

Anand Dwivedi

The book cover features a stylized celestial design. A large white circle on the left overlaps a yellow crescent shape, which in turn overlaps a large black circle on the right. The background is a deep blue with a textured, starry pattern. The title 'Dance Of The Bee' is printed in a bold, yellow, sans-serif font across the lower portion of the cover.

Dance Of The Bee

Anand Dwivedi



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Published by Sanchar INDIA

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Published by **SANCHAR**
966-Indiranagar Colony, Dehradun-248006
Uttaranchal INDIA Phone : 91 135 760523
email : san_char@rediffmail.com

Printed and bound in India
(Samaya Sakshaya, Dehradun, Uttaranchal
Phone : 91 135 658894)

Cover design and illustrations by author

Price : Rs. 150/- (for sale in India)

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ACKNOWLEDGEMENTS

I would like to express my deep gratitude to the friends who helped me create this book. I am grateful

- to Ram Lal, Poorna, Saurabh, Vijay, Rachna, Amit, Manideepa, Anoop, friends from AA-Dehradun and Sridhar for the many inspiring discussions I had with them and for the guidance I gained from them;

- to the participants of youth camps held in Uttaranchal-Himalaya, Kerela and elsewhere for the insights I gained during several discussions with them;

- to SANCHAR, for providing me space and materials for researching and writing;

- to Dhanjira Devi for providing me excellent food and countless cups of tea and coffee;

- to Cyril Raphael for encouraging me to put my ideas on paper;

- and to students of Long Island University (USA)
as well as Prof. Rajini Pani for several rewarding
interactions I had with them.

Anand Dwivedi
Dehradun

PREFACE

When I was about 25 years old, I began to have a series of "paranormal" experiences. My health was excellent at that time. I did not know any form of meditation and I had never had any drugs. There was nothing to explain these experiences. It was not safe to share them with anybody; I was afraid people would think I had gone mad.

Each of these experiences was unique in several ways but there was something common about them. They would come upon me suddenly. In a split second my body would begin to grow heavy and inflexible and soon I would lose my memory. I would feel myself spread over endless time and space. There were moments of complete emptiness when I did not seem to exist.

These experiences would last only a few seconds. My body would regain flexibility and my senses would

begin to register the local surroundings. However, my memory would take several minutes to return. During these minutes, I was a total stranger to myself. I did not know my name or my background. I did not know where I was and why. I was an outsider in an alien land.

These experiences continued occurring for about three years. In a desperate attempt to understand the meaning of these experiences, I began to read books on psychology and psychiatry, but I could not find any answer. Then I came upon J. Krishnamurti's writings and discovered a radically new way of understanding these experiences as well as myself. Slowly I discovered many others - mystics and scientists - who helped me immensely in exploring answers to my questions: Who am I? What is the nature of the universe? What is happiness? How should we live our lives? What is my relationship to the rest of the world? and so on. The process of exploration continues. The present book is a part of this process.

INTRODUCTION

Evening had descended on the lofty Himalayan mountains and the valley had become mysterious with long, dark shadows, deepening, flowing into each other, melting various individual forms of nature into a single seamless whole. The western sky still held the glow of sunset and a few stars had silently appeared in the dark-blue sky. We walked in silence through the pine forest. The touch of the cool breeze, the sighing canopies of lofty pines, the hum of the river, the unseen villages twinkling with dim lights, all blended together into an unbroken perception. The cool, dark, fresh air was scented with star-lit pines which my body touched and breathed. Beyond the forest we could see our village gaily lit in kerosene lamps.

The entire village was at the bride's house. People

seemed to be charged with a rare energy. A tremendous amount of work was on: cooking food, fetching buckets of water from a distant source, splitting wood, decorating the house, grinding spices, and so on.

'Nobody seems to be supervising this hectic show?' says Amit, confused. Amit has never been in a village before.

'That's because there is no paid worker here,' says Arti. 'There is no advanced planning either regarding distribution of work. People are working not because they have to, but because they love it.'

'But there must be a system to ensure that nobody makes a mistake?'

'Well, I'd say that no system is needed here because people know what to do and how to do it. They are skilled and experienced.'

'Okay, now let me ask you one thing: can you tell me what makes it possible? I mean what are the factors that ensure that everything happens properly?'

'This is a difficult question, Amit, but I'll try. I think that there is no selfish motive here and no compulsion. There is no reward for good work and no punishment if something goes wrong. There is no boss, no hierarchy and no evaluation. Activities are not departmentalized, and everybody is aware of almost every activity. You can say that there is collective supervision - you are doing your thing but you are also aware of other activities around you.'

'You mean people have expanded awareness and an expanded sense of responsibility,' Amit comments.

'You can put it that way, yes. It is like a dance where all the different dancers are guided by the same music!'

'And who is playing the music?' Amit asks.

Arti turns to me, 'Who do you think is playing it?'

'I don't know what your analogy really implies. Are you trying to say that there is some source of energy which everybody can access and this source lies beyond people's individual selves?'

'Yes, something like that. Let's explore it a bit.'

'Yes, I'm very interested in it,' Amit says. 'Is there an unknown source of energy that we can access?'

'I think we have all experienced it, Amit. The moments of infinite energy,' Arti says.

'Maybe when one is in love?'

'Yes, when one is genuinely in love, one becomes a fountainhead of energy. One doesn't expect anything, doesn't seem to lack anything. There is only giving.'

'I think the "ego" melts in such moments,' I tell them. 'The "I" surrenders at the feet of some immense energy.'

Arti tells one of her experiences at Shantiniketan. 'It was a full moon night and we had invited some Baul singers to perform. One of them - Pawan Das - was the last to sing. He sang a love song of Radha and Krishna. It was so touching that almost everybody was in tears. We felt transported into a realm of infinite love where "I" was totally absent, and there was

nothing to separate one person from another. It felt like we were all one.'

'I felt something like that when I attended one of J. Krishnamurti's talks,' says Amit. 'We were lifted above the trivialities of our petty lives. The whole atmosphere was charged with a rare feeling of oneness.'

'Why are these moments so rare?' Amit asks me.

'I think we depend too much on external factors. By chance, because of some external factor, a situation may arise to help us drop our barriers. It may be a person like Krishnamurti or a Baul singer, or an occasion of celebration. Then the moments pass and we are back.'

'Do you think there is a way we can maintain these moments?' asks Amit.

'Not as long as we depend on external factors,' Arti says.

'You mean we can create these moments on our own?' Amit asks.

'I don't think we can "create" them,' Arti says. 'I'd say that all we can do is to allow these moments to happen.'

'You mean the moments already exist but we fail to experience them?'

'Yes, I think so.'

'Then where are these moments? Are they here right now? And if they are, what is stopping us from experiencing them?'

'I think it is the "ego", the "I", which stops us. If we

could drop the "I" the world would be a beautiful place. There would be no barriers separating people.'

'Even ants seem to live more intelligently than humans,' Amit says. 'There may be a few million ants in an ant colony and yet they manage to live like one big family.'

'Biologists say that ants have access to "Collective Intelligence". It means that all the ants in an ant colony have a single mind. They are like so many cells in a single body.'

'Is it because ants have no "ego"?' Amit asks. 'Is it that there is no "I" separating one ant from another?'

'I think for them "I" means the entire ant colony. They don't kill each other, but they will immediately spot and fight an intruder from a different colony.'

'They only fight when there is a real threat to their biological existence,' says Amit. 'They don't fight for psychological reasons.'

'What do you mean?'

'Suppose someone burns a holy book belonging to a particular religion; the followers of that religion may kill him. The reason for this killing is psychological. The problem with humans is that they have a strong psychological "I".'

'I agree,' says Arti. 'I carry a definition of myself which extends way beyond my physical organism. "Arti" does not simply mean my body and my things, it also means my religion, my nationality, my knowledge, my memories, my social status and so on.'

If "Arti" just meant my body and my things, my "I" would be much lighter than it is now.'

' "I" also means my past and my future, my ambitions and plans, my prejudices and expectations,' Amit adds.

'Yes, all that as well. This psychological extension of "I" creates barriers.'

'There seems to be a perpetual battle raging inside us,' I say. 'We look for opportunities where we can drop the "I" and yet we are busy maintaining this "I" second by second.'

'I didn't get that,' Amit says, 'Are we aware of this urge to drop the "I"?''

'We may not be fully conscious of this urge, but it is always there. We enjoy those activities where we can lose ourselves, where the "I" is forgotten, however temporarily. It may be art, dance or music; it may be games; it may be sex or drugs; or it may be watching the TV.'

'What is the effect of these activities?' Amit asks. 'Do they diminish awareness so that we can't see the "I"? Or do they expand awareness so that we can see through the "I"?''

'It depends on what I'm looking for and how I approach these activities. If I'm after pleasure then the result is diminished awareness. But if I want to discover more of myself, then the result is expanded awareness. And of course the choice of activity will vary from person to person.'

'But activities are external factors,' Arti points out. 'We were saying that it is not wise to depend on external factors.'

'Yes. Activities are not important in themselves. However, an activity can be used just as a traveller uses a horse. The horse does not know the direction, but the traveller does. The important thing is to know the direction and to keep travelling. The traveller decides whether and when to use or not use a mode of transport, be it a horse, a boat, or a ropeway.'

'So, an external activity is not always necessary for this journey?'

'It is a process of waking up and staying awake. The "I" is an illusion like a dream. Unless we wake up, we continue taking a dream for reality. Once we gather sufficient energy, we may be able to see through a dream. The dream may continue but we know it's a dream.'

'Can you elaborate on this a bit?'

'Okay, I'll tell you one of those experiences when one can see a dream as a dream while dreaming it. In a dream I was walking down a road fringed with massive trees. It was a pleasant winter afternoon with golden sunshine flooding through ancient trees, turning the young leaves golden-green. My body was extremely light, almost weightless. The horizon was crowded with distant blue hills. Somebody said, "How beautiful is Shantiniketan with those glimmering hills all around!" I said, "Shantiniketan doesn't have hills

around. It's flat." He said, "Then look at the Central Library!" I looked and he was right, the Central Library was exactly where it used to be. Then in a flash I knew that it was a dream. This realization came like a rare jewel which I didn't want to lose. I chose a solitary road and walked on, trembling with the secret thrill of a rare wealth I carried inside me. Soon I reached a cliff. I sat on a flat rock. There was an abyss down below. If the rock broke I'd be hurled into endless space. Probably there was a sky down below, or maybe a river. Looking down into this ancient-looking space, I thought, "If I jump down, I won't be hurt because it's a dream. And I'll get the thrill of flying because the space is so alive, so real." But I was afraid to jump. Suddenly the rock collapsed and I was thrown into space with a tremendous force.'

'And suddenly you woke up!' said Arti.

'No. The unusual thing that happened was I didn't wake up. There was a wave of terror that tore me into shreds. My body disappeared and so did my vision. I was just space now, and the entire space seemed to be moving with a deep vibratory hum. There was no "I", no thought, no memory, nothing. I dissolved into space. Only the space was; I was not.'

'How long did it last?'

'I don't know. Maybe only a few seconds. Maybe a few minutes.'

'And how did you feel when you woke up?'

'It took me a long time before I woke up. The

vibratory hum slowly faded into bird songs and I found myself floating through an ancient forest. The trees had mossy trunks with primordial ferns hanging from them, and a timeless sky peeped through a leaf-cover of intense green. The birds were real; they were chirping in the garden outside. The forest, however, was a dream. I could feel the change in my body. Every cell had been rejuvenated, recharged with boundless energy. After minutes, I opened my eyes. There was a quiet ecstasy in my heart which lasted many days.'

'You mean we can contact this source of energy without the help of any external factor?'

'Yes. And I was trying to say that we can "wake up" any moment. The body may be awake or asleep, but the mind can wake up to touch the source.'

'Contact with the source implies absence of barriers. Is that right?'

'Yes. And absence of barriers creates space for love. You are in love with others, in love with the entire cosmos.'

'If we could do away with our barriers, there would be no wars, no exploitation, and no poverty.'

'And there would emerge harmonious communities guided by the intelligence of the source.'

'Something like "collective intelligence"?''

'Yes. The entire community guided by one mind, the source.'

'We need to be careful here,' says Arti. 'You see, a group of people who believe in the same ideology can

behave as if a single mind is guiding the entire group!' 'In this case, there is "collective ego" at work rather than collective intelligence.'

'What is the difference between them?'

'Collective ego is rooted in external authority. This authority may be a political ideology, a set of religious beliefs, nationalism, or a guru. In this case ego does not dissolve; on the contrary, it becomes bigger and stronger.'

'And dangerous. This "collective ego" can make people kill each other. It can lead to collective violence.'

'I agree. Most of the collective violence springs from confrontation between different religious sects or political ideologies.'

'Most followers, however, may not see the fact that they are following an outside authority. They may say that it is their own belief that they are following.'

'Yes. I can say this is "my" religion, this is "my" ideology.'

'We are taught from early childhood to follow external authorities. To be a "good" child means to obey the parents, the teachers, the scriptures, the taboos and traditions.'

'Most people would find it hard to believe that a community can work together as one body without depending on an external authority.'

'Yes. These people have never travelled beyond the ego.'

'Now the question is: How can one travel beyond

the ego?' Arti asks me. 'What does "waking up" really involve?'

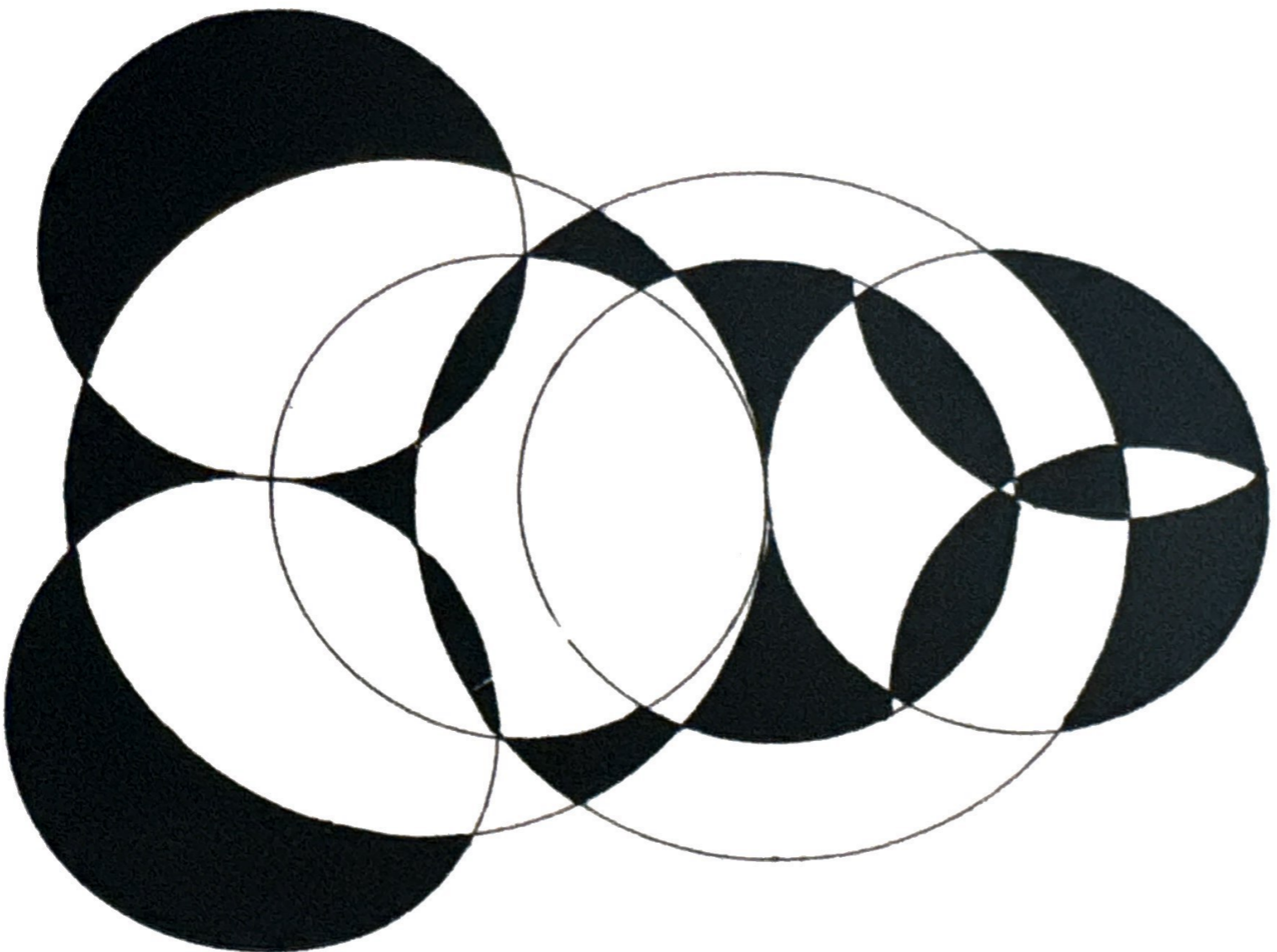
'And another question is: Is everybody capable of "waking up"?' Amit asks.

'I've written something on this subject,' I tell them. 'I'd like to share it with you if you're interested.'

'Really? We'd love to go through it,' Arti says.

'And then we can discuss it further in the light of what you've written,' says Amit.

We can hardly see the mountains separate from the sky. All we see is stars, some of which must be lamps in upland villages. Suddenly we hear Himalayan drums playing ancient hymns. They seem to be playing the frenzy of storms, the roar of clouds, the patter of rains, the babble of streams, the hum of oceans, and the silence of skies. Probably they are playing the dance of creation.



BRAIN, MIND AND UNIVERSE

It was a beautiful spring afternoon with golden sunshine on green trees. Long shadows stretched on the road and a gentle breeze caressed the young, sparkling leaves. In spite of the traffic on the road, the speeding trucks, the noise, the smoke and the dust, in spite of all these, there was an all-pervading peace, as if the space around me were an unseen ocean of peace lapping through my entire being. There was a feeling of carefree abandon and a sense of oneness with the earth and the sky. Suddenly I felt my body becoming heavy and I was unable to pedal my bicycle any more. There was a huge *semul* tree on my left towards which I turned my bicycle and with a tremendous effort slid my body off the saddle.

I stood with my back against the trunk of the tree

and leaned the bicycle against my body. I was totally relaxed; my body was helplessly immobile, like a half-sleeping infant in the mother's lap. The world was a wave of delight on which my body floated while my senses hummed and swayed with the wave. I felt one with the world with nothing to separate me from it; we were one body.

I do not know how long this lasted; maybe a few minutes, maybe half an hour. Then the veil of oldness was back again under which slowly receded my young, innocent heaven. It was like waking up from a dream; or maybe a switching from a rare reality into a familiar, poor dream. I began to walk, and I was bewildered to discover that I did not know where I had to go. I looked for my *semul* tree and walked back to lean against it again.

I had lost my memory! I did not know where I was or who I was. I forgot my name as well as my entire past. I tried to think hard but I had no words, no language to think in. Although words appeared so superfluous to me, I realized that I needed them in this world. Slowly, past events approached me, like sad ghosts longing for recognition. Bits of memories from my childhood, people and places I had known, sounds-forms-feelings-qualities-and dreams floated around me, now familiar now unfamiliar. Then came my mother, my father, my brothers-sisters-friends; and I did not know whether they were dead or alive. There was an immense gap between me and these entities;

the gap felt like many lifetimes wide, like many skies deep. And I was faced with the tremendous task of bridging this gap.

Then came my name. It felt like a sticker and I had a hard time accepting it as part of myself. Slowly, I was able to place enough pieces of my memory together to make a workable definition of my social 'self'. I knew, however, that it was not my real self but only a label, a symbol, and useful only for social convenience.

I have described this experience in some detail because it can help us explore the relationships that link mind, body, brain and the world together into one movement. Although they are inseparable, yet we shall look at them separately also without forgetting that we are doing so only for understanding their connectedness.

The experience described above seems to suggest that something in our brain acts as a curtain; and this curtain is there almost all of the time, so we do not see it. This curtain hampers our deeper relationship with nature; our perception is always clothed, so to say. Now if we learn to drop this curtain, perception will change for the brain will have a deeper, clearer contact with the universe. This curtain seems to cloud our vision, our intelligence, almost all of the time, keeping us ignorant. It is horrifying to imagine that most humans live and die in ignorance shrouded with this curtain. And yet it is this curtain that society

recognizes as 'self'.

Let us try to understand the brain a bit. The brain is extremely complex and in spite of a great deal of medical research very little is known about its nature. Mystics seem to know the brain to its mysterious depths but they do not talk about it except in *sutras*. I have drawn insights from mystics as well as recent medical researches and tried to synthesize them in the light of some of my own experiences.

The brain seems to have many kinds of memories. It may have memories of the racial- animal-mineral past. These memories are not generally accessible to our normal consciousness. The topmost layer of the brain specializes in rational operations; this layer stores symbolic memory and uses these symbols for rational, logical operations. Language is symbolic; it is made of words, which are symbols. A symbol stands for something else; so it is not real.

The role of a symbol should be to point at the real thing; if it does not do that it should be discarded immediately. Now the symbol becomes very harmful when it is taken for the real thing; then illusion takes birth and reality disappears behind the illusion.

That is what seems to have happened with language.

If you sit quietly for five minutes and watch your brain second by second you will see that you are thinking almost non-stop. Now this thinking is totally irrelevant; you do not need these thoughts at the

moment because you want to just sit quietly. Probably 98% of our thoughts are superfluous; only 2% thinking is useful or even less than that. These thoughts keep dancing in the head all of the time, loading the brain with tremendous work. I feel that it is symptomatic; it indicates that humanity is suffering from a major disorder. If the brain is busy almost all the time weaving irrelevant patterns of words, surely it has no time or energy to shoulder its responsibilities.

The problem is enormous and yet we are rarely aware of it. Nature has been perfecting the human brain for millions of years; it is the only kind of brain which can explore the depths of reality. And yet we use it so irresponsibly.

We were talking about the various kinds of memories that the brain may have, and we said that the topmost layer contains language-memory. In fact the word 'contain' is not appropriate because words do not just sit in the brain cells waiting to be used; they are constantly moving around, always weaving new patterns. It is this language-memory which seems to be the least related with our real self.

Beneath the layer of language-memory there are other layers; these layers become available to us only when the language-memory is quiet. Although most of us most of the time think in words, thinking without words is also possible. A chess player thinks in moves on the chess-board; a mathematician thinks in numbers; a player thinks in movements involved

in the game that he plays; a musician thinks in musical notes; a painter thinks in colours; and an acrobat thinks in the feats of daring. Even a person who is deaf, dumb, and blind from birth thinks.

Unless our thoughts are extremely abstract, our word thinking is almost always accompanied by picture thinking. Language thinking requires knowledge of a language, and obviously we can only think in the language that we have learnt. However, picture thinking is common to all humans; it is a deeper function of the brain for which we require no training. Even birds and animals think in pictures. Given an encouraging environment, deaf-and-dumb children produce amazingly beautiful paintings; probably the reason is that they are not burdened with word-thinking.

A very interesting thing about word-thinking is that it is never without sound; we always think or read *aloud*. While reading these words, you are speaking them in your head in your own voice; and while writing them I'm first speaking them in my head in my own voice. When the brain is involved with dialogue-thinking (like when you are talking with someone inside your head) the brain becomes two persons, both talking in their own distinct voices. It is shocking to see how much burden we put on the brain by making it store the voices of all of the people we know. We have learnt language thinking so well that we do not know how to put it away when it is not

needed. We sleep loaded with the baggage of words, and although our dreams are dominated by picture thinking (or image making) words are always there.

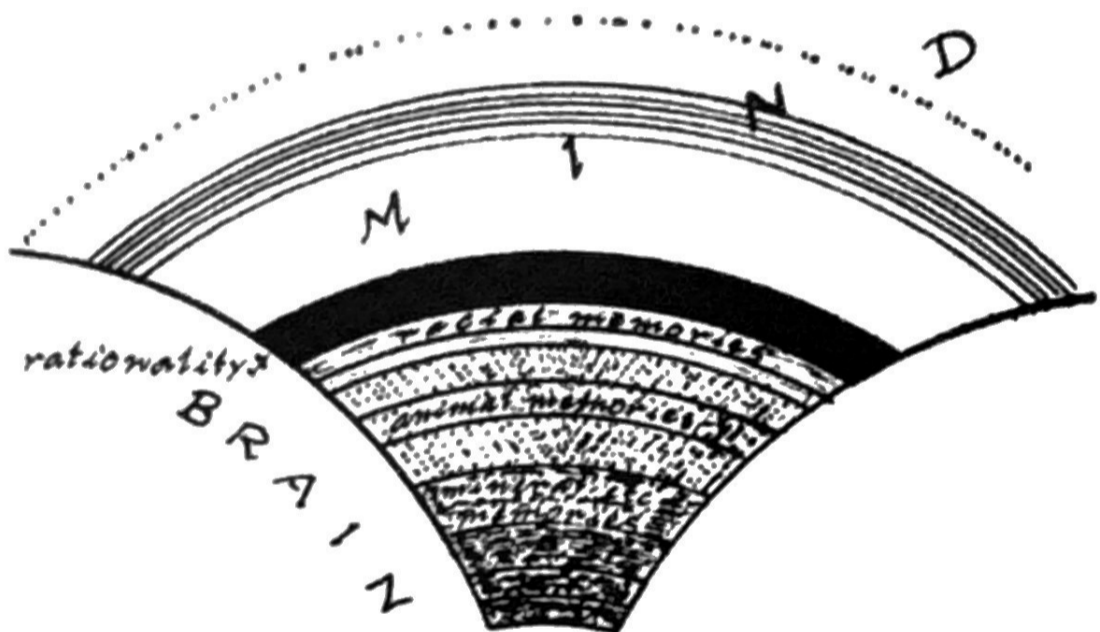
The brain has many other functions than thinking; it has a very significant role to play in the communication of messages within the organism and in perception. These two functions - perception and communication - are so vital that our very survival depends on them. If the brain fails to properly communicate chemical messages to the rest of the body, the organism gets diseased and begins to disintegrate.

It seems that word-thinking somehow interferes with the non-verbal functions of the brain. Probably any kind of thinking, verbal or non-verbal, interferes with the brain's basic functions. Now, thinking is so tightly woven into our behaviour and culture that we cannot afford to discard it totally. Therefore what we have to learn is how to think and how not to think in such a way that it does not interfere too much with the brain's basic, biological functions or with its post-biological development.

The post-biological development of the brain involves its movement towards Mind. Humans are the only living forms that can have a conscious contact with Mind; it is this conscious contact which enables a human being to become nature's partner in the evolution of the universe.

I have made a picture to illustrate how brain-Mind-

body-universe are related. Obviously, the picture is nothing more than a catalyst for our discussion; once it has served this purpose it has to be put aside. Let us take just a segment of the picture first to see the relationship between brain and Mind. The major difference between Mind and brain is that brain cannot exist without Mind but Mind can exist without brain. Most living forms have neither brain nor nervous system; they have access to Mind though.



Brain is a material entity; it can be weighed and its cells can be counted. It is linked with the body through the nervous system, and the two together take care of the complex chemical communications within the organism. They also process the impressions that our senses receive from the world and thus play an important role in perception. Human brain has a level of complexity unmatched by any other known system, natural or man-made; the best computers made so far

prove to be utterly dull compared to a human brain. "The structure of the human brain is enormously complex", says Fritjof Capra :

It contains about ten billion nerve cells (neurons), which are interlinked in a vast network through 1000 billion junctions (synapses). The whole brain can be divided into subsections, or subnetworks which communicate with each other in network fashion.¹

On the other hand, Mind is not a thing; it is not a material entity. Mind seems to exist in a mode which requires neither space nor time; it is a field of energy simultaneously present everywhere, working through every cell.

This implies that the universe is intelligent, since Mind is pure intelligence and this intelligence is simultaneously present throughout the universe all of the time.

Mind can be envisaged as a field (like the electromagnetic field) beyond space and time, and yet operating through space and time.

Mind operates through brain, but it also operates without a brain. If an organism does not have a brain, mind functions directly through the cells of the organism.

It seems that humanity has refined its brain way beyond the biological needs for survival. This amazing refinement seems to be responsible for the glory and misery of humanity. When this brain is used properly, we have Buddhas and Einsteins; but when it is used

irresponsibly we have World Wars and environmental degradation.

In the process of its refinement, the human brain seems to have developed a special faculty which is not in harmony with the rest of the organism.

This faculty seems to be *rationality*. Humanity has been refining this faculty for the last 35,000 years or so, since humans learnt to communicate in language. Rationality is associated with the left-brain, which began to develop much later than the right brain (which is associated with art, music, and creativity).

It seems that at some point in the history of human evolution, rational refinement was necessary for survival, as Margulis and Sagan suggest :

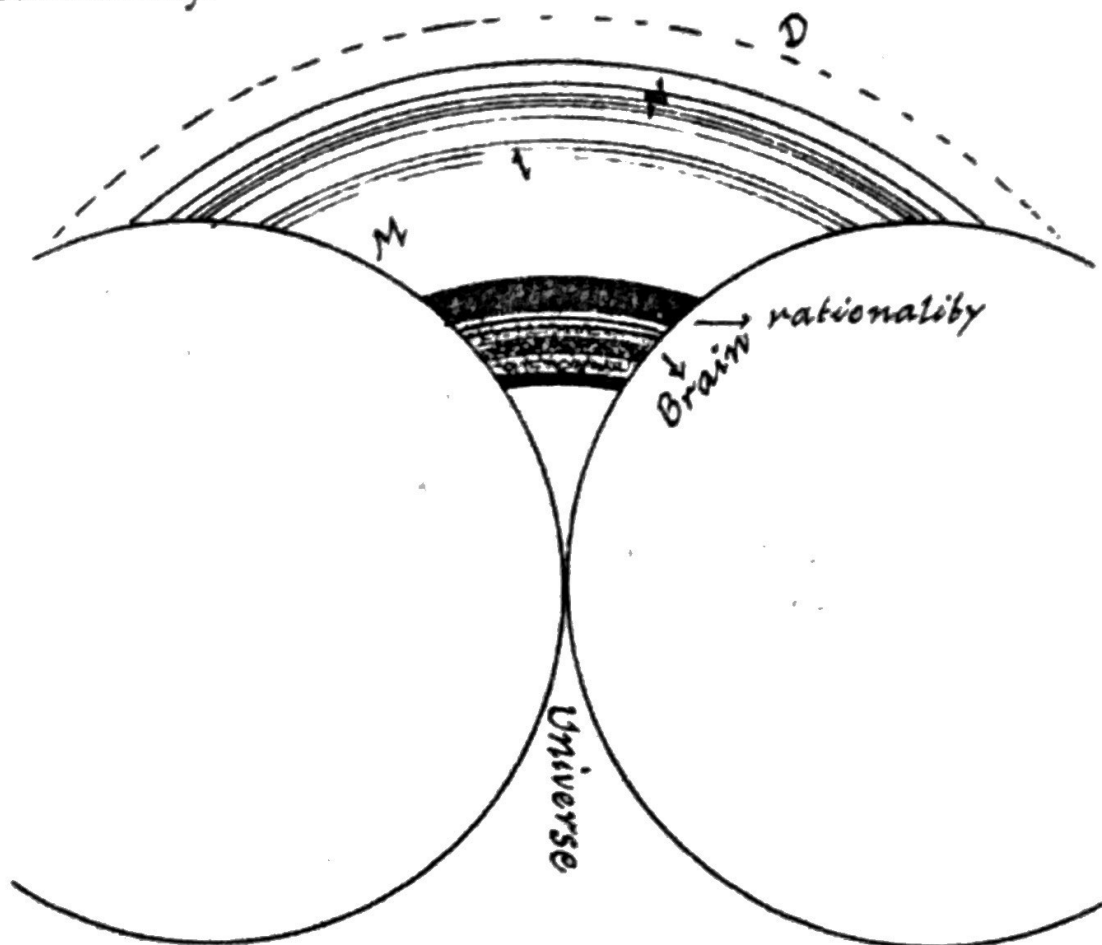
The skills necessary to plot the trajectories of projectiles, to kill at a distance, were dependent on an increase in the size of the left hemisphere of the brain. Language abilities (which have been associated with the left side of the brain...) may have fortuitously accompanied such an increase in brain size. ²

Thus rationality began to develop a science which could fetch material rewards; in the meantime humanity's involvement with the right brain began to weaken. Thus the hunter in us left our artist behind.

In the diagram on the next page I have made a prominent black band at the top of Brain representing rationality; it is also meant to represent a barrier between Mind and body (which includes brain).

Rationality has an important role to play, but when it becomes opaque it can neither contact the rest of the brain's knowledge nor can it receive the infinite energy of Mind.

Happiness requires a deep contact with Mind; and such a contact is only possible when the brain becomes a good receiver. The brain is a vessel covered with rationality; so the only way Mind can flow into this vessel is either by tearing rationality apart or by filtering through it. Mind requires a brain which has gaps in it, a brain which is not too thick with rationality.



Before we proceed, let us have a look at the picture above. It can be interpreted in several ways. It can be seen as the meeting of two infinities, Mind and

universe, resulting in living forms. Mind and universe seem to be longing to flow into each other; all life is just this flow. Thus we bridge the gap between matter and consciousness. Each one of us is a sacred, secret temple where two eternal lovers become one. Second by second the universe flows into us to become consciousness; second by second Mind flows through us to touch matter into consciousness.

Another way of looking at the picture is to see that in fact Mind and universe are two dimensions of the same reality; if we expand them they become one. There may be a plane of expanded awareness available to us where Mind and universe are seen as one; where Mind is seen as the Mind of universe and universe is seen as the body of Mind.

Then there are two ways of looking at the origin of life. Seen from the perspective of universe, it appears that matter lifted itself up to become living matter which gradually became more and more complexly organized to develop brain. But if we followed the process from Mind downwards then the universe with all its living forms seems to have sprung out of Mind. From this point of view, Mind or intelligence is the primary reality, the underlying principle of all life, all matter. Mystics would accept this view and some of the leading scientists of our time are beginning to see this view as valid. To quote David Bohm, who is considered one of the world's foremost physicists,

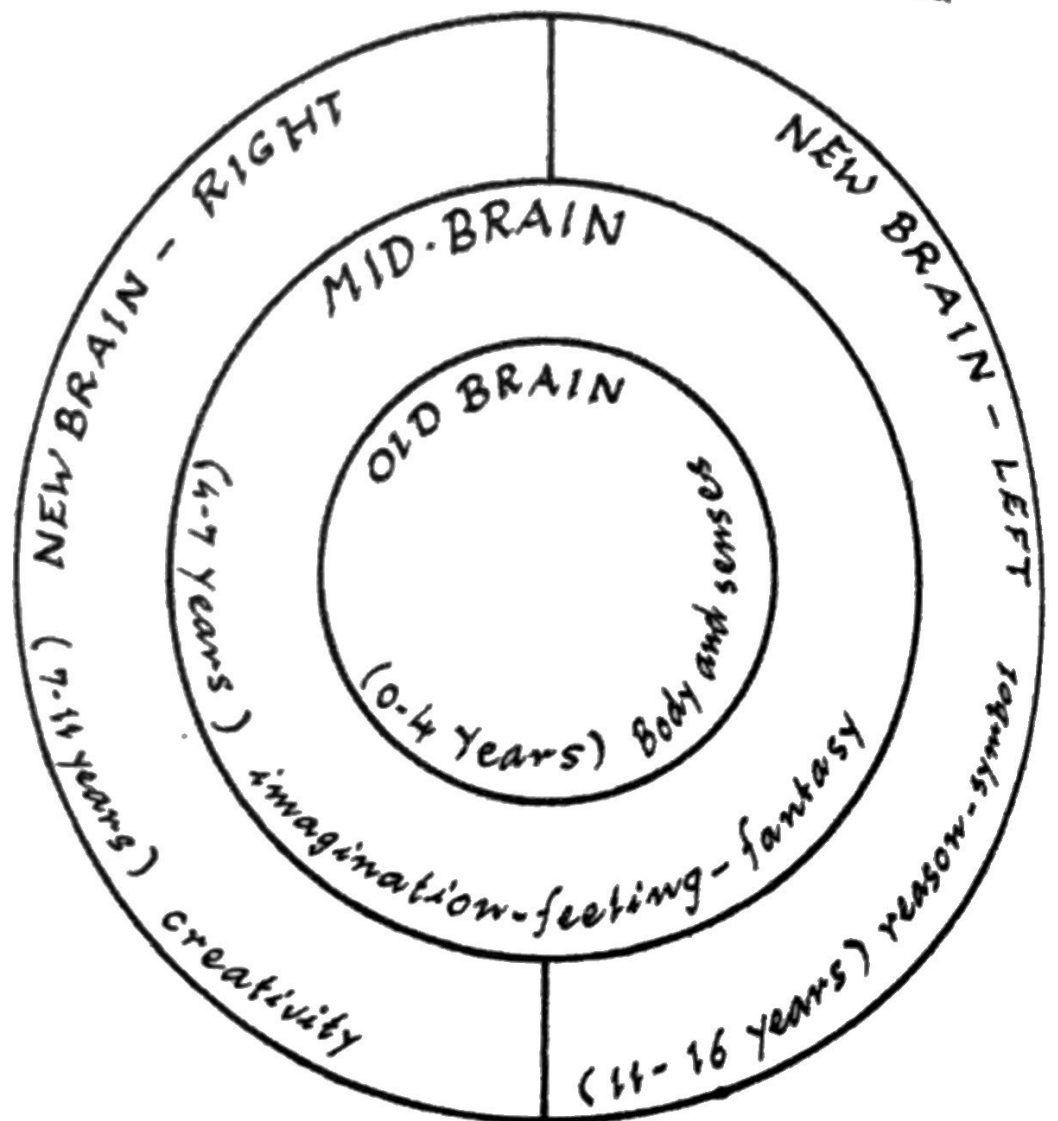
.... if we are separate it is because we are sticking largely to the manifest world as the basic reality where the whole point is to have separate units, relatively separate anyway, but interacting. In non-manifest reality it's all interpenetrating, interconnected, one. So we say deep down the consciousness of mankind is one.³

In other words, the more we are connected with Mind the more oneness we experience, where all separation is seen as illusion. Connection with Mind, however, is only possible when the brain is capable of post-biological development. Brain acquires this capability by healing itself and by repairing the nervous system through rearranging its networks. It is very rare to find a healthy brain. By the time we become adults, the development of our brain is almost complete and if we examine this complete brain we discover that it is severely damaged. Let us see why and how this happens.

The brain goes through certain stages of development and each stage requires a different kind of stimulus. When the right stimulus is available the brain develops in a healthy way; but when the right stimulus is lacking the brain begins to grow sick. As a result, the nervous system begins to organize itself to suit the sick brain, and the rest of the body learns to adjust to the demands of a sick nervous system.

Let us now go into these stages of brain development and the stimuli they demand⁴. The diagram below shows these stages; it is not a diagram of the brain

but of the concept we are discussing. The diagram shows three levels of our brain : Old Brain, Mid Brain, and New Brain. The New Brain has two sides - left and right. These are the main stages of development the brain goes through during the first sixteen years. The completion of brain-development coincides with puberty, the maturation of the body. From then on, the brain cannot normally develop any further.



The stages of development we are discussing are not meant to provide a new theory of brain. Our discussion is rather oriented towards practical application. The idea is to see what can go wrong with

the way children are brought up, what precautions adults need to take, and what kind of education may be healthy for the development of brain.

During the first four years, the child is learning to relate to a new universe. This universe is so different from the mother's womb. In order to relate to the world, the baby has to learn not only the language of nature but also the language of humans, and its mother is the first teacher of these two languages.

The Old Brain develops during the first four years; it is the foundation of brain development. It is extremely important that the child has a real world to relate to. If the baby's world is a box of concrete walls filled with machines and their alien sounds then the chances of Old Brain development are already diminished. The situation becomes much worse when these machines also include the television.

The images behind the television screen promise life to the baby. Lured by this promise, Baby crawls to touch it, to taste it, to talk to it, to play with it. With brightened eyes Baby touches it but finds no life there; only a smooth wall, cold and indifferent. Baby feels cheated, insulted, confused, outraged. After some time Baby tries to touch it again but finds the same cold wall. Gradually Baby begins to learn the rule : it is a life which is non-communicative, non-participatory, indifferent, unsympathetic, protected by a smooth, cold wall. These rules get encoded in the nerve-cells; now these rules will govern the baby's relationship with the world.

The immediate world teaches the child the rules of relationship; for learning to relate in a healthy way, the immediate world of the child needs to be natural. The child is born with a blueprint, and the blueprint comes from the animal past of humanity, from millions-of-years' relationship with nature. This age-old relationship, therefore, should be the major constituent of the child's immediate world.

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Fortunate are those children whose days and nights are not caged up in brick walls; whose ears are not bombarded with machine-sounds nor eyes flooded with electronic images; who can walk and frolic barefoot on the bare earth; who can play with water-sand-mud-trees; who can see the immense sky with its changing colours, clouds, stars, rain, sunshine; who can feel the seasons, warm-cold-dry-wet air; who can watch trees now bare, now green with new leaves, now heavy with ripening fruit; who can see-hear-taste-touch-smell nature and feel that the universe is a friend, the primordial friend.

It is interesting to see that the scientific-mechanical advancement and industrial revolution of the West produced a philosophy which sees nature as a huge machine and life as a battle for survival. This philosophy seems to be the result of a childhood deprived of the nourishing touch of nature and the resulting damage of the Old Brain.

Natural environment is vital for Old Brain development. Motor control, postures of the body,

sense-coordination and the overall relationship with nature are learnt during this phase of brain's development. It is not just enough for a child to be in natural surrounding, it is also vital that the parents do not hamper the child's relationship with nature.

Parents living in over-populated, highly mechanized cities need to be extremely careful if they are really concerned about the holistic development of their children. Although the environment of the city is not natural it is possible for parents to create a natural environment at home. They should rid the house of all those machines which they do not really need.

Once the house is free from machines several unnatural sounds are cut off. Now superfluous articles can be removed. For instance, most of the furniture is totally unnecessary; sitting, eating, sleeping on the floor is economical and healthy, and it gives children a lot of play-space.

A house thus simplified will now have a lot of space for various forms of nature; flowers can be grown, birds can be invited with a few grains, small rocks can be arranged to create cliffs, caves and mountains. Next to the rocks may be a sand dune where children can play with sand. Parents will enjoy creating a natural environment and children will get nourishment for Old Brain.

Another thing that parents can do is to minimize the rules of civilization. Children love to be naked. They like to touch each other; They love to smear

themselves with the elements of nature. It is healthy for them to be innocently uncivilized.

Nature is the best playmate of Old Brain, and the elements of nature the best play-material. Market-bought toys are not only superfluous they can even hamper Old Brain development by distracting the child away from nature. A bucket of sand is much more useful than a hundred toy cars or teddy bears. Sand, water, clay, mud, play-dough, twigs, leaves, paper-bags and ordinary household things like plate, jug, bucket, empty cans and so on are excellent play materials.

By playing with the elements of nature the child learns the first lessons of science. He tears things apart to see what constitutes their form. He sees that some things are heavy and others light, some sink in water and others float, some fly and others don't.

He strikes a can, a plate, a wooden chair with a stick and learns that each has a different sound; he also learns the genesis of sound. Probably the animal-mineral memories of the child help him renew his relationship with nature; these memories certainly dominate his dreams. 'Natural' is the key word that parents should constantly keep in mind during the first phase of brain development. The rules of civilization will come later; right now parent's main concern should be to help the child relate to nature. The touch, the taste, the odour, the sound, and the sight of innumerable elements of nature is vital for 0-

4 year olds. In the cities parents need to be extremely creative to provide these sense-impressions. The richer these sense-impressions the richer the child's vocabulary and verbal expression.

By the time the child is four he or she has mastered around 80% of language. In the beginning the baby is probably thoroughly confused to realize that humans use words for things; in the rest of nature there are no words that stand for things. It is amazing how a child learns such a complex thing as language within such a short time. Someone has rightly said that of all the skills humans have learnt or can learn, walking on two legs and speech are the most difficult. And yet a child learns both of them on his or her own!

Verbal ability greatly helps the child to communicate her experience of the immediate universe to other human beings; it is this ability which will now enable her to relate to society. From four to seven years Mid Brain demands a great deal of attention; during this period the child lays the foundation of social relationship. For this relationship, she is required to learn the mysteries of feeling and imagination.

The child begins to learn these mysteries by turning objects of nature into human beings; thus she creates a world of make-believe characters and gets them to interact with one another. Thus she blends fact and imagination to create an imitation society. This provides her a wonderful opportunity to master the

art of human relationship. Drama, fantasy, story-telling are extremely vital for Mid-Brain development. *Feeling* is the key word during this phase of brain development. To evoke feeling, story-telling is probably one of the best activities. Old Brain receives the world through body and senses; Mid Brain receives it through heart, through feeling.

Lack of feeling-activities like drama, fantasy and story-telling can easily hamper Mid-Brain development, leading to insensitivity, non-communicative behaviour, and lack of creativity. Early schooling can easily damage Mid-Brain by teaching things which Mid Brain does not require (like written language or numbers). Trying to teach alphabets and numbers to 4-7 year olds can be harmful. However, if a child learns these things without being taught, if a child really learns them for fun, then alone such learning may be safe for Mid Brain.

Mid Brain links together Old Brain and New Brain, the physical and the mental. Therefore, it has a central role in holding our entire being together and the element with which Mid Brain holds it together is *feeling*. When a feeling has more of a mental nature than physical we call it *emotion*; harmony of emotion is a prerequisite to health and happiness, and it is Mid Brain that maintains this emotional harmony.

Let us see how emotions hold our entire body-mind together. Our body has a family of molecular messengers, called peptides. These messengers are

short chains of amino acids which attach themselves to certain receptors on the cells of the body. Peptides form a psychosomatic network by linking together immune cells, glands, and brain cells. This network extends throughout the entire organism. These peptides are the biochemical manifestation of emotions. The body has a group of 60-70 peptides which may constitute a universal biochemical language of emotions. In Fritjof Capra's words, if it is true that each peptide mediates a particular emotional state, this would mean that

all sensory perceptions, all thoughts, and, in fact, all bodily functions are emotionally coloured, because they all involve peptides... Ultimately, this implies that cognition is a phenomenon that expands throughout the organism, operating through an intricate chemical network of peptides that integrates our mental, emotional, and biological activities.⁵

Emotions create peptides and peptides create us. What we are depends on what we feel, and what we feel depends on what kind of Mid Brain we have developed.

If Mid Brain has properly developed the child is well equipped for the next phase of development, which coincides with the change of teeth. The child has learnt to relate to nature as well as to society; she has learnt to create mental realities (fantasy) blending together the external world and imagination. So far

her process of fantasizing has been from external into internal; now she is ready to reverse the process. She can now begin with an internal idea or image and stamp it on external reality. Imaginative imitation has changed into imitation of imagination.

'Creativity' is the major thrust of Right Brain development. From seven to eleven years, parents and teachers need to be extremely sensitive to the child's need for creativity. This is also the age of primary schooling; and if the parents are not aware, school-education can easily mutilate the child's creativity. Most schools of the world discourage creativity, most of them without knowing it.

The capacity to create mental reality enables the child to handle rational operations; therefore, during this phase the child begins to learn to use reason, logic. The capacity to reason can greatly enhance the child's creativity. So it sounds logical for parents and teachers to assume that the child should be taught symbols like alphabets and numbers. I think it is this assumption that lays the foundation of an alienated rationality.

The problem is not with alphabets and numbers but with the assumption that they have to be taught. As tools for creativity they are excellent, but as symbols to be learnt for their own sake they are meaningless. Most education today is rote learning; it leads to repetitive ways of thought and expression which may eventually lead to a repetitive life-style devoid of creativity.

Creativity requires both feeling and thinking; so, one of the functions of Right Brain is to link Left Brain (thinking) with Old Brain (body and sense impressions). During seven-to eleven years, the child's brain has learnt to use rationality for creativity; this learning enables him to develop Left Brain, which specializes in rationality.

The development of Left Brain seems to occur roughly from eleven to sixteen years. During this phase, the brain is occupied with the rational understanding of things. The major thrust of Left Brain is to ask 'How does it work?' and it tries to work out an answer. Larger issues of life require the brain to seek abstract answers. Algebra, Science, and Philosophy interest Left Brain because they help in seeking the answer to How. By the time the child is around sixteen, puberty has set in, indicating that the physical body is now completely developed; at the same time Left Brain has fully matured.

Once the brain's development is complete, it naturally begins to ask very deep questions, like 'Where does life come from? What is Death? How big is the universe? and so on.' During the period of Left Brain development it is extremely important to link it with the rest of the brain for Left Brain has a strong tendency of working alone. Teachers need to be very careful to link all Left Brain operations with creativity (Right Brain), feeling (Mid Brain), and sense perception (Old Brain). It may not be easy for an

average teacher to link subjects like Algebra with feeling and sense impressions, but at least teachers can learn to link them with creativity; and if they learn to do that, gradually they will discover that creativity brings feeling and real life situations into the process of teaching. If Left Brain is frequently linked with Right Brain the results will be remarkable; boys and girls will be able to approach life holistically.

Once the biological development of the brain is over, and the brain is not damaged by too many scars from unhealthy experiences, it can easily move towards Mind. This movement can be called post-biological development. Modern medical science is just beginning to accept that such a movement is possible; hopefully, this acceptance will deepen and people will begin to put it in practice in all walks of life. So far, our modern education is totally blind to the possibility of post-biological development. And the parents are equally ignorant about it. In fact the entire modern civilization lacks the knowledge or practice of post-biological development. Devoid of contact with Mind, the modern world is rooted in a sick brain.

In ancient India the whole idea of education was to prepare the child's brain for post-biological development. Scriptures still remind us that the central purpose of education is to know life to its infinite depths, but in practice this kind of education rarely exists anywhere. Today, by the time a person is sixteen, his or her brain has been thoroughly conditioned, over-

stuffed with irrelevant knowledge resulting in an alienated rationality devoid of feeling and creativity.

Alienated rationality leads to a deep split between Mind and body resulting in a continuous process of brain-body deterioration. For the last three hundred years humanity has been nurturing a view of life which stems from an over-cultivated rationality (Left Brain) with hardly any contact with the rest of the brain. As a result modern civilization is fragmentary. Alienated rationality creates a fragmentary brain and such a brain produces fragmentary knowledge.

A fragmentary brain is like many brains working separately; in other words this brain is in chaos where there is no coordinating principle. So, the communication networks of the body cannot function properly, because the body gets confused messages from the brain. This results in a tremendous pressure on the nervous system, the endocrine system, and the immune system (the three major systems which regulate the entire working of the organism). Perpetual chemical war becomes a constant condition of such an organism. When more and more people begin to display these symptoms, sickness begins to be seen as natural. Modern medical science is largely based on the sick organism; and modern psychology stems from the assumption that the fragmentary brain is the natural brain.

We see the universe as we are, and we model our society on the way we look at the universe. If we have

a fragmentary brain, surely we will create a society where confusion is the guiding principle, miscommunication the co-ordinating system, and competition for survival the main life-force. Now thinkers study this society and create economic/political/technological systems to suit its sickness. This seems to be the history of current human civilization.

Now if we can see that we are sick in a sick society which is going to keep us sick all our lives, what then is the next step? We cannot escape from society because wherever we may go society is always there. Is there a way that we live in the society and yet stay healthy? It should be possible because there are moments when there is an epidemic and yet it does not affect some people; the virus enters the body but has no power to harm it.

There is an unseen psychological epidemic all over the world. Now we have a choice: either we learn to adjust to it like most people do or we develop some sort of psychological immunity. If we decide to adjust, then the epidemic will continue to spread, generation after generation; may be only a few generations, because in that case the Earth will have become too sick to support the human race any longer. However, if we decide to change ourselves we can not only heal ourselves into wholeness but heal the society as well. In fact we have no other option left; and the good news is that no other option is needed. Healing ourselves is the only way and nothing else needs to be done.

Many people think that if they are physically healthy, they are mentally healthy as well. Here we have to see that there are many levels of health; the body organizes itself in many ways depending on what degree of intelligence it has access to. It is possible to maintain a healthy body at a very gross level, at the cost of keeping the brain sufficiently dull; that is the kind of health modern medical science recognizes. Our ancestors- *Homo Habilis*, *Homo Erectus*, or early *Homo Sapiens* - did not need much brain to maintain excellent health. Therefore, by diminishing one's brain to sub-human levels one can stay very healthy, physically. This sort of health, however, severely diminishes the chances of post-biological development.

Those who fail to keep the brain dull, whose brain asks questions, have got to be discontented, maladjusted, restless and sick. They are now incapable of staying healthy at the sub-human level, and the only chance of surviving at the human level is for them to heal their brains. This healing requires a major change; everything has to be changed: the brain-cells, the nervous system, the DNA, and in fact the entire body. Learning to stay healthy at the human level is a tremendous task.

We have to begin the process of healing from where we are. As healing begins the different parts of the brain will learn to stay together like intimate friends. The barriers that separate them now will disappear,

and, for the first time, the brain will be able to see the timeless sky of Mind. Now the brain is no more curtained in darkness for it has the light of Mind, and in this light the world looks new.

The healed brain, with its ten billion cells having learnt to live together in a harmonious community, soon gathers tremendous energy. With this new-found energy it learns to remove all those barriers that separate it from Mind. The primordial light of Mind now suffuses the brain cells with intelligence and the 1000 billion junctions of its network begin to function intelligently. With this vastly improved communication network the brain begins to heal the nervous system and refine it slowly to meet the demands of a refined brain. The refined nervous system in turn refines the entire body.

There is chemical harmony now, with all the cells of the body having learnt to live as a single, loving community pervaded by collective intelligence.

THE OCEAN OF LIGHT

It was very early in the morning when a pattering sound woke me up. In the half light of dawn I saw a sparrow striking the mirror with her beak with a ferocious intensity. It took me quite some time to realize that she was trying to touch the sparrow in the mirror. She would strike ceaselessly for a few seconds; then pause for a moment, tilt her head a bit to see the bird in the mirror and resume striking again. She was working extremely hard, probably hoping that one day she would be able to meet her friend behind the smooth wall.

Even if someone communicated to the sparrow that she was deluded by an illusion, I do not think that she would understand. Just as we would not understand if we were told that what we generally know as life is unreal, illusory, a creation of our own

deluded self. In fact, every time we have a dream we delude ourselves; probably dreams come to prove that we are capable of creating extremely powerful illusions, too powerful to break.

Illusions have power over us only as long as we take them for real; as soon as we know that they are not real, we begin to have control over them. For instance, while dreaming if we became aware of it, the dream would change its nature. Once I know that what I am perceiving is a dream, I can change it just as we change the television channels. Now the dream becomes infinitely enjoyable, and it can be used for healing the brain. Being aware while dreaming implies that the conscious brain has merged with the unconscious. With no interference of the external world and the body totally relaxed, the conscious brain has a wonderful opportunity to explore its unconscious part. The more it explores the more energy it gathers and the more of Mind can flow into it. Now the brain has access to infinite resources since it can dive into the entire past of humankind. Aware dreaming is an intense experience and even if it lasts only for a few seconds it rejuvenates millions of sleeping brain-cells.

The moment we see an illusion as illusion, we are out of it; and in this process of stepping out we receive a sudden jolt of energy. Now we have a higher energy level which enables us to see deeper layers of illusion. Each time we get a jolt of energy, the entire nervous system changes a bit, changing the rest of the body.

Each jolt of energy repairs the nervous networks a little bit and makes it stronger so that it can now take more powerful jolts.

We need a sufficiently adequate energy level to take the very first step; and the problem is that most people do not have this energy level. They do not even know that they lack this initial energy level. One may have tremendous physical energy but it may be too gross to be useful here. Physical energy has to be greatly refined in order to be mentally useful; tons of gross physical energy may produce only a tiny droplet of refined energy. Currently the entire human race is dominated by gross physical energy; our society even rewards the feats of gross energy.

Gross energy perpetuates illusions and what people know as life is nothing but a powerful illusion which they have no energy to see as illusion. This illusion takes tremendous effort to maintain; the human race has mutilated the entire planet in order to keep this illusion alive. We just have to look at the people on the road to see how illusion-driven they are. Everybody is racing towards something somewhere. Clouded with desire, deafened with the clamours of thoughts, they have no eyes to see, no ears to listen.

The tender spring sunshine on the new leaves of the roadside-trees does not touch them, nor the ceaseless song of the barbet, nor the scent of the spring air.

Awakening of the senses is the beginning of

gathering energy. As we gather energy bit by bit, we begin to see that most of the time our senses are asleep. We also begin to realise that it is our thinking that makes our senses dull. The process of thinking requires the rarest kind of energy that our organism is capable of producing. The physical energy that we get from food-air-environment goes through a tremendous process of refinement to turn into mental energy; tons of physical energy may be needed to get a tiny drop of mental energy. It is this mental energy that makes thinking possible. This rare mental energy can be spent in two ways: it can either be directed towards Mind or it can be wasted in superfluous thinking. Most people spend it in the second way; they usually waste 98% or more of their mental energy in superfluous thinking.

Happiness, joy, bliss, love, wonderment - in fact all positive emotions - depend on mental energy. Now a person who throws away 98% of his mental energy in thinking has hardly any energy left for happiness. Nature gives us a hundred rupees, so to say, out of which we soon lose 98 rupees; now we have just got two rupees to run the affairs of life!

If human beings were able to see how they lose their rarest wealth in superfluous thinking, if they were able to cut down on this wasteful expenditure, the world would turn into a marvellous place. All that we need to do is to *see* the non-stop traffic of thoughts in the brain; once we learn to see, thinking slows down and

energy begins to accumulate. Now we can direct this energy towards Mind. This energy gathers intensity bit by bit, it expands and deepens and is always moving. It begins to make new paths to flow through, because the pathways to Mind have long been lost. Through the maze of the brain, through the wilderness of the body, this energy begins to explore. It operates at many levels simultaneously: it dismantles pathological nerve connections, creates new chemicals needed for making healthy nerve-connections, and modifies the entire web of communication-network of the brain-body.

In other words, the mental energy prepares the brain and the body to receive Mind. In fact, movement towards Mind is the movement of Mind towards the brain and the body. Yet another way of understanding this movement is to see it as the melting down of the barriers between Mind and brain. Finally, there is just one movement which we can call the movement of energy or grace or silence. And to describe the feeling of this movement we need the language of mysticism.

Mystics have tried to tell us again and again about this movement of silence, this dance of energy, this touch of grace that we have named Mind. "I have come to the brink of eternity," says the mystic.

Oh, dip my emptied life into that ocean,
plunge it into the deepest fullness.

Let me for once feel that lost sweet touch
in the allness of the universe! ¹

The vessel of the brain has to be emptied so that it can be dipped into the ocean of Mind. The brain emptied of thought is free from the grip of time; it can now move beyond the world of separate objects into the experience of oneness.

Mystics often liken this experience of oneness to a dance; a dance of joy in which every event is a new note, a new step. Drunken with this overwhelming joy, the mystic asks us challengingly,

Is it beyond thee to be glad with the
gladness of this rhythm ? to be tossed
and lost and broken in the whirl
of this fearful joy? .²

What is tossed and lost and broken is the "I", the "self"; in fact, it is this illusory, petty "self" that separates the brain from Mind. As long as this self is with us, the great meeting with Mind is not possible; as the mystic suggests :

I came out alone on my way to my tryst.
But who is this that follows me
in the silent dark ?

I move aside to avoid his presence but
I escape him not.

He makes the dust rise from the earth
with his swagger; he adds his loud voice
to every word that I utter. ³

This disturbing entity is the 'self'; the ego, the I. This self is nourished by thought or memory or time; in fact, these three are different angles of the same

entity. Once we learn to step out of thought, we are out of memory and time as well. Thought is the movement of memory; and this movement creates the illusion of past and future.

The self may have many layers, many ways of separating the brain from Mind. However, if we can examine its very first layer thoroughly and move beyond this layer then slowly we shall gain sufficient energy to see its hidden layers as well. The first layer of the self is made up of all those thoughts/concepts/labels with which we define ourselves. Each one of us has a solid definition of this self, this 'I', and its solidity requires constant maintenance. This maintenance requires thinking; so, constant thinking becomes necessary to keep the definition of 'I' alive.

Memory of 'my' things / relationships / experiences / achievements / failures; desires and ambitions for future; and the will to be somebody different / better / rich / respected / powerful - these keep weaving patterns of thinking and thus 'I' is maintained second by second. Most of the time this 'I' is overburdened with an imaginary future. The "I" has a certain world-view with which it invents future events and then it is busy working out strategies to deal with these imagined events.

Overburdened with all these thinking responsibilities, with the overwhelming weight of a thousand imagined-future-events, we hardly have any time or energy to experience the present moment. In

other words, we are rarely in contact with the present moment. We are generally lost in a fictitious world woven by abstract thought, and thus our real nature gets buried under this abstract world. Says the mystic:

He whom I enclose with my name is
weeping in this dungeon. I am ever busy
building this wall all around; and
as this wall goes up into the sky day by
day I lose sight of my true being
in its dark shadow. ⁴

It is the shadow of 'I'; it is 'I' which creates the dungeon with its ever rising walls. And these walls are constructed with thoughts; each irrelevant thought is one more brick on the wall. Gradually, the sky of Mind becomes invisible and the gloom of the dungeon becomes the "real" world for the dungeon-dwellers. Then 'gloom' becomes realistic, scientific, practical, and the sky is dismissed as unscientific, unreal, unprofitable.

The dungeon looks safe and solid to most people; they have been trained, generation after generation, to learn the ways of the gloom. Everything around us has been so organized as to leave not the tiniest crack through which we could catch a glimpse of the sky. Our science is good at studying the gloom, and we have well-designed political-economic-social systems for maintaining the life of the dungeon. The sky is never ever mentioned.

The dungeon is an excellent metaphor for what

people generally mean by life. It is horrifying to realize that billions of humans are living and dying in this dungeon taking it for their real home while the infinite sky is waiting close by with the wealth of innumerable stars.

This dungeon can be destroyed, though. Once we realize that what we see as our home is in fact a prison we can immediately pull it down. All we have to do is to stop maintaining its walls. The stuff with which we maintain them is thoughts or words. If we stop thinking even for half a minute the walls will begin to crack and we can catch a glimpse of the sky. The problem is that if our walls go, our 'home' goes, and we may be afraid to be homeless. To be homeless means to have no security of the familiar gloom and no support from society. And yet our 'human' development requires that we gather the courage to destroy this dungeon.

To be able to see an illusion, we have to first learn to *see*. We usually see what we want to see, what we have been trained to see, rather than what is actually there before our eyes. Therefore, it may be immensely helpful to see everything as a possible illusion. However real it may seem, however solid it may seem, we can still see it alertly as a possible illusion. Lack of alertness helps illusions to appear as realities.

We live in two worlds simultaneously: the external world of senses and the internal world of thought. The external world is made of our perception, and we

create it with what we see-hear-touch-taste-and-smell. The internal world is made of thinking and the products of thinking (moods-feelings-fantasies-images). In fact, the 'internal' and the 'external' are only two different ends of the same reality. If we were able to watch the two ends of this reality with unwavering attention, with unflagging alertness, we would soon be able to see the illusion. Let us take the external world first, the world that our senses perceive. We perceive this world with our sense-organs as well as with our entire organism. Seeing, hearing, touching, smelling, and tasting blend together and make perception possible. There are these five rivers, as it were, that enter our being and help us create the external world. Now let us see if we are able to receive these five rivers simultaneously. Try seeing and hearing at the same time. If we watch the process of perception attentively we soon realize that our perception is fragmented. We receive the world in bits and pieces and then piece them together to construct an arbitrary world. Let us try to understand this with a few examples.

Suppose it is a lovely morning with cool spring breeze heavy with the scent of flowers, and birds singing on the green trees. Now suppose we are sipping tea out in the garden enjoying the beautiful morning. It can be an excellent opportunity for us to be aware of the way we perceive. While sipping tea, are we aware of the bird's music? Can we listen to

this music while watching the patterns of leaves and the depths of colours? Seeing and listening are the more dominant features of our perception and we can begin experimenting with just these two: can we see and listen simultaneously, being equally attentive to both at the same time?

Usually our perception tends to be linear while the world is not linear. Our senses are designed by nature to take the world in its wholeness. At the moment of crisis one sense may dominate the rest, but if there is no crisis our senses should work in harmony. However, we have trained them not to work in harmony, so they work in a linear fashion, one at a time. In other words, we have learnt to break up the world into pieces. Preoccupied with the pieces we fail to perceive the whole.

Once we realize that our perception is not whole, that it is fragmented, we also begin to see that it is *thinking* that interferes with our perception. Now linearity suits thinking; therefore, our rationality arranges sensory data in a linear way. As a result, we cannot see and listen at the same time. In other words, our perception is sick; it narrows down our vision of the world and shrinks the brain.

Let us see the relationship between the brain and perception. When perception is whole, the brain is whole; when perception is broken, the brain is divided. When we can see and hear at the same time, the neurons involved in seeing and those involved in

hearing are working together. In other words, more of the brain is alive now; it has more energy to see.

Usually, our perception is utilitarian; we perceive only what is really necessary. If we look at a tree our rationality immediately labels it TREE. Rationality says, "I know it; I've known it before." What we see is not the real tree as it is now but the abstract idea of tree. Rationality labels reality; so, what we see is labels rather than reality. If we were able to perceive without these labels reality would be much more fresh and our relationship with her much deeper than it usually is.

Rationality is quick at capturing our sensory data with the web of words and concepts. This kind of perception is confined to Left Brain, it has no support of the rest of the brain; as a result, this perception is de-energized, dull with hardly any emotional charge.

We have trained ourselves so thoroughly in fragmented perception that it may now require a tremendous effort of us to relearn to perceive. However, once we begin to see the nature of this fragmentation and decide to relearn to perceive, we have already made some progress on the right path. What we now need is to find ways of uniting more than one sense-perception. We can try to see and hear at the same time; we can sit or stand relaxed and listen to the orchestra of birds while watching the trees. Gradually the music and the green leaves merge into each other in a single movement. Similarly, we can blend taste and sound, touch and taste, odour and taste

and so on.

Whenever possible, we can try merging more than two impressions. Sitting in a chair you may be aware of the touch of the chair, the feel of your weight on the chair, and at the same time you may listen to the bird-music and watch the trees. While sipping tea, you may sip your tea with the song of birds or with the colours of clouds. While walking, you may be aware of the touch of the path, the grass along the path, as well as the chirping of crickets or the sighing of winds in the trees, *simultaneously*.

Sometimes, deepening of just one sense-perception may be enough - the sounds of nature, for instance. Let all the sounds become one stream and feel this stream touching your entire body. If you are embracing your friend, feel your friend's body as well as your own and let this feeling of touch seep into every part of your being. While eating let the feeling of taste deepen and stay with this feeling second by second.

If we learn to deepen our perception in this manner, if we learn to remove the barriers between different sense-impressions, if the streams of touch-taste-smell-sight-sound merge into a single stream again and again, then the brain will begin to heal rapidly. The neurons which were forced to work in isolated sections will now form a single community. The communication-networks of the brain will become highly refined, and a very high level of collective intelligence will be in place.

Learning to heal perception takes a great deal of energy to begin with, so we need to learn to save every drop of energy. One of the ways to save energy is to learn correct body-postures. Normally, our postures are not relaxed, and we put in tremendous effort to maintain our tense postures. G. I. Gurdjieff, one of the prominent mystics of the twentieth century, says:

Not only do you spend much force unnecessarily when you work, but even when you do nothing. You can economize not only when you sit but also when you work. You can work five times harder and spend ten times less energy. ⁵

Our body is like a badly tuned instrument. Its chemical harmony is constantly disturbed by superfluous thinking. It is under tremendous stress. Therefore, it has forgotten to be effortless and its movements lack the grace of ease.

We can tune our body, though. All we need to do is to be mindful, to be aware. If we learn to be mindful, if we learn to be aware of our body constantly, we can correct our posture immediately. Gradually, the body will learn to make every movement correctly and it will not spend energy unnecessarily. We may have to relearn how to sit, walk, stand, sleep, breathe and so on. Almost every movement may need to be relearned.

As we learn to become mindful of the body and perception, we also learn to watch our thoughts. We may soon realize that thoughts are the real culprits; that they affect our perception and our body-

movements. Once we realize this, we can now learn to become mindful of our thinking second by second.

Most of us have repetitive thoughts; we think the same thoughts, or the same kind of thoughts, again and again. In other words the same set of neurons network together in the same ways again and again; so the brain begins to act by habit, lazily moving on the same old ruts day after day. Such a brain ceases to be creative, because creativity requires that different sets of neurons - which do not usually communicate with each other - interact and create a new communication network. The quality of our thinking determines the quality of our life; if our thinking is lazy and repetitive, our life is bound to be uncreative.

Repetitive thinking limits the brain; a very tiny part of the brain is subjected to a tremendous amount of work while the rest of the brain remains unexplored, unused. This causes the nervous networks to form pathological knots disturbing the entire communication web of the body. Harassed with repeated miscommunication, the body begins to produce unwanted chemicals, which keep it in a state of perpetual chemical war. When the nervous system communicates the war signals to the brain, it responds with negative emotions which further contribute to the chemical war.

Our perception of reality is guided by the state of our thinking and being. If there is perpetual war inside us, this war will condition the way we perceive and

organize reality. The world today is an expression of a war-torn psyche; we have organized the external world the way we are organized inside. Our systems - educational, political, economic, technological and so on - follow the rules of war, where one has to fight for survival, where the sub-human killer instinct seems to have a better chance than the human instinct of love.

The problems of the earth emerge from a lack of harmony within us. If we look at the earth as an organism (which she is in fact) we discover that there is a tremendous chemical war in her body: oceans are getting poisoned, forest cover is disappearing, pollution is rampant and wastelands are increasing. The earth is sick. Now there is a tremendous effort to cure her sickness through certain external chemical-technological means. This kind of effort is bound to create more problems. As long as we fail to see the roots of the earth's problems, all our attempts at healing her will be superficial. We need to realize that these problems are rooted in our being; that their roots are nourished by our inner confusion. The only way to heal the earth is to heal ourselves. The ecological web of the earth can only be repaired through repairing our nervous networks; and in order to reorganize these nervous networks we need to learn how to think.

Learning how to think requires learning how not to think. In order to learn this, we need to watch the process of thinking and discover what we think and

how we think. The more we learn to watch our thoughts, the more of our brain heals. Gradually the brain learns to be whole. Once the brain is healed into wholeness, it becomes capable of post-biological development, which involves its movement towards Mind, or the movement of Mind towards it.

Picture-thinking seems to be the precursor of word-thinking; human brain seems to have taken a tremendous evolutionary leap to make word-thinking possible. Pure word-thinking, however, is a rarity; it is almost always woven into picture-thinking. Poor picture-thinking leads to abstraction and hampers communication.

When we learn to watch our brain, we realize that there is an unending stream of images and words flowing together. This stream is coloured by other sense-impressions (touch, taste, odour and so on) as well as moods/emotions. The current of this stream is so subtle and so fast that most of us cannot see it; it requires adequate mental energy to be able to see it. Once we have this initial mental energy we can learn to stay close to this stream and watch it minute by minute, second by second. If we had a computer to instantly translate thinking into print, it would probably produce hundreds of volumes every hour. Every perception, every bit of memory or fantasy is like a crumb of bread among millions of hungry birds; thoughts swoop in instantly. Every thought is a bit of energy wasted; and if we think millions of thoughts

every hour, it means that we spend a great deal of energy. Our nervous system changes with every thought; and the more superfluous, repetitive, lazy our thoughts, the more sick our nervous system is bound to be. There is a ceaseless war going on within us all the time.

The war can end, though. All we need is the light of awareness in which we can see the stream of thinking.

Words are like dead leaves drifting on the surface. The stream may be so thickly covered with leaves that we cannot see the stream underneath. As we continue watching, however, tiny gaps begin to appear through which we can see the stream without leaves. Constant watchfulness begins to keep the stream clear of leaves. Word-thinking is not rampant any more. Useful thinking takes place only when the stream of thinking is fairly free from words.

Let us try to understand 'thinking' with the help of various analogies. Imagine a house with many open doors and windows and imagine yourself to be the watchman at night. Your job is to see that no thief enters the house. Now suppose the rule of the game is that the watchman does not move, he only watches; and if he can watch a thief before he crosses the threshold then the thief disappears, but if the thief has crossed the threshold then the watchman has little power over him and the thief robs the house of valuables. And there is a whole world of thieves waiting in the dark.

It is possible to stay with non-verbal thinking most of the time, and use words only when they are necessary. All purposeful thinking occurs in non-verbal modes, in the form of feeling. The feeling then evokes sense-impressions from past memories and thus a non-verbal thought comes into being. This non-verbal thought can further unfold into a piece of music, a painting, or a new invention. Or it may use words to become a poem, a theorem, a story and so on. Words have no power in themselves; when they seem to be powerful or moving, it is so because they evoke non-verbal thinking. What moves us is not the word but the feeling that it evokes, or the insight that it sparks. Words at best are processed feeling, and they need to be de-processed in order to reveal meaning. The feeling is the meaning.

Feeling can help us clean the stream of thinking; it can keep the dead leaves of words away. We can use any feeling-charged situation/object/idea to help us stay clean of words. Even when we are watching our word-thinking we need to do it with feeling. When we do something with feeling, we are relaxed, effortless, full of energy, and free from the worries of the past or future.

In other words, when we are tense, sick, tired, afraid, angry, sad, hungry or restless, we cannot watch our thoughts effectively. Some amount of happiness is necessary to be aware of our thinking.

Watching thoughts is like watching traffic on the

road. The road of the brain has its rush hours and gentle-hours; there are peak hours when you cannot see an inch of empty road and there may be times when the road is almost deserted. Every vehicle, every pedestrian needs to be watched intensely and effortlessly. Again and again your attention may falter, you may fall asleep or dose off or day-dream; as soon as you realize that you are not watching the traffic, smile a bit and start watching again.

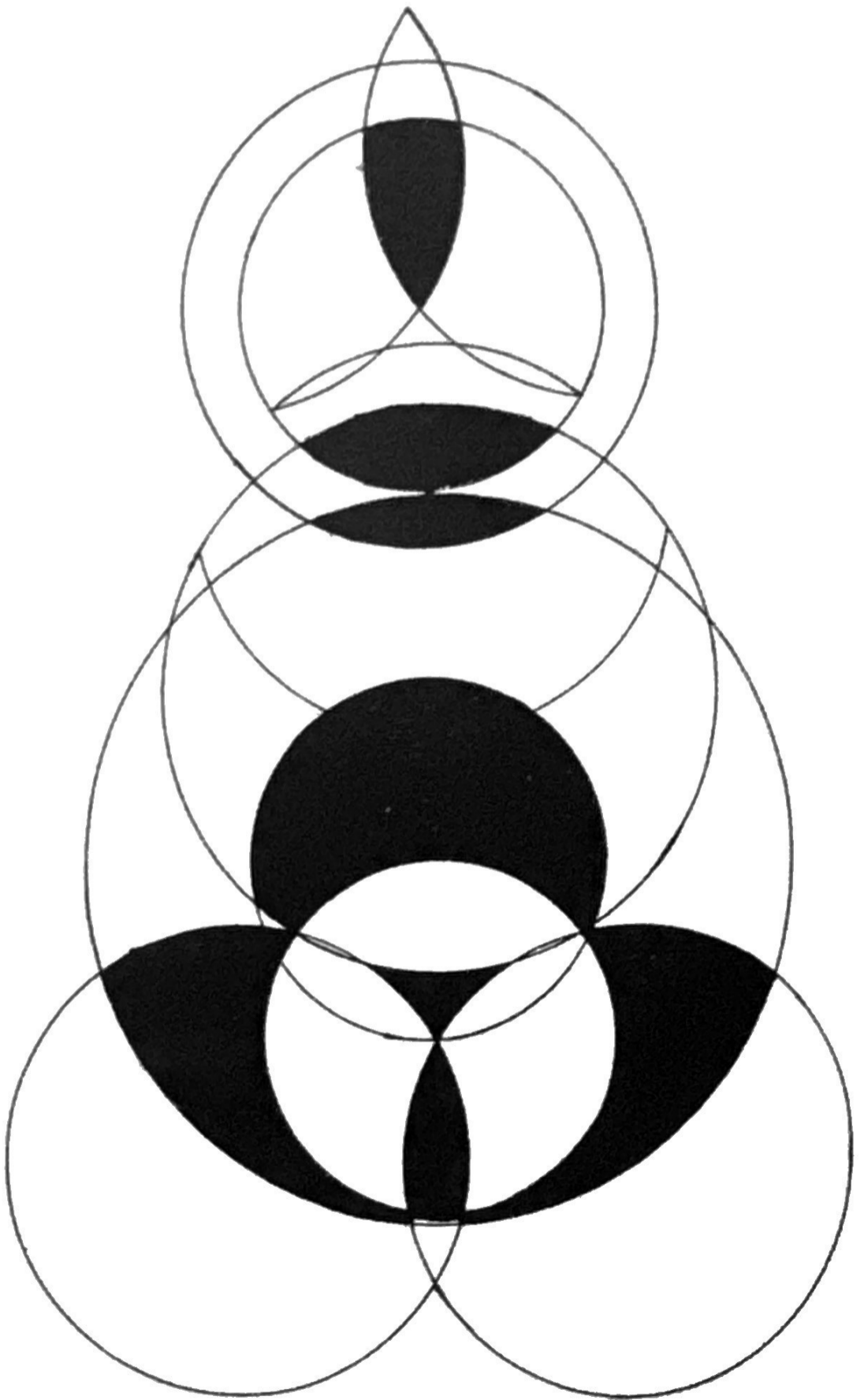
Gradually it becomes natural for us to watch our thoughts almost all the time. In other words, we begin to live mindfully. To be mindful does not mean that word-thinking has vanished; it only means that we are now aware of it. Mindfulness enables us to use word-thinking more effectively; it also enables us to move beyond word-thinking.

Once we learn to live mindfully, we have infinite energy available to us. As the energy-level goes up, the brain begins to heal and so does the body. The brain and the nervous system can change very quickly but the body changes slowly. The body has to reorganize its gross material and that takes time. However, slowly the body learns to respond to the demands of a new brain, a healed brain.

Thoughts perpetuate themselves through multiple association. Any sense-perception, any memory or fantasy, draws thousands of other thoughts. In fact, the entire brain with its conscious-unconscious memories is ready to respond to every bit of thought-

event. That is how the stream of thinking lives and moves second by second.

Thoughts are like beads; they link with other beads to form unending chains. When we begin to watch them intensely, the links between thoughts break. Constant mindfulness sees every thought rise and fall. Before a thought is fully formed, it is spotted in the bright beam of awareness, and the half-formed thought dies instantly leaving a gap of silence. Then the next thought rises from this silent ground and is spotted again. And then the next. Gradually, superfluous thinking weakens and so does the "ego", the "I". Now we can see beyond the ego and realize that ego is an illusion. We are no more deluded by past or future because we can see that time is an illusion.



WE ARE THE WORLD

Each one of us is connected in endless ways with the whole of humanity, with the entire Earth, with the cosmos as a whole. Currently, scientists are trying to explain this fact with the help of new theories. Thus, Rupert Sheldrake, one of the most prominent biologists of our time, postulates that the evolution of all living forms is shaped by *morphogenetic* fields and these fields belong to a realm beyond time and space although they interact with time and space. Sheldrake says:

The morphogenetic field helps shape and determine things in the world, and then the actual forms of things in the world feed back, affecting the morphogenetic field in a cumulative way. So the morphogenetic field itself undergoes evolutionary development !¹

Sheldrake proposes that for every species there is a unique morphogenetic field.

Human beings, for instance, would be governed by the human morphogenetic field.

There are awesome implications here. If human beings are violent and competitive, if they indulge in wars and crimes, if they have turned this beautiful planet into a horrendous place, it is because the quality of human morphogenetic field is not very good at the moment. In other words, the human species can change if this morphogenetic field changes; and this field is constantly affected by the collective consciousness of all the humans on this planet. Each one of us is putting something into this field that governs the entire human race. In this way, we shape the field that shapes us.

This sounds a bit depressing. It seems that we are destined to live according to the quality of our morphogenetic field. Unless most of us act responsibly, this field is not going to improve. It may even deteriorate further if more and more people begin to live more and more irresponsibly.

The morphogenetic field sets biological limits to evolution; however, the road to post-biological development is open to all of us. In other words, if we have the courage to move beyond the control of this field we can transcend our biological habits and move into the domain of the post-biological. And the good news is that it is possible to move into the post-biological.

The morphogenetic field seems to be a protecting mechanism; it enables organisms to behave in a way which is suitable for their biological survival. A barbet in India behaves the same way as a barbet in Japan; in fact, all of the barbets behave exactly the same way all over the world. It becomes possible because the same morphogenetic field controls the entire species of barbets. Biologically, the morphogenetic field is necessary. Human beings, however, have developed a kind of brain which expands way beyond the needs of biological survival. It seems that the morphogenetic field is not interested in the post-biological potential of the human brain. That seems to explain why most people seem to be rooted in the biological reality.

Humans, unlike any other species, have this dual nature: their biological needs pull them in one direction while their post-biological needs pull them in the opposite direction. Millions of years' animal past controls our organism through certain patterns of biological habits; these patterns are necessary for our biological survival. On the other hand, our mental energy is constantly pushing its way beyond the biological limits.

There have been people who were able to harmonize their energies, people like the Buddha or Christ. Each one of them rose above the entire human race and gave humanity the message of harmony and love. They said that the universe is a harmonious whole, that the human being is capable of touching the ultimate

source of love-energy-beauty-truth. The contribution of these people to the evolution of the human race has been immense. However, such people have been so few in number that society treats them as exceptions. The common man feels safe to worship a Buddha or a Christ rather than walk the path to wisdom. The biological inertia of millions of years has an enormous power over us; this inertia keeps us in a deep slumber from which it is not easy to wake up.

In other words, humanity has not yet learnt to handle the responsibility of the evolution of the race. Very few individuals have been able to take this responsibility, and if the human race is still alive it is because of them. If we have not had people like the Buddha or Christ we would have long been an extinct species.

At some point of evolution, the human brain expanded far beyond the needs of biological survival. Suddenly man had a great deal of extra mental energy. Unable to use this new-found energy for post-biological development, man began to use it for exploiting the Earth and dominating his fellow beings. This created an environment of insecurity and violence. As a result, survival became much more difficult than before. Earlier, man had to protect himself from wild animals and harsh natural conditions, now his own fellow humans became the deadliest threat.

With the rise of this new threat, people began to

invent sophisticated weapons and effective communication systems. Also they began to organize their communities in such a way that they could protect themselves against human invasion. In this way, most of the energy of the expanded brain was invested into the science of violence.

In other words, humanity has been over-developing its *yang* side for thousands of years at the cost of neglecting the *yin* side. As a result we have a civilization which has little room for feeling, for the expression of uninhibited love. Our civilization has a very weak *yin* side. Matriarchy has been replaced by patriarchy. Social, political, religious rules have been laid down to subjugate the wisdom of womanhood.

In spite of this widespread trend, some wise individuals continued research on post-biological evolution. These solitary pilgrims - like Lao Tzu, the Buddha, Christ, Shiva - shine like solitary stars overlooking the hurrying crowds of sleep-walkers down below. While the ignorant crowds continued to hurl hatred-violence-greed-envy into the evolutionary pool of racial wisdom, these solitary stars healed the morphogenetic field again and again. In this way, just a very few individuals have been protecting the human race from total destruction. They tried their best to teach others the path to wisdom but very few ever listened. Most of their "followers" learnt their teachings without following their meaning. Around these teachings religions were

founded; and these religions became weapons of war in the hands of the ignorant masses.

Humanity in general has only been impressed by material wonders or weapons of power; we have always preferred science of matter to science of mind. The major achievements of our material science have been in the fields of warfare and communication. In fact, even communication developed from the urge to make wars more effective, more destructive. The same inventions and discoveries which could be used to enrich human relationships were used for violence and destruction.

For thousands of years we have been busy externalizing our inner conflicts. We did not find this planet interesting as long as it was a single whole; we divided it into fragments. These fragments were fenced in by national boundaries protected by national armies. We fight not only in the name of nation and religion but also in the name of peace; and the government of every nation wants to have more and more weapons in order to 'ensure peace'. Today we have extremely devastating weapons; and thousands of our scientists are busy inventing more and more sophisticated weapons.

If we had the wisdom to divert even one percent of our scientific energy towards the well-being of the earth, our wastelands would turn into dense forests within a few decades; there would be no scarcity of food and pure water; we would have pollution-free

technology and our production-patterns would be eco-friendly. And if we had a bit more wisdom, there would be no armies, no weapons, and no national boundaries. It is utterly amazing that humanity has not yet learnt even the very basic lessons in living together. Our world is still dominated by those nations which have the most power to kill.

In such a world, where to survive biologically is difficult enough, people hardly have any energy for their post-biological evolution. In fact the post-biological evolution does not even exist as a concept in people's psyche or in our educational institutions. In other words, most of us are living irresponsibly; we have nothing positive to contribute to the evolution of the human species. If we go on living this way, we may soon meet the fate of the dinosaurs.

If we are to survive as a species we will have to learn to live responsibly, and we will have to learn it before it is too late.

Let us see what it means to live responsibly. Usually, we define a lifestyle through behaviour or through material indicators; however, none of that has anything to do with responsible living. A person who is socially respected, who works dutifully, who respects the rules of the government, who pays all the taxes, may still be irresponsible. A person who works hard, who does not accept bribes, who is God-fearing, may not necessarily be responsible. One may be a great painter, a skilled musician, a famous social-worker, a

scientist, an astronaut, a warrior - none of this has anything to do with responsible living. One may have received the most honourable awards from the most prestigious institutions of the world and yet he or she may be thoroughly irresponsible. In fact, none of the material/external/behavioural indicators is related to responsible living.

Responsible living involves a ceaseless effort to transcend the familiar horizons of consciousness and move beyond into the unknown. In order to do that the brain-cells have to change, and the nervous system has to modify its networks with the entire organism. A change in the DNA implies a movement beyond the morphogenetic field into those depths of Mind which create the morphogenetic field. Such a movement seems to have the power to change the morphogenetic field, however slightly. A change in the morphogenetic field implies a change in the life of the entire human species.

Mind may have infinite fields of energy, all beyond time and space. These fields may be the dance of the ocean of energy, the movement of infinite emptiness. The morphogenetic field seems to be less subtle than other Mindfields; burdened with millions of years' evolutionary history of living matter, it may have become a bit gross. Or it may be that it is gross on the surface but as one moves deeper it may have more and more refined levels of subtlety. It seems that what is readily available to humanity is this grosser surface

which is bruised with the cruelties of the human history.

The morphogenetic field is right here; it is behind the pulsation of our blood, behind the DNA code, behind the screen of thinking. As we move deeper into our consciousness we move into the depths of the morphogenetic field.

When we move beyond the morphogenetic field, we become a bridge between this and the deeper, subtler Mindfields. It is so because although we are in touch with subtler Mindfields we are still connected with the morphogenetic field. The morphogenetic field sustains our biological existence; we can never be disconnected with this field as long as we are alive. However deep we may go into Mind we continue to be in the body as well. So, when our body is rooted into the morphogenetic field and our consciousness moves into the subtler Mindfields, then we become a bridge through which the subtler Mindfields can move into the grosser morphogenetic field. As a result, the morphogenetic field receives a fresh jolt of energy expanding the evolutionary possibilities of the human race.

As long as people are unaware of the subtle energy fields, the problems of humanity are bound to stay. If we explore the history of the past fifty years, we discover that millions of billions of dollars have been spent to solve the problems of the poor nations, and yet their problems have been steadily multiplying.

There is enough proof now that merely material solutions are never going to work.

Let us try to understand why material solutions do not work. It seems that by the time human problems become visible, they are too strong to solve easily. A problem is like a weed which grows extremely fast. Once it is allowed to grow and flower, it becomes too stubborn to be destroyed; cut it and soon it sends up fresh shoots. Problems need to be solved at the seed level. The seeds of human problems lie in human consciousness. So, we have to explore human consciousness in order to detect these seeds.

Of course, problems also come from the environment, like floods, earthquakes, volcanic eruptions, typhoons and so on; however, if people were in touch with their deeper selves, the impact of these natural upheavals would be minimal. Gross-matter events first materialize at the subtle level; therefore, those who are in touch with their deeper selves sense the moods of nature long before they manifest in gross matter.

For the last three hundred years, science has had no insight into different kinds of matter. Now, however, scientists are beginning to guess what mystics have always known: that matter exists at different levels of refinement and the more refined it is the more energy it has.

Matter may have several degrees of refinement. There may even be many kinds of matter belonging

to different dimensions of reality, and each kind of matter may have several degrees of refinement. For the purpose of the present discussion, however, we can divide matter into two categories - *gross* and *subtle*. If it occupies space and takes time to move it can be called gross; if it is beyond time and space we can call it subtle.

Subtle matter cannot be studied by current science because science has not yet learnt to study that which exists beyond time and space. Subtle matter may exist as waves or fields. The entire universe may be a subtle-matter field. There may be several kinds of subtle waves creating several kinds of energy field. These energy fields can be called Mindfields. The morphogenetic field is one of these Mindfields; it is probably the least subtle of all Mindfields; it is subtle enough to exist beyond time and space though.

To say that the morphogenetic field sustains the human race, that it touches all of us, each cell of every human organism, and yet exists beyond time and space, is to say that in this field we are all connected all of the time. Through this field each one of us affects everybody else all the time. It would be totally meaningless to say "*It's my life; I can live it the way I like; it has nothing to do with others.*" Now we have no choice but to realize the truth and say "*My life is everybody else's life as well; I cannot live it the way I like; I must live responsibly because my life affects the entire humanity*"

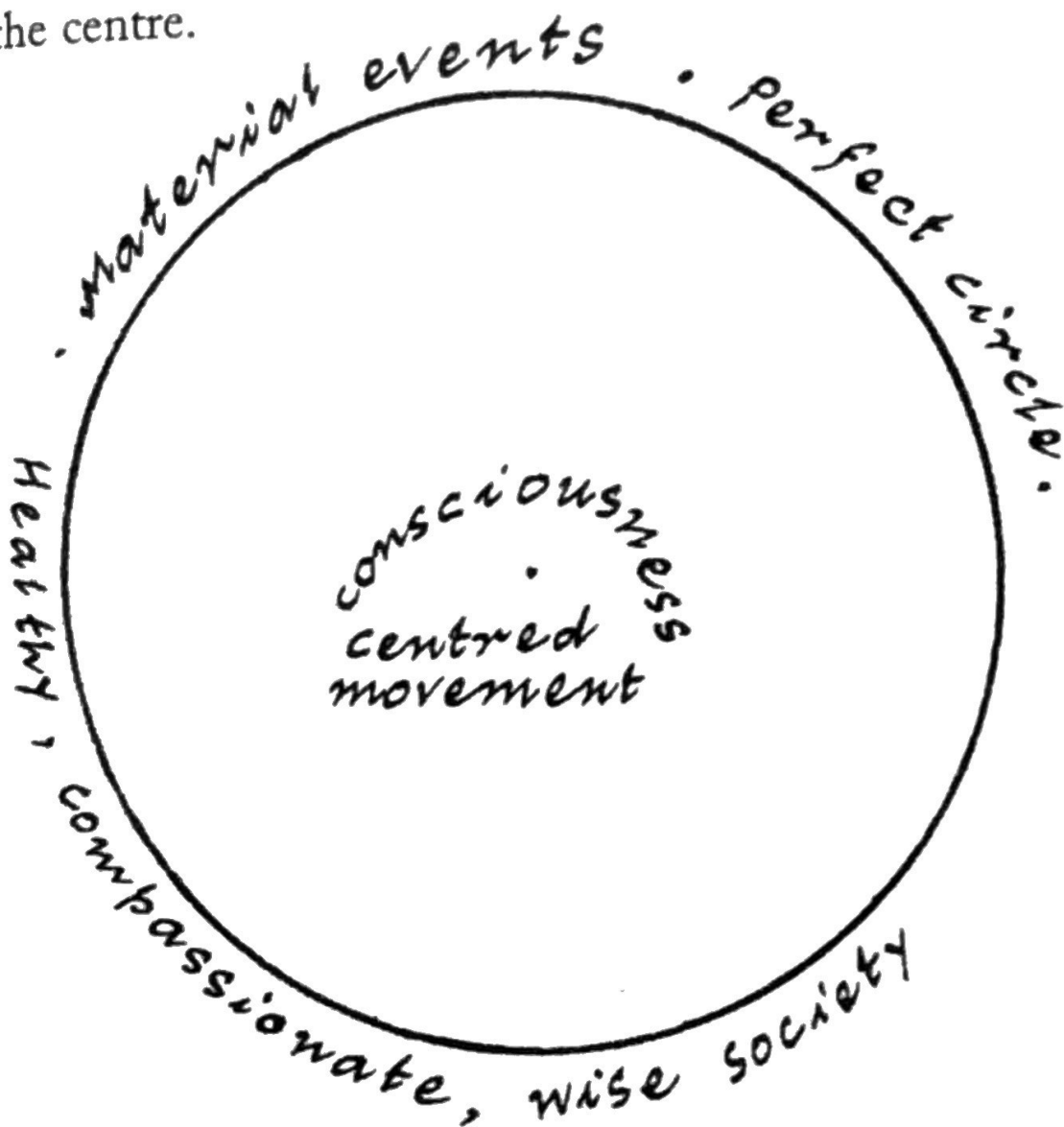
All that we feel, think, say and do goes into the morphogenetic field instantaneously and is communicated to the entire human race immediately. It seems that most humans most of the time contribute disharmonious intentions/feelings/thoughts/actions into this field; they seem to have been doing it for thousands of years. As a result, this field may have a high degree of disorder. If this disorder continues, the morphogenetic field may become too gross to sustain itself as a subtle matter field. In that case it may collapse, ending the entire human race.

Beyond a certain degree of disorder, the morphogenetic field may create genetic disorder in the human organism. Within a few generations, this genetic disorder may become too severe to be cured. One may survive the lethal impact of bombs and radioactive emissions, but there is no way of escaping from the morphogenetic field. We may escape from the Earth and settle down somewhere else in the universe; we may travel to a far-off galaxy or move into another universe, but as long as we are alive we are bound to be controlled by the morphogenetic field.

For the last three hundred years science has been telling us that material solutions can solve all the problems. Ironically, however, the more material systems/solutions science created the greater loss of happiness humanity suffered. Fortunately, for the last few decades science has sobered up a bit; scientists have now begun to see that the real problems and

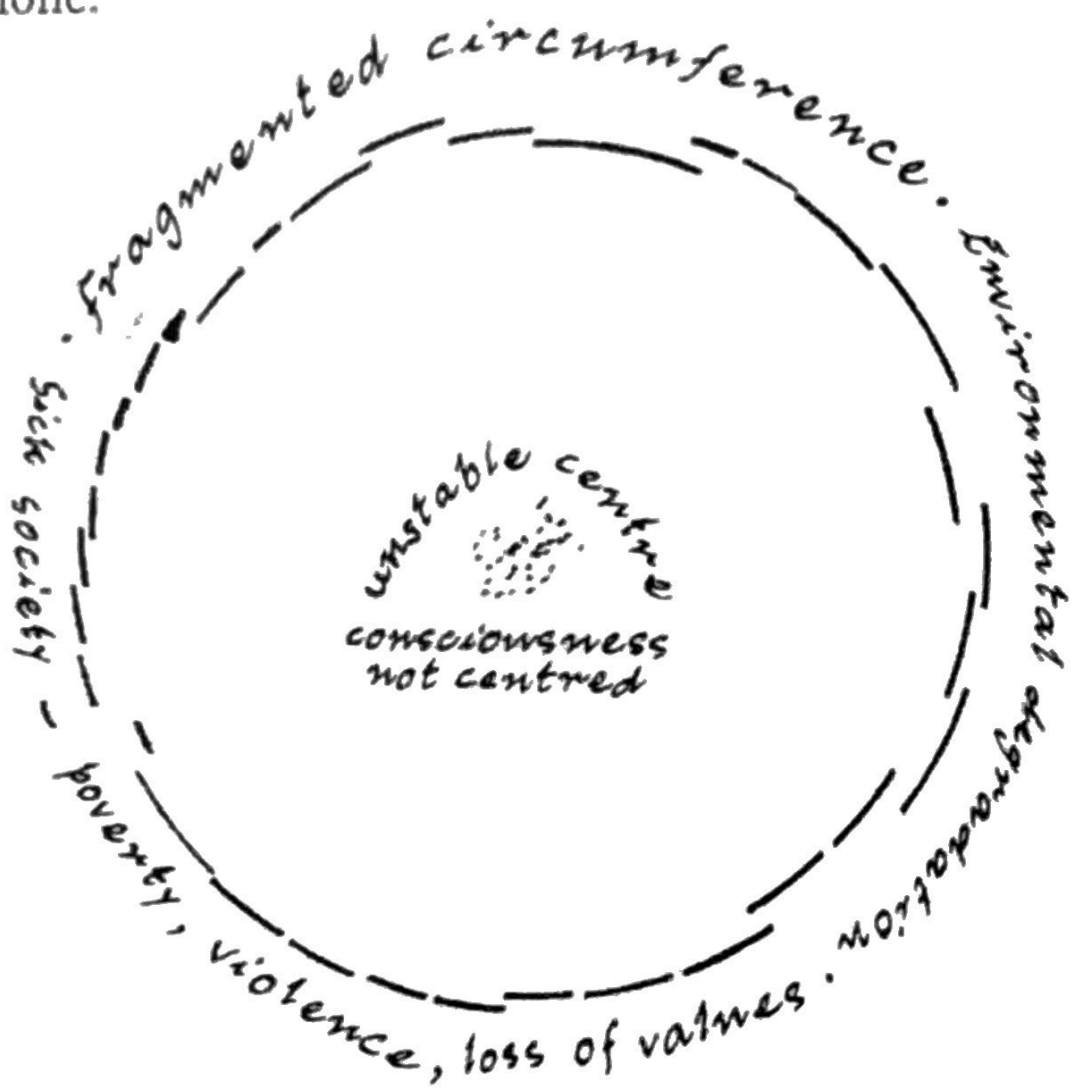
solutions lie in the realm of human consciousness.

Let us see the relationship of consciousness with material events. These are like the two legs of a compass, with consciousness at the center and material events on the circumference. These two legs are always moving, and the perfection of the circumference depends on the centredness of the leg that moves at the centre.



Now, if we are unaware of the central leg, if we do not make sure that the movement of consciousness is centered, then there is bound to be disorder in society. We normally see this disorder only when it manifests itself in the form of gross-matter events. We may give

this disorder various names, like political problems, economic imbalance, loss of values, consumerism, pollution, diseases and so on. Since we fail to see the actual origin of these problems, we make the mistake of assuming that they can be solved in material terms alone.



This assumption has led us into creating different political/economic/technological/legal/ social systems. We have been trying out these systems in various combinations and modifications for thousands of years. And yet our problems keep on multiplying. An immense amount of effort is being exerted globally to solve these problems; there is a lot of developmental

work going on internationally. And yet as soon as one problem is addressed, several new problems shoot up. Surely there is something wrong about our approach, about our understanding of these problems.

The problems of humanity spring from a fragmented consciousness. If the consciousness is not centered, if it keeps shifting, then the circumference it produces is bound to be fragmented.

The movement of gross matter follows the movement of consciousness. Now suppose we were able to shift these broken arcs and join them together into a perfect circle; in other words, suppose the scientists/economists/governments/industrialists/developmental organizations were able to create a prosperous/just society, we would discover that within a very short time the circle crumbles again into millions of arcs and all our problems have reappeared. It is bound to be this way because both the legs of the compass are always moving at a tremendous pace. The consciousness of humanity is constantly spinning gross matter around like clay on the potter's wheel.

A centred movement of consciousness is possible only when each one of us begins to change. Unless people change inwardly the problems of the world are going to stay. David Bohm rightly says :

You may plan the perfect socialist society in which there is complete justice and equality, but what the world means to these people is more or less the same as before you made the plan, and it will produce the same sort of society as we see now. ²

Our world view depends on the quality of our consciousness. If our consciousness becomes a harmonious movement, our world-view will become healthy and our actions will create a healthy world.

The road to individual happiness is the same as one that leads to the collective happiness of the entire human race. If we learn, individually and collectively, to move to the subtler levels of consciousness, we will have the energy to heal ourselves as well as our society and the environment.

Once the existing world-view begins to dissolve, even conceptually³, more and more people will be prepared to experiment with their consciousness. Somehow, people must be made to see that every human being is responsible for the entire human race. J. Krishnamurti rightly says :

We are responsible for the mediocrity, the stupidity, the vulgarity, ...and religious sectarianism. Unless each one of us changes radically, society will never change.⁴

In order to change we need to learn to be mindful. Constant mindfulness heals the brain. Once the brain is sufficiently healed, it can contact Mind.

Mindfulness appears to be a technique to the beginner, but in fact it is a way of living where every moment is lived mindfully. To be mindful in daily life requires a great deal of alertness.

As mindfulness deepens, perception becomes free from words. Things lose their veil of familiarity, the

old coating of words, and our senses no more perceive in fragments. Seeing, hearing, smelling, tasting, touching become merged into a single river of perception charged with immense energy.

We shed the old habit of perceiving the present moment with past experience. Time becomes a timeless movement of NOW. Language no more masks the ever-unfamiliar NOW with familiar abstractions. Life now becomes a deep, mysterious, timeless movement. Memory and language become servants rather than masters, ready to be used any second but utterly still when not needed; overwhelmed by the touch of Mind, they surrender themselves at the feet of an unfathomable mystery.

Healed into wholeness, the brain is now capable of touching Mind second by second. The wisdom of the entire human past as well as the mysteries of the animal-plant-mineral world become available to the healed brain. The many dimensions of Mind are now approachable to some extent and the ocean of infinite intelligence is always close. Now the universe reveals itself as the primordial friend, the timeless mother. Says the mystic:

Death-dealing waves sing meaningless
ballads to the children, even like
a mother while rocking her baby's cradle.
The sea plays with children, and
pale gleams the smile of the sea beach.
On the seashore of endless worlds

children meet. Tempest roams in the pathless sky, ships get wrecked in the trackless water, death is abroad and children play.⁵

To the merchants the sea is a menace; they have to use all their skill and will to sail the trackless waters of the sea; they do not trust the sea with its death-dealing waves. However, to the children the sea is a mother, a singer, a friend.

If we approach the sea of life with a fragmented brain we are bound to see it as chaotic, unfriendly, dangerous, untrustworthy; a fragmented brain cannot see otherwise. A healed brain, however, is capable of seeing life in its wholeness; and in its wholeness life is pure joy. Such a brain is frequently in contact with Mind.

Contact with Mind may reveal to the brain those aspects of reality which a scientist may never be able to see. Obviously, the brain cannot 'will' to touch Mind; in fact, the brain appears to be an eager, helpless receptacle which learns to empty itself of its known contents, so that Mind may fill it up again and again.

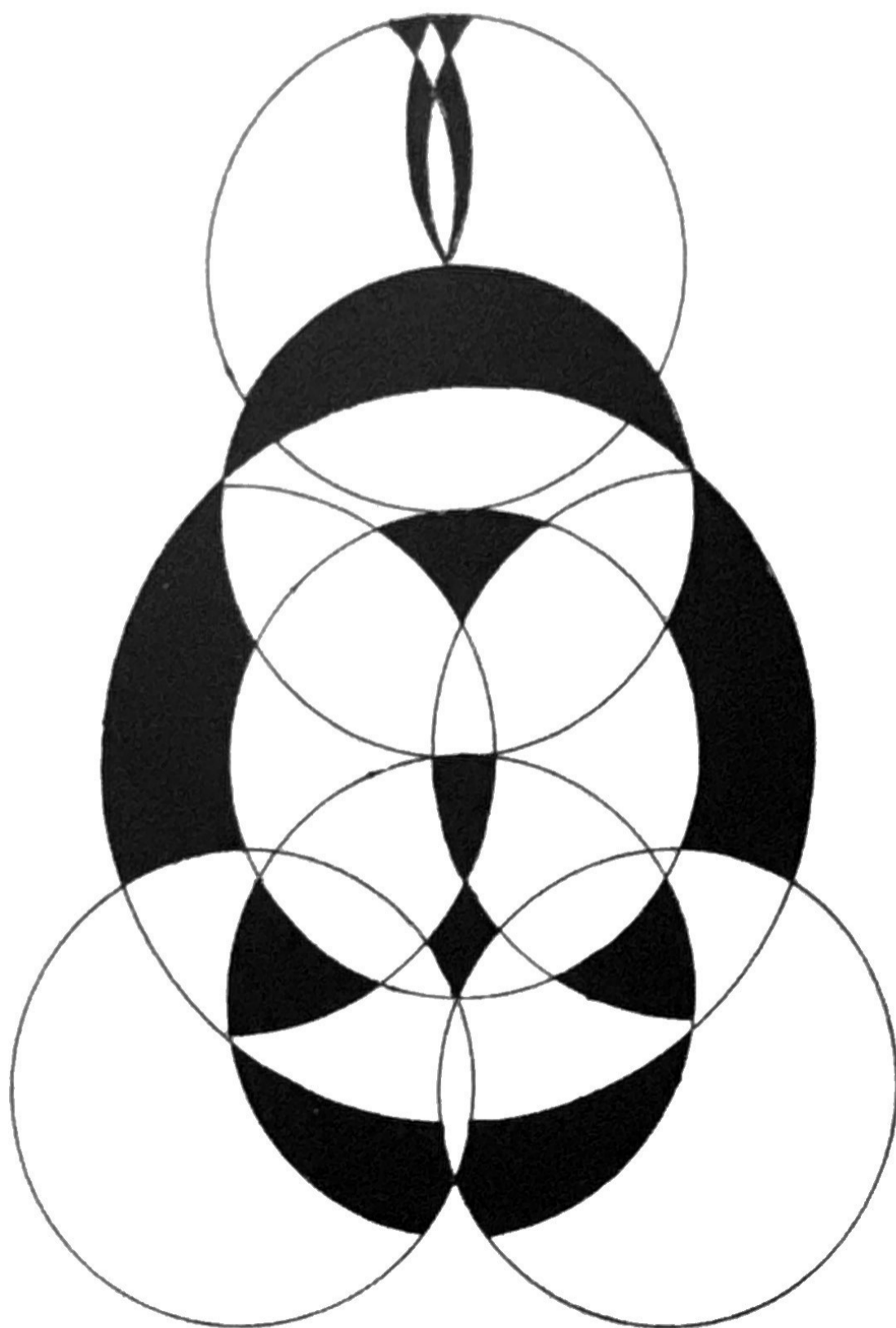
Thus a healed brain becomes a bridge between two realities - the manifest and the unmanifest, the universe and Mind. All the fields of Mind belong to timelessness and yet they can affect our ordinary reality in time and space. All Mindfields are fields of energy and intelligence; a brief contact with a Mind-field can rejuvenate millions of brain cells and may

create millions of new brain-cells. Each time the brain contacts a Mindfield, the morphogenetic field changes a little bit. If more and more people begin to contact Mindfields, the Morphogenetic field may heal rapidly, affecting the entire humanity in a positive way.

Contact with Mindfields implies being at the very source of creation. Mindfields can also be called fields of emptiness. This emptiness forms tiny ripples on its timeless surface; these ripples create universes with their immense galaxies and unfathomable spaces. There may be many universes, rising out of emptiness and falling back into it. Mystics have always known this primordial emptiness, this ocean of energy. Now, scientists are coming close to the mystics' vision of reality. To quote David Bohm, all matter emerges out of a timeless ocean of energy;

well, the ocean is not actually a substance, you know, but it's an ocean of energy ...It is not localized. ⁶

Ocean of energy, ocean of light, emptiness - these are all words trying to say the unsayable. Words can be useful sometimes, though; they can serve as a dance of the bee indicating the source of nectar.



MINDFUL COMMUNITIES

'Do you think that in the olden days religion was able to take care of people's post-biological development?' Arti asks.

'I don't think so. Individuals like the Buddha, Christ, Mohammad or Shiva seem to have had a tremendous impact on people until their teachings became organized religions.'

'What went wrong with these religions?'

'The focus shifted. Religion became an external factor rather than an internal journey.'

'I didn't get that.'

'Okay, I'll give you an example. Suppose in a riot-torn city, there is a gang of armed men asking a woman, "Are you Hindu or Muslim?" What are they looking for?'

'I know what you mean. We look for external factors to decide whether somebody belongs to this or that religion.'

'These men would not accept an answer which hints at the truth. Suppose this woman says, "I'm walking the path that all the religions point to; labels like Hindu or Muslim have no meaning to me." These men would not accept that.'

'The so-called religious people are dangerously attached to these external factors. All religious riots are fuelled by external factors.'

'Why do you think religions have such tremendous power over some people?' Amit asks.

'I think that it is the tug of the source misinterpreted,' says Arti.

'What do you mean?'

'You see if nature has designed us in such a way that we can touch the source, then the source must be calling us all the time. We misinterpret this call and look for the source outside.'

'What do you say about this?' Amit asks me.

'I agree with Arti. The source is urging us to be boundless, but we take shelter in bigger boundaries. Instead of transcending the ego, we expand it. Organized religion is expanded ego.'

'And we begin to believe that the "expanded ego" is the source !' Amit says.

'It is clear that religions cannot help people in their post-biological development. Now the question is:

What will help people? Do you think science can help?’

‘If you mean “Old Science” then the answer is definitely no. Old Science tried to convince us that post-biological development is a myth. It said that the universe is a huge machine made of atoms governed by blind mechanical rules’.

‘And human beings are just tiny parts in this huge machine!’

‘Yes. So, a mechanistic view of life began to develop. This view began to dominate every branch of knowledge, including Psychology and Biology. We were told that sex, aggression and hunger are our basic instincts, that we are competitive, that only the fittest survive. In other words, Old Science justified greed, violence, ambition, and exploitation. Today the impact of Old Science is glaringly visible in our society’.

‘What do you exactly mean by “Old Science”?’

‘I mean the kind of science that started with Newton and is still around. It is losing its credibility though. New Science has dug away the very foundations of Old Science.’

‘What is the major difference between them?’

‘We can say that New Science is promoting an “organismic” view of life. It is suggesting that the entire universe behaves like a single organism - it is alive, aware, intelligent.’

‘Which means that we are all connected!’

‘Yes. Now, if the universe is a single body, then it

follows that its well-being depends on the well-being of all its parts.'

'And if there is something wrong in some part then the whole organism sends energy to heal it.'

'Yes. There is another interesting thing that New Science is suggesting. It is saying that the universe can exist in two modes - the manifest and the non-manifest. The manifest universe springs out of the non-manifest. In other words, life can exist both in matter and in emptiness, in space and beyond space, in time and in emptiness. Time, space and matter are "secondary events" which spring from "primary events".'

'And the "primary events" belong to a mode of existence which is non-material, beyond time and space.'

'Exactly. Now the "organismic view" that New Science is promoting is bound to revolutionize the existing systems and approaches.'

'But the power to change these systems and approaches rests with our politicians, businessmen, and media people,' says Arti. 'How is New Science going to influence their decisions?'

'It's not "they" and "us" any more. It's "us". That's what New Science is trying to tell us.'

'What do you mean?'

'We are all together. Each one of us is responsible for the whole of humanity. The field of intelligence that governs humanity is shaped by each one of us.'

In fact, this field is not very intelligent at the moment because what each one of us is putting into it makes it gross. All that we feel, think, say, and do goes into this field. Through this field we touch the entire human race all the time.'

'I think we should call it the field of "collective consciousness".'

'Yes, I think that would be a more appropriate term.'

'So you are suggesting that if we act on this field of intelligence we can change our economic/political/technological/educational systems, locally as well as globally. Is that right?'

'Yes.'

'Does that mean that there is no need for action? Most people would suggest that we can influence our planners through meetings, demonstrations, speeches, writings and so on.'

'Action can either be an act of "ego" or it may spring from the Mindfield. Ego-based action will lead to more and more disorder. However, if we allow the Mindfield to act through us, more and more order will result.'

'So, if we want to have a better world, all we need to do is to contact the Mindfield!'

'Yes. That is the proposal here.'

'In other words, all we need to do is to take care of our post-biological development.'

'Exactly.'

'But that sounds selfish! It leaves little room for action or relationships. I mean one may sit in a corner

and close one's eyes to what's happening in the world!

'Arti, the fact is that we are so eager to act because we've got addicted to action. We want to escape from ourselves. Our actions, our relationships spring from the ego.'

'Okay. Suppose there is a person sitting in a cave. He has cut himself off the world and he says that he's interested only in himself. Do you think he's not selfish?'

'He is selfish in a way; he's trying to understand his "self". What is wrong with being selfish?'

'Most people will say that this person is not doing any productive work, that he is a burden on society.'

'The scientist also sits in his cave - in his laboratory - cut off from the rest of the world. There are a few million scientists sitting in their "caves" at the moment. And their "caves" are very expensive!'

'Yes, but there is a hope that these scientists will benefit society through their discoveries.'

'So the assumption here is that discovering more and more about the outer world of matter is relevant whereas discovering the inner world of the self is irrelevant.'

'Yes, that is the general assumption.'

'This assumption keeps us rooted in Old Science. New Science may help us to see the danger in it.'

'What kind of danger?'

'This assumption leaves no room for post-biological development. New Science is suggesting that there

may be different kinds of matter. What old science deals with may be termed as "gross matter". Whatever scientists can study with their instruments is gross matter. Atoms, particles, electro-magnetic waves and so on come in the category of gross matter. Then there may be "subtle matter" which cannot be studied through the instruments of science; it may, however, be studied by a healed brain directly. Subtle matter may defy the rules of time and space.'

'So the man in the cave is probably studying subtle matter!'

'Very likely. Or at least he is making an effort in that direction.'

'What's the relationship between "subtle matter" and Mindfield?'

'I don't know. Maybe they are the same thing. Subtle matter maybe an aspect of Mindfield.'

'Can subtle matter act on gross matter?'

'Yes, that's what New Science is proposing.'

'But gross matter cannot act on subtle matter. Is that right?'

'Yes. Gross cannot act on subtle.'

'You were saying that secondary events spring from primary events. Is "subtle matter" a primary event? I mean is "gross matter" born out of "subtle matter"?''

'Amit, the difficulty here is that we can't imagine different dimensions of reality. There may be different worlds composed of different matter and these worlds may be existing together. They may be interwoven in

some way. The subtler worlds may be influencing the grosser worlds all the time.'

'And different Mindfields may correspond to different worlds!'

'Yes!'

'And we may access the wisdom of any world we like! All we have to do is to contact the Mindfield that corresponds to it.'

'Yes. Just as we can catch any radio station if we tune our radio to the right wave and right frequency.'

'Yes. But the radio has to be in good order!'

'Obviously!'

'You mean the brain is our radio set.'

'Yes. But it is not in good order. So the very first thing to do is not to worry about waves, frequencies, and stations, but to put the radio in order.'

'And you think that New Science may be helpful in this?'

'Yes.'

'Okay, let's go into this a bit,' says Amit. 'You also said that New Science is going to revolutionize the existing systems and approaches. It's not clear how it is going to do that.'

'You see our systems and approaches are based on a particular ideology and this ideology is rooted in Old Science. Let's take a few examples. Old Science told us that everything is made up of parts. Now this view applies to machines and is useful in that domain. However, it is not very useful to understand living

forms.'

'I agree. Living forms are intelligent, they are not mere machines.'

'But Old Science didn't see this difference. Our medical science still treats living forms as machines. Now a machine cannot repair its parts but the human body can heal itself without any outside help.'

'I think medical science is changing its approach now. For instance, "mind-body medicine" is slowly gaining ground.'

'Yes. Now let's see how Old Science influenced our Economics and related disciplines. It said that just as the universe is governed by blind mechanical rules, human beings are governed by blind instincts of sex, aggression and hunger. In other words, to be greedy and competitive was "natural" whereas to be kind and cooperative was "unnatural". Therefore, our economic systems are founded on greed and competition.

'Old Science leaves no room for morality. Therefore, it encouraged an irresponsible economics where you can accumulate as much money as you like, even at the cost of starving others to death.'

'In India there was a tradition of giving away one tenth of your income. So, social responsibility was inbuilt into personal gain. Another interesting thing in Indian economics was that money/resources/materials were called "saadhan". A "saadhan" is that which helps in "saadhana" (a Sanskrit word meaning *post-biological development*).

'This attitude must have sprung from an organismic view of life.'

'Which Old Science tried to wipe out.'

'I think what Old Science damaged the most was education.'

'In what way?'

'The major role of education used to be to prepare the student for post-biological development. Then Old Science came along and "factory-schooling" started. Old Science set about dividing information into "subjects". Students were divided into "classes" or "grades". "Learning" became synonymous with "cramming" information. A system of evaluation was created which would test students' capacity to reproduce second-hand information.'

'Obviously, "factory-schooling" leaves no room for self-expression or creativity.'

'And post-biological development doesn't exist even as a concept in this system.'

'Knowledge has become something that the books say. It is pre-given and fixed. Students have to fit into spaces divided into class-rooms. They have to subject themselves to a fixed time-table and a jail-like discipline.'

'And the aim of education is to pass the exams!'

'The values that govern this education are competition, reward, punishment, ambition, and fear.'

'It trains children to obey external authority (books, teachers, discipline, time-table) and fit into existing

systems. These children are bound to grow up into "gentle" citizens of society, meekly accepting the existing systems. They will respect external authorities - government, religion, economic-political-legal systems and so on - and it will be easy to rule them.'

'But the scene is changing now. Some people are trying out new ways of education. They are trying to create a lot of space for creativity.'

'Yes. In India Rabindranath Tagore, Mahatma Gandhi, Aurobindo Ghosh, and J. Krishnamurti have done a great deal of work in redefining education.'

'In the West, Rudolf Steiner and A.S. Neill have had a great deal of impact.'

'And right now there are hundreds of new experiments going on in education all over the world.'

'Do you think it's the impact of New Science?'

'I'd say so, yes. Old Science taught people a particular way of looking at life. That way is changing now in the light of new knowledge. The ideology that Old Science propagated is no more valid. A new world-view is emerging very fast. The structures/systems that Old Science created will take some time to collapse, but the ideology on which they stood has already shifted.'

'Are you saying that Old Science is going to disappear completely?'

'No. It has a rightful place in a limited domain of gross matter. Some of the machines and material systems that it created may continue for some time.'

but they will now be guided by New Science.'

'Do you think that our systems will change first and then these systems will change people's world-view.'

'What we need is a science which is like a two-pointed arrow pointing simultaneously inwards and outwards. And New Science is exactly that.'

'In what way is it a two-pointed arrow?'

'New Science is suggesting that what we see outside is an expression of what we are inside. The entire consciousness of humankind is responsible for the kind of society we are living in. Since we are all connected, each one of us is behind every decision, every action that takes place anywhere in the world. Each one of us is responsible for lethal weapons, wars, consumerism, environmental degradation, poverty, exploitation and so on.'

'This sounds depressing,' says Arti. 'It sounds as if we are like puppets in the hands of this collective consciousness of humanity!'

'We *are* indeed. We think we have free will, but our freedom is within the territory of this collective consciousness.'

'Unless we transcend this collective consciousness and move deeper, into Mindfields.'

'Exactly! If we are ready to undertake this lone journey beyond the field of collective consciousness, we may contact fields of infinite intelligence which can change the quality of our existing collective consciousness.'

‘This field of “collective consciousness” is another name for morphogenetic field, I suppose?’

‘They are interrelated, each affecting the other. What I’m suggesting is that there are fields of pure intelligence which we have named “Mindfields.” These Mindfields are behind the barrier of collective consciousness which contains a great deal of impurity at the moment. If we gather the energy to cross this barrier we can access the infinite intelligence of Mindfields.’

‘Each time we access a Mindfield its intelligence acts on collective consciousness and purifies it a little bit.’

‘Exactly!’

‘And if more and more people begin to access the intelligence of Mindfields the field of collective consciousness will become more and more pure.’

‘And once it becomes sufficiently pure its impact will become visible globally.’

‘This purified field of collective consciousness can become intelligent enough to change everything we think, feel, and do. It can radically transform all our systems.’

‘Now let us see what our transformed systems will look like. Can you envisage them?’

‘Let’s try!’

‘One thing seems to be fairly clear. The new systems will have a strong post-biological thrust. Post-biological development will be the central factor.’

'Can you give an example?'

'Let's take education for example. Instead of schools/colleges/universities there will emerge "mindful communities". Subjects, classes, grades, exams will vanish. The aim of learning will be *learning to be in the present moment mindfully*. Competition, reward and punishment will be replaced by love, cooperation, creativity, exploration and invention. There will be no teachers, only learners. Learning will mean self-learning, finding out more about one's own self.'

'I feel that current education system will not change unless other systems change as well. For example, the kind of education you are talking about cannot exist within the current economic system where the aim of learning is to get a job.'

'Yes. All will change simultaneously; not one after the other. The aim of getting into a job will be to find a suitable environment for post-biological development. Money will be seen as a "saadhan". People will acquire money or materials only if it is useful for their post-biological development. They will be intelligent enough to realize that accumulation of money for its own sake is an obstacle to their development.'

'Most people accumulate money because they think it may come useful in future.'

'Yes, as long as there is a future, there is fear. As people begin to get a taste of post-biological

development they will realize that future does not exist. The present moment will be so alive that nobody will get time to be deluded by an illusory future. To live will mean to live NOW.'

'We think of future because we are isolated. "If I don't have money and nobody helps me, I'll be finished" - that is what people usually feel.'

'Yes. In the era of New Science, however, there won't be a place where one feels isolated. Everybody will be ready to share resources with others. People will realize that sharing is helpful in their post-biological development. They will see that deep down all life is one.'

'At the moment 'development' means more and more money/resources/power to exploit and so on.'

'Yes. Now "development" will mean "post-biological development". People will realize that there is no security in money or power. Personal or collective ego will no more divide people. Weapons and national borders may disappear. Armies may have a totally different role to play. Instead of protecting national borders they may use their energies in uniting different cultures.'

'So what we really need at the moment is an environment which can help people in post-biological development.'

'Yes. And that environment is already emerging. Millions of people already accept the need for post-biological development. Slowly, humanity may be

transformed into a mindful global community where each one of us feels connected with everybody else.'

'This is hard to believe. Most people would say that this has never happened in human history. They may say that people have always lived divided, with different tribes/religions/races fighting for survival or supremacy.'

'Yes. And the assumption here is that what hasn't happened in the past cannot happen now! It's like saying that a girl who has reached puberty without conceiving is not likely to conceive at all! They forget that some things can only take place after a certain age.'

'You mean the past of humanity cannot teach us anything?'

'It can't; unless we are free from it. You see our barriers are created by our preoccupation with the past. Our ego is created by our past memories, the field of collective consciousness is a result of our collective past. They have become barriers because we are attached to them. If we just step out of them, we are free. We have learnt the habit of staying buried under the debris of the past. If we give up this habit, we'll find ourselves in the infinite sky of NOW.'

'Some people may say that a certain kind of knowledge about the past can benefit us. For instance, there may have been communities which lived more intelligently than us. That kind of knowledge may teach us how to improve our ways of living.'

‘Imitation is never going to work. Moreover, we are living in a creative universe where every moment is unique. We can’t live fully if we keep repeating the past. What I’m suggesting is that we already have all the intelligence we need. The intelligent communities of the past didn’t imitate their predecessors; they just used their intelligence.’

‘I understand what you mean, but most people may find it hard to accept. They may say that you are undermining the age-old, time-tested, traditions of our culture which have been guiding us generation after generation.’

‘They may also say that the common man will be lost without these traditions’, says Amit. ‘Most people assume that very few individuals are capable of finding out what truth is; for the rest truth needs to be organized.’

‘Yes. That is what gave rise to organized religions. These religions told the common man: “Look, you are too dumb to find out who you are. Therefore, you better follow what your religion says.” Common man got used to obeying external authorities. Old Science became another external factor. The scientist began to replace the priest, and people began to believe that truth was something that only science could discover.’

‘Probably this dependence on external factors has made us lazy.’

‘Yes. We have been busy organizing people’s lives. Religions have been doing it for thousands of years,

and for the last three centuries Old Science has done it at a tremendous scale. Today, media is probably the biggest organizer of truth for the masses. The lives of people are designed by others, and people seem to have become addicted to these designs.'

'As long as these designs provide security, people stay contented. When these designs do not suit people, they begin to fight them. But the fight is not for *no designs* but for *other designs*. There have been many revolutions during the last few hundred years but their aim was to replace existing external systems with other external systems.'

'I think the Hippie revolution of the 1960s was a bit different,' says Amit. 'They were against all systems.'

'Yes. And the result was chaos. They did not want external systems, but they didn't know what they wanted. Hippies said "we don't want society to tell us how to live" but they didn't know how they wanted to live. They said, "We'll live our own way" but they didn't know what their own way was.'

'I think that currently there are three kinds of major opinions regarding our governmental/ social/ economic/educational systems,' says Arti. 'Some people think that there is nothing wrong with the systems; they feel that if we had honest people handling these systems, our society would have no problems. Then there are people who think that there is a need to improve these systems. And some people

have a third opinion; they think that people need no systems because they can organize their own lives.'

'Does this third opinion hint at post-biological development?' Amit asks.

'No. It says that people are okay the way they are. It suggests that the government, the media, the education system, the religion should leave people alone and we'll have a beautiful society.'

'I think none of the three approaches is going to work. As long as people do not heal their brains into wholeness, no system or lack-of-system is going to create a healthy society.'

'I agree. We may design the most utopian society with excellent systems run by honest persons; but if people do not change, they will soon turn this utopia into the same kind of society that we see today.'

'There may be some tribal communities in some inaccessible places of our planet untouched by media, technology, government, or education. They may be living fairly peacefully. But that doesn't necessarily mean that these people have healed brains. Their rationality may not be as sophisticated or opaque as that of the rest of us, but they need healing as much as we do.'

'I think a few hundred years ago, the world was just these communities. They were living more or less peacefully with little interference from the outside world. Then outside forces began to approach them: missionaries, invaders, government, Old Science,

education, and media. They turned these communities into mainstream society.'

'New Science will give rise to new kinds of communities. In the beginning they will find ways of using existing systems for their post-biological development. Simultaneously, however, they will find ways of creating their own systems, guided by their insights. Gradually, as more and more people begin to live mindfully, each community will become charged with a tremendous field of collective intelligence. As a result, more and more intelligent ways and technologies will emerge helping each community to organize itself at very high leaves of intelligence.'

'What do you mean by community?' Arti asks. 'Do you mean the same people living together year after year at the some place?'

'No, What I mean by community is a group of people who are living together intelligently for whatever length of time. And I don't mean the same people or same place.'

'What will be the organizing principle of such a community?' asks Amit. 'Will it have fixed rules for distribution of work, solving problems, settling disputes and so on?'

'No, there won't be any fixed rules. Rules are external authorities. The organizing principles of the community will rise from collective intelligence.'

'What is the difference between collective intelligence and Mindfield?'

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'They are the same. I am using the term "collective intelligence" to indicate a collective manifestation of Mindfield. You see, in this community, to live is *to live mindfully*. Every individual is moving towards the source. Each one of them is a channel through which the intelligence of Mind can express itself. So the entire community is simultaneously in touch with Mind.'

'The entire community guided by one mind; just as an ant community.'

'Yes, but at an infinitely higher level of organization'.

'Will these communities have families?' Arti asks. 'The current concept of family doesn't seem to have any room in such a community.'

'In these communities there will be no need for ownership of things, titles, or relationships. As ego dissolves, there is nothing and nobody left that I can call "mine". People will see each other not as "my wife," "my husband," "my child," etc., but as pilgrims to the ocean of light, as eternal lovers of the source, as high riders of Mindfields.'

NOTES

BRAIN, MIND, AND UNIVERSE

¹Fritjof Capra, The Web of Life, London, Flamingo, 1997, p.82

²Ibid. , p. 253

³Rene'e Weber, Dialogues with Scientists and Sages, London, Penguin Books Ltd., 1986, p. 41

⁴The following discussion on stages of brain development has been inspired by Joseph Chilton Pearce's book Magical Child Matures (New York: E. P. Dutton, Inc. , 1986)

⁵Fritjof Capra, op. cit. , p. 277

THE OCEAN OF LIGHT

¹Rabindranath Tagore, Gitanjali, New York, Macmillan Publishing Company, 1971, p. 101

²Ibid., p. 86

³Ibid., p. 46

⁴Ibid., p. 45

⁵G.I. Gurdjieff, Views from the Real World, London, Penguin Books Ltd. , 1984, p.160

WE ARE THE WORLD

¹Rene'e Weber, op. cit., p. 82

²David Bohm, Unfolding Meaning, New York, Routledge, 1996, p. 107

³ New Science has already begun to create an organismic world view but this view needs to reach the commom man

⁴J. Krishnamurti, Krishnamurti to Himself, Madras, Krishnamurti Foundation India, 1987, p. 104

⁵Rabindranath Tagore, op. cit., p. 76

⁶David Bohm, op.cit., p. 124

DANCE OF THE BEE is a book exploring the deepest issues of life. Some of the major issues it discusses are : What are the possibilities of human evolution? What is the nature of our brain? What is the relationship between **BRAIN** and **MIND**? What is the relationship between Mind and the universe? Is there some field of intelligence which governs the entire human race as a whole? What kind of community would be suitable for the holistic development of human potential? What kind of action would be useful for creating a better world?

The message of this book is very optimistic; it suggests that every individual is capable of acting in such a way that he or she can benefit the entire humanity.

***ANAND DWIVEDI** is basically an educationist. For about last 20 years he has been working on ways of learning which may lead to holistic development of the learners.*

Learning to him means learning to find harmony within oneself as well as in one's relationships with the rest of the world.