

Global Mind/World Situation

The how and why of integrated consciousness.

Glistening Deepwater

Contents

Introduction	1
Adjusting to the New	3
Getting a Grip on Reality	7
Global Mind/World Situation	11
Being Honest	15
Group Coherence	19
Going Deeper	29
Analogy/Overview	33
Response – Ability	37
Intuition/Intellect Interface	41
Resistance and Response	45

Reality	53
Understanding the Mind.	57
Conclusion	63

Introduction

This little book is the distilled essence of my understanding of the nature of the situation in which it seems we find ourselves. It has been developed from a series of essays which flowed through my intuition and into my mind during 2008/09. In due course I will expand upon these themes in more detail, meanwhile however I offer this concise insight in the hope that it goes some way towards explaining the situation to others.

My background is in esoteric metaphysics, mysticism and neo-shamanism, I have a long standing spiritual practice which includes the yogic lifestyle. My interests include the long term viability of 'life' on this planet, and the continuation of conscious evolution for the species sentient upon it. My motivation is to assist in the liberation from suffering of all beings. Toward this end I hope to come to an enlightened perspective from which to be of assistance. I also support all those whose mission has this same goal.

Adjusting to the New

If my own experience is anything to go by, it can seem like quite a challenge to adjust ones perspective in order to comprehend the emerging new paradigm.

I look around me at the people living their lives without questioning what it is that goes into making their lives the way they are. Or why it is they think the way they do.

The very act of asking such questions seems to make these folk extremely uncomfortable and the response from them is often “what on earth is the matter with the way things are?” or “how do you think there is any more to be known than what we can perceive?”

In a modern first world country where everyone is unconsciously conditioned to believe that more is better, and that they *need* a whole bunch of *things* in order to be considered successful or even acceptable then I suppose this response seems completely reasonable.

Even in other cultures there is an established and accepted way of thinking about and understanding things that goes unquestioned.

One such as myself who openly questions the validity of the whole approach must seem somewhat insane or at least incomprehensible to those so indoctrinated.

However one only has to scratch the surface of the facade of normalcy, or that which is accepted without question, to see that all is not as simple or obvious as most folk are willing to assume. We see evidence of this everyday in the atrocious behaviour of folks toward themselves, each other and the planet.

The “head in the sand” approach has failed to provide the security it promises and continuing with pretending to be content whilst trapped within a society that exploits its members and fails to deliver anything meaningful to their lives has left all of us in a precarious situation.

There is something going on here, but it is far from that which we have been led to believe. The only way we can effectively address the pressing issues of our time is to embrace the willingness to take responsibility for our own reality.

Of course to be able to really do this we need an intimate working knowledge of the fundamental underlying nature of reality, and to obtain this we need to be willing to stick our necks out and dare to ask “What is really going on here?”

Truth being stranger than fiction, one needs the ability to hold a clear and open mind to be able to process and formulate an understanding of the information that is available. One also needs to develop unshakeable faith in the fact that *the truth can be known*, that it looks nothing like we're expected to believe and that by knowing the truth we will be liberated from confusion and suffering.

There is now, for the first time (as far as we can tell), almost unlimited access to the formerly secret wisdom and knowledge of the many traditional paths to an enlightened state of being. We also have the most advanced science ever developed, these factors taken together speak of an unprecedented opportunity for us to liberate ourselves and our fellow beings. We have the potential to awaken ourselves and those around us, all we need is the tools and the determination to use them.

The metamorphic change of the ages is upon us, we can participate effectively if we are clear and open minded, selflessly surrendered and dedicated to the service of the good of all. The methods for attaining a state of consciousness where liberation is possible are becoming more accessible to the modern mind through the efforts of those who have dared to break free of their conditioning and look deeply into what we actually do know. The contents of this book is one such example, simple tools that anyone willing to open their mind can use to help them clarify their mind so as to be able to absorb and adjust to the 'new'.

Getting a Grip on Reality

I hold a vision for the realisation of a new paradigm of understanding out of which can arise the flourishing of a sustainable human civilisation. We have many potentially useful tools that can serve to enhance or diminish our opportunity to manifest this depending upon how they are understood and employed.

Common language is limited to the concept of empiricism and so is inadequate to clearly elucidate the Reality which underlies it. However in order to communicate effectively we need to use something, which is why it is necessary to develop a clear and coherent ontology (structure of related meaning within a given language). A considerable amount of work has already been done in this area with regard to the physical sciences. However there has yet to be developed an ontology of subjective sciences and this is a necessary ingredient in developing a comprehensive understanding of the

whole situation. It is the case that without being willing to considerably stretch the mind certain understandings will remain elusive.

We cannot resolve our misunderstandings using the same thinking that gave rise to them and so we need to work toward resolving the dysfunctions in our own thinking in order to clarify our cognitive equipment. With our minds freed from the distortions and limitations of empiricist based thinking and its ramifications, we will be better able to develop new ways of thinking, that allow us to come up with new understandings that are compatible with Reality and capable of apprehending the Truth.

For those who are not willing to do the work within their own minds to achieve this outcome, no further progress can be made and they will be unable to effectively contribute to overcoming the problems created by not doing so. This is really not a knowing that one can come to solely through analytic thinking (left brained, linear cognitive), so either one begins to expand into the realm of intuition (right brained, non-linear cognition) in order to comprehend this Truth or one will be fundamentally unable to do so.

Without an understanding of the false concept of naïve realism (direct realism) and the phenomena of empiricism which arises as a result there is really no hope of going beyond the false limitations that this imposes upon the cognitive faculty. These terms are the modern philosophical equivalent of

'maya', 'illusion' and 'false imagination', 'the veil', which have been described by the enlightened masters of all traditions since time immemorial. The effects of these cognitive filters are the same no matter what terms we use to describe them. They distort the perception we are able to access of the process by which we come to be perceiving anything at all.

The cutting edge of quantum physics is approaching an understanding of knowledge that is at least 5000 years old. What is holding back empirical science is that as yet it fails to realise that the *form and phenomena* which it studies are the resultant evidence of the activity of consciousness, and not the source from which consciousness arises, as they assume.

The Princeton Engineering Anomalies Research and International Consciousness Research Lab experiments and studies have, over the last 30 or more years come to a scientifically verifiable parallel understanding of this, and this is an instance of where 'new' science is actually being conducted.

The work of empirical scientists is fascinatingly interesting in that it gives us a map of the cognitive, perceptual projection of expected outcomes (assumed to be 'real' physical objects in space) and is in effect working backwards from the periphery of understanding towards its source. It needs to realise though that there is a source toward which it is working and take more serious steps toward acknowledging rather than denying this. Fortu-

nately there is cutting edge development work being undertaken towards this end at Santa Barbara Institute for Consciousness studies, where there is a team of top level scientists from a variety of fields undergoing training to become proficient in the contemplative field.

It will soon become apparent, given an understanding of the “emanating from the source model” of consciousness, that all the myriad systemic disfunctions manifesting in the perceivable environment can only effectively be addressed from the source (or root). The intuited and inspirational frameworks of understanding which are currently evolving in cyberspace and myriad publications, through the agency of inspired minds, will work their way out into the world through the implementation of great ideas and technologies applied appropriately to specific situations as the need and opportunity arises. All that is required is our open minded and detached attention to the matter at hand.

Global Mind/World Situation

There are a wide variety of approaches to the truth, many paths that lead to the same fundamental understanding, and a shared vision of almost unimaginable beauty that nearly defies description. Language fails to convey the awe we experience as we behold the truth, as gratitude overwhelms our senses and we melt into bliss. We endeavour to explain our knowing using metaphor and analogy, using descriptives that fail to capture the essence of what we know.

The constructed environment in which many of us find ourselves often reinforces one way of thinking over others. The group consciousness of the combined residents of an area can be of a quite particular nature and this is observable in the demeanour and behaviour of the people, the relationship with the environment, the care shown to each other and the common discourse.

There are many seemingly conflicting expectations

among the various groups and the cultures that arise within them. There has been a tendency to focuss on the areas where conflict arises and to express this innappropriately as disrespectful and destructive behaviour. However it is becoming much more apparent that this tendency is disfunctional and that we could consider working towards overcoming it. There are considerable efforts being made in this direction, however, as yet, there is a rather piecemeal approach which fails to effectively address the root causes and so can only manage partial solutions and not lasting outcomes.

To effectively adjust ourselves as a civilisation, and to achieve the possibility of liberating ourselves from suffering, we need to find ways of focussing on what we all see, believe, perceive and know in common. This would possibly entail a process of elimination of all that which we do not hold in common. To manifest such an outcome will require that, as many of us as are capable attain a level of equanimity, tranquillity and responsibility from which to engage with the task. To come to a unified understanding of the nature of reality, of the truth beyond the world of things, and to create a stable and coherent foudation upon which the future global civilisation can confidently build itself.

It is heartening indeed to see the efforts that are being made in so many areas to work in this direction. It is vital for our ongoing participation in this universal creativity (if that is what we are meant

to do) that we become aware of ourselves as more than the sum of our differences.

It will be necessary to face some pretty tough truths about the situation that early 21st century humanity finds itself in, and to prepare ourselves for the needed effort to rectify and balance the situation. The human factor on planet earth needs to take itself into account and realise its dependence upon and integration into the bigger picture. As a whole, humanity is approaching a stage where the unification of human consciousness will occur, and the mind of the planet as embodied in us will be born.

What kind of a being will that be? And what kind of world will it find itself in? These are decisions that we need to be wise in the making.

Being Honest

It has come to my attention that there is a general tendency for people to be more attached to their opinion than they are interested in the truth. These are challenging words I know, yet if we fail to address this problem then we have no hope whatsoever of solving any of the other many problems which face humanity as a whole.

I believe that it is not too much to ask that we, as representatives of a thinking humanity, put our personal agendas aside and genuinely engage with the situation in a detached and impartial manner. We have the opportunity to grow beyond our current limited understanding (as a whole) but in order to do this effectively we need to realise ourselves as more than just 'individuals' and embrace our roles as potential guides to the human race.

No one of us can grasp the whole situation, no one of us can formulate the 'answer' that liberates us all from illusion, delusion and dysfunction. Only by our willingness to embrace and understand each others views and knowledge can we create a whole

picture of what is going on here (on this planet, at this time) and in so doing together create a solution that works its way out into the civilization as a whole.

Whilst any one of us is participating from a separatist position, in the false belief that they alone have the insight that applies to all, we will be stuck in the current impasse. I urge all of us to honestly take stock of our position, painful as that may seem. It is a fact that no person of good-will would judge the genuine efforts of another to come to a position of clarity, and in fact the efforts so made will be received with humble gratitude and compassion for the individual sacrifice made during such an endeavour.

We can no longer allow personal fear to get in the way of group progress. This, whether we like it or not, is the truth and until we are ready to “stand naked in the light of day”, real progress toward solving the problems of humanity will be impossible for those in denial of this simple, fundamental truth.

It is with Love for all humanity that I make this appeal, to you my brothers and sisters, put your personal material behind you and emerge as the children of the universe that you are.

Following is an abstract from an entry in the Wikipedia that illustrates what happens if we fail to take effective measures to overcome the tendency to separatism and egotism that characterises much of the current (early 21st century) modern western

discourse.

Absence of Trust :

The first of the dysfunctions, absence of trust, stems from teams unwillingness to be vulnerable within the group. Team members who are not genuinely open with one another about their mistakes and weaknesses make it impossible to build a foundation for trust.

Fear of Conflict :

This failure to build trust is damaging because it sets a tone for the second dysfunction: fear of conflict. Teams that lack trust are incapable of engaging in unfiltered passionate debate of ideas. Instead, they resort to veiled discussions and guarded comments.

Lack of Commitment:

A lack of healthy conflict is a problem because it ensures the third dysfunction of a team: lack of commitment. Without having aired their opinions in the course of passionate and open debate, team members rarely, if ever, buy in and commit to decisions, though they may feign agreement during meetings.

Avoidance of Accountability :

Because of this lack of real commitment and buy-in, team members develop an avoidance of accountability, the fourth dysfunction. Without committing to a clear plan of action, even the most focused and driven people often hesitate to call

their peers on actions and behaviours that seem counterproductive to the good of the team.

Inattention to Results :

Failure to hold one another accountable creates an environment where the fifth dysfunction can thrive. Inattention to results occurs when team members put their individual needs (such as ego, career development, or recognition) or even the needs of their divisions above the collective goals of the team.

I hope that readers of this book will be inspired to put the greater good of humanity above their own perceived personal needs and take up the challenge to be honest with themselves, for the good of all.

Group Coherence

There are increasingly more groups actively engaged in the work of transcendence and cohesion as examples of group consciousness in a form that transcends the sum of its parts.

It appears that there is a process through which these groups move that, while different in format of expression, has an underlying commonality. Certainly they have the goal of attaining a coherent “group mind” in common.

There also appear to be pitfalls to the process that they also have in common. For the most part these groups, or at least their guides (Gurus, teachers, Masters, guides etc.) espouse an awareness of these potential pitfalls and develop strategies for overcoming their effects.

Variously the different methods address the fundamental obstacle of identification with a sense of a limited and separate self. This appears to be adequately addressed in the practices of the individual participants, and according to their degree of commitment also has the potential to be entirely

successful at that level.

Less often however is there any consideration of this issue as it relates to the group, the identity which arises as a consequence of the exercise of working to create a cohesive group mind. This issue effects the individuals working toward the goal of group cohesion as well as the consciousness of that group 'entity' which is most likely to begin to identify itself as a limited and separate individual at its own level, especially as it finds itself among others of like kind.

It seems that there may be a potential way to avoid this becoming a "higher octave" example of the dysfunctional and limiting behaviour we seek to overcome through our practices as 'individuals'. As 'individuals' we surrender our self-identification as being separate, we release our attachments to the signs of identity which prevent us from effectively working toward a common goal.

As groups we can work towards the realisation that all groups whose aim is to cohere at a higher level of consciousness, using whatever method their guides have developed, is a common goal. Realising that there is a common goal and that there are a variety of effective methods to take us there, we can at the level of groups, surrender our self-identification as being separate and release our attachments to the signs of identity which prevent us from effectively working towards a common goal.

We could develop the willingness to communicate and share commonality, initially amongst the guid-

ing figures, who could also work towards a synthesised, universal approach and understanding by comparing their methods and identifying the parallels between them.

Of course in order to do this effectively there must be no attachment to the particular method one has been employing, and no sense of grief over areas where these methods could be improved. In short, there needs to be no identification with a limited and separate sense of self on the part of those who represent the currently particular lines of approach.

In like manner we can cohere 'metagroups' (groups of coherent group-mind phenomena) whose aims are to co-operatively and collaboratively work towards a synthesised and universal understanding of the situation in which they find themselves, without attachment to or identification with the particular method via which they attain their coherence. There needs to be acknowledgement of the attainment of this level of realisation without attachment to the methods by which it is attained in order to progress towards an understanding of the context in which this realisation arises.

The subject then becomes, how do the coherently enlightened groups of workers relate to each other within the framework of this higher level conscious awareness? What opportunities does working at this higher level of conscious awareness offer these group entities? What is the nature of the work at this level?

If the guiding figures of the emerging groups are

able to begin to seriously address these questions, as a group in collaboration with and working towards coherence with each other, how will this inform the work they do with their respective groups?

It has been taught as part of the transmission of the Ageless Wisdom, upon which the work of all these groups rests, that Universal-Mind is the context in which all assumed individual minds operate. So the Self-Realisation of the assumed individual entity which in its higher octave is the Self-Realisation of the assumed 'individual' group entity still and always will find itself situated within the context of Universal-Mind.

From this we can be inspired to co-operate in the endeavour to overcome the tendency toward separatism and confusion. The true nature of Self-Realisation at any level of consciousness is fundamentally the same realisation, that there is only one mind which thinks all the thoughts, develops all the ideas and creates all the paths towards realisation of itself.

To help deepen our understanding of this topic I would like to offer a selection of quotes from the works of Alice Bailey, founder of the Lucis Trust, Arcane School and channel of the ascended Master Djwal Khul, working throughout the 20th century, relating to the topic of group consciousness.

Esoteric Psychology Vol.1:

pp 114,115;

The members of these [experimental] groups have

to be willing to be instructed and developed [by the input of subjective guidance accessed through meditation and its fruits] as group units, with the other members of the group aware of their failures or successes. The personnel of these groups is forgotten in the life of the group entity as a whole. There is no emphasis on individuality but only on group interplay and interaction, its integration and growth. The only factors of the individuals' situation that are noted and handled [by the guiding inputs] are those which would hinder the growth of the group, the group life and its expression. What the members are expected to do and the discipline applied are all based on the desire to preserve the group balance, and not on any personal interest. This experiment is a trial of the fitness of the members. Until an aspirant has learned to control his own emotions and his own mind, there is little help that can be offered him.

P 179:

[In the future] There will be a pouring in of light upon mankind which will alter his conditions of living, change his outlook on world affairs, and inaugurate a new age which will be distinguished by an aptitude for group synthesis and co-operation, and by new mental powers, leading to a re-orientation of the mind so that it can function with equal facility in two directions. It will be able to turn outward into the world of manifested forms, and inward into the world of synthesis, of unity and of spirit. [As a result of dedicated meditational practice]

Pp 324,325:

A process is going forward whereby these groups, large and small, are being subjected to a house cleaning, to a discarding of the rubbish of old and worn out ideas and to a period of disciplining and training that must precede all real group life. Then they will have something of a surer and greater value to offer the whole.

Esoteric Psychology Vol. 2:

p 73:

Conscious incorporation in the group necessitates the cessation of personality life, and brings out the subordination of the little self to the work of the whole. Where this incentive and realisation are lacking, the disciple is still along way from the goal.

Pp 1182,183:

Group unity. This must be achieved through the practice of love, which is part of the practice of the Presence of God, through the subordination of the personality life to the group life, and constant loving, living service.

Group meditation. These groups will eventually be grounded in the kingdom of souls, and the work done will be motivated and carried forward from the higher mental levels in the demonstration of the contemplative life. This involves the dual activity of the life of the disciple, wherein he functions consciously both as a personality and as a soul. The life of the personality should be that of

intelligent activity; that of the soul is loving contemplation.

Group activity. Each group will have some distinguishing characteristic and this will be dedicated to some specific form of service.

...the first and foremost requirements are group integrity and group cohesion. Nothing can be accomplished without these. The subjective linking of each group member with each, and the emergence of a group consciousness is a vital objective...there will emerge a group circulation or transmission of energy which will be of real value in world salvage. For the individual it should be remembered that purity of body, control of the emotions and stability of mind are fundamental requirements and should be the goal of the daily [spiritual] practice.

...a particular type of energy is producing the coherence of units in a group, thus forming them into one living organism.

The recognitions eventuating [from this] are those of group affinity, group objective and group goal. It is the emergence into the subjective consciousness [intuition] of the same type of energy which produces that aspect of cohesive action which demonstrates as tribal, national or racial unity. In this case, however, the determining factor is not of a physical connotation, nor have these groups a physical plane basis. They are based on a group idealism which can only be consciously registered when the units in the group are beginning to func-

tion upon the mental plane and are developing the capacity to “think things through”, that is, to register in the brain [sense-mind] that which the soul [intuition] has imparted to the mind [intellect]. We have here the definition of the meditation process as it should be followed by those who, through alignment, have made some measure of soul contact. These groups are functioning entirely through a subjective relation, which produces a subjective integration and activity.

...that future group which will gradually knit together all men in the cause of true brotherhood. This group will not be occupied with experiments in the various fields of human life or in connection with world problems. Their work is the emphasis of the underlying principles and the education of public opinion along the new lines. Their aims will be achieved not by propaganda backed by force, but by example, backed by sacrifice and love. [End quotes]

In the foregoing we can see that it is considered that there is a certain set of pre-requisites for the formation of group consciousness to be effective, without which any attempt at group cohesion will fail. The individuals whose aim it is to create and function at group level must transcend the notion of individuality, that is to say that they must engage in the necessary inner work, the results of which will be realisation of the falsehood of separation.

It is stated that the group entity will be connected

primarily through subjective channels and that its members will need a certain level of spiritual attainment in order to actualise their connection.

The goals and aims of the group will then take precedence over any personal issues arising in its members and they will need to be able to act according to the best interest of the group and not exercise their own agendas, or act out their fears or desires in relation to other members. Of primary importance is the capacity to self reflect and adjust the personality so that the interactions between the members flow in harmony with the stated ideal of the group as a whole, and that this ideal serves *the greatest good for all*.

This is just a brief selection of material relating to the topic and for a deeper insight and more thorough understanding of the practices and their necessity I recommend reading at least the two volumes from which these quotes derive.

Going Deeper

Time honored ways to transcend Maya.

Since time immemorial the great teachers of Wisdom have offered us the benefit of their insight in order that we may comprehend the Truth, the Reality which is not immediately apparent from an empirical world-view. Some of the most profound truths have been explained to us in as much detail and with as much clarity as is possible using the spoken or written words of the language of the time.

At times elaborate metaphors have been developed in order to help lead our minds toward that which lay beyond them, and these can seem confusing and paradoxical to the uninitiated. However, if one is willing to suspend judgement and allow their mind to be open and flexible, the profound statements can begin to have a seemingly magical effect upon the understanding.

If one has sufficiently prepared their mind and is willing to surrender all that they think they know in order to gain access to the Truth, then a se-

rious study of and meditation on the contents of the suggested documents can help tremendously in that endeavour.

Working from the first document to the last in the order given will help the process of understanding and assimilating, it will not be a necessarily quick process and one should not be in a rush, rather seek to thoroughly understand the material through engaging with the disciplined practices recommended by the Enlightened Masters who have preserved these teaching for us. Respect for the process of Enlightenment and for the Teachings themselves is a prerequisite for gaining the benefit from engaging with them. (Note, it is highly unlikely that the later documents will make any sense at all until the earlier ones are thoroughly understood.)

The Yoga Sutras of Patanjali succinctly outlines the art and science of Yoga meditation for Self-Realisation. It is a process of systematically encountering, examining, and transcending each of the various gross and subtle levels of false identity in the mind field, until the jewel of the true Self comes shining through.

The Bhagavad Gita shows us the way to true liberation through the fine integration of the body, the mind and the heart. The scripture gives a detailed description of the three spiritual paths that lead to salvation.

The Lamrin is a complete Buddhist course on how to attain enlightenment in this lifetime, you will need to buy a complete text and find a Teacher

to help guide you through the process.

The Lankavatara Sutra is an interpretation of the distilled essence of Buddhism, given as a teaching by the Buddha to a gathering of Bodhisattvas when the Dharma was first introduced into Sri Lanka.

The Avadhut Gita is a Vedantic teaching which challenges all we think we know about transcendence and its attainment.

The Ashtavakra Gita is a teaching given by an enlightened Master to his closest Disciple at a time when he was ready to understand the most profound and deepest Truth.

The Shiva Sutras guide the yogi through the three awakenings in the attainment of enlightenment.

Pratyabhijnahridayam is the core teaching of the Kashmir Shaivite tradition.

In the tradition of the Himalayan masters, Yoga, Vedanta, and Tantra complement one another, leading one systematically along the path to Self-Realisation. The aspirant clears the mind through the practice of Yoga meditation as codified in the Yoga Sutras of Patanjali, does self-enquiry of Vedanta, and then breaks through the final barrier with Tantra, experiencing the heights of kundalini awakening. There is no one way which will suit all aspirants, one should do the research and investigation into a variety of approaches until one feels the light of understanding dawning deep within.

Analogy / Overview

A potentially useful way to consider the overall situation;

Having given consideration to the subject of collective consciousness and the collective mind it has come to my attention that there is a potentially useful analogy to be drawn between this seemingly unimaginable scenario and that of the individual human being.

Within our human experience there are levels of being and levels of awareness that develop over time. In the case of phenomenal experience there is our physical bodies, comprised of interdependent systems including assimilation and elimination, respiratory, circulatory and neuronal. As we consider the neuronal system which governs the activities of all the other systems and their functions, and the brain itself which acts as a central control system for all these systems, we could draw an analogy with the growing phenomenon of the internet and the cyberspace which it networks. As the brain is comprised of myriad individual, specialised cells, so

cyberspace is comprised of myriad individual computers behind each of which lies a human mind (a highly specialised complex adaptive system).

Within our physical organisms the brain and nervous system co-ordinate and connect the functions of all the life sustaining activities that occur within it. Without the support of the brain and nervous system the physical vehicle could not function coherently, or indeed at all. The overall purpose of our physical equipment could be considered as a vehicle for the expression of the activities of our minds, or indeed as a product of those activities depending upon your perspective on it.

When we come to consider the planetary situation including the emergence of the internet we can draw certain parallels with that of the human organism. There is a physical vehicle that functions as a network of interdependent systems including assimilation and elimination, respiration, circulation and recently including an emerging neuronal network in the form of the internet.

This is not to say that there has not previously been a system for the transmission of these vital 'messages' or 'signals' throughout the system, just that until now the majority of us humans have been unable to become aware of them or participate consciously with them as a coherent network.

If we consider once again the human brain and the fact that although it includes only a relatively small percentage of the total cells comprising the whole organism, its activity and coherent functioning is

vital to the viability of the whole organism. The various other 'parts' of the body do not necessarily need to be aware of the activity of the brain in order to respond to its signals and therefore perform their functions.

So it is that I have come to realise that although only a relatively small percentage of the human population of the planet has access to and an understanding of the phenomenon of the internet, the activities of this group will necessarily have a profound effect upon the whole as it emerges into a new understanding of itself as a conscious and self aware entity in its own right.

Whilst the majority of the population may be unaware of the activity within the "collective mind space" being facilitated by the advent of internet technology, it will nevertheless respond to the signals that it produces causing effects that we have yet to determine the outcomes of.

I am sure there are many brilliant and dedicated minds working in this area, some in groups and others alone, and I hope that between us we can devise a way for an understanding of the overall situation to be accessible to the majority of participants in the "global mind space". We need to encourage an attitude of responsibility in those fortunate enough to find themselves participating in this sphere of potential influence over outcomes for humanity and the planet as a whole.

Response – Ability

How do we now respond to the situation in which we find ourselves?

Given what we have been thinking about regarding the global brain and the collective mind in which we have the option to participate, how are we to develop the ability to respond to the situation for the best possible outcome for all concerned?

For a start we can commit to the position of ensuring that all our thoughts and actions serve the best and highest good of the whole, this necessarily includes ourselves and will ultimately benefit us much more than any limited self interest ever could.

From the limited perspective of the individual there seems little that one can do to effect change at the level of the whole, however as one is an intimate part of the whole, all of ones thoughts and actions ultimately do effect the overall situation. Being in the position to realise this leads one to also realise their inherent responsibility toward all life.

This then is the time to seriously reflect upon ones attitudes and activities and check whether or not they are in fact beneficial and sustaining in the context of the collective. We can begin a process of self analysis, of adjustment and elimination of that which serves only the little self. We can accept responsibility for our own reality and realise that the life we are living is a reflection of our attitude towards it and of the thoughts we are thinking in each moment.

We can choose to clear away the distortions from our cognitive process, to eliminate that which perpetuates such distortions (such as advertising, 'pop' music, 'news', fantasising, mindless entertainment, idle gossip and the like). We can begin in earnest to ask the questions which will lead us closer to a knowing of the true nature of ourselves and of the situation we are contributing to.

We can research the various schools of thought and analyse them in light of that which they hold in common, seeking to come to an awareness of the underlying reality that informs them. We can engage in tried and tested techniques for clearing and stilling the mind in order to become more proficient in our thinking process, more self aware and able to be expansive in our capacity to assimilate and translate information. We can begin to view the situation through more than one cognitive lens and so gain a multi-perspective overview.

As we become empowered in this way we gain the confidence to liberate ourselves from the limiting

expectations of 'others' and to step into our capacity to respond appropriately to circumstances as they arise. As the mental pollution is gradually eliminated and our clarity improves we are contributing to the clarity of the whole. Every effort that we make to liberate ourselves from false ideology and confusion serves to assist the collective on its journey toward liberation.

Through the process of releasing the notion that we are separate from the whole, we become progressively more able to adjust ourselves. To readily release that which does not serve the highest good for all. To accept the insights and contributions of others with the same motivation and to develop new and innovative strategies for the communication of our deepening understanding.

We have the intelligence, the technological potential and can develop the willingness to integrate our efforts and to take responsibility for the emerging collective entity on behalf of all involved. Whilst realising that the vast majority of participants will remain unaware of the process, it is up to those of us that are aware to co-operate and co-ordinate our efforts.

This is a vital role and one which demands sublimation of self interest in its limited sense. The seeming loss of sense of self however is more than balanced by the realisation that our willingness to serve the whole of which we are integral parts ultimately ensures our survival and the continuance of the experiential process which we depend upon

in order to have a sense of self to start with.

Intuition/Intellect Interface

There are layers, or levels of awareness that we are able to access through our faculty of mind. Our minds are constructed of functional 'parts' which relate to different aspects of perception. These different aspects of the functioning mind are inter-related and communicate with each other in order to inform us about the contents of our experience.

The aspect of mind that relates to our body and emotions could be called the *sense-mind*, the aspect that deals with reason, logic and thinking, the *intellect* and the aspect that mediates between the intellect and universal consciousness, the *intuition*.

In order to gain insights into the true nature of the reality in which we find ourselves it is vital to be able to clearly access the intuition. There are many factors arising within the intellect and sense-mind which prevent this clear access, and condition the 'lens' through which the information available

through intuition has to flow in order to be available for our thinking process to engage with.

This area of interface between intellect and intuition needs to be thoroughly investigated and clarified through diligent self-enquiry and radical honesty, no small challenge!

The aspect of the intellect or thinking mind which is most likely to object to undertaking such a process is the ego, or sense of individual selfhood. There may be many 'reasons' imagined into obstacles for us to overcome in the endeavour to clarify this area of our cognitive equipment.

It will become apparent to the genuine seeker of Truth, that there are many ideas existing within the mind which have no foundation in Reality, fortunately we are not without resource on this journey of self discovery. Those who are willing to undertake the inner work and are serious about knowing the Truth of Reality for themselves can access support, encouragement and guidance in the form of Ageless Wisdom.

There are modern teachers who have written excellent books as a service to those of us who aspire to serve. For clarifying the vehicle and I highly recommend "Self Inquiry" by Swami Shankarananda which is available from the Shiva Ashram in Australia <http://shivayoga.org/html/books.html>. Ph. (03) 9775 2568.

Also highly recommended are "Self Enquiry" by Sri Ramana Maharshi and "Who Am I?" by Nisagar-

datta Maharaj.

The whole 'world' of our perceptions arises as phenomena within the mind. All that we perceive as having physicality, or substance is in fact a construct of our interpretation of that which we perceive. Animating the perceived form however is a complex process of information interaction. It is only within the mind that we are able to discern difference, and with this capacity the mind is able to process information. This is its function. The source from which this information flows and by which it is structured could be described as the all pervading 'spirit' (or the animating principle of the process of which we are an emergent phenomena).

The point at which we can become aware of this in-flowing energy is the point where the concrete mind (intellect) interfaces with the abstract mind (intuition). A clarified concrete mind which knowingly integrates the bodies with the personality, and is not subject to the egoic delusion of ownership of these, is prepared to be informed by the in-flowing energy of spirit. The energy of all that animates and informs a point of consciousness within. That point of consciousness then has the potential to inform the mind. Direct experience of contact with spirit is possible and necessary in order to fully participate in the continual unfolding of the universal context without suffering.

The clear mental knowing that the 'world' arises as a result of our sense perceptions, helps us to detach from the dysfunctional illusion that naïve be-

lief in a physical reality is all the reality there is to know about (relative, empirical reality). Once the intellect is clarified and the intuitive flow of spirit can inform it, the transcendent aspect of phenomenal reality becomes accessible and knowable. The mind has both empirical and transcendent aspects as does our entire perceivable universe. Once the mind becomes aware of its true nature and function it is empowered to overcome the tendency to identify itself as separate. Once the realisation dawns that we are more than our minds and their contents then we can transcend the limiting nature of self identification (expressed through the ego). The realisation of our inherent oneness with all that is has the power to completely transform our understanding of who we are and what we are capable of. It is possible for us to release ourselves from limiting false beliefs and evolve beyond limited understandings.

Resistance and Response

The inner work we engage ourselves in serves to clarify and refine the mind and integrate the vehicle in such a way as it becomes a fit instrument in the process of universal unfoldment. There are however not insignificant challenges to surmount and here we will explore some of the most common. It is highly unlikely that any of us will attain enlightenment without having to deal with at least some of these issues. We can become aware of them and work together to support each other through the almost inevitable times of crisis which arise as we progress.

Reflections on how the individual system responds to being confronted by its own actual state of being. The physical, mental and emotional manifestations of its resistance to becoming aware of and clarifying its understanding of the true nature of its situation (its relationship with reality), and the specific therapies best suited to address them.

Individual expressions of resistance:

Physical expressions of this resistance include;

muscle tension, spasms, cramping and pain, nausea, loss of appetite, digestive disturbances, adrenalin response, sweating, shaking, metabolic imbalance, restlessness, sleeplessness, addictive substance abuse, nervous system instability, fluid imbalance, toxicity,

Mental expressions of this resistance include;

inability to concentrate, loss of focus, distractibility, irrationality, isolation, rationalisation, denial, withdrawal, confusion, rejection, judgement, dissociation from reality,

Emotional expressions of this resistance include;

irritability, despondency, self-pity, fear, sadness, hopelessness, agitation, anger, resentment, blaming, nervousness, lack of self confidence,

Methods to overcome resistance, therapeutic actions:

Physical therapies:

Hatha Yoga, breathing and relaxation techniques, gentle physical activity (such as walking in nature), hydrotherapy (showering, bathing, swimming, drinking ample clear fresh water), remedial massage, physical support and calm reassurance, hugs, balanced light fresh diet, time spent nurturing animals, adequate time and space for self centring,

Mental therapies:

Meditation (guided, self directed, contemplative), breathing and relaxation techniques, reading inspirational text, viewing inspirational images, listening to inspirational music, self empowerment through rigorous self analysis (journal writing, psychological counselling, philosophical enquiry) intellectual support and calm reassurance, adequate time and space for self reflection,

Emotional therapies:

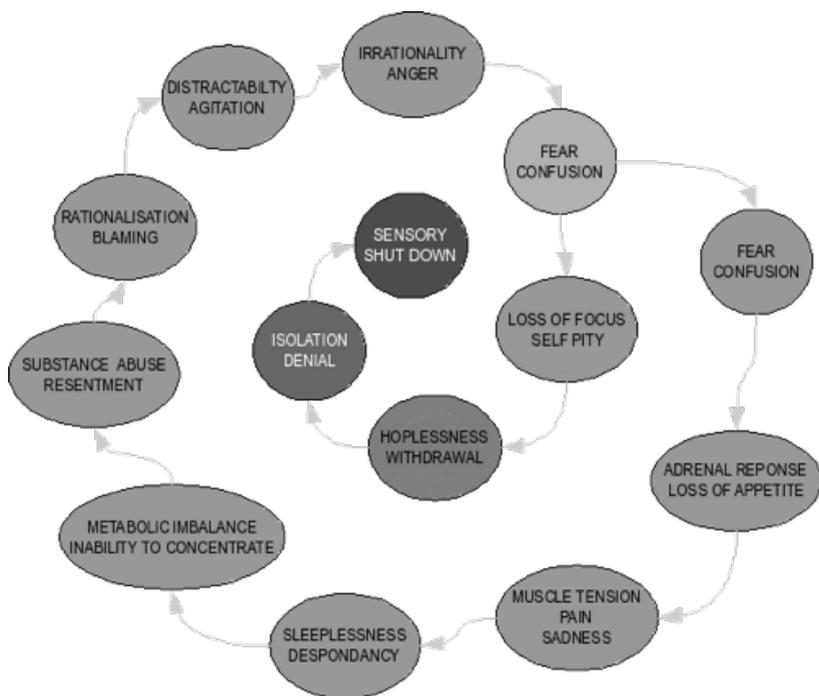
Cathartic counselling, emotional support, calm acceptance and reassurance, breathing and relaxation techniques, loving kindness and compassion, service oriented activities, adequate time and space for self integration,

Both the symptoms of and the means by which to address the tendency to resist facing reality have the common feature of developing a spiral structure .

The three primary levels of self expression and sensory registration can also be described in terms of three bodies, the physical, emotional and mental levels or bodies that comprise the equipment that the system uses to interact with other systems and can employ to understand itself and its relationships with other systems.

Depending on whether these bodies are integrated and functioning as a cohesive whole or not (experiencing resistance or engaged in remedial actions leading to integration) they will be affected by one or the other of the following phenomena.

Contracting spiral of limiting dysfunction.

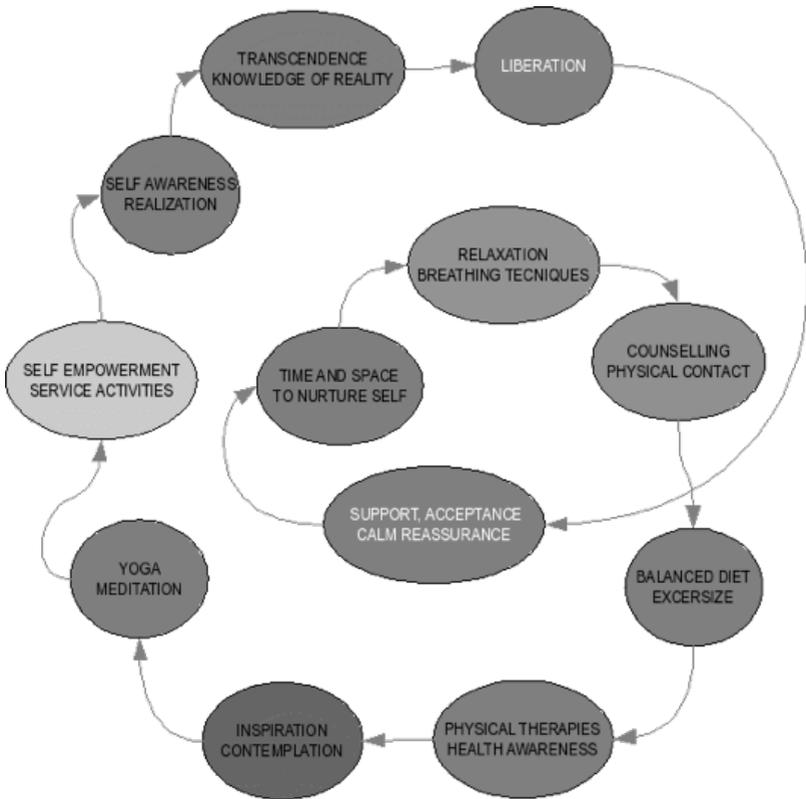


The phenomena of contraction and ever more limiting dysfunction.

The expressions of resistance manifesting in each level of the system are interrelated and serve to reinforce each other, as they do so they place ever greater restrictions upon the freedom of self expression of the whole system. This self limiting spiral ultimately results in the complete inability to perceive and respond to reality, the effective isolation of the system involved due to sensory shut down.

This is a closed and self-perpetuating spiral which forms a loop that is impossible to escape when only using the methods enclosed within it. As can be seen, fear and confusion are the motifs by which this dynamic is kept closed. This diagram only illustrates some of the many complex and variable combinations of factors which can keep one trapped in an unending cycle of suffering, yet it gives an overview of the situation as it is for many, many people and groups of people in the world today.

Expanding spiral of liberation.



The phenomena of expansion and ever increasing liberation.

The remedial actions used to address the previously described dysfunctions are also interrelated and serve to reinforce each other, as they do so they expand the capacity of the system to self reflect and comprehend its true nature in ever more coherent and constructive ways, leading to ever increasing freedom of self expression and self real-

isation, leading it eventually to enlightenment.

This is an open ended spiral that indicates the possibility for evolution and liberation, giving us the necessary qualities to be able to support each other and thereby evolve the spiral. Once again the illustration does not show all the complex dynamics of interrelated factors involved in healing and developing a whole and functional system however it does indicate a general overview of necessary factors that if implemented will lead to wholeness and wellness.

Individuals and collectives as systems.

As individual beings we and all life forms that we can become aware of are in fact complex dynamical living systems comprised of millions of smaller living systems, we have respiratory systems, circulatory systems, nervous systems, systems of assimilation and elimination, immune systems and countless microscopic systems that live within our cells.

So we are in fact a collective system, each one of us that perceives itself to be an individual, so it is with larger systems such as nations. Each one is a collective of sub-systems, from the level of individuals which are analogous to its cells, through its circulatory system (economy), its nervous system (communications), its metabolism (the exchange of energy between the cells, us), its immune system (defence and police forces). Each nation also perceives itself as an individual.

Above we have looked at how individuals can work with themselves to achieve liberation from dysfunctional and self destructive behaviours by engaging in various strategies to develop greater self awareness and holistic health. How can we apply what we have learned to the level of groups and nations (collective entities)? These collective systems of which we are all a part are currently manifesting all the hallmarks of suffering indicated by the contracting spiral of limiting dysfunction. This is a precarious situation, one which requires effective remediating, and quickly if we are to avoid the untold suffering that sensory shutdown of our nations systems would impose upon us.

Let us consider how systems respond to being confronted by their own actual state of being, and the physical, mental and emotional manifestations of resistance to becoming aware of and clarifying understandings of the true nature of the situation (relationship with reality), and the specific therapies best suited to address them. Perhaps we can imagine a way to apply what we know to the situation in which we find ourselves.

Reality

One of the most commonly misunderstood concepts that arises time and time again is that of reality. There are various interpretations of the term 'reality' and it is applied in a variety of contexts where it is used to refer to different things.

Different schools of thought use the word reality to describe:

1. That which has physical substance or which can be perceived through the senses, and in this way they refer to the 'world' of phenomenal manifestation as 'reality'.
2. Or that which gives rise to the phenomenal world, the contents of consciousness as the activities of the mind and refer to this as the 'cause' of the 'world' and call that 'reality'.
3. Then there is the Reality described by the mystics and quantum physicists, which applies to neither of these things but is realised to be the context in which they both arise.

If we subscribe to the first approach then we are

adherents to a philosophy called naïve realism (or direct realism) which, however convincing it may seem when approached through the senses, has been proven erroneous and a fundamentally false view of the situation.

If we subscribe to the second view then we subscribe to a philosophy of causation through the mind's activities, which is to say that we believe that the mind alone is the cause of that which we perceive without giving thought to how the mind is able to do so. This view is incomplete and does not explain the context in which the mind and consciousness arise.

If we are able to realise the third approach then we are actually engaging with knowledge of all that is and contemplating that which actually exists. It is a matter of comprehending that the 'world' of the senses and the activities of the mind which give rise to this world all occur as the emergent phenomena of a universal process which is taking place continuously and pervasively.

For the mystic or yogi this process cannot be apprehended directly but can only be known through the intuition as it attains the steady state of 'apperception'. The deep knowing that infuses the intuition is then reflected in the intellect and interpreted through the cognitive lens of the receptive mind, which in the case of the mystic or yogi has been clarified and provides a reflection relatively free of distortions.

In the case of the quantum mathematician this pro-

cess cannot be apprehended directly but it is possible to describe the process through algebraic formulae and deep exploration into abstract thinking spaces which closely parallel the intuition/intellect interface described in its own chapter.

The mystical and scientific approaches are both able to describe this reality in terms with which their practitioners are familiar, however these languages are relatively incomprehensible to anyone who has not explored the underlying connection with Reality for themselves.

There are options for the interested layman. One could dedicate oneself to the practice of a discipline which will ultimately lead them to self-realisation and thereby develop their connection with Reality, and one could study the cutting edge quantum theories and science of consciousness research for the parallel analogies that can develop. Both approaches are necessary in order to gain a comprehensive insight into the nature of Reality.

Understanding the Mind.

The mind is the portal through which Universal Consciousness has access to the experiential realm. The entire perceivable universe is a construct of the activities of the mind which creates a kind of 'overlay' upon the underlying reality from which it emerges, this is then interpreted by the mind as the experiential context in which it perceives itself.

The mind is an interface with pure awareness, it is able to act as an impartial observer and interactive agent. The clarified mind is able to observe the effects of the all pervasive essence (as pure awareness) as it flows through the mind and integrated vehicle out into the 'world'.

As a metaphor the mind could be described as the operating system within a computer, it is the pattern of information that structures the flow of information into a form of awareness that can be perceived, interpreted and expressed.

The conditioning upon the mind and the ego that

arises within it are like programs that function within the operating system. Each aspect of mental conditioning provides a particular type of interface with the 'operating system'.

The ego is like a type of web browser in that it provides a very particular and conditioned view of reality, it has the tendency to prefer being the default browser and would rather that your mind use it to interface with reality. The ego tends to identify itself as the whole system and believes that its limited perspective is the whole knowable universe.

However, the mind is far more powerful and expansive than this. It is able to observe its own functioning and adjust to be inclusive and comprehending of far more information as a whole system than can any of its conditioned sub-systems.

Intellect and intuition are vital functions of the mind. Intuition is the structured flow of 'universal' information into and through the mind. Intellect is the faculty that interacts with and interprets this information.

What is the mind?

It is a valuable tool to analyse and interact with the phenomena of thoughts and ideas. It has the capacity to become expansive enough that it can observe, understand and adjust itself. It is self organising yet responds to disciplined focus. It is our cognitive apparatus, our perceptions and interpretations arise within the mind, all that we believe exists arises as patterns in the mind. It is the source

of duality, the concepts of 'self' and 'other' arise in the mind. All that we receive as sensory information is processed by the mind according to its conditioning and formed into that which we perceive.

The origin of all we can be aware of is the underlying information flowing not only through the mind but through all things. We use the mind to interact with this information. It is the integrating factor in the mental, physical, etheric and emotional body systems. The mind is able to guide the bodies into alignment and hold them together as an integrated whole. When subject to conditioning it provides a distorted view of reality. All minds receive conditioning, this becomes our subconscious guide for how to be in the world. Clarified it can be an accurate reflection of reality, by participating in the clearing of patterns of conditioning from the mind one learns much about its true nature.

“The mind is the foundation of our knowledge; it responds to the stimuli of existence and generates cognitive experiences and ideas. It is the fundamental link between reality and our knowledge of reality. It is the 'instrument' by which we experience and know anything at all and all good seekers of knowledge should understand and master their most fundamental instrument. In order to see clearly through the lens of the mind one must understand the nature of mind and its complex non-linear property whereby the view influences the lens, which influences the view, which influences

the lens and so on. In this way we come to look through our own ideas. Because of this one must master one's own mind before one can derive reliable knowledge through it. Otherwise everything is coloured and distorted by preconceived subconscious ideas and attitudes that reinforce each other and evolve into complex, subtle and compelling illusions. If an illusion is enduring and pervasive it is difficult to identify as an illusion, hence within what we normal consider to be "just the way things are" there dwell many unquestioned illusions". "Many people have primarily been looking through the mind na"ively assuming it to be a perfect objective window on reality and that we all experience the same objective world. Many people intellectually know better but still carry this subconscious assumption, which permeates their entire experience and knowledge of the world. Many people look through the mind without understanding the nature of the mind and thereby confuse the contents of mind with objective reality". [An Information Systems Analysis of Mind...www.anandavala.info]

Sanity is simply the ability to live in harmony with reality. We need a steady grip on reality in order to be able to do this. The mind is the tool with which to get this grip.

Cognitive Hygiene refers to maintaining a healthy mind. Our minds act as receptors for and processors of 'memes' (complex thought forms) which come in all shapes and sizes. The way that memes behave in our minds is analogous to the behaviour

of a virus in the physical organism. Memes have a way of propagating and infecting the thought processes that is subtle and insidious, if we are unable to discriminate between healthy and unhealthy memes then we fail to observe cognitive hygiene.

It is much like the case of infection control, which was unheard of in the early days of medicine and as a result many people died needlessly as a result of the prevailing ignorance. If we are to survive and thrive as a phenomenon, humanity needs to learn about “infection control” in the form of cognitive hygiene.

Once we are able to maintain a clear, healthy mental state, then we have the foundation of the ability to apprehend reality without unnecessary distortion. This will considerably enhance our capacity to enjoy sanity.

”There are two ways to slide easily through life:
Namely, to believe everything, or to doubt
everything; both ways save us from thinking.”

Alfred Korzybski

”All our knowledge has its origins in our
perceptions.”

Leonardo da Vinci

”How we feel about ourselves, the joy we get
from living, ultimately depend directly on how the
mind filters and interprets everyday experiences.”

Mihaly Csikszentmihalyi

"The world we have created today as a result of our thinking thus far has problems which cannot be solved by thinking the way we thought when we created them."

Albert Einstein

"Common sense is the collection of prejudices acquired by age eighteen."

Albert Einstein

"If you are distressed by anything external, the pain is not due to the thing itself, but to your estimation of it; and this you have the power to revoke at any moment."

Marcus Aurelius

"A great many people think they are thinking when they are merely rearranging their prejudices."

William James

Conclusion

I make no apology for reiterating these points:

I believe that it is not too much to ask that we, as representatives of a thinking humanity, put our personal agendas aside and genuinely engage with the situation in a detached and impartial manner. We have the opportunity to grow beyond our current limited understanding (as a whole) but in order to do this effectively we need to realise ourselves as more than just 'individuals' and embrace our roles as potential guides to the human race.

No one of us can grasp the whole situation, no one of us can formulate the 'answer' that liberates us all from illusion, delusion and dysfunction. Only by our willingness to embrace and understand each others views and knowledge can we create a whole picture of what is going on here (on this planet, at this time) and in so doing together create a solution that works its way out into the civilisation as a whole.

I thank you dear reader, for having the interests of the whole at heart, and for your potential will-

ingness to transcend your perceived limitations in order to serve the greatest good for all.

Blessings and Namaste,

Glistening Deepwater.

glisten@anandavala.info

<http://www.anandavala.info/Deepwater>

