

GEORGE M GROW JR



# THE INTEGRAL SOCIETY

Nonfiction



THE PATH THAT UNDERLIES ALL OTHER PATHS

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## FROM TRADITION AND MODERNISM TO POSTMODERNITY

Living in the zeitgeist always carries a high price. Mass phenomena such as perversion, burnout and depression make clear that we as a society actually have no choice: we have gone too far in bearing the control and regulation of liveliness on the basis of a mechanistic, reductionist worldview and are in doing so slamming into the wall. A large number of patients are the outriders of a system crash. They are symptoms of the defects of our time, but we are blind to the warning signs.

Humanity's experience and evolution are much richer and have much more to offer than the zeitgeist today or of any other time, epoch or culture. Join the author on his journey through Europe, India and China between, behind and above one and all the spirits of the time in search for the essence, the meaning, the liveliness, for a universal classic and society which is dedicated to answering the simplest answers to the most difficult questions ever.

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## Reading sample, page 29

### Eastern reason in the spirit of Postmodern Integrality, the example of India

Up to this point we have been discussing how Evolution will probably take place in the West and in China, based on the three phases: Traditionalism, Modernism and Postmodernism [in the three categories of Unity, Diversity and Integrality]. The goal of our discussion is to present a healthy social order, which neither strictly adheres to Traditionalism as a fundamentalist version nor, as a Modernist version, disregards tradition, thus blocking the path to its own future, nor simply rushes headlong into it blindly, but one that creates its own future in the Postmodernist sense. For orientation, we have approached this complex task using three parameters of order, namely Integrality, reason and hierarchy.

This does not make Integrality into an idealized hypothesis. The human being is a reflection of the cosmos, or rather, a part of the cosmos, the world, by virtue of being a part of planet Earth. A human is an all-powerful BEING. What does that mean?

Let us consider the Earth: icy and cold at its poles, hot and wet at its equator. In other places, it is dry, in others windless, stormy, inhabited or

uninhabited, bustling or quiet, agitated or motionless. The Earth is everything that our mind can imagine, and so is the human species. Or to put it another way: Homo sapiens as a being appears in all possible forms, carrying within itself all characteristics of the Earth. We can be caring but also horrible, we can love, hate, save and destroy, we can be anything our thoughts can conceive. The human being is the sum of all the traits we know from experience. The universe, the cosmos, the Earth, humanity – is all integral to our BEING. Integrality is a developmental trait of the universe and of humanity; whoever denies it, denies their own self.

Reason as the second parameter of order (in the search for the holy/holistic society) is no less existential, no less evident, i.e., observable through simple observation of what is posited: It is understanding, in the narrower sense, universal reason. In other words:

In relation to us humans, reason refers to the capacity to think (to use concepts to imagine things), because the capacity to contemplate embraces only individual objects. When referring to the universe, to the spirit, to God, reason is the capacity to comprehend, since concepts contain not just something, not just individual objects, but the common elements within a concept, which contain the rules, to which the individual object of contemplation through the senses must be subjugated in order to bring about

Unity, that is, insight in recognizing the object. In short: humans inspire God through the power of understanding, God inspires humans through the power of reason.

"Happiness is an appearance, a state of happiness, a life full of surprises."

GMG

Hierarchy as the third parameter of order in the self-organization of the universe is something that most people disapprove of, especially among the lower classes, regardless of whether it is in the aesthetic, social or moral sense. Rejecting hierarchy is an affront to the laws of nature and is also natural as a law of culture. We will turn to this paradox in the the next and, as it were, most important section.

After we have created an overview, we want to apply our inquiry under the same conditions to India, which, after China, is the second great culture in the East. Perhaps one can see in India the great hope for Postmodernism, since China is already entering the second phase [in the history of humanity and humankind], and into the category of Diversity, while in India this first phase (with or alongside the category of Unity) remains very much alive. This can be seen in the multiplicity of gods, languages, philosophies (both within and outside of the Vedic canon), the variety of cultural influences, rites, races and lifestyles. Integral impulses might well even prosper better in India than elsewhere, and it would,

after all, not be the first time that the culture situated south of the Himalayas has significantly inspired humanity. Was Jesus a Bhakti Yogi before taking up his ministry in Palestine? How can it be that the two most influential mystics [Master Eckhart in Europe and Adi Shankara in India] developed and presented fully independent teachings that were nonetheless identical in every detail? And German Idealism is basically a reworking of Indian experts, Schopenhauer, the right-thinking Buddha and the ultimate perfection of the scholar Nagarjuna.

Let us listen to the great Nagarjuna and understand through him my universal formula ...

End of the reading sample

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Preview

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BASED ON THE FAIRY TALE  
BY THE BROTHERS GRIMM



## THERE'S STILL ONE SEAT LEFT

What if we all, like the enchanted princess, are in a deep sleep right now? Can this bold claim be corroborated? If so, all the elements which appear in the fairy tale must play a central role in our lives: the castle, the spinning wheel, the spindle, the needle, the hundred-year sleep, the hedge of thorns, the prince, the kiss and the wise women. And who is the 13th Wise Woman who puts Snow White under a sleeping spell, a witch or a fairy, anyway? And why does the whole royal court fall into slumber in company with the girl?

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