

## FINDING VALUES IN NATURE II.

***Wilson; May 23, 1996 & June 2, 2011***

*Good real scripture is Nature*

*The creator's real scripture is creation*

*But pagans who know this have been*

*Replaced by cancerous cults*

*Of Homo sapiens centered ideology*

*Only scientists have returned to the study [i.e. call it worship]*

*But they look only at the manifest,*

*Refuse to look at the unmanifest*

*Or have decided that there is only one aspect of the manifest*

*They will study; the quantitative aspect-*

*that which can be counted and measured-put into equations or theories*

*The essences ~the beauty, awe, laughter, joy-are rendered non-scientific*

*Our Brains are still part of Nature scripture*

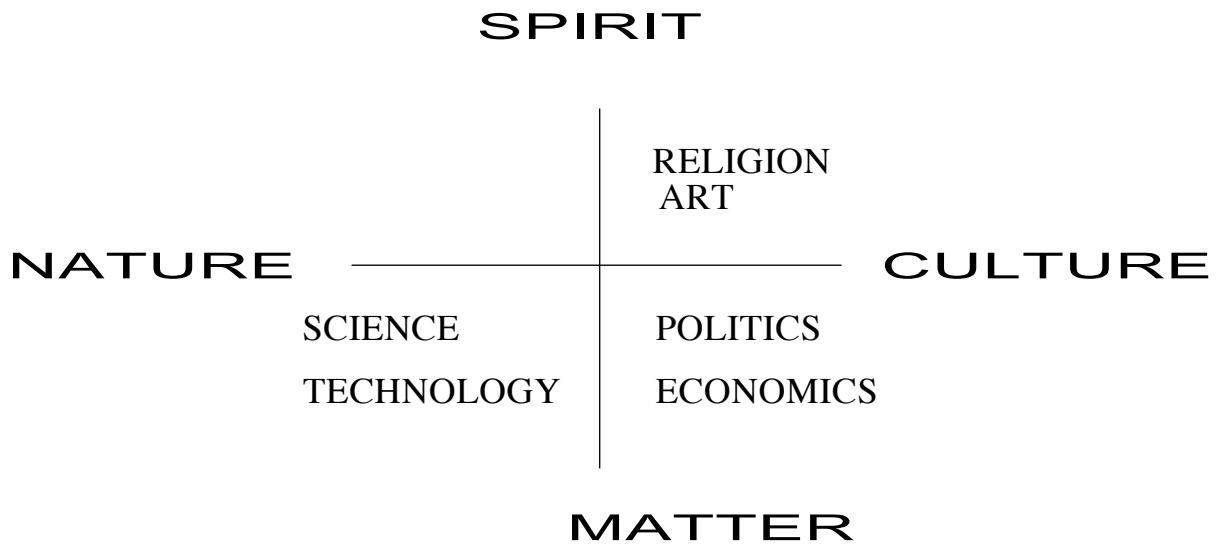
*Peace comse from reading Nature's scripture*

*We are more intimately related*

*To Nature than can be counted or measure*

# NATURE EXPOSES OUR EMPTY QUADRANT

Science does not recognize the spiritual in nature, and religion has removed nature from the spiritual. The result is an empty quadrant in human life. In viewing the quadric diagram (below) constructed from the dyad pair, nature:culture and matter:spirit, it is seen that the engrossing activities of present-day western society all eschew the nature-spirit quadrant.



Present day western culture is primarily involved with the two material quadrants in the lower half of the figure. The efforts of science and technology focus on the nature-matter quadrant while the activities of economics and politics take place in the culture-matter quadrant. Art is displayed in the culture-spirit quadrant but would better be represented as lying along the nature-culture axis. Since pagan times most religious activity lies in cultural traditions, and only in an indirect or token way references nature. And while modern science explores nature there is little in its approach that goes beyond the purely material.

One way of looking at this diagram is to think of it as displaying social evolution. In the most primitive societies, nature and spirit were the dominant cultural concerns (upper left quadrant). Later emphasis was less on nature and more on heritage, adding the social emphasis of the culture-spirit upper right quarter. With the arrival of civilization, that is cities, the emphasis moved to the culture-matter quarter. And finally, in the most recent centuries, the social infrastructure, as exemplified by the activities and products of science and technology incorporated the nature-matter quarter. But in this series of changes the original quadrant became less and less relevant and today has all but vanished.

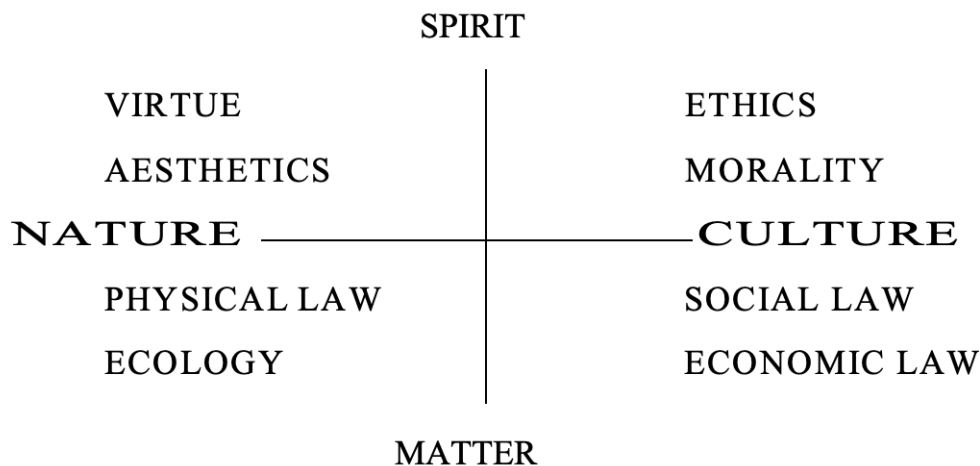
In the continuing evolution of the social order, a cyclical process may be involved-- a sort of four-fold helical process-- and the time is now ripe to again explore the nature-spirit quadrant. Each time around new and deeper insights into ourselves and the world become manifest.

however, there may be other ways of looking at the quadric diagram. The human motivation of seeking control may lie at the root of what is taking place in each quadrant. Primitive society had no control over nature (nature-spirit quadrant), but a cultural concept of control arose through making sacrifices to the gods. While this may have had little effect on the gods, the sacrificing priests discovered they had gained tremendous control over society (spirit-culture quadrant). This level of priest control prevailed until the time when political and economic controllers wrested it from their hands (culture-matter quadrant). Today another power shift is underway with "technological priests" taking over through their increasing control over nature, achieving for the first-time what humans have always sought (matter-nature quadrant). Today there is no desire on the part of the new dominant priesthood to abdicate their advantage by allowing movement into the nature-spirit quadrant. It therefore remains empty.

Still another reason for the emptiness of the nature-spirit quadrant, to enter this quadrant the drive for control must be abandoned. You come into harmony or you do not enter. And it is frightening today as in primitive times because in this quadrant we discover we are not alone. Comforting to some, repugnant to others. A great change is required for all who would enter here.

But the nature-spirit quadrant is not entirely empty, only relatively so. Herein reside the nature poets, scientists like Loren Eiseley and Arthur Eddington, (and even one aspect of Einstein). Here is the abode of mystics from all cultural traditions, and there are vestigial remains from earlier times, such as the liturgical year, sacred times, and sacred places. And much music and art springs from roots in this quadrant.

The difference between the matter-nature approach and the spirit-nature approach is one of attitude: Objectivity vs. Awe; Control and Utility vs. Respect and Reverence for all that has been created. A different way of formulating figure 1 is given in figure 2.



Today in order to enter the "empty quadrant" one must start from a well-established position in either the RELIGION-ART, ETHICS-MORALITY quadrant or the SCIENCE-TECHNOLOGY, PHYSICAL LAW-ECOLOGY quadrant. (Preferably from both) Both of these quadrants may be the doorways to the world of transformed consciousness. In his day, Soren Kierkegaard held that the spiritual path began with aesthetics (nature-spirit quadrant), led to morality (culture-spirit quadrant) and then moved into a higher spiritual consciousness, off the diagram.

Specific approaches from the RELIGION quadrant include the re-interpretation of ancient teachings (Biblical, Early Christian, Gnostic, Celtic, etc.), juxtaposition of Eastern, American Indian, and Western spirituality, use of various contemplative and 'meditative epistemologies', exploring the psychological essences and power of symbols, and finally the reincorporation of kairos in our lives. Specific approaches from the SCIENCE quadrant, include juxtapositions of quantum reality, information theory, and spiritual reality, the purifying value of mathematical meditation, acquiring a subjective-objective approach to nature such as developed and exemplified by Loren Eiseley. While all of these approaches are currently being explored, when measured by the energy-information emphases of today's global culture, the nature-spirit quadrant remains next to empty. Yet this quadrant must be passed through in every spiritual path.

