). Confusingly put, these thoughts are musically 'out of time' in this present time known by the Mayan elders as a time in history called 'no time'. These are thoughts absent of compassion, where there is an inability to become open to a neutral position, to transformation as opposed to an idea of change, or to become peaceful as opposed to 'just' praying for it. It would seem there is no hiding any more as our own trickery and wrongdoing is very obvious to our selves and

those around us. It would seem we have only very recently collectively entered into, as the Mayan calendar might suggest, an age where ethics is overriding power.

<http://www.youtube.com/watch?v=3uL3vdfK65U&feature=related> (jump in at 6 minutes).

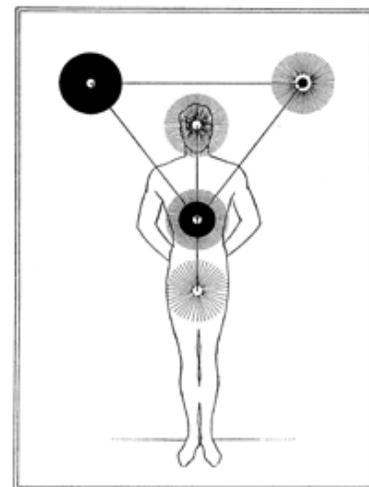
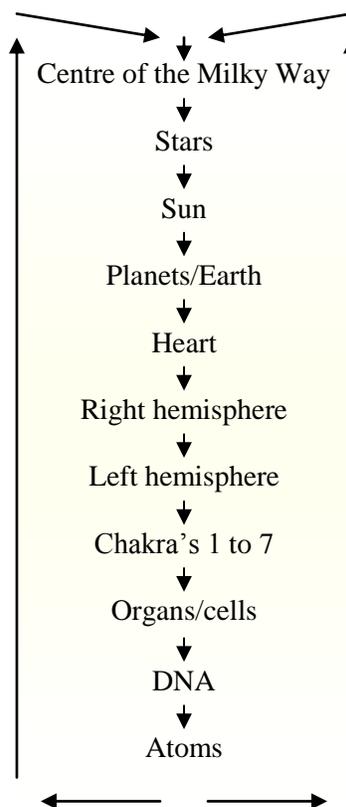
The ‘Sacred Circuit’ below is a model that puts us into perspective as we try to conceive of who we are and what we are made up of. When I went through Uni there was an ongoing psychological debate between *behaviour* and *thought* as the seed of action. Although both schools of thought have very important input into an integral theory of consciousness, they are only two models among many.

<http://www.imprint.co.uk/Wilber.htm> The reason why the debate was never settled was because neither are the original candidate. That is, both thoughts and behaviours are seeded by something internally as well as something externally. The element left out of the equation is pulsation, or sometimes referred to as the WILL of spirit, or here referred to as the antidote.

Here’s the pulsating ladder of the ‘Sacred Circuit’

“Will is above mind. When a man wills he thinks, calls up speech which breaks into names. Sentences are made out of words; actions are made out of thoughts. Everything is founded on WILL”.

Chhandogya Upanishad.



The threefold mystery

This illustration of the divine nature of the human is represented by an inverted triangle with its lower point resting in the heart. The spheres of power upon the upper points of the triangle are the *Anthropos*, or *Oversoul*. From the spirit in the heart come forth two pulsating aspects, one ascends to become the mind and the other descends to become the generative system. It has always been difficult to describe which has the more power, our mind or our sexual instincts designed to make copies of ourselves. One would hope there would be no battle between the two as they are inherently acting from the same source. When these two aspects are balanced, the gates are open to the above dimensions. Seen as a trinity, sexual energy (starting at the 1st charka) is seen to be the inferior to the superior mind, whilst the heart is the supreme, like the jack, queen and king in a deck of cards. The Oversouls are like the Ace and Joker, representing dimensions 4 to 9. The smaller numbers in the deck of cards are the other energy centres in the human body. As Above, So Below; As Within, So Without; there is no difference between you and a star.

When Psychology shook hands with Spirit

So where did this term Psychology come from? *Psyche*, an ancient term going back at least several millennia BCE meaning *the animating force or spirit* in the body or material vehicle, was coupled with *logos [word or study]* in 16th century Germany, beginning the scientific study of the soul or spirit as it appears in humans. Who actually first used the word psychology is still in debate, yet 18th century psychologists such as Wolff in Germany, Hartley in England or Bonnet in France, still held onto this original definition “the science of the psyche or the soul”. In the 19th century Gustav Fechner (the mother of psychology)

“Was the first to introduce exact methods and principals of measurement and experimental observation for the investigation of psychic phenomena”

Wilhelm Wundt (the father of psychology)

Yet the point of Fechner’s psychophysics was that spirit and matter were inseparable, two sides of one great reality, and his attempts to measure aspects of the mind were to point out this inseparability, not reduce spirit or soul to material objects, and certainly not to deny spirit and soul altogether, which seems

to have been its fate in the hands of less sensitive researchers. In 1835 he even wrote a book titled ‘Life after death’:

“man lives on earth not once but three times: the first stage of his life is continual sleep; the second, sleeping and waking by turns; the third, waking forever”.

Gustav Fechner

And so proceeded his treatise on waking forever.

“in the first stage man lives in the dark, alone; in the second, he lives associated with but separate from, his fellow-men in a light reflected from the surface of things; in the third, his life, interwoven with ...universal spirit...is a higher life”.

From body to mind to spirit, this part of Fechner’s work was left out of the psychology text books simply because it touches on metaphysical controversy and would contaminate the coming era of truly scientific psychology. At around the same time William James (America’s father of psychology) and James Baldwin (England) were also still on speaking terms with the ancient wisdom of the ages. These great founding psychologists have much to teach us about the inclusiveness of body, mind, soul and spirit, and not reduce them to material displays, digital bits, empirical processes, or objective systems (as important as they are). They managed to be both fully scientific and fully spiritual, without the slightest contradiction or difficulty in that generous embrace. At the end of the 19th century in Germany, Wilhelm Wundt founded psychology as we know it today in our universities. Based on the Work of Fechner and leaving behind the depth of Fechner’s, James and Baldwin’s spiritual enquiry, Wundt reduced the human experience to that which was calculable and left enquiry into the psyche (body, mind, spirit link) to another field. The story of how spirit fell into shadow in the field of psychology is parallel and analogous to Wallace and Darwin’s theory of evolution and natural selection. Wallace’s spiritual grounding was dropped by Darwin as he believed it would undo his work.

A psychological model which fits into a solar system perspective, one which tackles concepts of our origins, is understandably one I could not find in my university psychology text books, I needed to go to omniversity for this one, yet the question will always remain, if we are a part of the universe, then why not use both the scientific and mystical knowledge for integration within our everyday life. That is, like a doorway into integral psychology, one is wise to become comfortable in knowing what one knows,

and knowing what one doesn't know, as well as remaining open to the possibility that one does not know what one does not know (consciously unconscious). This is reminiscent of Kant's affirmation of the limits of human knowledge, and the creative possibilities resulting from an acknowledgement of these limits.



Father of American Psychology William James (1842–1910) avoided describing human consciousness as a noun-like thing bound to a specific location, coining the term 'Stream of Consciousness' (1890). Similar to Immanuel Kant's View (late 18th century), who predicted that psychology could never become a science, because it would be impossible to experimentally measure psychological processes, James hoped consciousness would be considered as a restless, invisible, and unlocatable process that we unequivocally experience but cannot point at nor stop for more leisurely examination. Between 1916 and 1960 the only valid perspective for psychology was the 'view from without', e.g. behaviours, as opposed to the subjective and unscientific 'view from within'. Apart from a flirting visit by the introspectionists, the topic of mental life and streams of consciousness fell into shadow, lost to psychology in a long half-century of Watsonianism. From 1960, Cognitive psychology became the dominant paradigm of contemporary psychology, yet the psychology text books discuss consciousness only in its extra-ordinary states and ordinary unconscious states, and never discuss the ordinary nature of consciousness and the relationship of consciousness to the self. The term 'Stream of consciousness' was more readily found in music theory and philosophy.

Stream of consciousness since James

Major Topics in Twenty, Current Introductory Psychology Texts

Concept	% Occurrence
Sleep and/or Dreams	100%
Hypnosis	90%
Drugs	90%
Meditation	50%
Day Dreaming (fantasy)	30%
ESP/telepathy/psycho kinesis	15%
Right-left hemisphere differences	10%
Biological Rhythms	10%
Peak experiences	10%
Near death experiences	10%
Biofeedback	5%
Sensory Deprivation	5%
Hallucinations	5%

Reflections on The principles of psychology

By William James, Michael Geoffrey Johnson, Tracy B. Henley (p275)

An example which points to the possibility that awareness and discussion of transpersonal psychology in mainstream classroom settings may be on the rise can be seen by the inclusion of a section on transpersonal psychology for the first time in a textbook by Barbara Engler's introductory text on 'personality theories' 8th ed (2009, p. 377) in which she asks the question, "Is spirituality an appropriate topic for psychological study?" Engler offers a brief account of the history of transpersonal psychology and a peek into its possible future offering great potential and promise for the development of psychology in the third millennium.

Only in the last 30 years is 'Consciousness' or 'the science of consciousness' re-emerging in relation to the self within the study of the psyche's true nature in ordinary everyday waking life. Psychology's traditional institutions are now catching up with a transpersonal movement and a more accessible

integral psychology, which transcends and includes both Behaviourism and the Cognitive sciences. When jumping ‘head on’ into transpersonal psychology, it is easy to forget the pre-personal and personal levels of development, the building blocks on which it stands, and to fall victim to the pre-trans fallacy. Integral psychology captures all developmental levels of consciousness and is preferred for that reason. As Wilber (2000) points out, many schools of transpersonal psychology focus merely on altered states of consciousness, with no coherent theory of the development of structures of consciousness. Asian psychologies or Eastern contemplative traditions typically excel in their account of conscious development from personal to transpersonal, but have very little understanding of the earlier development from prepersonal to personal. Cognitive science admirably brings a scientific empiricism to bear on the problem, but often ends up simply reducing consciousness to its objective dimensions, neuronal mechanisms, and bio-computer like functions, thus devastating the life world of consciousness itself.

Behaviourism notoriously reduces consciousness to its observable, behavioural manifestations. Within a galactocentric framework of consciousness for example, there have been many studies reported on the significant affects of the moon on the human condition, but very few on the sun, the stars and the center of the Milky Way. It’s simply too hard to validate what



seems to be a subtle and literally ‘ungrounded’ influence. In questioning this bigger picture, Behavioural Psychologist Hans Eysenck among other examples, broke the Watsonian mold/mould to scientifically study influences of astrological phenomena in his book *Astrology: Science or Superstition?* (1982), giving a clear demonstration of the inadequacies of empirical Behavioural measurement alone. Although our connection to the universe is obvious, that we are already floating in the stuff called space and 99.9% made up of that same sub-atomic stuff, we still seek the proof that we are connected to the outer reaches of the universe and beyond. How can it not be a part of us, and intrinsically not affect us?

Existentialism reduces consciousness to its personal structures and modes of intentionality. From an Introspectionist perspective, the inner journey does not necessarily require scientific validation because the experience of knowing the universe is within is like becoming the ruler from which one is measuring. From this perspective, the subjective experience is beyond any correlated comparison, as

there is nothing to compare to and scientific enquiry is more often null and void. An Introspectionist might point out that scientific enquiry into the nature of ones own being is like trying to validate ones own spiritual position. In the attempt to validate ones own being within dualistic right/wrong perspective of viewing reality which traditionalists so strongly uphold, Introspectionists see themselves above scientific enquiry, and potentially cut off their nose despite the face.

Psychoanalysis reduces consciousness to structures of the ego and their impact by the id. Whilst traditional psychoanalysis stops at the developed ego, integral psychology, along with some schools of transpersonal psychology, humanistic psychology, neuro-philosophy, mature religion and mystic traditions go one step further and reach out for a more complete story within the core of being. As Rudolph Steiner points out,

“it may be said that half-truths are, under certain circumstances, more harmful than complete errors. And what the psychoanalysts bring to light today (1917) can be regarded only as an assortment of quarter-truths”. (p32)

This warning was made early last century, and was not a lone cry. Freud’s contemporaries, some of who were his friends, Carl Jung, Oscar Pfister, Romain Rolland, T.S. Elliot to name a few shared Steiner’s concerns. Freud’s reductionist belief that religion was “the universal obsessional neurosis of humanity” (*Civilization and Its Discontents*. 1930, p74) has been further challenged with wonderful clarity identified within three main waves of attack (Simmonds 2006), each sharing a common theme that psychotherapy can potentially be damaging when the fullness of the human spirit becomes exposed and then simply reduced to infantile meanderings alone.

The damage of psychoanalysis within its assortment of quarter truths is its claim to be the authority to the workings of the unconscious aspects of the psyche. To Freud and his early followers, religion was “patently infantile, so foreign to reality” (1930, p74), arising “out of the Oedipus complex, out of the relation to the father” (1961/1927,p.43), reducing oceanic feeling as the seeking of “something like the restoration of limitless narcissism” (1930, p72). As T.S. Elliot pointed out, like many religious 'this is how it is' statements, Freud’s statements were also simply beliefs. Nevertheless, from these questions

about the origins of religious feelings, Freud has indirectly given birth to a very important distinction to be made between mature spirituality and immature spirituality, even though it was never his point to do so.

Psychoanalysis has much to offer the pre-personal and personal realms of development but has traditionally fallen short with any mention of post ego development. This is traditionally where mysticism has taken over, with an urge to transcend the self. This is fragile territory particularly for those brought up in a Western culture as there is much risk of repressing the pains of the past for the sake of spiritual idealism. Ken Wilber's phrase 'pre-trans fallacy', or Jung's concept of 'inflation' both discuss the dangers of the self being no more than mystical 'new age' megalomania, whereby one sees the divine only within oneself or identifies the ordinary, empirical self with the higher Self and then the higher Self with God. The question is, 'is there a difference between the omnipotent bliss and the oceanic feelings we felt on the breast in infancy and later feelings we might feel toward an omnipresent God'. In other words, 'at what point does our individual history tailor our experience with a potentially imagined omnipotent creator'. This is an extremely plausible question which requires both inner and outer investigation. It takes a certain level of inner investigation to arrive at non-reductionist questions derived from subjective experiences such as 'what were the incidents within individual history which block feelings of oneness with anything outside of oneself; God, animal, tree or fellow human being'. Like a captured bird, it would seem that the soul, or something inside of us also does not like to be caged in the human body and will seek a way in and out at will. More like the dance between consciousness and the unconscious, the only way to freedom is to go within and reduce oneself to nothing, so as to know oneself as everything.

It was as though Freud stood for the antithesis of religiosity, the antichrist that dared turn up the stone of unconscious Oedipally repressed 'seething excitations' <http://webspace.ship.edu/cgboer/freudselection.html> With ones own internal inquiry in mind, without the position of antithesis, the completion of the dialectic into synthesis can only be a shallow attempt toward 'knowing thyself'. Jung, who took the position of thesis, the Christ position who attempted reconciliation via alchemy and individuation, Jung the mother, and Freud the father, tore apart their child called analysis whilst simultaneously trying to help the analysand. To see everything as sacred is perhaps as unhelpful to the analysand as seeing nothing as sacred. Perhaps the question might be asked of the analysand what is in fact sacred or not sacred. For the

analyst to take a position of what is and what is not sacred is to undermine what is purely a subjective opinion or point of view entitled to individuality. Signs of synthesis occur when the analyst and analysand are equally learning and growing and acknowledgements of this alive process are communicated and honored via disclosure and trust. When transference and counter-transference become the voice of a 3rd party witness, is a therapist practicing transpersonal psychology or shadow work, <http://integrallife.com/awaken/shadow/practice-3-2-1-shadow-process> or simply ‘the work’ as Byron Katie puts it.

One might argue that psychoanalysis fell short of being 'really' helpful for a good reason; because it is simply not appropriate for many clients to move forward into this realm, especially for many of the clients seen by Freud. As the universal law of attraction suggests, Freud found answers in his area of specialty, giving birth to accurate pre-personal stages of development and further shedding light on the unconscious drivers and their often counter productive effects on the personality. From thesis to antithesis, Abraham Maslow accurately stated

"It is as if Freud supplied to us the sick half of psychology and we must now fill it out with the healthy half."

<http://oaks.nvg.org/abraham-maslow.html>

It might also be pointed out that Freud did soften to use the term “Seele” the German term for soul, or psychic apparatus with reference to a person’s most inner, vital sense of meaning, <http://www.newkabbalah.com/hil2.html> suggesting that he too acknowledged a bigger picture, although not as forthcoming as Jung and Maslow. As a leading architect in Humanistic Psychology, Maslow humbly suggested that by no means is his own work conclusive.

“I consider Humanistic, Third Force Psychology to be transitional, a preparation for a still “higher” Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest”

<http://oaks.nvg.org/abraham-maslow.html>

In Wilber’s Integral Theory of Consciousness (1997), he illustrates 12 different schools of consciousness, and a thirteenth integral Wilberian school. In sacred geometry, 12 around 1 has much

significance and comes up everywhere in religious symbol, clocks, the zodiac, etcetera, and now again with Wilber. This integral model illustrates that an ‘all quadrant, all level’ approach is the minimum degree of sophistication that we need into order, to secure anything resembling a genuinely integral theory of consciousness. This integral approach requires the learner to enter into post-formal, post-conventional levels of understanding and even compassion in order to step outside of ones own beliefs and opinions to then see something more closely representing what the Kybalion calls ‘THE ALL’.

The list of the 12 schools of consciousness are as follows.....

1. **Cognitive Science** (consciousness anchored in functional schemas of the brain/mind)
2. **Introspectionism** (consciousness anchored in first-person accounts)
3. **Neuropsychology** (consciousness anchored in neural systems, neurotransmitters and organic brain mechanisms)
4. **Individual psychotherapy** (consciousness anchored in an individual organism’s adaptive capacities)
5. **Social psychology** (consciousness embedded in networks of cultural meaning, or as being largely a byproduct of the social system itself).
6. **Clinical Psychiatry** (consciousness is the neuronal system with focus on psychopathology, behavioural patterns and psychopharmacology)
7. **Developmental Psychology** (views consciousness not as a single entity but as a developmentally unfolding process with a substantially different architecture at each of its stages of growth).
8. **Psychosomatic Medicine** (views consciousness as strongly and intrinsically inter-active with organic bodily processes, evidenced in such fields as psychoneuro-immunology and biofeedback).
9. **Non-ordinary states of consciousness**, (from dreams to psychedelics, constitute a field of study, that, its advocates believe, is crucial to a grasp of consciousness in general).
10. **Eastern and contemplative traditions** (maintain that ordinary consciousness is but a narrow and restricted version of deeper or higher modes of awareness, and that specific injunctions like yoga and meditation are necessary to evoke these higher and exceptional potentials).
11. **Quantum Consciousness** (view consciousness as being intrinsically capable of interacting with, and altering, the physical world, generally through quantum interactions, both in the human body at the intracellular level and in the material world at large).
12. **Subtle energies research** (postulates the existence of subtler types of bio-energies *prana or chi* beyond the four recognizable forces of physics *strong and weak nuclear, electromagnetic and gravitational*, which play an intrinsic role in consciousness and its activity).

If any one school of consciousness develops along a separate quadrant long enough, consciousness will hit a wall and will be forced into post-formal studies and seek other quadrants for an entry point into a world-centric integral framework. At the beginning of these studies, a gestalt, integral view will allow the jigsaw pieces of our consciousness to see the outer boundaries of the puzzle. When doing a puzzle, we naturally seek the edges of the puzzle to contain the whole picture (the straight line pieces), but as

consciousness expands, and the internal witness strengthens, we realize there are no straight boundary pieces in the puzzle, and the picture keeps expanding. To think of a boxed up picture does not allow the inclusion of the other quadrants, states, or schools of consciousness. The edges of the puzzle must then be removed or dissolved to allow the puzzle to expand in its appropriate direction. Have you ever felt, just when you think you've got the whole picture, another octave of reality always present itself? - Each time, making you less and less rigid about how you view and experience the world? If one becomes more rigid in the mind and body, it is a sign that one is still trying to apply old paradigms to see the whole picture. One must go down one rabbit hole, learn and experience from the teachings of a separate consciousness school, to then be able to strip it back to its rightful wedge within the integral pie, discovering there are many ways back out of the rabbit hole.

As there is much to be taken from psychoanalysis, there is no reason why blends of other schools of consciousness cannot be drawn upon for a more complete and integral picture of the role of the therapist for example, as done in the next few paragraphs. Drawing on some of the best bits of introspectionism, subtle energies research, Eastern contemplative traditions, psychotherapy, quantum consciousness developmental psychology, and neuropsychology it is suggested here that all schools are very important parts of the story, shedding their partial light into the vast field of a brighter consciousness. As Wilber (2000) upholds, the endeavor to honor and embrace every legitimate aspect of human consciousness is the goal of an *integral psychology*.

So what about therapy from a more integral perspective? As a helper without an integral outlook, it might be argued that if truly deep help is sought by a client, a client will surpass the analyst very quickly and move to another helper who can stand up to and know how to face unconscious projections of transference. It is the helper's job to hold the torch so the client can see the way out. If the helper does not 'know thyself', and the path to his/her own salvation, the light of the torch will be dim indeed and the client, with minimal help, will not see the wood for the trees (*unable to see what is important because there is too much attention to the details*). The Zen Buddhist master Thich Nhat Hahn, in his discourse on mindfulness and its role within psychoanalysis, suggests a simple question be asked of the therapist before choosing one above another. That is "are you happy doctor?" (*in the well-being sense of the term*). Again, along side these queries runs the law of attraction suggesting, for better or worse, the client and therapist are inevitably magnetically drawn to each other to work their 'stuff' out together.

The Sufi Hazrat Inayat Khan <http://www.sufimessage.com/> points out that all form, on whatever plane they exist, are molded under the law of affinity, where an atom will attract toward itself the atom of its own element. That is, a positive atom will attract a negative one of its own element, and a negative atom will attract a positive one of its own element with the underlying mission of creating another form. When we see ourselves as atoms, the obvious example is the union between male and female who then create the containment for another form, the baby. As much as there is mystery in attraction, it can also be a very scientifically calculated phenomenon, the mathematical formula for the vibration of love <http://www.sangraal.com/phi.htm> According to Madame Blavatsky's Isis Unveiled (p144 <http://www.theosociety.org/pasadena/isis/iu-hp.htm>), 'the Akasa', the Sanskrit word for 'sky', is connected to both physical matter and the WILL (spirit) of celestial light, and the mysterious effects of attraction and repulsion are the unconscious agents of that will. The more we become conscious of that will, our will, or spirit, we open ourselves up to all life without limit and the science behind the kabalistic 'principal of life'. The timing of this awareness or study synchronizes with ones capacity to flow easily within and without attachment to form. This allows the measurements of ones own awareness to become more tangibly and consciously linked to the higher WILL which we inevitably find is the same will behind the love we have reflected toward our selves.

The role of a 'clear' analyst/helper is simply to be that of the witness, like the mother and/or father is to the child; to be a witness to the joys and the struggles. Paradoxical as it might seem, the 'clear' therapists role is not to try and relieve a clients suffering, nor is it to encourage the seeking of joy, but rather to hold the inevitable suffering and joy, and to contain each 'state' equally. Like holding up a mirror, only through the process of another witnessing the existence of the other is an individual able to become familiar with itself, and to eventually know itself. The helper throwing in the appropriately timed teaching based on inner and/or traditional wisdom is very different to giving advice in order to relieve suffering. Some schools of thought will go so far as to suggest it is the heart/compassion that does the healing, and the wisdom teachings are only a path to get to the love residing there. So no matter what is said or done in the treatment room, the factor that makes the difference to health is whether the helper has a good store of compassion or not.

When the ‘clear’ analyst witnesses from its solid (mother) or fluid (father) container, this allows the client to strip away the magnetism that contains his/her otherwise free soul. This is potentially a very vulnerable time within the healing process where the electrical current searches for a replacement container as the magnetism or *polar consciousness* is shifted. In the beginning, this opening to the unfamiliar neutral position feels like a tight rope walk without the pole to guide ones balance. The healing process requires both analyst and client alike to become ‘aware’ of the positive and negative polar forces that are working to create ones sense of self (small s – left hemisphere). The client and analyst do this individually by making comparisons between itself and the external ‘other’. This observation does not mean letting go of the ego, but does nevertheless require one to initially take a leap of faith and ‘trust’ into the realm of the non-dual right hemisphere (psychoanalytically facing ones own internal and external father) and into the realm of the compassionately cultivating heart-brain (psychoanalytically facing ones own internal and external mother).

To use the tight rope walk analogy again, a more gradual leap of faith into feelings of trust would be like imagining the pole which one holds to cross the tight rope gradually become shorter and shorter, mastering one step at a time, realizing after some time, that the rope is only 10 centimeters off the ground. The analyst then allows the *client no more* to step off the rope and walk the path of integrity. With a compassionate attitude of mindfulness, clarity and love, it is the goal of the therapist for the client to separate from the therapist in an effective way. It is usual that the separation which occurs within this relationship is the first of its kind, and actually binds the relationship in freedom and allows both client and therapist to move forward without dependence and attachment. This process can take 30 years in therapy, but it can also take one session, depending on levels of calibrated consciousness <http://consciousnessproject.org/page.asp?PageID=7>

The analogy is also similar to a child born in the omnipotent neutral position. From infancy to adulthood, the physical and emotional support one needs from the mother (*the yin, black, feminine, negative and passive magnetism*) and father (*the yang, white, masculine, positive and active magnetism*), like the pole needed for balance, becomes less and less. Starting within the pre-personal stages, scenario one, the child becomes the image of ones own mother or father as the child is either pulled to the positive or negative side of the force; or scenario two, the child *becomes* both the positive and the negative force through the integration of these evenly distributed ‘good enough’ parental qualities.

When we take the latter step, the neutral position, which we remember as our omnipotent inner child, is claimed back again as an adult. Whichever stage of the path we are at, the progress is physically known and monitored via the psychosomatic tensions or lack of tension within the circuitry of the body.<http://www.sciencedaily.com/releases/2004/12/041220024019.htm> For example stagnation or Yu (*in Chinese health*) in the left or right hemisphere is caused by over emotion within the heart, the king – Cause of stroke - ‘over emotion turn to wind’. <http://tcm.health-info.org/psychology/Psychosomatic%20Disorders.htm>

At the very beginning of our lives, we are omni potently still ‘one’ with our mother. From the psychoanalytic perspective, the fundamental need of every infant is to find his/her mind in the mind of the mother (object). For the infant, internalization of this image performs the extremely necessary and important function of ‘containment’, which Donald Winnicott has written of as “*giving back the baby the baby’s own self*” <http://www.pep-web.org/document.php?id=psar.060.0639a> When contained by the mother, this allows the infant to safely experience its own self, and gradually the self strengthens as the child’s omnipotence is taken away by the mother’s natural gradual failings and via the introduction of the third party, the father. In electromagnetic terms, the positive (father) and negative (mother) magnetism around the neutral electrical charge (child’s consciousness) is like the strengthening agent of the kernel around the seed. Fonagy <http://www.pep-web.org/document.php?id=paq.072.1045a> suggests the failure of initial containment leads to the desperate search for alternative ways of containing thoughts and the intense feelings children engender, giving rise to pathological solutions, including taking the mind of the other, with its distorted, absent or malign picture of the child, as part of the child’s own sense of identity.

Winnicott wrote

“what does the baby see when he or she looks at the mother’s face? ...ordinarily, the mother is looking at the baby and what she looks like is related to what she sees there...[but what of] the baby whose mother reflects her own mood or, worse still, the rigidity of her own defenses. They look and they do not see themselves...what is seen is the mothers’ face” (Winnicott, 1967, pp.27).

<http://www.mythosandlogos.com/Winnicott.html>

Psychology, and all the schools of consciousness which individually thought dominated this field, have not given up their extraordinarily rich positions of importance, meaning and validity, but are rather now beginning to warm to differences simply because these differences are so easily attainable and available

to those serious about knowing and researching something both inside and out. A new generation of researchers is upon us and there is nothing to hold back this psychological revolution where the very breath of spirit is blown back into the study of the psyche.

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J.G Simmonds. The Oceanic Feeling and a sea change. Historical Challenges to Reductionist attitudes to religion and spirit from within psychoanalysis. Psychoanalytic Psychology. 2006, Vol 23, No. 1. 128 – 142.

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Freud.S (1930) Civilization and its discontents

Freud.S (1927) see Simmonds..

A response to comments in May 2008

Susan Rensberger – May 12 2008 - <http://www.ted.com/talks/view/id/229>

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The Fall; and the influence of the body mind

Thanks Susan

Eating the fruit from the tree of knowledge, as Susan evolutionarily infers, is only now becoming possible via the integration of the tree of life reflected from the right hemisphere, and the greater heart-space. Dualism such as good and evil and the pains of the body mind <http://www.youtube.com/watch?v=4aUjLiLiriA> are becoming exposed not as fraudulent in nature, but rather used as a stepping-stone to a higher Christ consciousness.

To refresh, consciousness and memory resides throughout the body. The Will of the body-mind is the inferior of the two other Wills (mind and heart). Identification with the body-mind, the cellular memories passed on via our generations can be somewhat distractive to the higher motivations of the mind and the higher motivations of the heart. These often dormant and sometimes emergent rememberings of humanities historical pains often unconsciously drive us to operate from programmed habit. The body-mind tries extremely hard to hold onto its own sense of identity, often forcing us to believe that we 'are' in fact the body and the body-mind. The Will of the body-mind is very powerful, yet not in comparison to the higher Wills. In the bodies rightful state, with each cell vibrating at 1.17 Hz, Nisargadatta Maharaj in his chapter 'Identify with the body, suffer with the body' in his wonderful book 'beyond freedom', points out the body is the food to that which is hungry, and feeds our sense of 'I Amness'. The 'I Am' is sustained by the food-body. Our body is food for the 'I Am'. Every creature depends upon its food and the 'I Am' depends upon our body. To understand this is central to not identifying with the unconsciousness, which lies within every cell of the body.

Although expressions from the right hemisphere are seemingly closer to our source, nondual revelations are more often than not simply glimpses of half-truth or half-wisdom. The Absolute is often only known as a 'concept', or a 'belief' due to minimal experiential exploration of this realm,

<http://www.youtube.com/watch?v=DU7O1NN31f8&feature=related> and due to its underdeveloped left hemispheric counterpart. This raises the consideration of a third force, a 'something' which brings 'the Relative' and 'the Absolute' into intimate equilibrium and in harmonious contact. It is suggested here that although there is much light to be gained within the Absolute, like a moth to the flame, being drawn toward non-useful states of mystical and metaphysical megalomania, via unconscious pre-trans fallacy bingeing, it is nevertheless, not the final destination in which our more settled consciousness finds residence. To assume to have a higher spiritual development than one does is as shallow as narcissus's reflection. The result is a burning, a death via sabotage, a leakage of vitality from the body, from the Kabalistic vessel which can no longer contain its own now faded light and ends up in the cosmic recycle heap . It is via the third force, the heart-brain, the heart-space, that it becomes possible to merge 'the Relative' with 'the Absolute' and master the greatest of all dualities.

In the religious teachings from the Old Testament, we were meant to be tested firstly via the tree of knowledge before the tree of life. To transcend this first temptation is to bring light into the cave of the left hemisphere (Eve) via the input of the right hemisphere (Adam). The lesson being that the two individual parts must seek a heart-path in order to merge as one, not only within sexual union in relationship with the physical 'other', but also the 'sexual' union of the left and right hemispheres within each individual part. This calibration of the parts brings forth the tree of life and its further inherent challenges.

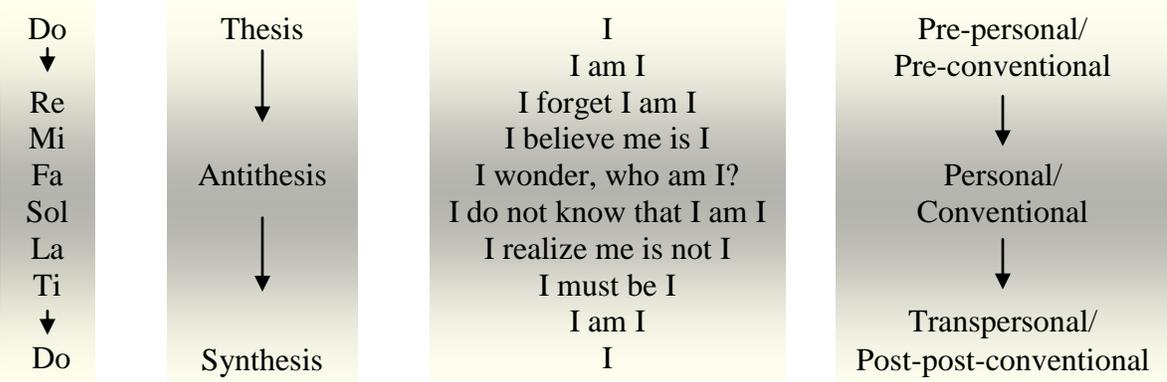
The psychology of 'The Fall' suggests we have the opportunity to transcend the pleasure-pain principal. It is a misfortune to continue believing we should be somewhere else other than what is presented in the present moment, as if trying to escape from hell. One in true service to humanity will not 'look for' the greener pastures of the garden, but will integrate heaven and hell, God and Satan (the archetypal duality) by turning ones own inside out and vice versa, knowing the only way to true release and enlightenment is not to reside in the garden of the right hemisphere, but to re-enter dualism in communion and with direct internal dialogue with the will of the heart space; the act of unconditional compassion and love. That is, to re-enter chaos as order, and with a realization of full authenticity and wholeness, to then further physically apply the harmonic structure in both the extremities of heaven and hell, and all colours in between. Consciousness does not fight evil, but rather simply brings a light into the darkness so as to see what is there. To consciousness, evil, as is its opposite, are just illusions which steer us

away from the ‘heart’ of the matter, and yet paradoxically, only through experiencing this duality, can one be liberated from it. Simply put, *Consciousness* is the ‘space’ or ‘noumena’ which allows phenomena to arise. The more we become aware of that ‘space’, the more we become aware of phenomena which fill that space.

It could be understood that we are on the path toward immortality of consciousness. That is, to remember who we are, from void to light, from beginning to end, from birth to death and the bardo realm in between. http://www.youtube.com/watch?v=b4nTVav9u_U There is always a fall of innocence from one state and then an ‘awakening’ into the next state. The sequence of consciousness goes from – innocence to ignorance to remembering. From thesis to antithesis to synthesis. Our movement between the realms all depends on our longing from/for the heart to remember itself by the binding light of the forth way; the WILL.

Expressions of WILL

The journey of consciousness can be written in density like this



We are the beginning and the end, but presently we are mostly somewhere in the middle.

To make sense of any of these words within this paper, one would at least have to get to the half way mark, and begin to start questioning from ‘I wonder, who am I’?, from Fa to Sol, or moving from the personal realm with one toe reaching out into the transpersonal.

Let's explore our 'expressions' in the form of *art* and the *word* to gain clearer insight into the roles of the left and right hemispheres and the effects of an underlying vibration. To illustrate the left and right hemispheric differences in perception, the art we as children create in the left hemisphere, as Plato once discussed, can only be a mimic of a mimic. He was more interested in the geometry of the father, the geometry within all form, the shape coming before its mathematical measurement, as was and always will be the vibration before the word (to extend John 1:1). This 'vibration' (the WILL) is known when we create a word to fit the experience, for example Shakespeare added some 2000 words to our vocabulary to accommodate our rapidly growing conscious development. The word residing in the left is also known by the way a word is spoken as the emotion in the voice can give a totally different meaning to the word. A good example is when one partner says to the other "I hate you". If it is said with love then it becomes an invitation for the speaker to face the war within. If it is said with the absence of heart, it is an invitation for a battle with 'the other' or external world to continue. Again, this is also known in reference to the creation of the self; first the baby finds itself via the identification of the mother's sounds, then by her face, and then by her meaning within words.

The word, in the genesis of consciousness was born, or at least originally understood from left hemispheric interpretation of an original vibration; the word being 'light', but it could have been two words for easier understanding such as 'overarching witness' or 'absolute awareness' or 'pure consciousness'. It could be said that without our left hemisphere in the brain, we would 'already' be one with the huge orchestration expressed via shape and geometry. To leave out the left hemisphere would be like leaving out all of the musician's physical role within the orchestra. Without sensation and our illusion of separation housed within the left hemisphere, this lobotomy would in fact deny us our evolutionary progress from being to becoming.

There is a name for this underlying force behind beauty we find in all form, line and colour, in imagination, in sentiment, and in manners. The Sufi calls this beauty 'Saqi', the divine Giver. This is the name I gave our latest 2006 Lothlorien album www.lothlorienmusic.com. All form in its different expression are part of the spirit of beauty which is the life behind, always blessing.

In the early 1990's Dan Winter began to popularize the rediscovery of the origins of the alphabet within geometry where every letter of the alphabet exists within the rotating golden mean spiral nested within

the star tetrahedron. <http://spirals.ternite.com> . The word (left hemispheric expression) attempts to mimic the geometry or form (right hemispheric expression) so as to know itself. In the beginning of fetal development, the heart is the first organ to grow and receives the vibration first; then came the brain and the rest of the organs to know itself by.

Physical two and three dimensional art/creation is the expression of the child's 'play' in order to remember itself to its higher dimensional properties. Akhenaton, an only ruler with a short lived Omnitheistic outlook, also asked if art were to be created, that it be a copy of that which was real, birthing the art school 'realism'. In a similar way Ken Wilber's Integral Kosmic Consciousness also discusses integral art within the measurement (left) of conscious awareness of the small self (little s) and its relationship (flowing or stagnant) with the right hemisphere and heart. Yet within form, as Hazrat Inyat Khan pointed out 'music', of all the arts is the closest connection we have to the divine, to not only the right hemisphere, but also to the trans-axis, the orchestrated music of the spheres.

Sacred Geometry in the right

To touch on our human geometry of consciousness with more depth, lets mainly look at the tetrahedron, the triangle with three sides and a base, the first of the five platonic solids. Tetrahedral consciousness is expressed physically with the binding of carbon and oxygen, the two elements that create 99% of our bodies. It is also the shape of the first four cells of the human embryo. Although consciousness cannot be drawn linearly, these drawings, along with other holophors such as the tetraktys, the tree of life and the enneagram, are diagrammatic estimations of a constantly flowing reality. The left side of the brain will see a tetrahedron as just a shape, whilst the right side of the brain will feel one within the tetrahedron as if it had just come home.

To use my process within this paper as an example, when the abstract and the logical aspects of my brain merge, creativity pops up and out pops things like tetrahedral consciousness maps (figure 1). Yet there is another factor that governs accurate merging of hemispheres. Lets work with this next sentence. *A license to drive, signed by the WILL, must be passed up from the heart-brain in order to co-create in light hemispheric dialogue.* To the brain, this sentence, the words, are heard or read by the left side, but only more completely understood by the right side mapping the sentence with a resonating shape or an

image or symbol. Without a license (training through awareness), merging into another lane will not be as smooth, and the attempt at co-creation will simply be a monologue creation in search of a better light source from which to work under.

The word (left hemisphere) and its symbol (right hemisphere) are always seeking a matching calibration, a matching partner. It's a lot easier for them to find each other when awareness finds the dimmer switch and lets in a bit more light. As the word (expression from the left hemisphere) matches the symbol (expression from the right hemisphere), so does the vibration (from WILL to heart to brain to body), thread them and bind them together – the end result is a perfected metaphor. With the perfect metaphor at 100% calibration between the left, the right, the heart brain and the body brain, the synthesis of the trinity (see figure 1) merges at the peak of the tetrahedron, so the three become one channel directly fed by the WILL (the trans-axial antidote). If you get to know this 'space of being' for any time, mostly known as the Satori experience, there is simply no turning back.

Musically, Re, Mi, Fa, Sol, La, Si (*or Ti in the West*) to Do within Gurdjieff's 'ray of creation' represents 'movement' through the (law of seven) octave of consciousness toward 'the fourth way' <http://www.kheper.net/topics/Gurdjieff/cosmology.htm> The seven notes represent the seven influences (law of octaves) upon consciousness. <http://www.youtube.com/watch?v=M7trIDWxWII&feature=related>

"The fewer laws there are in a given world, the nearer it is to the will of the Absolute; the more laws..., the greater the mechanicalness, the further from the will of the Absolute..."
(Ouspensky, 1949, pp. 79)

Yet before we can understand these influences, Gurdjieff suggests we firstly seek to understand the law of three (the trinity).

Tetrahedral Consciousness

(the nested 3D tri-holophore within our 4D holographic Omniverse)

The fourth WILL/the fourth way/The tip of the spire/the trans-axial antidote/ The Absolute/ Holy Spirit which drip-feeds and unites the three separate Wills below into THE ALL.
 The Unnamable and Unknowable Tao; Omkar, Shiva, Parashakti, Parabrahma, Atman, the Self, God.
 The pulsating sacred circuit to the halls of Amenti; the sound of OM.
 The golden gateway to Brahman's Omniverse of pure harmonic akasa awareness.
 The dimensions to the OverSouls - 4 to 9 - Bhuttatma/Metatron, - to the 10th.
 Awareness from **Delta** zero point and past 35Hz, the beginning, middle and end.
 the e-motion-ally to the Tetragrammaton YHVH.
 Paradoxically 'the name' with no other names, whom/which cannot be named.

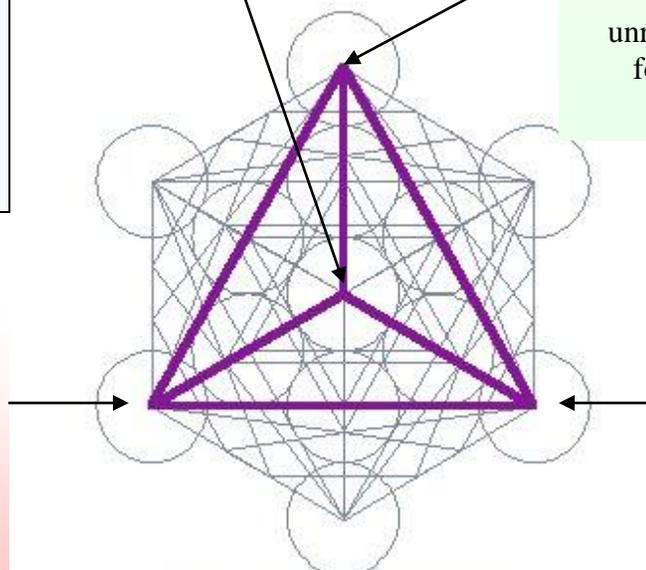
Frequencies of our awareness

Deeply relaxed-**Delta**- .5 to 4 Hz
 Relaxed/Aware-**Theta**- 4 to 8Hz
 Waking state- **Alpha**- 8 to 12Hz
 High alertness- **Beta**- 12-35Hz
<http://tomkenyon.com/acoustic-brain-research/>

See Ken Wilber
<http://www.youtube.com/watch?v=LFFMtq5g8N4>

The third Will – driven predominantly from the heart-brain - calibrating instinct, thoughts and intuition, into one single walk – resolution includes synthesis of body, head and heart– *neutralizing* – yet known via the unrestrained acts from the fountains wisdom and compassion.

The second Will – driven to predominantly resolve conflicts between the left and right hemisphere – a mirror of the Absolute – illustrated by the tree of life - led by thought - male path- *active force* - antithesis – wisdom



http://3rddimension.online.fr/metatron_cube.htm

The first Will – driven to predominantly resolve conflicts between the body-mind and left hemisphere – a mirror of the Relative - illustrated by the tree of knowledge - led by intuition – female path - *passive force* – thesis - compassion

Figure 1

Similar holophors (playful models of ‘everything at once’) such as the Sephiroth http://www.tzion.org/Tree_Sefiroth.htm Tetraktys <http://www.organelle.org/organelle/tetra/tetraktys.html> and Gurdjeiff’s Enneagram using the tetrahedron at the center http://en.wikipedia.org/wiki/Fourth_Way_Enneagram are too much to write about here but are the influences behind the above diagram.

When looking at this tetrahedron (figure 1), use your right hemisphere to imagine you are the sun or moon looking down on an earthly tetrahedron from space. Imagine each of the three Will’s gradually pulling up to the peak of the spire. Imagine also that it might be rotating. Preview these movies ‘crossing the event horizon’ and ‘the power of spin’. <http://www.ariseinconsciousness.com/> You can have fun turning the tetrahedron here <http://members.aol.com/jmtsgibbs/draw4d.htm> (*choose simplex in the list of shapes*).

“According to real, exact knowledge, one force” (*the 1st Will*), “or two forces” (*the 1st and 2nd Will*), “can never produce a phenomenon. The presence of the third force is necessary, for it is only with the help of the third force” (*the 3rd Will of the heart*) “that the two can produce what may be called a phenomenon....The first force may be called active or positive; the second, passive or negative; the third neutralizing. But these are *merely names*, for in reality all three forces are equally active and appear as active, passive and neutralizing, only at their meeting points, that is to say, only *in relation to one another at a given moment*. The first two forces are more or less comprehensible to man and the third may sometimes be discovered either at the application of the forces, or in ‘the medium’, or in the ‘result’.”

(Ouspensky, 1949, pp. 77)

Keep breathing through the tetrahedron (going out there)

Kyle Herron – May 2 2008 - <http://www.ted.com/talks/view/id/229>

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Thanks for raising the comment about Salvia Divinorum Kyle. In 2006 my birthday wish with a couple of friends was to seek out some amino acids I had read about, eat them, watch a crop circle DVD and call some circles into the area (Byron Bay) via a group meditation guided by Salvia Divinorum (Mexican mint) http://en.wikipedia.org/wiki/Salvia_divinorum . Not knowing at the time about the ‘emotional path’ of activating DNA, http://www.omeonet.info/en/articles/dna_report.htm the two foods which came to us that day were Goji berries and Cacao beans, and we ate heaps of them. The four of us watched our DVD, raised our inspiration and energy, meditated with the four directions and began our formal part of the ritual in total and absolute hysterics. The Diviners sage, a plant native to Southern Mexico is traditionally used by the Aztecan Shamans to bring answers to their specific questions. My question to the universe was a big one and very ‘generally specific’; ‘give me the answers held within the universe’. I might add here before I go on that this is the first time I have ever taken a hallucinatory substance. I don’t drink alcohol, smoke marijuana or for that matter have any addictions and I treat this experience as a once off. That’s right, *a goody two shoes*.

So I’m not sure if it was the amino acids we ate or the Mexican mint or input from the circle makers, but I felt like I was initiated into the next phase of my life. At 35 years old I have now entered the 5th harmonic cycle calculated in octaves ($7 \times 5 = 35$), http://wn.rsarchive.org/Articles/EduChi_essay.html and have asked for teachings from the universe, which came to me that night in the form of geometry. I was firstly quite visually resting on a dodecahedron (*the shape of which I only recently worked out*) in the center of the four directions in which we sat. My eyes were closed yet I could still see. It was as though laughter was the key needed to enter through a portal into the gates of mystery. The more I laughed, the further my journey went. Although this sounds totally wacko, I will nevertheless indulge in a description of my mind going straight out the back of my head on a 45 degree angle, penetrating through the wall behind me and resting in a tube of geometry made up of multiple triangles. The experience lasted approximately 30 minutes. The experience was like taking a glimpse at another holographic dimension of which I have seemingly known nothing about and led me to wanting to know more about sacred geometry and what the heck it was doing there in front of me.

It would seem that the shape of the first platonic solid, the tetrahedron, is a good place to start the investigation.

<http://homepage.ntlworld.com/forgottenfutures/tetra/tetra.htm> On a Brahmic time-line, it would seem we are still in prep school with many more levels of consciousness yet to be explored. It is at least comforting to know that once the milestone of tetrahedral consciousness is maintained, with it comes connectedness and an ease and joy associated with wanting to go up a grade. At least



we will know we are in school, or that the diamond, or star tetrahedron is in our own pocket. With the heart at the centre of the star forming the aura around the human form known as the MerKaBa (Mer-light, Ka-spirit, Ba-human body), we are becoming aware of a now radiant ‘Diamond Light’ encircling the Earth, as is from ones heart to another.

www.frankwu.com/Paul-listing5.html

The mother (the body-mind-1st Will) does the wonderful job of containing the child as well as the father. Like the earth, an avocado, an egg, a placenta; the mother ‘contains’ the two under layers.

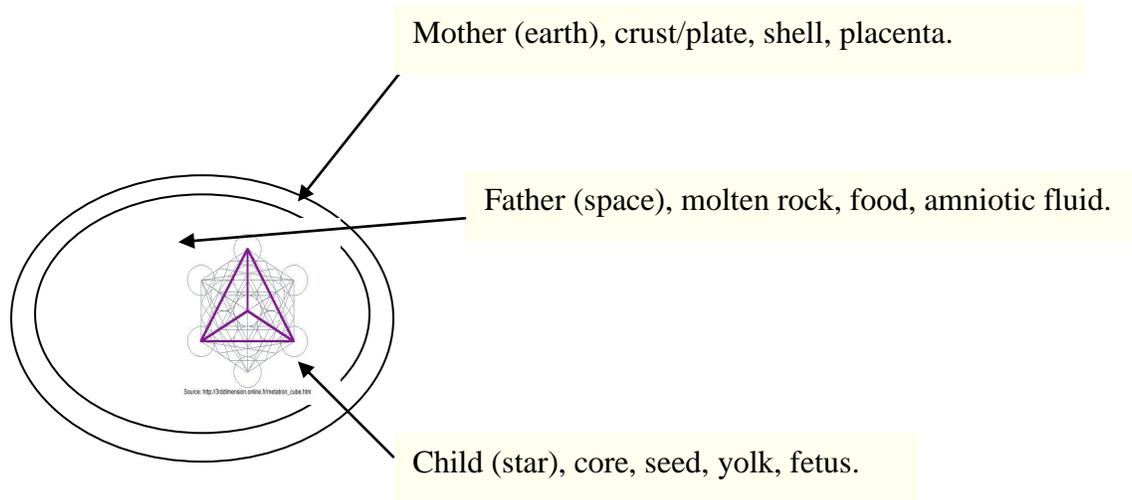


Figure 2

These three layers are also the trinity at the base of the tetrahedron (figure 1). What is outside the mother/crust/shell/placenta can only be found when the child/core/seed/yolk/fetus uses up both its creators life forces so as to crack through to the light of the WILL at the apex of the tetrahedron. Even after birth we are still wrapped within the larger placenta of our earth, and the earth within the larger

placenta of our galaxy, with the light of the WILL (consciousness) always remaining the constant, predictable and reliable food source.

Here's a good example of a sentence which requires left brain surrender: - Get ready...Set....Go...presently, Mother Earth is about to have another child. In the language of two Brahmic breaths, an inhalation (+ polarity) and exhalation (- polarity), each breath cycle creates a new birth, a new star within the nondual experience in between each breath (the mini death/birth, the alpha and the omega). I recommend Brian Swimme's 'Powers of the universe' DVD's to bring forth a galactocentric view point, and how it relates to our own inner health.

"in the moment betwixt the breathing in and the breathing out is hidden all the mysteries"
(Essene Gospel of Peace Book 2)

To mix and match the metaphors, the father Sky in the right hemisphere of the omniversal mind expresses itself in space via sacred geometry, the 5 platonic solids within Metatrons cube, whilst the child, the Star, SOL, the new son/daughter sun, the potential hero is still at play with its mother, the earth, on the earth. The mother and father are still containing their love for: - us, humanity, the children, those who dwell in the left hemisphere whilst we are searching firstly for the creation of the small mind (ego-expressed through the body mind and left hemisphere) and secondly for the creation of the big mind (superego-expressed through left/right hemispheric balance). So get ready, undo your seat belt, as the parental boundaries of their containment are about to crack, bursting through to the post-post-conventional light of consciousness, the trans-axial antidote.

In these modern times of equality, two dimensional trinity theory has its place when it does not leave out the mother/female principal. The position at the back of the tetrahedron (*figure 1; the 3rd Will*) requires the positions of thesis (1st Will) and antithesis (2nd Will) to surrender what they have individually learned in isolation so as to calibrate and join forces. In the Kabbalistic tree of life this is known as the hidden *Sephiro Da'at*. http://www.tzion.org/Tree_Sefiroth.htm To see the trinity as the 'face' of the tetrahedron, is the simplistic half truth understanding often leading to a misguided interpretation of a deeper 3 dimensional trinity.

To complete the journey, like taking a future glimpse into human evolutionary milestones, following the complexity of each of the 5 platonic solids, the trinity firstly reaches up to the 4th dimensional energy system in search of 100% calibration with the WILL <http://consciousnessproject.org/page.asp?PageID=7> When satisfied, consciousness travels to the Hexahedral based pyramid, which then reaches up to the Cube, the 6th dimensional energy system. <http://www.3quarks.com/GIF-Animations/PlatonicSolids/> From here, consciousness explores physically living within the Octahedron, the Icosahedron, and then finally the Dodecahedron. *Look at Figure 1 and stare into the shapes for a long time. Metatron's 3 dimensional cube will appear along with the other platonic solids.* The Egyptian pyramids were based on the mathematical proportions to take the individual to the next level of consciousness, the 5 pointed triangle, the 5th dimension <http://www.book-of-thoth.com/article1600.html> (go to Fig 11 on this site).

Gurdjieff, http://www.youtube.com/watch?v=Z23t16l_AB8&NR=1 in chapter 4 of Ouspensky's search of the Miraculous, lectures on the trinity with great insight.

“The teaching of the three forces is at the root of all ancient systems ... (active, passive, neutralizing)... But, speaking in general, the third force is not easily accessible to direct observation and understanding. The reason for this is to be found in the fundamental limitations of ...ones... ordinary psychological activity and in the fundamental categories of our perception of the phenomenal world, that is, in our sensation of space and time resulting from these limitations. People cannot perceive and observe the third force directly any more than they can spatially perceive the ‘fourth dimension.’ ... (we are too subjective)... if we observe a stoppage in anything, or an endless hesitation at the same place, we can say that, at the given place, the third force is lacking... And so it may go on until the third force makes its appearance, in the form, for instance, of new knowledge, showing at once the advantage or the necessity of work on oneself and, in this way, supporting and strengthening the initiative. Then the initiative, with the support of this third force, may conquer inertia and...one...becomes active in the desired direction ... The third force is a property of the real world.”

(Ouspensky, 1949, pp. 77-8)

This might all sound like mumbo jumbo, but when we understanding this, we are able to further differentiate between the Oedipal/Electra devouring of our earth, and our love and compassion for the earth and toward each other; with the aim of living harmoniously and in sync with nature, the earth and our local, global and galactic neighbors within what is known as the Gaia hypothesis.

http://www.youtube.com/watch?v=_73aFQGLcgQ&feature=related

The Quantum Energy Field; Starting with the body-mind

June-Elleni Laine – May 18 2008 - <http://www.ted.com/talks/view/id/229>

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"I didn't arrive at my understanding of the fundamental laws of the universe through my rational mind"

(Albert Einstein)

Neuroscience has concerned itself for some time now with the functioning of the individual parts of the brain, for example via an EEG or an MRI, when this happens, that part lights up or does not. The parts of the brain are important to understand, but further research into a simple cause and effect hypothesis suggests that the longer we do something, the greater and stronger the neural pathways become, and enlarge the area of use within the brain, as opposed to increasing the actual brain size. If an EEG or MRI were taken of Einstein's brain for example, it is hypothesized that there would have been much activity in the pre-frontal cortex, with a symphony of neural activity throughout the brain, and especially the parietal lobe <http://www.youtube.com/watch?v=JNOKT-xv7Dw>. An autopsy of Einstein's brain revealed a 50% wider parietal lobe than the average, and was bigger on the left, (*the part associated with math and spatial reasoning*) <http://www.neuroskills.com/tbi/bparieta.shtml> accompanied by many more Glial Cells (*nerve glue which act to preserve the nerves*) http://www.sfn.org/index.cfm?pagename=brainbriefings_astrocytes ,yet he had a smaller brain than the average.

How does the image of the mind relate to the world out there? This was one of the first questions asked by neuro-psychologists and experimental psychologists in our more modern attempts to revisit ancient

wisdom. Through light, the brain creates its own image of what it sees, the eye takes in the image, reflects onto the retina, and via electro-chemical impulses goes to the back of the brain and puts it all together and gives the reading of what it looks like out there. Combined with all the senses, we get a 'sense' of reality, but is always one tenth of a second behind, due to the processing speed of the brain. As Immanuel Kant concluded, all we can ever know are the forms in the mind, raising the question about the difference between that which 'appears' and that which is perceived. Quantum physics confirms that matter is 99.999 percent space with only a comparatively small amount of any object consisting of atoms. In other words, matter or objects are not simply what they seem to be via our senses, but are rather objects of frequency or energy. Physicists are now concluding that there is no matter in matter, uprooting the original ideas of whatever matter was in the first place. <http://www.youtube.com/watch?v=pKryvqiOFNs&feature=related> The mind/brain gives these external objects a form. Our brains are wired to perceive things as solid or 'to be perceived of as real' within a particular bandwidth, and ultimately, it hypothesized, are there for us to realize that we are not separate from those 'things' out there; that we are made of the same stuff as what all external objects are made of. Consciousness then provides the bridge between that which is Real and what is perceived by the brain to be real. <http://www.youtube.com/watch?v=2hdDzXhjIxA&feature=related>

The brain seems to go through a constant internal checking and balancing of the left and right hemispheres in order to reach 'equilibrium consciousness', where the right and left hemispheres acknowledge and complement each other's existence. Jill hinted at the possibility of the left and right having different personalities, and to further explore this idea, it can also be said that the brain also has a Will of its own, just as the heart-brain does, and just as the body-brain does. The synthesis of this triad, the forth way, is the key to equilibrium between the left and the right hemispheres, where these two seemingly separate personalities within the nest of the brain, become one.

The body-brain, known to many via the study of psychosomatics, has a very powerful Will. The traditional Western medical model suggests that the body is separate from the mind or brain, but lets ignore them for a moment. Traditional wisdom suggests that consciousness is localized throughout our whole system, and if we arise to the challenge, can know this fact very intimately. The human condition inherently brings with it various levels of stagnant to emerging consciousness, yet also brings with it the ability to be in direct contact with the divine WILL. The alignment and calibration of these three

separate but united Will's or centers of consciousness (body, brain and heart), is the purpose of our existence. When any of these three separate but united systems become aware of the other systems, other worlds begin to open up giving us the capability of transformation and transcendence.

In psychological testing, just as observer bias can alter test results, has Quantum physics proven that atoms are also effected/influenced by the presence of the observer looking down the telescope. <http://www.youtube.com/watch?v=DfPeprQ7oGc&feature=related> Within the brain, if observation and awareness of the right side is minimal, so too will the Left side be equally unaware of its drivers, resulting in the brains fulfillment of unconscious desires, and further resulting in the fulfillment of the body-brains unconscious desires also.

As far as quantum physics can tell, there is however one type of sub-particle consciousness which holds as a constant, unaffected by observer bias. Gariaev, Poponin, et.al., <http://homepages.ihug.co.nz/~sai/DNAPhantom.htm> (2002 update) in the DNA Phantom Effect lead us, as does Robert Neil Boyd to consider that the entire universe is composed of Bhuttatma <http://www.rialian.com/rnboyd/what-is-aether.htm> According to the Vedas, the smallest of sub-quantum particles/unit of matter, is the infinitesimal 'Bhuttatma', the negative polarity also known among other names such as Isis, Shekinah, Shakti which are just this side of Pure Spirit, as is Metatron (*from Greek meaning Beyond Matrix*) the positive polarity on the other side, and are themselves the closest thing to pure consciousness. Although pure spirit is itself unaffected by observer bias, when 'we' ourselves become aware of the closest mirror to pure spirit, this opens up the realm of extremely sensitive clarity not only residing in the brains left and right, and within the heart, but also of the many OverSoul dimensions.

“When science begins the study of non-physical phenomena, it will make more progress in one decade than in all the previous centuries of its existence”.

(Nikola Tesla)

Keeping this quote in mind, in right brained geometry terminology, within tetrahedral consciousness we come to know the Bhuttatma via the forth OverSoul (*the fourth way*) whilst in Hexahedral consciousness we come to know Bhuttatma via OverSouls 5 to 8 (5th to 8th dimension). Super-string theorists of

contemporary physics talk of ten dimensions and fits well with the Kabalistic 10 sephiroth. http://www.aril.org/Drob.htm#N_5_ where there are nests within nests which reside within those initial 10 archetypes. That's probably as many dimensions as I need to write about, but its grounding and humbling to keep in mind there is no 'special status' to any place or dimensional position, as each state of consciousness is relative to its environment. Furthermore, we are already multidimensional being, but many of us just don't know that. Jill, as well as the minds behind TED for example, demonstrate 5th dimensional qualities via global communication for the benefit of the human race. Consciousness or 'noumena' can be read on a y-axis, whilst the phenomena can be read on the x-axis. See Wilber's *integral psychology* or *what is integral spirituality?* to follow up on how to map and correlate introspection and structuralism.

For many Westerners who seemingly identify themselves from the left hemisphere, for example with words and numbers without feelings behind them, or with sensations without mindfulness, the experience of the quantum leap into the right hemisphere described through Jill's experience, is for them, the next evolutionary conscious step in search of a balance. For others, who may have found a more harmonious level of balance within the brains hemispheres, who feel a natural freedom of expression within the body, whose cells constantly long to subtly resonate at 1.17 Hz as a result of this balance from above, might 'then' move toward further seeking and developing the third force, the heart, via the doorway of the pre-frontal cortex.

Those who dance, or play a musical instrument for example, or to those who are generally creative, express a synthesis between the left and right hemispheres, correlating with a synthesis between the body (1st Will) and the brain (2nd Will). Yet ultimate balance between hemispheres can only be experienced fully when both hemispheres have been thoroughly explored via the heart's brain (3rd Will) and further bound into oneness by the trans-axial forth way of the greater WILL. This gradual flowering toward ultimate balance, otherwise known as enlightenment, occurs when the witness (*ones true, ever present and conscious Self*) is satisfied with the small self's attempt to know itself. Only then will the halls of Amenti open the gates to the Akasa, or will the alchemical unconscious base metals be turned to golden consciousness. From tetrahedral to hexahedral consciousness, Quantum geometry of consciousness can be followed up here http://www.soulsofdistortion.nl/SODA_chapter6.html

again, delivered originally by Akhenaten, Lao-tse, Hermes Trismegistus, Plato, Orpheus, Jesus, Zoroaster, Mohammed, Buddha, Padmasambhava, Confucius, Quetzalcoatl to name the greats. Step one is to become aware of ones own often unconscious inadequacies before step two, picking the twig out of your brother's eye. This can be further followed up at <http://wilber.shambhala.com/html/books/kosmos/excerptG/partI.cfm>

Kathy Torpie – May 13 2008 - <http://www.ted.com/talks/view/id/229>

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Origins of happiness and the origins of well-being

To answer your question re Matthieu Ricard's presentation <http://www.ted.com/talks/view/id/191> to recap, pleasure, or that which can be offered via the senses, is of the left hemisphere, whilst 'true happiness', or a better term 'well being' is a trait beyond the psychoanalytic pleasure-pain principal. This principal refers to our drives to seek pleasure and to avoid pain. This principal or way of thinking/feeling can start off very early on in development, using a classic example of an infant wanting to remain on the breast after its used by date, wanting to remain in an omnipotent fantasy world with the mother. The reality principal kicks in with the development of the ego (the created self via separation from the mother). Happiness infers an opposite 'Sadness', indicative of measured thoughts from the left hemisphere, the ego. The *trait* 'well being' on the other hand expresses something beyond the often-misused *state* of 'happiness'.

In his study of measuring happiness, Ricard firstly brings up the question why does the left hemisphere experience thoughts of happiness? and secondly brings up the point that depression resides in the right hemisphere. Although this sounds contradictory to Jill's nondual experience, there are good reasons why this might be the case. Matthieu has indirectly answered why the left hemisphere experiences happiness within the ego's attempt to avoid pain and seek pleasure, yet the depression aspect has not been explored within his talk, and is an integral question (thanks Kathy) to grasp a more complete understanding of our depressive origins.

Just to clarify, Matthieu's study was looking at depression residing mostly in the right part of the pre-frontal cortex as opposed to Jill's general sweep to the right side. Although there is evidence to suggest depression resides in the right side of the neo-cortex as well, <http://www.uq.edu.au/news/index.html?article=1002> it

must again be pointed out that her nondual experience had more to do firstly with the damage to the particular part of the left hemisphere after her stroke removed her ability to grasp reality in a specifically linear way, and secondly due to an identification with consciousness which resides throughout her 'whole body', and inclusive of the right hemisphere. This nondual realization, or antithesis to what we know of our 'self', is similar to that which is produced via the effects of taking LSD. In a similar way, parts of the left hemisphere's sense of identity shut down. Ram Dass can vouch for this http://www.youtube.com/watch?v=5hW6Dm_m5t4&feature=related (*jump in at 4 minutes*) Although there is a books worth to write on this subject, I can briefly point to the birth of the healthy self in the pre-personal stages in reference to the father's role, which reflects neuronal development within the right hemisphere.

The EEG lights go on in the right hemisphere literally within the study as do the lights metaphorically turn off whilst depressed. As the parent's pain is passed down from one generation to the next, evident at conception but more easily measured within the first two years of a baby's life, this is the time when every child is exposed to the opportunity of leaving the omnipotent mother's breast via the father's presence. But when a 'perfect' mother (the one who wants the baby to stay perfectly one with herself), and when the 'perfect' father (the one who cannot disrupt their omnipotent bliss), are unable to fulfill their primary care giving role, this will disrupt pre-personal development as well as future egoic development. Looking at external causes just for the moment, depression is felt when an individual remains in the fantasy of omnipotence because the father has not been able to fulfill his true role. This leaves a child helpless within the mother's omnipotence and requires extra pressure on the mother to fulfill the father's job. This leads to resentment toward the mother and an emotional flat land in the right hemisphere. The access to later transpersonal omnipotence is no more than kissing shadows on the cave wall, in other words, is out of reach, with feelings of mistrust toward both parents, and toward ones own shallow rooted sense of self. It is as though the seed has been thrown onto rock, and has found itself between it and another hard place, often remaining an unsprouted kernel.

Jill's right hemisphere experience, as I mentioned earlier, was also unique to her because of her own level of consciousness. Without having had a stroke myself, it nevertheless feels true to say that not everyone would have her experience. Ram Dass is a case in point. Watch the video Fiery Grit <http://uk.youtube.com/watch?v=HSMOPHBlhN8&feature=related> to explore how there truly are different strokes for

different folks. One would think that if anyone were to have a nondual experience via a stroke, it might have been him. Yet similar to Jill, through their recovery, there is certainly a further awakening when comparing pre and post stroke outlooks on life, with a further arising appreciation, awareness and an identification of the importance of the present moment and the peace that can reside there.

Ram Dass, in a darker moment felt as though he had failed in his quest toward enlightenment, unable to calibrate the first Will (the body) with the second Will (the Brain). Yet he having said that, was nevertheless huge in the Heart department (the third Will). Perhaps one message from his experience might suggest that psychotropic drugs can develop insight into nondualism from the perspective of the brain, yet to the detriment of shutting down communication pathways between the brain and the body. In both cases, Jill's and Ram Dass's awareness of themselves has/had been their key to recovery.

When we try to 'avoid' pain within the pleasure-pain principal, it is inevitable at some stage we will hit a brick wall and make an impression. Whether steered there via extreme happiness or sadness, both are the ego's defense. Depression, like gravity, keeps us feeling heavy and lethargic whilst happiness soars us to great heights. The middle way is consciousness. In the Greek myth the brilliant inventor Daedalus, (Winnicott's 'perfect father' - *representing space – right hemisphere*), is lost without his connection to the heart. Daedalus wants his son Icarus to fly and defy the laws of gravity. Icarus (*left hemisphere*) bounced between the extreme highs and lows within the nature of duality. The 'perfect father' demands an avoidance of the experiential and experimental nature of dualism and forgets that the dance of life must start with the play between the extremes via his (*the good enough father*) containment of safety rules laid down by him so the child can find out for itself what is true and not true. If the father does not give the child this space, the right hemisphere closes down and becomes emotionally and physically depressed or stagnated, and in defense will seek pleasure. This reactive pleasure seeking becomes pathological and Daedalus illustrates this with feelings of extreme envy toward Talus his creative nephew, and killed the boy.

Where I differ with Matthieu is a small point he makes early in his talk about the origins of Happiness or 'well being'. It is in fact a human trait, as discussed within the psychoanalytic *pain principal*, that we are often unconsciously driven to fulfill our negative beliefs about ourselves as opposed to simply seeking to avoid pain (*as within the pleasure/pain principal*); hence the reason why 'knowledge' is hidden within the Sephiroth Da'at hamitpashet within the tree of life. Our blue print may be of divine

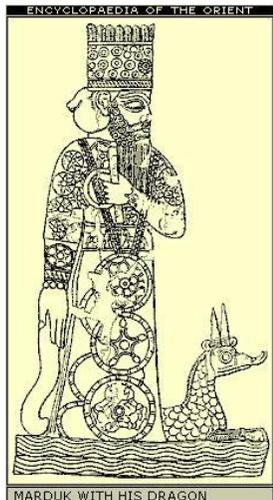
origin on the highest levels, but by jumping up there dismisses the blue print within the laws of consciousness *within all 5 platonic solids, to speak the language of the right hemisphere*. This is similar to jumping to da'at hane'elam (the upper level of hidden knowledge) before entertaining the da'at hamitpashet (the lower level of extended knowledge). http://www.tzion.org/Tree_Sefiroth.htm That is, we are causal manifestation. For example if we are suffering from a disease, with the perfect energetic thought form behind the disease, then the blue print will give that person their perfected disease. The key to life or 'well being' is a science, but to only briefly mention here, the crux to the equation is that we must choose 'well being' and question the center of our own epistemology. Furthermore, it must be emotion-ally chosen through the centre of the heart. <http://www.heartcoherence.com/tetraphysics/> In a morally post-conventional sense <http://webspaceship.edu/cgboer/genpsymoraldev.html> at some point comes a realization that it is not possible to adhere to certain rules within a culture that does not prescribe to the language of the heart. <http://personallifemedia.com/podcasts/212-living-dialogues/episodes/2721-joseph-chilton-pearce-biology/play> Yet within the inclusive nature of transcendence, if it is truly the heart's voice, post-conventional morality allows ones life to flow like entering into a slipstream through the conventional current.

Stepping between the left and right

Kathy Torpie – May 4 2008 - <http://www.ted.com/talks/view/id/229>

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I also joined TED because of Jill, and resonate with Kathy's comments and respond to her questions firstly about the ease of stepping from one side to the other. In the healthy individual there is a flow and



ease between the left and right hemisphere, whilst living from the lotus within the heart. When we are in creation mode, we know we are using the computational power of both hemispheres similar to a bird. A recent example of this for me was when I wrote a children's book for my kids, 20 pages or more in 5 hours of non-stop writing, and tapped into a side of my brain I had left dormant for some time. Without knowing what I was writing about at the time, I wrote about a mythical creature using the name Marduk, wherever that name came from, who was able to transform itself into anything, including the half horse and half dolphin, which I later find out is mythological creature called a hippocampus, and Marduk being the Babylonian God who holds a genesis story like no other.

<http://www.gatewaystobabylon.com/gods/lords/marduk1.html> The Hippocampus is our memory centre or recording

device in the brain, from which we are able to access our short, long and akashic term memory held within every cell of our bodies.

This is an example of what happens when we free ourselves of the pressure from the sensory stimulated left hemisphere, the monkey mind telling us we need to 'get it right', the influential mammalian need to be liked and accepted and the reptilian brain stem which lives and revels in pain and fear and survival as discussed within the *pain principal* and the Myth of Marduk. Once Marduk is transcended, he is in actual fact a very nice dragon king.

Unconsciousness is the food of the reptilian brainstem and will use the brains higher sensory capabilities such as the pineal gland to acknowledge and feed its presence, triggering delusions such as those experienced within schizophrenia. The visions and voices are often 'not helpful' to every day functioning, and is an expression of an under developed current stuck in pre-personal stages. <http://www.youtube.com/watch?v=bqYBAdAYffc&feature=related> Yet to be fair on those actually diagnosed with the disorder (1-3%), every human being on this planet has the same brain stem and every one of us can identify the effects it is having on our consciousness. Whether it is through hallucination, hearing voices, or whether it is through simply taking the monkey mind, or another 'seat of consciousness' seriously, are all symptoms of an inability to 'contain' ourselves, achieved via the transcendence of each of the evolutionary seats/centres of consciousness within the brain. (*I write this whilst playing a game 'dinosaurs' with my son*). Synthesis and multi-tasking comes with a flow between hemispheres, a general characteristic more of the mother/female accessing the heart space than the father/male. Nevertheless we fathers/males can do it too when we open up to that same place.

When using the word transcend, it will always mean '*to move beyond but to still include and nurture that which we have moved from*'. Within the integral study of consciousness, trained to see the flower within the rubbish heap, so too has the reptilian brain remarkable sensitivities, of which the higher brain centres cannot survive without.

Schizophrenia is extremely interesting in Jill's case not only because of her brothers experience, and not only because she has chosen a life path because of him, but furthermore, she has now 'attracted' a more complete understanding via the stroke. This understanding highlights the other 97-99% of the

undiagnosed population who also relate to the disorder because of its inherent ungroundedness, at a time when the earth itself is also shaky (tsunami's, earth quakes at unprecedented records, etc) with its lessening of magnetism.

The 'key of life' as taught by Thoth, to walking between the left and right hemisphere with ease, as Hermes Trismagistus taught, is to 'know thyself'. That is, to bring 'awareness' as Buddha taught, so as to become 'conscious' as taught by Christ, to the 'Now' as now taught by Eckhart Tolle <http://www.masteringthepowerofnow.com/>, which is the only place where 'the work', as taught by Byron Katie <http://www.thework.com/thework.asp>, or Gurdjieff <http://www.youtube.com/watch?v=ArrPvqQOmj0&feature=related> can be done to enter the gates of wisdom as taught by Genpo Roshi and Ken Wilber to then fall into the arms of great compassion in action as presently demonstrated by Amma. That is, to become the witness to ones own evolution. This paragraph is a good map to summarize my major present influences and teachers.

As the physical witnessing eyes are not designed to look in on itself, the daytime brain must rely on the eyes of the night, images from the pineal gland, 'the seat of the soul' (*Descartes*). The daytime 'seat of the soul' is the heart. With a need for wholeness, the eye of the day blends with the eye of the night, and completes the process of auto pilot downloading of conscious/unconscious matching so the inner world is the same as the outer and the outer world is the same as the inner. When this is complete, each night we enter deep sleep, where we no longer dream with R.E.M, and enter the trans-axial residence, the realm of the akasha, the delta state in which we surrender and rest alongside the unnamables. If we seek an ease in traversing between hemispheres, surrendering to the creator at night is similar to surrendering to the mirror of creation in the right hemisphere and to the heart during the day. If we identify too heavily on our left side and cling too tightly to attachments of the physical world, the access to the right hemisphere and beyond will be blocked, and the purpose of our otherwise seemingly pointless existence will not be revealed. Many of us however just have minor blocks to remove, and know we are close because we are beginning to ask the right questions.

A question of holding the hemispheres; The principal of vibration

Kathy Torpie – May 4 2008 - <http://www.ted.com/talks/view/id/229>

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Kathy's question about 'holding both left and right hemispheres', has a twofold answer, the first in reference to containing each personality, and secondly as a contradiction to the nature of the higher mind (*see figure 3*).

Firstly, who is doing the holding? Is it the left side, the right, the heart space, the apex and beyond, all of the above, or is it consciousness itself? I suggest the latter as it requires no effort. To use plato's cave analogy again, bringing a torch (consciousness/awareness) into the shadow makes the terrain a lot easier to walk through than stumbling around in the dark without one. This process is only a battle if the light of the torch is somehow faulty, for example one might be relying on someone else to supply a new set of batteries. This is like relying on someone else out there to perform before you can attain 'well being', whilst not realizing you have spare batteries in your own pocket. The batteries in the pocket is the power source behind the light of ones own streaming consciousness, the WILL. There is no need for technology, just simply the observation of the minds left hemispheric chatter, so as to allow a familiar music to be played from the brains recorder, the hippocampus, to remember who we truly are. If we have temporarily forgotten this music and the natural resonance within every cell, could it not be said that the human race may have a case of mistaken identity, along with every other disorder in the DSM-IV.

Buddha mostly taught not how to be happy, but rather about the cessation of suffering. If it were taught the other way around, attachments to the greener grass of happiness would interrupt the process of recognizing what is true in the present moment, that is we are suffering now, mostly due to the pleasure-pain principal and we could choose to bring our awareness to that fact. It is the act of repetitive observation which diffuses its stronghold, and to reiterate, every moment gives us the choice of transformation. Jill discusses the 90 second delay between the emotional feeling and the chemical flush throughout the body via the brain <http://talktomeguy.com/2008/05/06/jill-bolte-taylor-interview-stroke-of-insight/> It is a good sized window from which to observe our reactions and to then WILL another 'chosen' response. Here's Jill's example

“As the child of divorced parents and a mentally ill brother, I was angry,” *Jill said*. Now when she feels anger rising, she trumps it with a thought of a person or activity that brings her pleasure. No meditation necessary, she says, just the belief that the left brain can be tamed. http://www.nytimes.com/2008/05/25/fashion/25brain.html?_r=2&oref=slogin&pagewanted=all

The anger is emotionally neutralized by engaging with the opposite polarity as Hegel’s dialectic moves from thesis to antithesis. EFT (Emotional Freedom Technique) <http://www.youtube.com/watch?v=9nRY3UfTHvo> among the smorgas board of techniques, psychosomatically engages this enquiry into epistemology, the theory of knowledge and how our beliefs, and our emotional responses to those beliefs about ourselves and others are rarely questioned in order to bring cessation to suffering. Another recommended technique is the enquiry into Byron Katie’s four questions and the turn around. <http://www.thework.com/downloads/Little%20Book.pdf> in line with cognitive psychology, Socratic dialogue and Buddhist teachings. When techniques are free and simple, it’s a good indication of authenticity. Download the ‘judge you neighbor worksheet’ <http://www.thework.com/downloads/JudgeYourNeighbor.pdf> if you are interested in a great technique to break through the prison of the left hemisphere, and the thoughts which hold you separate from another.

Jill’s synthesis begins with her awareness of her awareness, that the left brain can be tamed, and with that taming, brings the potential to release herself from the pleasure-pain principal. Siddhartha Buddha had 84,000 different teachings mapped out for the many different presentations and levels of stagnant or emerging consciousness, so even within the teachings there is fluidity. That is, Jill’s technique will work for many, but not all, as will these words resonate with some but not all. A particular teaching can only reflect the teacher’s level of consciousness/development, wisdom/compassion and no more. An example of this can be found here, <http://uk.youtube.com/watch?v=a0HwqGUkxbA> where some may relate to the movement straight from being to becoming, but most of us, if not all of us, tend to require the part in the middle of the dialectic, the realization and awareness of the antithesis of the self (non-being) via mindfulness training, in order to truly ‘become’ and return to simply ‘being’. The topic of ‘evolutionary consciousness’ also concerns itself with the speed at which we travel through this dialectic. All roads lead to the top of the hill, suggesting the path is not in question, but rather the reasons for delaying ones attainment of true health.

A teaching will usually be received by ‘the other’ when the teaching, words or actions, align in the right order so as to become sensitively relevant. We are mostly all at this level of seeking order. At the point of synthesis however, everything becomes the teacher and the importance of ‘order’ becomes as inclusive to the unfolding of conscious evolution as the teachings found within ‘chaos’, as the resonating nests within the nests of the great teachings spreads further and further outward.

In Siddhartha Buddha’s wisdom, he didn’t teach for 7 weeks after enlightenment because he needed to find the most effective and appropriate dialogue to meet the consciousness level of his day. Nobody listened to him in the beginning and he realized that great wisdom required a creative and open fluidity of dialogue in order to match the inner enlightened state with the outer unenlightened state of ‘the other’. If there were any ‘holding’ of wisdom, then it would only be wisdom for oneself and not ‘the other’. This is ok for a while until the flood of compassion builds to break point forcing inner enlightened monologue into active, appropriate, and sensitively matching outer dialogue. This is the main teaching from the horizontal synthesis of the trans-axial antidote (*see figure 3*)

This leads to the second part of Kathy’s question. Holding both hemispheres is a contradiction to the higher brain centres, but not to the lower (*see figure 3; the vertical movement of consciousness*). When one holds onto something, whether its an understanding of a concept such as a function of the brain, or say to money, it is one of nature’s laws to keep energy moving, the principal of vibration <http://www.kybalion.org/kybalion.asp?chapter=IX> Unconsciousness is the cause of stagnation, and unconscious stagnation produces again, every symptom in the DSM-IV, and in the GMO manual. Consciousness keeps our brains flowing, through being aware of being aware. That is, being the witness to/of the witness is the antidote required to ‘move’ us to the right hemisphere to firstly become *consciously* comfortable with the bigger mind, then secondly moves us back to the left hemisphere again in order to *consciously* carry out its expression via wisdom’s container mentioned above. Although the skull is a hard container, its contents are alive with plasticity. There is nothing to ‘hold’ within this process, even the abstract metaphoric container of tetrahedral consciousness (*figure 1*) need not be taken too studiously seriously. It is only a help if it creates an opening.

Synthesis – coming home; The principal of Rhythm and the heart brain



Jill mentioned there being two personalities within the left and right hemisphere, but what about a personality within the third position; the heart-brain or heart-mind. When we want to know a person, the personality of the heart often has equal if not more granularity to offer than the left or right hemispheres of the brain alone. Together, as a complete and synthesized trinity, each personality becomes as one and so too reveals the mysteries of the universe.

“In this body, in this town of spirit, there is a little house shaped like a lotus, and in that house is a little space. One should know what is there.

What is there? Why is it so important?

There is as much in that space within the heart, as there is in the whole world outside.

Heaven, earth, fire, wind, sun, moon, lightning, stars; whatever is and whatever is not, everything is there”

(Chhandogya-Upanishad)

We all know people who live more from their brain and less from their heart or vice versa, that is those who *think* more and those who *feel* more. There is also a third category of people, those who both *think* and *feel* equally. This latter state is like accessing the outer as well as the inner parts of the heart, giving birth to a third realm of expression or perception, *intuition*. Only through *thinking, feeling and intuiting* can we come to know the way of the heart. <http://www.sufimessage.com/cosmic-language/Mind%20and%20Heart.html>
The synthesis of this trinity opens the doorway to the trans-axial antidote, connects mind and body, and allows us to experience how evolution (*form/fullness*) and enlightenment (*freedom/emptiness*) can coexist in a present moment. Like a sixth sense, with intuition comes sensitivity and with sensitivity comes indifference, <http://www.sufimessage.com/alchemy-of-happiness/interest-indifference.html> and indifference gives us an opportunity to witness our own inspired unfolding evolution. This word ‘indifference’, is not what we Westerners think it to mean.

Both systems of study, the body and the mind, like the human and the environment, are evolutionarily interlinked and it is about time we acknowledged this psychosomatic link. That is, by untying the Gordian knot, ones ability to know oneself (*enlightenment*) parallels with the complexity of ones form and brain structure (*evolution*). Now that we have a prefrontal cortex for example, this added level of complexity gives rise to a new tension and challenge to the meaning of enlightenment. In today's post-post modern informational age, it would seem that an ideal state for this potential enlightenment is within the highest state of tension that can be creatively managed. When we link up these two systems, body and mind or evolution and boundlessness or fullness and freedom, something quite extraordinary emerges, potentially what could be described as our next evolutionary step in human consciousness. That is, we are beginning to open up to a different level of *being with nature* via *being with ones self*. That we are intrinsically inseparable from nature, and are in fact not just a part of nature, but rather are nature itself, and the one consciousness which speaks to a rock, a reptile, a bird, a monkey, a bee or dolphin for example, is the same consciousness which speaks through us all.

<http://www.youtube.com/watch?v=DU7O1NN31f8&feature=related> Evolutionarily speaking, if survival of the fittest is the law, then this *breakthrough in consciousness* will more likely be the measuring stick of strength as opposed to the outdated paradigm of *physical* strength.

With our newly defined Quadrune brain (*see figure 3*), from the achipallium to limbic to neo-cortex to the prefrontal cortex, the 5th higher centre, as proposed here, is found within the heart itself, classified as the bird/bee mind. The Heartmath institute have biophysically found the pathways that link the heart directly to the brain http://www.heartmath.org/index.php?option=com_content&task=view&id=28&Itemid=51. Research in the new discipline of neurocardiology shows that the heart is a sensory organ with its own functional

'brain'. They have recently found <http://www.shiftinaction.com/node/119> that the heart is actually made of 60-65% brain cells, that it is an endocrine gland and an electromagnetic generator that has a 5000 times greater magnetic component when compared to the brain, with 60 times greater amplitude, permeating every cell in the body. Dan Winter animates this toroidal coherence within the spinning



www.librarising.com/esoterica/merkaba.html tetrahedron with the heart at the center.
<http://www.heartcoherence.com/tetraphysics/>

The choice points of transformation are with every breath we take, but in this earthly dimension it usually takes us a few weeks or months or years or even lifetimes to begin to re-cognize our self-destructive patterning. We are studying a fractal universe where there are nests within nests within more nests, <http://www.youtube.com/watch?v=9GaB1VMAXPQ&feature=related> like studying the babushka doll, or a seed, when planted duplicates itself 100 fold. That same universe is inside of us and is simply awaiting re-cognition.

The principal of rhythm <http://www.kybalion.org/kybalion.asp?chapter=XI> is slightly different from the concept of everything in constant motion (the principal of vibration). The principal of rhythm reminds us that we are living within a natural flow, a natural pulsation. As the pendulum swings to the left, it will also swing to the right; *rhythm makes up for the variations within the swing*. Whether we can identify rhythms within an evolutionary time frame or immediate rhythms such as day and night / in breath and out breath, they are of the same origin. When we hear the songbirds in the morning, they are our wake up call not only to enter a brand new day, but also a reminder of the principal of rhythm. Meet my good friend Mahalaxmi speaking on rhythm and flow <http://www.youtube.com/watch?v=xcYxBIXU7J0> I travel on a pilgrimage to India with her for 6 weeks at the end of the year. I go with her as my guide because she is my songbird within the realm of synthesis reminding me of my compassionate origins.

In a broader context, figure two illustrates that any 'holding' originates from within a deficit need and has to do with constantly seeking that which we do not yet have, whilst holding onto that which we have already required. As we travel through age, potentially from prepersonal to personal to transpersonal, we also need to rise to the challenges presented by the innate characteristics of at least 5 differing brain centres (traditionally seen as the triune brain). <http://www.tc.umn.edu/~athe0007/BNEsig/papers/TriuneBrain.pdf> It could then be understood that holding or stagnation has its place throughout the entire brain and its centres when the WILL is not free to move from one area to the other due to lack of conscious awareness. <http://www.youtube.com/user/BigMindNetwork> In Buddhism, this is the difference between dukkha and sukha, the stuck mind and the unstuck mind. Below illustrates a flow of consciousness on a daily, as well as evolutionary level, through the dialectic, from thesis to antithesis and back and forth, to a final synthesis. The stuck mind resides in dualism, whilst the unstuck mind allows consciousness to continue

flowing into the mode of synthesis and is at the core to understanding and experiencing the cause and cessation of suffering and stagnation.

Evolutions nest within the nest of the brain

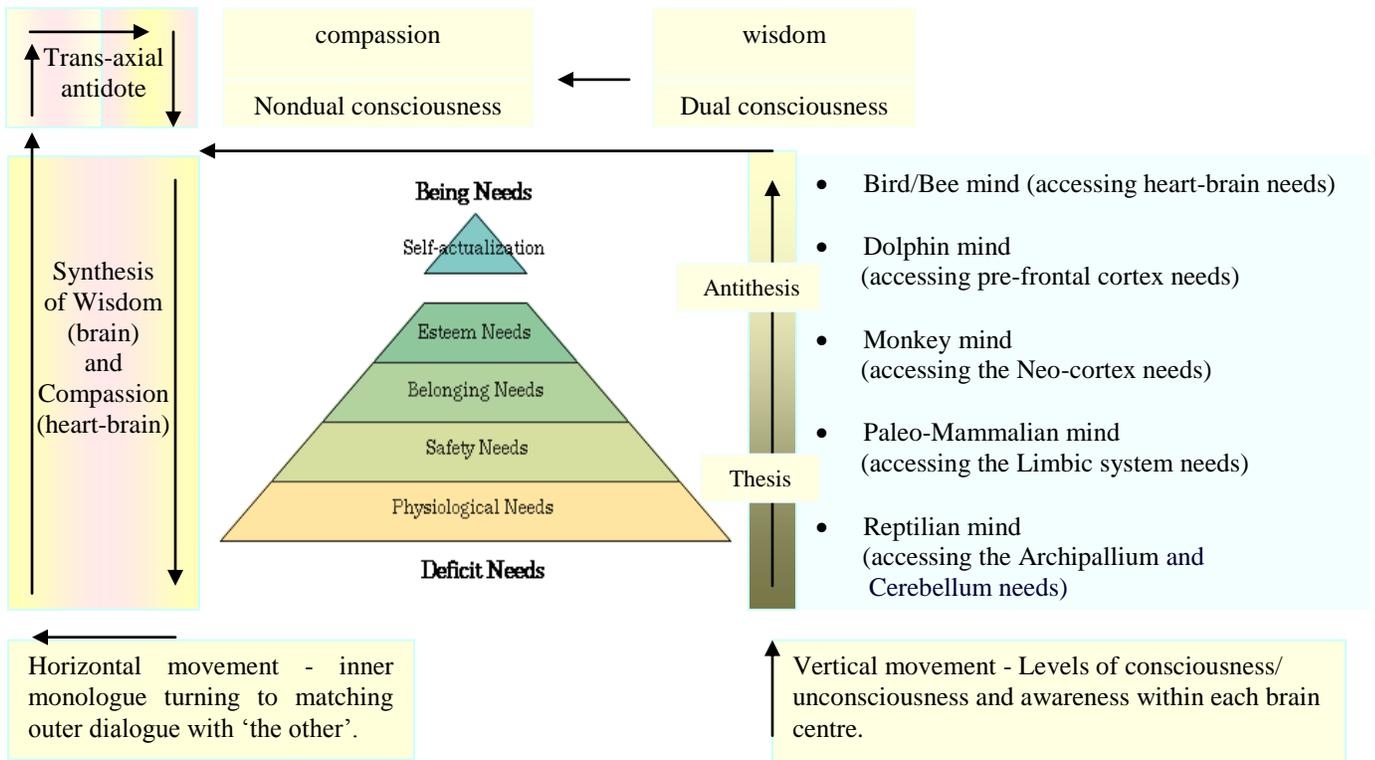


Figure 3

(Pyramid: Maslows hierarchy of needs)

<http://webspaceship.edu/cgboer/maslow.html>

I have used Maslow’s needs based developmental line due to its accessibility. Like a dolphin’s high activity within the pre-frontal cortex, evolutionarily speaking many of us are only now beginning to make good use of this area. <http://www.youtube.com/watch?v=Wh5M5ydajWI&feature=related> Reaching maturity in late teens to early twenties, this area is the CEO of the brain, fantastic for example at organization, judgment, decision-making and planning for the future.



http://www.humboldt.edu/~morgan/pre3_s05.htm In the brains of violent criminals, this part of the brain is minimally used. <http://www.dana.org/news/cerebrum/detail.aspx?id=3066> For many others who use this area, they are exercising an ability to extend themselves and transcend beyond their simple stimulus/response behaviours based on a linear communication between the motor and sensory areas. Those who use this dolphin like ability are known to us via their ability to step outside of their small self and enter trans-personal territory of inner and outer ‘connectedness’ often referred to as the fourth way, or fourth center of the brain. With this added dimension of awareness, or the gift of Will (capital W) from the prefrontal cortex, it is possible to transcend and include the triune brain as opposed to override it. <http://www.youtube.com/watch?v=kvOzISr5A3w> Illustration above by Nancy Margulies. <http://www.thegreatstory.org/charts/triune.html>

The neo-cortex is like the rider (human being) whilst the lower brain centers are like the elephant on which the rider sits. Sometimes the will (small w) of the neo-cortex (human being) has control, but at any given moment, at the will (small w) of the elephant in search for its own desires to be met, will be in control and take the rider with it. This is the power of the original brain centers whilst their/our/ones motivations remain unaware. To make this point clearer, although this analogy explains these functions within the mode of an antithesis for comparative reflection, true synthesis of this new awareness brings light to the greatly beneficial aspects of these lower centers and does not simply override them, but rather sheds a new light onto these areas.

To give these lower centers credit where credit is due, evolutionarily speaking Maslow’s hierarchical deficit needs are the building blocks for the prefrontal cortex’s ability to self-actualize the whole system. From the big bangs outward motion into more and more complexity, beginning with *sensation* with the first life forms, *impulse* with the first reptiles, *emotion* with the first mammals, *symbols* with the first primates and *concepts* with the first humans. Although drawn linearly in a horizontal fashion (*figure 3*), self-actualization brings with it a vertical axis. Maslow also referred to this next psychology as the forth way, <http://www.stumbleupon.com/tag/fourth-way/> identifying his work simply as preparation of this extended version which has only now come to be known by its fruits in this day and age, 40 years on. What seems to be the ‘lower’ brain centers now simply become ‘seats of consciousness’ which are integrally functioning to serve the whole. It is not the centers which have the issues, but rather the drivers who are stuck between trusting and not trusting this new evolutionary development of the brain, where it is

possible for the rider and elephant to have the same WILL (all capital), and requires a new skill of in-tune-ment. It is this *intunement* (although there is no such word in the dictionary) which catchphrases this new and emergent enlightened human.

Like other parts of the brain, the more we use and exercise this area, the greater the ability to know, grasp and begin to comprehend both duality and non-duality; to identify them and their homeland within the mind. Movie producer David Lynch with friends (*jump in at 49 minutes*) discuss transcendence and the prefrontal cortex. <http://www.youtube.com/watch?v=V8TFcLgu5Ow> Guest speakers Quantum physicist John Hagelin, Ph.D., featured in "What the bleep do we know?;" and Fred Travis, Ph.D., Director at the Center for Brain, Consciousness and Cognition at Maharishi University of Management summarize this 'opening' of awareness concisely. Again, take the time out to watch this so as to exercise these concepts of transcendence related to the prefrontal cortex, so as to perhaps literally keep up with your own evolution.

The David Lynch Foundation has been set up to create a global university for the purpose of teaching the science of peacemaking. As we work our prefrontal cortex toward peace, we begin to open the doorways to holistic brain functioning <http://www.youtube.com/watch?v=X1AalVxr5Tg> and the exploration of pathways to the heart-brain. Like the songbirds highly sensitive characteristics, we begin to tune into the rhythms of the heart, and move closer and closer into the mode of synthesizing each of the brain centers with it; that is, with this new sensitivity, we are now aware that we are aware of the brains activities via the witnessing heart-brain/bird mind. The bird-mind represents a final tweaking of the human psyche. The deeper one knows the snakes residence and influence, the higher the bird can fly in its Beta Hz range. The Taoists grave carvings sometimes show one master handing a bird to another master, or a wonderfully strange procession of birds and bird-people strutting in high spirits into the next reality. St Francis was so empty of nervous haste and fear and aggression that the birds would light on him. Jesus, playing as a child, made clay birds on the Sabbath, and when scolded, shooed them into flight, his first miracle. The mythology of the bird often represents our longing for purity and freedom, carrying the message of ineffable joy. They are the mediators between above and below, and are heard within the crossover within the darkness before the dawn and carry the message of transformation. It is the heart which brings us salvation from the will of the mind and the will of the body.

So why link the human heart to the bird mind? As non endearing as it may sound, to say that somebody has a bird brain, is in fact more of a compliment these days when we read some of the research about the minds of birds. As previously mentioned, we travel through our life span, potentially from prepersonal to personal to trans-personal realms, giving rise to the challenges presented by the innate characteristics of at least 5 differing brain centres (traditionally seen as the triune brain). <http://www.tc.umn.edu/~athe0007/BNEsig/papers/TriuneBrain.pdf> From reptiles to mammals to monkeys to dolphins and now to birds, Nicola Clayton, professor of comparative psychology at the University of Cambridge, points out it used to be that people would only talk about intelligence in terms of primates, but now she scientifically understands that birds have achieved a sort of honorary ape status, just with a few feathers attached. http://www.zoo.cam.ac.uk/zoostaff/madingley/library/member_papers/nemery/comparing_birds_and_primates_chapter.pdf Erich Jarvis, Ph.D., associate professor of neurobiology at Duke University Medical Center points out that many birds have more powerful palliums than Mammals. <http://www.jarvislab.net/> The humming bird, and the songbird's song is a reminder to us that everything around us is in constant rhythm.



<http://www.brunosart.com/>

The birds brain <http://www.pubmedcentral.nih.gov/articlerender.fcgi?artid=1766390> is hardwired with extremely complex communication skill within its song <http://www.abc.net.au/rn/allinthemind/stories/2006/1755306.htm> In disregarding that its brain is comparatively smaller to our own, the more we open to the experience of living in the realm of rhythm, sensitivity, and in-tune-ment, the more we begin the process of synthesizing cognition (wisdom/brain) with intuition (compassion/heart), to the nowness of being, inwardly and outwardly expressing nature's dialogue within its pulsating heart 'song'. The trans-axial antidote (*figure 1*) turns the inside out and the outside in. With reference to man's threefold mystery (*illustration in chapter 2*), when the generative system, the brain and the heart synchronize to the beating pulse of the earth, then the trinity is fulfilled and we become Omniversal co-creators of 'the fourth way'.

It is not by coincidence that the owl symbolically represents wisdom, the symbol of synthesis between light and dark, between the voice of the heart and the voice of the mind/body. The owl represents our

capacity to go beyond dualistic thinking and into the philosophical centre of epistemology (knowledge beyond belief). From thesis to antithesis to synthesis, the owl guides us to the centre of the heart, but one must go through the darkness to get there.

The bee's, like the birds, and for that matter, the flowers and the trees and the moon up above, talk to us of love. But let's stick with just the bees for a moment. As Rudolph Steiner highlights, as does the Koran, we have a lot to learn about love and how to be in unity with nature from the bee's.

“Love and health come together in the life of bees in a unique way. The hive of the honey bee exhibits a life process that mirrors that of the human head. The queen bee is like the round protein cells of the brain, the worker bees like the red blood cells, and the drones like the nerve cells”. <http://www.doyletics.com/arj/beesrvw.htm>

The bee's remind us of our cosmic relationship to the rhythms of nature, both internally as well as externally <http://www.integralcity.com/Ezine%20Files/Ezine%20july1506%20iss8.html> . There is so much I want to write about on the topic of bee's, as their plight has a direct relationship to the health of our own heart and our species. Bee's are our external indicator or gauge or reflector from which we are able to measure how in or out of sync we are with the rhythm of nature and the rhythm of our own hearts. Learn about *bee's* and one unravels a secret about how to *be*. Check it out here for a great introduction to the bee's spiritual significance <http://www.abc.net.au/rn/encounter/stories/2009/2582126.htm>

These physical centres of consciousness are intelligence centres with specific expressions. It is too simple an argument to suggest one centre is more intelligent than another, that a bird centre is more intelligent than the reptilian centre for example, and thus more worthy of attention. Evolutionarily speaking we should remember the bird originally was a reptile, a snake perhaps, similar to the kundalini snake which wraps itself around the human spine with its head as the brain stem. <http://www.themystica.com/mystica/articles/k/kundalini.html> The snake also has rhythms connected to the earth and an original intelligence associated with expressions and drives from humanities collective unconscious. http://www.sol.com.au/kor/12_02.htm It seems plausible that if we bring consciousness into this original centre of intelligence, then unconsciousness ceases. If we are able to remain conscious at slower rhythms of this reptilian centre via Delta 0-4Hz lucid dreaming or deep meditation, we bring awareness into the sleep

zone. It might only be possible to bring conscious awareness into the super high Beta bird mind (35Hz and up) fast paced rhythms when we master the ability to control our original intelligence centre; the unconscious urges and seething excitations from the brain stem. Like beads on a string, when light has been shone within the reptilian brain stem, all the beads in the above brain centres simply fall away and give us our true essence of peace. This can be followed up with Elaine de Beauport at <http://motley-focus.com/crossing.html> Tom Kenyon's acoustic brain research from 0.5 to 150Hz can be followed up here. <http://tomkenyon.com/acoustic-brain-research/>

Although both wisdom and compassion are the 'two wings' of truth, wisdom nevertheless must 'initially' be one step ahead of compassion. The other analogy is the 'two legs' of the Buddha http://www.sgilibrary.org/search_dict.php?id=1453, raising the question of which leg/foot steps out first. Within this paper we are using the two-winged/legged analogy literally as the brain (wisdom) and the heart brain (compassion). Wisdom is the ever-present big mind, which reveals its records when the obstacles of ignorance are removed. One must remove the blocks created by the mind in order to access the heart-mind, hence the reason for the Hinayana Buddhist traditions focusing on wisdom first. <http://files.meetup.com/501783/Overview-Lamrim-2008-01-29.html#Structure> Ultimately, compassion is a doing word, like the word *God* is a verb and not a noun. Compassion is wisdoms active expression.

It is suggested here that the chicken (wisdom/the brain) comes before the egg (compassion/the heart), even though the egg (the heart) is the first thing to appear on the primordial scene in fetal development. This paradox suggests the order of both ways are true, yet for relevancy to the human condition, and to fulfill the ordered sacred circuit through the brain, direct teachings of great Compassion can only be taught through the act and not from the word. Again, in the beginning was the word; perhaps the 'word' was 'chicken', firstly listened to within the left hemisphere, whilst not realizing that the egg, *the vibration behind the word*, is in actual fact the same thing, but now expressed as a form. That does sound like a whole lot of bull crap, sorry, I'll try again. Perhaps I should stick with the Kabalistic Light and Vessel analogy (p 6).

From the Tibetan Buddhist perspective, the tools toward wisdom require one to firstly be able to listen so as to hear, secondly to contemplate so as to reflect, and thirdly to meditate upon so as to realize (to act). Each movement within each of these three stages of wisdom is a left/right brain synthesis to effectively balance the hemispheres, developing the act of compassion and a clear path to the hearts

voice. <http://www.tharpa.com/uk/sadhana-Treasury.of.Wisdom-140.html> Similar to ones monologue needing to develop before ones dialogue, so does wisdom within the adult, develop before the act of compassion. For the child, it is the other way around, but is then soon squashed due to the demands of perceived reality. Without this ordered investigation, feelings of compassion are never fully grounded. Like a serpent chasing its own tail, the image of the Ouroboros seeks to synthesize the beginning with the end. <http://www.crystalinks.com/ouroboros.html> Without the containment of wisdom, compassion for example is likely to turn into martyrdom. If one does not understand the nature of mind (of ones own mind), then he or she will not understand what suffering is, and ones level of compassion toward the world will be limited to focusing on the surface layers of altruism; of the symptoms of suffering and not the causes. This topic has always intrigued me. The nature of transpersonal altruism as opposed to personal altruism within religiosity was the theme of my Honors thesis back in the mid 1990's. Most of us have the capacity for compassion (small c), but the difference between most of us and those who access great Compassion (capital C) is that we are still needing to work on/within the dualistic personal realm/stage of development. As Loden Jinpa recently stated

“without the ability to analyze and use critical thinking, even the compassion spoken of in Buddhism cannot be fully developed. Therefore the wisdom lineage, as in “method and wisdom”, pervades the method lineage”.

<http://lodenjinpa.com/2008/05/26/is-wisdom-really-necessary-in-order-to-generate-compassion/>

The difference between and order of wisdom and compassion can be further explored here

http://www.shambhalasun.com/index.php?option=com_content&task=view&id=1832

“Without wisdom, compassion will not work”

Khandro Rinpoche

Having said all this, and having identified the benefits of Jnana Yoga <http://www.youtube.com/watch?v=k4dpAqw92u4&NR=1> (*jump in at 5 minutes*) there are nevertheless some individuals who are born on the edge of an already attained great compassion and are here to simply walk the path of truth. To them, wisdom is simply a natural unfolding correlated with life span development. For the rest of us, wisdom, the levels of prajna, <http://www.nalandabodhi.org/prajna.html> the keys to opening each layer of the babushka doll, are still lying on the ground waiting for us to pick them up and use them to stably enter the neutral house of compassions heart space.

Each theosophy school has its unfolding wisdom path. Another good example is the Hebrew 32 paths <http://www.psyche.com/psyche/qbl/32paths.html> within the Sefer Yetzirah. It is usual that in order to catch the rabbit (wisdom), we focus on just the one rabbit or school of wisdom. <http://www.youtube.com/watch?v=JwpUhCRHjSI&feature=related> being cautious of not spreading oneself too thinly across the smorgas-board of practices. Yet in agreement with Ken Wilber and others, there is now nevertheless an integral medium of the www. which has never before been exposed to humanity as a possible wisdom school teacher. As long as one has discernment and discretion to see the flowers within the rubbish heap, accompanied by further openings of physical person-to-person dialogue as a result of wisdom's application, I see no harm in this approach. This www. Integral wisdom school requires a certain level of maturity/wisdom. Similar to the monkey minds chatter, deviations are numerous and require a mind that has been settled. The Tibetan Buddhist masters of the past had a saying,

“chu ma nyok na dang, sem ma chö na de”, roughly meaning ‘Water, if you don’t stir it, will become clear; the mind, left unaltered, will find its own natural peace.’

http://www.rigpa.org/Natural_Great_Peace.html

This process of moving from wisdom into compassion can also be understood via the dialectic from thesis to antithesis and finally to synthesis. Originally developed by Herakleitos, Zenon, Socrates then Plato, was more recently thrashed out amongst philosophers such as Kant, Fichte and Hegel, and to purposely leave out Marx's dialectic attempts, this dialectic is integral to all wisdom traditions. True great Compassion (capital C) can only arise when our fundamental duality (thesis/antithesis) has been realized. From thesis to antithesis we develop inner wisdom, and with inner wisdom we are drawn to the neutralized voice of the Will, which puts wisdom into compassionate action. The two wings of truth (wisdom and compassion) then begin to fly within rhythmic synthesis, <http://www.youtube.com/watch?v=92vQEfAvOul&feature=related> but not before; we must firstly grow our wings before we can fly. This journey can also be understood as moving from little mind and little heart to Big Mind and Big Heart and does not take years of sitting meditation, just an ability to look inward, and a good reason to do it. <http://www.kenwilber.com/blog/show/224>

A fitting example of a thesis and antithesis is our study of being a self (thesis) which then leads to not being / dropping the small self (antithesis) <http://www.youtube.com/watch?v=ZeDUEaRCUXY> From here we then become, accessing Big Mind (Wisdom) which leads us to Big Heart (Compassion), which is the synthesis of our little self (small s) with our new found Big Self (capital S). That is, one becomes an ‘integrated free functioning human being’ (synthesis), the conductor engaged in action, expressing ones inner world (in monologue) to match the outer environment (in dialogue). From thesis to antithesis to synthesis, there seems to be no other road. The good part is that we ‘can’ move through this dialectic extremely quickly and smoothly. It is almost as if evolution has taken us to a point in time where we as a collective no longer need as much ‘time’ to move through it. A collective consciousness seems to have arisen stating it has had enough of the too-ing and frow-ing between dualities extreme points. Whether we are aware of it or not, we psychologically go through opportunities of softening toward synthesis many times throughout the day. Physically, the in and out breath are the thesis and antithesis, and either side of the breath, the synthesis of duality, is as much of ‘time’ as is required to take us to the trans-axial antidote. That is, as quick as it takes each new breath, we are now able to embrace this flow of consciousness with awareness and with the right guidance, *with a big thank you to Genpo Roshi’s teachings*. <http://www.youtube.com/watch?v=Roh-eM4C8GI&feature=related>

As the pendulum swings from thesis to antithesis and back and forth, the awareness of rhythm, *the ever so subtle movement which makes up for the variation within the swing*, leads us to understanding the nature of mind, suffering and thus great wisdom. The principal of rhythm is the food for great Compassion. When we identify the cycle, the wheel, the patterns of our own suffering, only then will compassion rear its heart and within wisdoms container, feel the shared pains of *the other*. With a dose of compassion we are led to a new and beautiful gestalt reality of synthesis. Every time wisdom allows more compassion, the less time is spent entrapped within duality. With less and less dualistic thinking, the faster we move through to the synthesis of heart, mind and body and fulfill our greater role in service to *the other*.

Finally, with reference to our brains, just when we think we might have understood the functions of its many centers (thesis), does another antithesis bring the original thought to a halt. I was recently shown information <http://oss.mcgill.ca/yasked/nobrain.pdf> where there have been a number of very highly functioning

individuals who function very normally, with very little brain at all (antithesis). Causing a storm within the medical world British neurologist Dr John Lorber contended that

“the cortex is probably responsible for a great deal less than most people imagine”

http://www.rifters.com/real/articles/Science_No-Brain.pdf

This antithesis turns most of all traditionalists know about neuro-psychology on its head so to speak, raising many fundamental questions about the residence of ‘mind’, and from where do we function? From thesis to antithesis, answering these questions brings consciousness to its ubiquitously synthesized home turf; the realization that we are ‘The All’. From the aspect ‘being’ to ‘not being’ and then finally to ‘becoming’, or from involution to evolution to something which simultaneously includes both, <http://www.kheper.net/integral/cosmology.html> is the process that leads to creating in the NOW. <http://www.kybalion.org/kybalion.asp?chapter=VII>

The quest for dialogue begins

In 2006, after the Salvia Divinorum experience, I began my research and started writing to effectively develop my own monologue within the area of consciousness studies. In 2005 I graduated in Master of Psychology – child and family stream, previously caught up with writing on the maternal and paternal experience with infants within the first 3 months of life, attempting to define every determinant of attachment security. This was an especially relevant topic for our new family, but it was now time to allow the mind to explore theories on the fulcrum of scientific and mystical investigation. After all, the meaning of the word psychology is ‘*to study and to speak of the nature, functions and phenomena of the human soul, mind or psyche*’ and apart from the unconscious, nothing about other dimensions was ever mentioned in my 10 years of study. As much as this was unsatisfying for me, I can nevertheless understand that in order for psychology to be socially and professionally recognized and worthy of spending money for the service, it must stick to the scientific parameters of psychological testing. Like herding cattle or sheep, practicality overrides subtlety of the human mind as universities churn out masses of mostly young psychologists who only have 50 minutes @ \$120 per session, but what ever happened to the mystery schools and the teachings of something that might hint at the idea even, of ‘knowing thyself’ as a preliminary step?

As mentioned within the introduction of THE KYBALION, those who seek the truth...

“Have never sought popular approval, nor numbers of followers...They reserve their pearls of wisdom for the few elect, who recognize their value and who wear them in their crowns, instead of casting them before the materialistic vulgar swine, who would trample them in the mud and mix them with their disgusting mental food”.

Thank you Hermes, I am now at rest with what I thought might have been a waste of 10 years study as I transform this defeatist attitude into one of concern. This defeatist attitude is discussed in depth within Samael Aun Weor’s *Revolution of the Dialectic* http://www.gnosiscentral.com/englishbooks/The_Revolution_Of_The_Dialectic.pdf (p13) He is *a*, or perhaps *the* master of synthesis, suggesting three handicaps associated with the defeatist attitude,

- 1- to feel handicapped because of a lack of intellectual education,
- 2- to feel incapable of beginning the Radical Transformation
- 3- to walk around with the psychological song *“I never have the opportunity to change or to triumph”*

To varying degrees, all three applied to my position. In moving forward and into my life path, I am still in the process of composing a letter to the university I graduated from to discuss this paradox of creating these young psychologists who have not necessarily been confronted with the concept of *knowing thyself*, debating whether or not they should run a transpersonal psychology stream or integral psychology stream within the psychology division, which turns psychology in on itself, knowing very well that *“when the ears of a student are ready to hear, then cometh the lips to fill them with wisdom”*. Perhaps it is more appropriate for integral psychology, with its ability to include and transcend the conventional, like a fifth force, to *gently* place the relevancy of ancient wisdom onto the psychological table of the education system. I met with my favorite lecturer earlier this year at the Lyceum club of all places (*club for prestigious women*), and discussed my concerns about psychology and dreams for an integral teaching format, with the interest of lighting the *divine spark* of creativity as opposed to putting it out. She recently left that Uni due to its rigidity so we had plenty to talk about. Her quote she used in my post grad still rings true to our circumstances, “it is no measure of health to be adjusted to a

profanely sick society” (*krishnamurti*). I’m also presently in dialogue with RMIT health sciences to run and head an on-line transpersonal psychology course, as well as starting up a transpersonal psychology election within the psychology division. James Hillman is a leader within this forth way psychological revolution with a plan to

“shake us up intellectually, to actually enact what the Kabalists refer to as the "Breaking of the Vessels," i.e. to disintegrate our fixed patterns of thought in order that a bit of genuine creativity, a "divine spark" or "soul" can make its way through our routinized system of beliefs”

<http://www.newkabbalah.com/hil2.html>

There are many questions one could ask about our present education system <http://www.crosscurrents.org/education.htm> and how much of its content takes the hearts consideration, and how much of wisdom is mistaken as the need for rote learning facts and figures.

The Kybalion suggests Hermetists have never sought to be martyrs, and have, instead sat silently aside with a pitying smile on their closed lips, while the heathen raged noisily about them in their customary amusement of putting to death and torture the honest but misguided enthusiasts who imagined that they could force ‘*truth*’ upon a race of barbarians. Yet these ‘secret truths’ are now published for www. access *and* one might argue if extremely brave, we no longer live in barbaric times. I am on the fence with this argument. There is no doubt that many still identify strongly with their triune brain centers alone, yet there are many, many others who are shedding their fears and anxieties at collectively unprecedented rates.

I am still wary of the misguided enthusiast whose truth blighting may well be saying “do as I say and not as I do”, which I acknowledge/face/move through as my own inauthentic to authentic process and reason for containing enthusiasm and not speaking out for the sake of avoiding public emotional crucifixion, and not being ‘liked’ or ‘accepted’. I’m presenting at the 4th *transpersonal psychology symposium* next month on all this *consciousness* stuff. I’m only now getting it out there hoping it won’t be like Buddha’s first embarrassing sermon of not connecting to people of his time via *the stream of consciousness*. I suppose if it is like that, then it can’t all be that bad, *with Buddha as my role model*. In agreement with Wilber’s postulating over the Gordian knot, (*within the appendix of what is integral spirituality*) one can

only be half enlightened if inner boundlessness cannot meet its seemingly opposite evolutionary counterpart known in form. The question being, if evolution occurs, how can enlightenment have any meaning? If we cannot respond to the world via *all* of our evolved brain centres, inclusive of the prefrontal cortex and heart brain, then our relationship with the external world will also be limited. Enlightenment reflects energies capacity to inhabit internal form (*the brain and body*) and external form (*the other*) via the union of Emptiness and Form. We have these structures and potentials in place; it's now just a matter of turning them on via *meditation* or *self awareness*, the golden road to the transpersonal. Then, when the inner monologue turns to an understanding in dialogue with another, this is a true miracle. Jumping into that stream takes practice so I better do just that.



With the intention of *grounding the transpersonal*, I'm also presently talking to the CEO at Darebin Community Health Service about running some training for the staff on an *integral approach to health care* using the AQAL model, and also been given the go ahead to run a *men's spirituality group* at the Darebin men's shed. After coming back from the 3rd Men's shed conference in Tasmania, I've been inspired to write an article with Prof Barry Golding from Ballarat Uni on how Men's Sheds, in many ways are now replacing the role of the conventional church and what western religion has to offer with regard to the needs of men in today's society.

In facing a gripping unconscious driver, Byron Katie reminds me of her prayer 'spare me the belief that I need love, approval and/or acceptance'. Until these things are generated internally and not reliant on external factors, we will constantly be seeking them from *the other*; for the significant other to 'give' before you yourself are able to 'give'. This is an example of turning psychology in on itself, where the study of the mind has been the study of others minds as opposed to the student or writers own mind. The Alchemist Merlin had a lot to say to Arthur about this subject. The litmus test of any Guru or teacher can be measured by their ability to be a student also. In Byron Katy's latest book *1000 names for Joy*, she points out that self-actualization can be measured by ones level of gratitude; toward life, people, opportunities etc. I am beginning to learn and understand and feel this now.

<http://www.youtube.com/watch?v=IXYncg6Ejd0&NR=1>

Conclusion

With this knowledge and through Jill's experience comes with it an opening of the heart. Jill's stroke of insight also gives us a glimpse into the nondual right hemisphere, a glimpse at the mirror of truth through the eye of antithesis. When Jill experienced her nondual realizations we cannot forget that the rest of her brain was also working, most notably a fairly developed prefrontal cortex. The stroke took out part of her left hemisphere, and the cessation of a particular part of Jill's brain gave way to the sensation of oneness with an assumption that this sensation must be coming from the right hemisphere alone. To conclude, when a piece of a puzzle is missing, synthesis is put on hold. When the conductor drops the baton, the dialectic revolution searches in the darkness for resolution. As consciousness reaches out for the light, it is tossed two and fro from thesis to antithesis, from one extreme to another, from dualism to non-dualism, oscillating between being and non-being, in search for a continuous stream of consciousness.

From the Asian literature an Ischemic stroke is often caused by 'over emotion'. Like damming up a river, the blockage stops the blood/water and kills the cells/vegetation below. Psychosomatically, the body is expressing its inability to synthesize with a calm undercurrent and pulsation from the sacred circuit. Indicative of a reliance/overuse/over-identification with/on the neo-cortex as the seat of the self (small s), in a similar way, in the name of balance, Ken Wilber's Grand Mal seizures might be indicative of the self-reliance and creation of identity via the pre-frontal cortex. We all experience what we attract, as all is mentalism.

The conscious unfolding of evolution is an extraordinary thing. Many who read this paper will know what is meant by this; to witness ones own expanding mind, and *to watch the physical steps walking ones body into appropriation*. The pre-frontal cortex and the heart mind together bring offerings of in-tune-ment via mindfulness, awareness, and meditation. Literally, metaphysically, metaphorically, and exoterically, these newly developed centers of consciousness bring a new dawn. Whether we are asleep or conscious, the darkest moments before the dawn offer a portal to the apex, giving us an opportunity every 24 hours, to transform our being and awaken with the songbird's reminder of the heart's rhythm. This is expressed consciously when we choose another direction whilst the greatest weight of darkness or unconsciousness is upon us.

“One thing that comes out in myths is that at the bottom of the abyss comes the voice of salvation. The black moment is the moment when the real message of transformation is going to come. At the darkest moment comes the light”.

<http://brainstorm-services.com/wcu-2004/myth-campbell-interview.html>

(Joseph Campbell)

All myth is metaphor, and all metaphors are the nests within nests within nests of consciousness. To those without a transpersonal outlook, the truth or depth of these nests, especially the 3rd, 4th and 5th nests of lighter density, commonly referred to as ‘la la land’, is equal to madness. A metaphor, *an image that suggests something else*, like the logos, *the divine word*, usually becomes epistemologically filtered by the time they reside in the left hemisphere and the body mind. The human experience is reduced to beliefs, preferences and mere half-truths or quarter truths. Yet like all things, the image and the word have an original state, and both are already known as vibration and shape within the right hemisphere, the heart, the body’s cells and their connected higher WILL. When the left hemisphere matches the word to this original vibration, this perfects the metaphor/holophor/image and gives us the stamp on life’s open-ended ticket to post/post-conventionally walk the talk, and celebrate in gratitude, the immortality of consciousness.

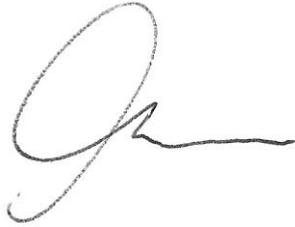
The trans-axial antidote is also (*left hemispherically*) measured via our level of active service of giving back what we have received from mother earth and father sky in the quest for balance and synthesis. Only through becoming or integrating their image ‘together’, are we truly reflecting the whole, of which we are already inseparable from. As Novalis said, "*The seat of the soul is there where the inner and outer worlds meet*", and is accomplished via the witness perspective, by observing the activities of the mind. Denying the expressions of the metaphoric mother and father also denies access to the antidote, the WILL. As we have denied the mother in the past, so has the patriarchal story of ‘the fall’ fulfilled its destiny.

This paper has been written to honor the father (*emptiness/freedom*) and the mother (*form/fullness*).

Again, feel free to share this paper with friends to create a circling dialogue of openings.

With acknowledgement to TED and deep gratitude to Jill from whom, like a spring board, so wonderfully reminded us of this dia-logos.

In service

A handwritten signature in black ink, appearing to be 'Nic Morrey', with a large, stylized initial 'N' and a horizontal line extending to the right.

Nic Morrey

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