**Issue 120 –October – November 2006**

**Chatswood Meetings**
**81 Greville Street**
**Dialogue – 19 November 06**
**17 December 06**
**Harding – 25 November 06**

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Editor's Note,
Thank you to this month's contributors. I was planning to hold some over until next month but managed to get most into this issue which I am calling the October-November Nowletter to cover myself for late delivery. There is the opportunity for Sydney readers to follow up on our current *Intelligent Design* debate when Robyn Williams talks about his new book at Theosophy House on 8 November, details on page 8.

**Greville Street Dialogue Meetings – Third Sunday of every month**

**For Melbourne and other Sydney Meetings, see page 12**

**Harding Meetings – usually first Saturday of every second month**

**The Nature of Intelligence: The Fundamental Question Concerning Intelligent Design**

Dr. Dara Tatray, Lecturer, The Theosophical Society in Australia

This talk is a discussion of what I regard as the Fundamental Question concerning Intelligent Design; or at least the Fundamental Question from a particular point of view, and that, not necessarily the view of Science. There are other questions concerning Intelligent Design which may be more productive from a Scientist's point of view; but no question is more fundamental, in my opinion, than the question relating to the Nature of Intelligence. A further consideration arises towards the end of this discussion: whether or not we can rely on the Intelligence of the Designer, when the Designer is a Human Being rather than a Metaphysical Principle. The present discussion also provides background information with which to better understand. four (4) significant words and how they interact with one another: they are Life, Consciousness, Emergence and Karma.

According to the Doctrine of Physical Monism currently dominating the scientific imagination, 'What' Exists is Matter/Energy out of which Life and Consciousness Emerge at a certain stage of Complexity. According to Theosophical teachings, however, Life and Consciousness are involved in the Beginning. The process of Emergence is what makes them Explicit in the end. We tend to think of Karma in purely Human terms - action and its consequences, 'as you sow, so shall you reap', and so forth. But the Doctrine of Karma also refers to the Underlying Principle of Order or Harmony that is holding the Whole process together and 'Guiding' it all the way. Not as a Guide which forces, but rather like Whitehead's idea of the Divinity as a 'lure' that gently entices.

Surprisingly, perhaps, the Law of Karma can also be seen working at the grossest material level. Every species is the result of a unique series of events and interactions, engaging in Adaptation, Ecological Opportunism and Niche Construction.

Life, in process of Evolution, changes the Environment in which it lives and then further Adapts to that Environment. This history of past events and their consequences is Karma - Action and its Results. Underlying the whole process is a Force tending towards Equilibrium or Order. And it is this Force, which I am calling Intelligence that is the subject of my talk.

Let us begin with a few rhetorical questions. Is Intelligence something Human Beings possess, to varying degree; or is it Universally diffused - and not just among Humans? Is Intelligence acquired by the Ego or does Intelligence (as opposed to Intellect) Exist in Inverse Proportion to Ego? Is Intelligence an epiphenomenon of either the Brain or of Thought? Metaphorically put, is Thought the receiver or the transmitter of Intelligence?

There is a fairly consistent answer to these questions across diverse cultures and climes, East and West, from the Upanishads and Plato to Bruno, Blavatsky and Bohm: and it is their answer to these questions that I am about to give.

A basic distinction must first be made between Intelligence and Intellect, and between small "m" mind and capital "M" Mind; between Thought and Consciousness and between Consciousness and its content. Platonists, Gnostics, Theosophists, Buddhists and Vedantists have always distinguished two (2) ways of knowing corresponding to two distinct fields of knowledge. For example, G.R.S. Mead distinguishes between Gnosis and ordinary knowledge when he writes: 'Gnosis is knowledge; but not discursive knowledge of the Nature of the multifarious Arts and Sciences ...' (Mead 1906b)

Intuitive Insight and Direct Perception, in which there is no separation between the Knower and the Known, the Observer and the Observed, is central to Vedanta, Buddhism, Taoism and Patanjali Yoga. It also features strongly in the work of the Presocratics, including Heraclitus and Parmenides, in Plato and the Neoplatonists, and also more recently in the philosophy of Spinoza, Schelling Bergson and Bohm.

Gnosis, Direct Perception, Unitive Perception, whichever of these near-synonyms you prefer, is basically a way of Knowing not mediated by Thought. In a nutshell, then, Intellect is related to discursive, analytic Thought, which is always conditioned, whereas Intelligence relates to the present moment, to the Unconditioned, the spaces in between Thought. Then there is the Nature of Consciousness to consider. Professor E.A. Burn presented a valuable insight into the general Western Conception of Consciousness, when he pointed out that the Westerner generally:

….defines "Consciousness" as always implying awareness of some Object. By contrast, the Eastern thinker sees something of vital importance beyond and underlying all objects - namely, the Universe that encompasses them, and the Self that apprehends them - the Knower, which by its very nature is the subject of Consciousness and always eludes us when we try to make it an Object. In fact, he is sure that when its Essence as Knower is fully realized ... the separation between Subject and Object that is necessary for Rational Knowledge is transcended, and the Self becomes aware of itself as a Unity in which that separation has been overcome. He is likewise sure that Consciousness - so far from disappearing in this Realization - only then becomes freed from its prison and fulfils its intrinsic Nature. (Burtt 1965, p.286).

In nondualistic systems such as Advaita Vedânta, the Universe in which objects Exist and the Self that Apprehends them are One and the same No-thing often described as 'Pure Consciousness'.

Consciousness carries different connotations in South Asian philosophical systems than in the West. Consciousness without an Object, that is, 'Content-less' Consciousness, is regarded as Consciousness *per se* or 'Pure' Consciousness, which is Sacred or Divine, Infinite and Universal. Thought and Representation are not Consciousness Itself but part of its Content, just like all material objects.

In the Classical Indian Metaphysics known as Sânkhya the distinction is made between Pure Consciousness, *Purusa,* and *Prakriti,* which is Matter or Nature,. a Metaphysical Principle underlying all physical manifestations or phenomena (Schweizer 1993, p.847).

This latter category not only includes all physical objects and processes but also all Mentalistic Qualities such as Thought, Desire, Volition, the sense of I-am-ness and so on. In Sânkhya the category of Mind includes three (3) distinct but related functions, all of which are regarded as material:

1. *Buddhi,* which is a highly refined or subtle material substance, comparable to the Greek *nous* it refers to the higher reaches of Human Intelligence including Intuitive and Unitive perception;
2. *Manas* which is the Cognitive faculty itself, the Rational discriminating analysing Intellect, the Organ of Cognition as such; and
3. *Ahamkâra* the I-maker or Ego which 'appropriates all mental [and other] experiences to Itself (Schweizer 1993, p.848).

In this system, the only thing that is not material: is not a thing at all, but Pure Consciousness without Content, *Purusa,* which never becomes Anything but without which Nothing can come to be.

One of the benefits of the Mind/Consciousness Dualism of Sankhya Metaphysics is that it sheds light on the Nature of Consciousness. Consciousness is what remains after all the other categories of Existence are negated or transcended. Consciousness is what underlies every Object and every Representation. It was present in the Beginning and remains when all else has passed away.

In the Vedânta, the same No-thing, the same Totality; called *Purusa* in Sânkhya,, is described as *Brahman* of which it is predicated only 'That It Is, That It Perceives, and That It Enjoys Eternal Bliss' (1883/2002, p. 176). The authors of the Upanishads discovered something 'behind the veil of the Body, behind the Senses, behind the Mind, and behind our Reason' which they called the *atman* the universal Self (Müller 1883/2002, p. 176). 1 They argued that the *atman is* finally identical to *Brahman* and that this Universal Consciousness, which is Pure Intelligence, is our True Nature, the Eternal Element in us.

Furthermore, the authors of the Upanishads maintain that Everything in the Universe is Guided by this Intelligence, Supported by this Intelligence and Established in this Intelligence (Aitareya Upanishad III, 3 in Radhakrishnan 1953/1990, p.523). We must not forget that Intelligence, in this usage, must be distinguished from discursive Reason, the Cognitive Faculty, and the I-making Principle or Ego in any form. Small "m" mind and Intellect are personal, whereas Intelligence and capital "M" Mind are Universal in every respect.

Moving right along to the present day, let us take a look at David Bohm's understanding of Intelligence. Bohm described his theory of the Implicate Order as making possible, 'the Comprehension of both inanimate Matter and Life on the basis of a single Ground, common to both' (Bohm 1980/1997, p. 193). That Ground he variously described as Consciousness, the Generative Order, and the Holomovement. So-called inanimate Matter and Life are both to be understood on the basis of a common Ground, the Nature of which is Intelligence. Distinguishing between Thought and Intelligence, Bohm and Krishnamurti began by defining

Intelligence as Mental Alertness, the capacity to read between the lines, particularly to read Thought and to Understand It. They then moved on to consider the deeper levels of Intelligence, where Intelligence may be regarded as synonymous with God (Dialogue with Bohm in Krishnamurti 1986, p.509/526).

Krishnamurti suggests: 'Religious people, instead of using the word Intelligence, have used the word God'. Bohm replies: 'God is perhaps a metaphor for Intelligence ... God means that which is Immeasurable, beyond Thought' (Dialogue with Bohm in Krishnamurti 1986, 525-6). Krishnamurti agrees and then reminds us that our Image of God and our Ideas of God have been Created by Thought to satisfy its Desires and assuage its Fears

> "... the desire for this Intelligence, through Time, has created this Image of God. And through the Image of God, Jesus, Krishna, or whatever It is, by having faith in That which is still the movement of Thought - one hopes that there will be Harmony in one's Life." (Dialogue with Bohm in Krishnamurti 1986, p.526).

This is not to deny the Existence of an Intelligence, or God, beyond Thought Desire and Fear. They are not saying that there is no such thing as God, when God is divested of our Superstitions and Fears: they merely point out that the Word, the Image, and the Ideas constructed by our Thoughts are not God. Thus, the way to Harmony in Life is not through the Image, but only through the Actuality of God, or if you prefer, the Actuality of "what is". In this Understanding it is not. until the entire process of Thought is understood that there is any likelihood of being Inspired, Guided or Touched by anything other than Thought in the long term. We may have our moments, but until our Lives are grounded in Universal Intelligence, they remain what Mead described as 'processions of fate'. Perhaps the Ground or Totality, of which Bohm speaks, 'the Highest Generative Order', is the same as the Pure Consciousness of Vedanta: both being beyond Thought and Immeasurable.

In *Science, Order, and Creativity* Bohm and Peat use fractal geometry to illustrate how Order can exist within apparent randomness (Bohm and Peat 1987, p. 173). The Mandelbrot fractals contain a 'hidden Order' - the base figure and the generator - which manifests the most remarkable Array of Complex Images, including six-pointed stars, snow-flakes, mountains, Images of the Buddha, and so forth, all based on a simple figure with a generator applied at different scales (Bohm and Peat 1987, p. 152-4). This model may help to answer the question, where does Order come from? If Order can be hidden within apparent Geometric Randomness, then perhaps Order can also be hidden within the apparent Randomness of Life more generally. That 'hidden Order' is Intelligence. In the Platonic system it would be described as the Good, and in the Gnostic system as Mind, all of which are often capitalised to distinguish them from their lower and often much distorted reflections.

Bergson held that disorder does not exist. In his view there are only two types of Order: Geometric and Vital (Lorand 1992, p.580-87). Geometric Order includes the movement of Particles through Space and Time, the Order of Number, the functioning of machines and the more Subtle Orders evident in the growth of plants and the development of Language (Bohm and Peat 1987, p. 111).

Geometric Order is secondary, Vital Order is fundamental. In Bergson's view, the Intellect creates an artificial or mechanical Order, which may be of practical value, but is not the Truth about Reality. It is the Vital Order that orders Nature; 'the Order of the Intellect is Lifeless' (Lorand 1992).

This Understanding informs Bohm's treatment of the Generative Order or the Holomovement -the Totality. What Bohm calls the Totality appears to be the same Nothing called Purusa in Sankhya and *Brahman* in Vedanta Thus, Pure Consciousness, Intelligence or Mind may represent the Ultimate Generative or Implicate Order from which both Mind and Matter and all its Evolutes arise.

Furthermore, as all manifestations of Order – mechanical, biological, hermeneutic and other – derive from the Generative Order, this raises the possibility that the Totality, the Holomovement and Pure Consciousness are of the Nature of Order, and that ultimately, it is Order that unfolds from them. This is consistent with Plato's treatment of the Good and Plotinus's treatment of the One. I suppose it could basically be described as a form of Emanationism.

In this model, it is proposed that, although the Totality is of the Nature of Order, and ultimately only Order unfolds from it, the same cannot be assumed of the semiautonomous parts of Nature such as the Human Intellect or Thought. Further, in this model it might be proposed that Order, Peace and Happiness are part of

the deeper Orders of Being, so that we need not think in terms of creating Order out of Chaos, surviving a hostile world, struggling to find Happiness or anything of that kind; but, instead, find out what it means to Live in Harmony with the Natural Order, and not merely the Order of Physical Nature.

Do Intelligence and Order come from the Personal Empirical Self, or from the Universal Self, the Totality, variously described as Pure Consciousness, *Brahman,* and the *atman* the Ultimate Principle or God?

The Ultimate source of Order, for Bohm and Krishnamurti appears to be the Intelligence beyond Thought, which is synonymous with God, Pure Consciousness and *Brahman.* They argue that Thought is a material, mechanical, measurable electrochemical process, which takes place in the Brain and is largely a reaction to the past; whereas Intelligence is neither mechanical nor measurable, nor is it the product of Thought or Time. They finally agree that the relationship between Intelligence and the Brain, or between Intelligence and Thought, is that the Brain can be an instrument of Intelligence; Thought can be a 'pointer' to Intelligence; whereas in itself Thought is 'barren'. It has no value without Intelligence (Dialogue with Bohm in Krishnamurti 1986, p.520).

It becomes important, then, to clearly understand the difference between Thought - which is a movement in Time away from 'What Is' - and Intelligence, which exists in the depths of Life, or the deeper recesses of the Generative Order, and can be Contacted only by a Mind that is Free from Desire and Fear, Pleasure and Pain, the twin impulses propelling the Mind Outward, further and further into Confusion. We might ask, what is this Intelligence that is potentially our Pilot through Life? We have already seen that it is not a Personal Possession, it is not Desire, it is not Thought or Intellect. Nor is it Social Convention dictating to us what is right and what is wrong. Rather it is the Light of Universal Intelligence or Pure Consciousness; a Reflection within us of the Holomovement, the Whole Movement, which is synonymous with the Good in Plato's sense.

So where does all this leave the question of the Cosmic Design and its Designer; and the related but separate question concerning the Intelligence or otherwise of Human Designers, let us say Scientists or Geneticists? The Human Being *can* be, and ultimately is, a Microcosm or Mirror of Pure Intelligence or Pure Consciousness, which is inseparable from the Good or the Totality. In the meantime, we are in large measure the embodiment of Desire, Fear, and Conditioned Thought. Does this imply that Scientists and the rest of us should not be doing what we do because we can't be trusted?

That would be a rather idiotic position to take, not to mention impossible. As the *Bhagavad Gita* eloquently points out, it is not possible for a Human Being to remain Actionless even for one second. However there is also to be taken into account the inescapable difference between ourselves as Creators, Inventors, Manipulators - and the Action of the Totality, *Brahman* or God, in which worlds endlessly appear and disappear in a regular ebb of Creation and Dissolution, the Nature of which is Order. The Good in us, the Intelligence in us, which is Universal, is tempered by having become embodied in an instrument that has been taken over by Conditioned Thought. That is the Krishnamurti/Bohm position. By contrast, the Action of the Totality is not distorted by the Personal Element. It is by definition Whole, Complete, Unlimited. Our actions are all limited, fragmentary, conditioned and so forth. It doesn't matter how clever we become or how uneducated we might remain; our basic status as Conditioned Contingent Beings remains unaltered.

Would it make any difference to my basic argument concerning Intelligent Design, if advanced Scientists from another World created all "Life" on Earth? I think not, because Being not Beings 'created' Life. I believe that this Universe and Everything that comprises it is the Creation, Expression, or Emanation of Being or Pure Consciousness. If we wish to speak in terms of 'Multiverses,' which personally I would not, then equally I would say that the Totality of all Multiverses is the Creation or Emanation or Expression of Being not Beings. That would be the view of Plato, Blavatsky, Bruno and Bohm among others I might choose to rally round me.

In this argument, if advanced Scientists from another World created Life on Earth that would not amount to saying that they created Life Itself. Life is the Totality, the Immeasurable, the Vastness, of which Space is just a Reflection and of which All That Exists is an Emanation. All that Beings can do, whether they be Terrestrial or Extra-Terrestrial, is tinker around with what Being has already produced: namely, the necessary conditions for Existence on Earth, in Heaven, or on Mars as the case may be.

I believe that we can rely on the Intelligence of Being, which is of the Nature of Intelligence and Bliss - sat-chit-ananda - *in* a way that we cannot rely on the Intelligence of Conditioned Limited Beings such as Humans. Does this have any Implication as to how we might view the Scientific endeavour?

I think it implies only that we view all Human and Alien endeavour with Caution, with Humility, and where possible with safeguards against the Unintelligence that flesh is heir to, whether that flesh be pink or green.

But this should not just be a Story of Caution, either, for you never know what is Really Acting Behind the things we Do: particularly since that Intelligence upon which we can rely is Within Us. All that we have to Do is find our Own way back to It.

*Dara Tatray*

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**In the Moment IV**

Broken branches,
leaves dying,
sprigs of buds never to flower:
we had 5 days of wind,
they say.

The wind is back
and the baby goanna
sinks its claws into
the bark.
Its skin matches the tree trunk.
(If a goanna ever mistakes you
for a tree – their eyesight is bad –
you must stand perfectly still
until their claws relax,
to avoid injury.)

The windmill goes wild.
It's 36 degrees on the veranda,
unseasonably hot for early October.
We're in for a long hot summer,
they say.

P.S.
Lewis said he caught some
prickly pear.
It must be lying low.

*Margot Mann*

**Intelligence, not designed: Why God is smarter than any thought – from Carien McGuin**
In reply to Alex Reichel in Nowletter 119 and with reference to "The Moral Animal" by Robert Wright, ISBN 0349107041

There's another track of 'Darwinists" who have not bought into the argument of whether God is or not, which seems to be a very yin-yang sort of business. Intelligent Design (ID) and Unintelligent Design (not ID) is really the child's dandelion game of "he loves me, he loves me not" …….ad infinitum, no? Or Shakespeare's "to be, or not to be".
The question God, or not God in the light of Darwin's seeing of the natural selection process is explored by Robert Wright who lives in Washington.

Dear Alex, Your seeing "that viable science began in the West as a thoroughly Christian enterprise to prepare the earthly future of mankind, to eliminate risks and contribute to human freedom," seems to me to be bullseye – right on! But your conclusion "that the severance of this link has brought humanitarian disaster" could perhaps be questioned. Not in the light of Christianity or Darwinism, whatever they might be – both have so many versions that you'd spend an aeon working out a full clear mutual understanding, if that were possible. Nevertheless it is just this question – Intelligent Design or not, that Robert Wright explores in his book "The Moral Animal". He looks at the question in relation to Charles Darwin in what we know of his life and work, in a quest to see what Darwin thought/believed on this question and how that has affected us today.

Wright gives himself and his colleagues a new study: "evolutionary psychology", and points out that while new ideas have come out of Darwinism – biologists discussing the mathematics of self-sacrifice among ants, of the hidden logic of courtship among birds, (it's not all kill, or be killed), Darwin would be disappointed to find matters little advanced beyond his own speculations in "The Descent of Man". Even Dawkins's *The Selfish Gene* and E.O Wilson's *Sociobiology,* he said, said relatively little about humans. 'It's interesting to keep in mind that in 1871, twelve years after "The Origin of Species" appeared, (describing natural selection) Darwin published "The Descent of Man" in which he set out his theory of "moral sentiments" '– Wright's words. He continues:

"He didn't trumpet the theory's unsettling implications; he didn't stress that the very sense of right and wrong, which feels as if heaven-sent, and draws its power from that feeling, is an arbitrary product of our peculiar evolutionary past. But the book (The Descent) did feature, in places, an air of moral relativism: 'If human society were patterned after the bee society, Darwin wrote, there can hardly be a doubt that our unmarried females would, like the worker bees, think it a sacred duty to kill their brother bees, and mothers would strive to kill their fertile daughters; and no one would think of interfering.'

Wright goes on: "Some people got the picture. The Edinburgh Review observed that if Darwin's theory turned out to be right, "most earnest-minded men/women will be compelled to give up these motives by which they have attempted to live noble and virtuous lives, as founded on a mistake; our moral sense will turn out to be a mere developed instinct….. If these views be true a revolution in thought is imminent which will shake society to its very foundations by destroying the sanctity of conscience and the religious sense."

Shades of Krishnamurti who insisted we undertake a radical revolution in thought?! Wright looks at how Charles Darwin managed this question – "the morally disorienting drift of Darwinism", which sounds to me, as if this article may be caught up in the name of Christianism. Darwin still believed, it seems, despite his story of the Descent of Man – not the Ascent of Man, the progress of evolution – "that things evolved for the greater good and continued to use words 'good' and 'bad', 'right' and 'wrong' with extreme gravity." After all he was a Victorian English gentleman and a dutiful if not faithful (in the end) husband, who lost his favourite daughter (one of 10 children) when she was ten.

Wright takes up where the Edinburgh Review left off – "the revolution in thought", exploring morality. He quotes Darwin's view of conscience from The Descent of Man.

> "Ultimately a highly complex sentiment, having its first origin in the social instincts, largely guided by the approbation of our fell men, ruled by reason, self interest, and in later times by deep religious feelings, confirmed by instruction and habit, all combined, constitute our moral sense, or conscience."

After a story of "evolutionary psychology" exploring Darwin the man, his supporters and critics, Wright sums up:

> "In illustrating the puritan conscience of Victorian England, Water Houghton described a man who wrote down all his 'sins and errors' and habitually detected 'selfishness…..in every effort and resolve'. The idea goes back at least as far as Martin Luther, who said a saint is someone who understands that everything he does is egotistical. This definition of sainthood reflects favourably on Darwin. Here is a characteristic utterance: "But what a horridly eogotistical letter I am writing; I am so tired that nothing short of a pleasant stimulus of vanity and writing about one's own dear self would suffice." (Needless to say, this sentence followed a passage that would strike few people today as egotistical. He had been voicing anxiety, not confidence, about how his work on the *Beagle* would be received.)"

Wright's view of Darwinism – quite outside evolution, god or not, is that "no doctrine heightens one's consciousness of hidden selfishness more acutely than the Darwin paradigm. If you understand the doctrine, buy the doctrine and apply the doctrine, you will spend your life in deep suspicion of your motives." And this, he avers, is the first step toward correcting the moral biases built into us by natural selection. Isn't this very Christian?

I now come to the best part of your story: "the irreducible complexity". This to me, <u>is</u> the revolution in thought – no thought. Just what is. And the best person I know who describes this on a daily basis is a caravan park owner just outside of Eneabba in WA, south-east of Geraldton, in wildflower country. This man takes his guests daily on a tour of his bush property to show them how each flower and leaf, each bush and each tree has an irreducible complexity of birds, bees, ants, spiders, wombats, mosquitoes, possums and snakes, of wind and rain. First he tells the story as you walk around the bush paths, and he takes a blossom or plucks a twig and souvenirs bits and pieces of plants to bring you and them into his showroom where he has a microscope set up on a TV screen to show you the intricate zoological details of how a fly-sized bush bee (and there are more than 300 species of Australian bees we're told) can climb into this flower to get its pollen. He points out that each flower has its own bee! It grows so that the bee can only come in *at the right time*! (The flower has to be 'on heat'!) It's a symbiosis of love – each plant has <u>its</u> animals, birds and insects that it nurtures! One can't exist without the other! It's all happening at once.
Just as we can't exist without them, or they – us! We need trees to breathe, plants to eat and animals to play with.
As the Tao says when there is One there is the Many. Irreducible complexity. The only reason something IS is because something else Is.

So we don't have to have a theory of intelligent design. Or unintelligent. The words are non- sequitor. Having a theory is great, playtime…and thank you for this play. Undirected causes <u>are</u> incapable of explaining irreducible complexity. But why bother explaining it, when it's there to enjoy? As Ted Myers so beautifully describes. We <u>are</u> it. All of Nature. Irreducible Complexity. Infinite biodiversity. We <u>are</u> "halitosis, farting, vaginal discharge, brewer's droop" et al, and we are also Shakespeare's man "Oh what a piece of work is Man (Woman, sorry Bill) is! How noble…..admirable! in action how like an angel!" (Hamlet). And as to cause. I'm sorry Alex. Causation and irreducible complexity, living irreducible complexity, are surely mutually exclusive. Living irreducible complexity is called evolution by some, and "caused by", by others – past:future. That's just time-lining the living moment is it not?

*Carien McGuin*

**Isn't it bland?**

"Isn't it bland? It lacks flavor.
Looking at it, it is not visible.
Listen to it, it is not audible.
Use it, it is not applicable."

Lao Tze

Thanks to Sam Blight for this verse, see Sam at: http://www.samblightmusic.com/

**Intelligent Design from Rudi Anders**

Alex Reichel's comments on Intelligent Design made me read Robyn Williams' book, 'Unintelligent Design." I found myself largely agreeing with Robyn and the many people he quotes. Alex leaves some questions unanswered for me. If life as we know it could not come into being without some intelligent designer, how could the intelligent designer come into being without a previous intelligent designer? The problem has just been shunted along, not solved. If it is true that there has to be an intelligent designer, it seems a long jump to say the designer is the God of the Christians. Christ probably was a loving and wise man, but since his words were not written until well after he died, people of his time had the opportunity to twist his words to suit their power-struggles, ambitions and biases. To me, to have faith in any book such as the Bible, or Robyn's book, is unsatisfactory. I have faith that a bridge will not collapse because of the good record of engineers and inspections by authorities. I don't have faith in any ideology or religion because of their poor records. If I don't have wisdom, I also don't have the wisdom to choose a good leader or creed. I am on my own, like it or not. What I do observe is compassion in lots of people, regardless of their belief system, I also observe that people become emotionally attached and dependent for their identity on some group, such as Darwinists, Christians, Krishnamurtiists, ethnic groups, Gun-lobby or pacifists; the list is endless. That identification is the cause of serious conflict, not the beliefs. The term "Darwinism" is unscientific to me. Darwin was one of the people who observed that living things change and adapt; he didn't know how it worked. Today we have overwhelming evidence that evolution happens, and we know a lot about how it works. No ism is scientific, except healthy skepticism. To me skepticism means constant vigilance to check that what I believe is based on fact. Scientists should be happy to change their view on evidence. Being human, some scientists will be emotionally attached to a theory, or enjoy the fame attached, and consciously or unconsciously support false results. Fortunately, other scientists have the freedom and duty to independently re-run experiments, and point out errors and fraud; that system works well. I am concerned about reports of the profit motive influencing pharmaceutical testing procedures, but the criticism does eventually surface. All branches of health care have always been prone to fraud and self interest as well as dedicated work. Skepticism is a vital part of medicine. It is good to question any theory; it keeps scientists and the rest of us on our toes. Robyn claims to have evidence that the Intelligent Design movement has the aim of replacing skeptical science with faith-based dogmatism. I wouldn't be surprised. I was rather taken aback by Alex's statement that without god or religion there would be hedonism. I am a third generation atheist and found my parents responsible and caring. They sacrificed their pleasure for their kids and society. I see no evidence that atheists are better or worse than other people.

*Rudi Anders*

Sydney readers might be interested in a talk by Robyn Williams *UNINTELLIGENT DESIGN: WHY GOD ISN'T AS SMART AS SHE THINKS SHE IS* at the Balavatsky Lodge on Wed 8 November at 7.00 pm. Theosophy House, Level 3/484 Kent Street Sydney (corner of Bathurst Street, near Town Hall station)

**Quantum Consciousness from Dave Knowles -** Notes for a Headless Workshop

*Two Mysteries*

There are a couple of well-established current scientific mysteries (amongst many)

1. The "Hard Problem" of Consciousness as enunciated by David Chalmers. The "easy problems" are those that seem susceptible to the standard methods of cognitive science, whereby a phenomenon is explained in terms of computational or neural mechanisms. They may not be that easy but we do have a clear idea of how we might go about explaining them. The really hard problem of consciousness is the problem of *experience*. There is *something it is like* to be a conscious organism. Why should physical processing give rise to a rich inner life at all? Why doesn't all this information-processing go on 'in the dark', free of any inner feel? To explain experience, we need a new approach. The usual explanatory methods of cognitive science and neuroscience do not suffice. It seems that some *extra ingredient* is needed.

2. Some propose an injection of chaos and non-linear dynamics, others nonalgorithmic processing, or future discoveries in neurophysiology. None of the old methods work, so the solution must lie with *something* new. Unfortunately, these suggestions all suffer from the same old problems. Perhaps the most popular 'extra ingredient' of all is quantum mechanics. Chalmers states The attractiveness of quantum theories of consciousness may stem from a Law of Minimisation of Mystery: consciousness is mysterious and quantum mechanics is mysterious, so maybe the two mysteries have a common source. It is natural to speculate here as quantum phenomena have some remarkable properties that may play some role in consciousness but the same question remains: why should they give rise to experience?

3. Quantum effects in the brain are supposed by Penrose & Hameroff to take place in the microtubules of the cell's cytoplasm (particularly neurones—the nerve cells)

4. Two other quotes are relevant here; one from the physicist Richard Feynmann to the effect that anyone who purports to know what quantum mechanics is all about is either deluding themselves or crazy; and another from Pat Churchland: "Pixie dust in the synapses is about as explanatory powerful as quantum coherence in the microtubules."

*A taste of the Quantum World*

Energy is not continuous—it comes in indivisible parcels called quanta. Movement is in general discontinuous. It makes no sense to ask where a particle is when undergoing a quantum leap—it's nowhere.Quantum Mechanics (QM) was developed as a branch of mathematical physics to deal with the world where quanta reign—phenomena are so small scale that classical (Newtonian) physics no longer applies.Classical view: deterministic—the clockwork universe. Spacecraft orbits can be explained wholly by classical physics.

Quantum view: indeterministic and probabilistic

Things sometimes behave as particles, sometimes as electromagnetic waves (Principle of Complementarity). Diffraction of light and two slit experiment showed light is an electromagnetic wave form but photo-electric effect made more sense taking light as particles—photons. Can diffract electrons—particles behaving as waves.

Heisenburg's Uncertainty Principle—cannot measure position and momentum together with accuracy.

Indeterminism and Irreversibility—probability fields, e.g., electron orbits.

Wave functions describe quantum reality—can hold a superposition of states which collapse into one possibility.

Quantum entanglement—non-local, non-causal connection of separated elements—proved by Aspect experiments. (Despite Einstein's relativity)

Measurement is a problem in the quantum world, as is the observation or consciousness brought to bear to make the observation. Has an effect on result?

Schrodinger's cat is an example of interpretative weirdness according to the Copenhagen Interpretation of quantum physics. The cat ends up being held in a superposition of dead and alive states until the wave function is collapsed by observation by a conscious observer.

*What sense can we make of the Quantum World?*

Although QM was defined to explore the quantum world where classical mechanics no longer applies, mankind still keeps on trying to make sense of the quantum world in classical terms, even though it can only be described mathematically and then with unusual and difficult concepts.

So we get various interpretations of quantum mechanics – ongoing problem because of its weirdness: a bit like conveying an appreciation of classical literature without any reference to Greek or Latin and only using an Anglo-Saxon vocabulary.
However, quantum mechanics has been described as "the most precisely tested and most successful theory in the history of science". Some view interpretations as a waste of time, e.g. Paul Dirac's "Shut up and calculate!"

- The Copenhagen Interpretation indeterministic and probabilistic Bohr and Heisenberg 1927. Measurement collapses the wave function.
- The Many Worlds Interpretation. Everett. At a quantum measurement the universe splits into mutually unobservable components each containing a possible result. Distinct universes resulting from quantum decoherence.
- Quantum Logic – no other information.
- The Bohm interpretation. The implicate order, the holo-movement. Bohm was influenced by his talks with Krishnamurti. A non-local universal wave function. Single universe, deterministic but assumes hidden variables like the positions of all the particles in the universe. * Bohm emphasized that experiment and experimenter comprise an undivided whole. There is nothing separate from this undivided whole. The minimum benefit of Bohm's interpretation - independently from the debate whether it is the preferable formulation - is a disproof of the claim that quantum mechanics implies that particles cannot exist before being measured.
Otherwise known as The Causal Interpretation or Ontological Interpretation. Objective reality is restored and undivided wholeness is fundamental.
His idea of the "implicate order" combined his QM interpretations with ideas on consciousness in an integral whole, reminiscent of Native American, Buddhist and Vedanta perspectives.

We'll come back to Bohm's ideas on this at the end.

- Transactional interpretation – no other information.
- Consciousness causes Collapse — a speculative appendage to almost any interpretation of quantum mechanics

*What is the perceived connection between consciousness and QM?*
The reference to microtubules comes from the Hameroff and Penrose theory of where quantum effects could operate in the brain. Quantum effects operate in microscopic contexts often at very low temperatures whereas the brain is a macroscopic entity in a warm environment subject to random variations. The concept of *quantum coherence* can lead to macroscopic quantum states. The tempting links between aspects of consciousness and the quantum world are given by Hameroff:
The 'binding problem' or 'unitary sense of self' (quantum coherence, non-locality)
Randomness, non-deterministic free will (quantum indeterminacy)
Non-algorithmic 'intuitive' processing (computing via quantum superposition)
Reversible ablation by general anaesthesia (prevention of quantum coherence by anaesthetic inhibition of quantum mobility in protein hydrophobic regions)
Difference (and transition) between pre-, sub-, and non-conscious processes and consciousness (collapse of the wave function)
Million things to describe here both within cellular biology and quantum physics – not attempted!
He then proposes that cytoskeletal microtubules within neurons are a suitable brain site for quantum effects to apply. This is influenced by Sherrington's observations of single-celled paramecia back in the '40s which displayed apparent purposive movement without a nervous system at all and which led him to propose that its cytoskeleton was effectively its brain.
Nevertheless, how this explains phenomenal experience or qualia remains unexplained.

*New Age Quantum flapdoodle vs scientific credibility*
Murray Gell-Mann styled as "quantum flapdoodle" the use of quantum theory where it was not warranted because of the attraction of its amazing weirdness. Of course this is manna to the New Age with its apparent imprimatur of scientific credibility.
An ongoing problem as the film "What the bleep do we know?" demonstrated.
But David Bohm stamped his authority on the need to consider these ideas seriously.
He resurrected the idea of "Hidden Variables" in QM which lead him to an idea of sub-quantum reality and hence an "implicate order" out of which our normal experience of an "explicate order" is unfolded. He viewed the

underlying reality of the implicate order to be the "holomovement". This could explain the apparent non-continuity of movement of particles undergoing quantum transitions and also the non-local, non-causal aspects of entanglement. Just successive interleaved unfoldings and enfoldings. Bohm rolled consciousness and evolution into the implicate order too to satisfy his conviction of undivided wholeness. In some ways these ideas parallel those on the zero-point energy of empty space—like an ocean of energy on which the aspects of ordinary (explicate) reality are like ripples on the ocean.

What experimental confirmations exist?

*Is there any practice?*
Follow Traherne! Morris Berman's paradoxical, horizontal consciousness of the nomad? Nuclear Traherne?

*A Conclusion?*

Quite apart from the issue of whether consciousness needs quantum theory, there are good reasons for believing that quantum theory needs consciousness. Hence any hope of being able to explain consciousness in terms of physics is likely to be frustrated by the fact that we cannot understand physics without consciousness. (Squires 1994)

*Dave Knowles 18 Oct 2006*

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**Nurturing Intelligence Rather Than Knowledge from Geetha Waters**

Transforming human consciousness may not be the giant undertaking we regard it to be. For the individual it most certainly involves suffering, confusion, conflict and despair. It involves all the intense emotions commonly associated with passion. But transforming human consciousness is an entirely natural process! So for a community interested in providing for transformation, it does not have to be an impossible undertaking!

What do we mean by transforming consciousness? It occurs to me now that just because self-transformation seems such an insurmountable task to many of us, it does not have to be a "huge" undertaking for the community. Be that as it may, the little that the community contributes to the whole process is vital to lighten the load! Since a great deal of the suffering that the individual bears, is directly related to the perceived threat to one's standing within the community! Therefore, if the community provides room for a breather so individuals can explore the implications of their views in an amicable environment without jeopardizing themselves; transformation would cease to be such a chore! The community can gain enormous ground in the area of human transformation through providing education where the force of inquiry flourishes alongside the inevitable forces of conditioning! Intelligence is naturally prone to both. The human being is naturally inquisitive. No one doubts that. But the human being is also naturally prone to conditioning. The way we raise our children relies on and fosters the processes of conditioning and summarily dispenses with the inquisitive flair most of the time! Education that empowers individuals to inquire and explore can go a long way toward delivering intelligence free from the authority of the known! Weaning the mind from its' dependence upon the known is the biggest challenge facing education everywhere. It is a habit cultivated by the child while acquiring a language. As long as education fails

to address this, few of us will ever free ourselves from the habit of recollections that is behind the compelling drive to interpret 'what is' in accordance to 'what was'. But education can make a difference to ensure that children grow out of this habit to be psychologically mature!

Only when the mind is fully resolved to the fact that the "word is not the thing" can the mind be psychologically mature! It will then cease to address fiction to justify facts! If education does not address the habitual nature of thought or encourage children to inquire into the impact of labels upon their minds, children will continue to live out their lives as they have in the past. They will continue to live in the grip of well-worn habits of thought that have kept generations bound to a way of life that has wreaked havoc upon our earth! If the mind is to wean itself from this habit of relying upon what was it has to be willing to explore with great care the implications of living this way. If the ground is to be transformed the community has to be willing to provide the ground to liberate intelligence! This can be accomplished in the environment of a school as the child grows up cultivating a particular point of view!

By calling one's attention to the impact of labels and the impact of conditioning Krishnamurti awakened our interest to observe both throughout childhood. We soon began to notice a particular train of thought that we had close connections with. We began to appreciate the giant leaps of faith we made when using words. So even as we became more and more adept in the use of words there was a growing awareness of the nature of words and their capacity to overlook reality. This disparity between the word and the thing has to be sensed by each individual if they are to be freed from the sedentary habit of making sense of life rather than actually living! The task is made a lot easier if the community is prepared to give room for such inquiry! Giving this space will ensure that the mind has the opportunity to explore the nature of thought in an environment that is not compromising. When the mind is not preoccupied with scoring a point view as is the case of a normal classroom there is a lot of energy that is freed up to address thought at a greater depth.

Gradually the mind discloses the nature of thought and highlights its' limitations. The child grows up with an in-depth insight into the workings of the mind. Education that does not encourage this inquiry is simply delivering intelligence to the powerful forces of conditioning. With this inquiry in place however, the community can ensure that psychological maturity keeps pace with physiological maturation. Unless the one keeps pace with the other our chance of survival is diminished and we will be besieged by problems as we are at present. Predictably, the community stands back, throws up its hands in despair in the face of the growing disintegration of life everywhere! Distancing ourselves this way will not change the fact that we are the source of problems flourishing in our midst! The root of the problem is that the vast majority of us are psychologically immature due to the short-sighted approach to education that we have endured for generations! We inherit these traditions and pass on this recipe for disaster to new generations who run with it till they run out of puff and pass it on to yet another one! So how can education deliver intelligence free from the traditions we are all so familiar with so that the individual can walk free in life trusting in intelligence rather than just in knowledge alone? How can education assist in creating this fundamental shift away from knowledge? Can we create this fundamental shift away from words to realize what is? There is every reason to believe that it can be done with the minimum interference from the community. But the little that the community commits to it makes all the difference to the actual process of transformation!

Can we explore this further? What do we mean by "minimum interference"? Because we rely so heavily upon language for communication there is little room for the child to discover that the "word is not the thing"! If the child does not get the room to explore the differences between the word and the thing, how can we expect them to realize the obvious? Given this room however, children will observe the impact of words upon their minds and realize that the word is not the thing! This arrests the habit of preferring the word for the thing that otherwise entrenches the mind in a perpetual state of discontent! So simply by providing the opportunity to explore the nature of thoughts, share one's views and disclose the impact of labels the community can actively participate in this dynamic process of transformation! It can provide such opportunities throughout childhood and sit back and allow for the full flowering of intelligence!

The child begins to exercise intelligence as a whole in the process of learning about the world. The process of inquiry partners the process of conditioning every step of the way. Acquiring information actively involves information of the self in tandem with the rest of the world. The mind is then open to the process of integration. It becomes involved in taking into account the differences between the word and the thing. One learns by actively resolving the differences between the world within and the world we live in. Given the chance to participate in this process the mind makes the necessary shift to embrace intelligence rather than remain attached through habit to the known alone!

*Geetha Waters*

| **Regular Dialogue Meetings** | | | | |
|---|---|---|---|---|
| ***LOCATION*** | ***DAY*** | ***MEETING PLACE*** | ***TIME & CONTACT*** | **Phone Nos.** |
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| Chatswood | Third Sunday | 81 Greville St. (off Fullers Rd) Chatswood | 10.30 am Alan & Margot Mann | 02 9419 7394 |
| Nowra | First Saturday | Bridge Tavern | 4-6pm –Riche du Plessis | 4423 4774 |
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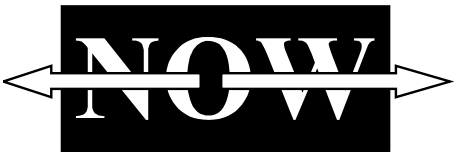
| Melbourne | First Saturday | Room 205, 2nd floor 253,Flinders Lane, Melbourne | 2pm – Joan Deerson | (03) 93862237 |

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