

The Missing Link



Not behind, above or below us, but we are in it

Integral Metaphysics

Today, when we leaf through the newspapers, watch current broadcast and listen to the radio, when we surf the news on the Internet, we have a common feeling of dissatisfaction, a sense which expresses itself as frustration or as permanent, lowly dosed dismay. I don't want to beat about the bush so long and name the cause right off:

More

We expect more from life and our future, from ourselves, from our fellows and from the powerful, than they can give us and we can give us and live in the common feeling that only our fears and not also our hopes are taken up. In our subconscious, sedulous quest, we expect more than it is offered to us in terms of opportunities, freedom and knowledge, more than we can grasp, not because such offers wouldn't exist, but because we are pushed by the sense (of life) constantly. Indeed, we carry the feeling of more in us, that it is possible, but don't really live in a life of more, which reminds me of the young lady who recently asked me for a quote about life.

Metaphysics down the road

I answered: A quote about life. Know what that means? There is no quote about life, just quotes of life. That she was not satisfied with my answer can show how far as often as not we have been away from life.

Living constantly in the zeitgeist carries a high price. Mass phenomena such as perversion, burnout, depression and anxiety 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.

George M Grow Jr, The Integral Society

Basically, in the respective individual sciences, there is a common understanding: too often the zeitgeist makes a bad choice.

We always have two options: perversion and evolution.

In sociology, this deficit is associated with neo-reductionism and neo-infantilism, in philosophy with vulgar-darwinism and anti-enlightenment. Political scientists speak of monitorism and restricted areas of thought, theologians of anachronistic critique of religion and finalist mentality.

The doctor and psychotherapist Martina Leibovici-Mühlberger writes in *The Burnout Porky*:

Rest, relaxation and outsourcing from the working world are the wrong way. Work, pray, love! We have to allow what life actually is, the dynamic, the unforeseeable, the challenging, again.

The Books of Life

Even as a child, I desired seeing through phenomena. Growing up in an educated family of writers, directors and film producers, from the cradle, I enjoyed looking backstage, behind the curtain of events and phenomena. At the age of 28, after I was studying humanities meticulously and making relevant practice, f. e. in India, I began to design an existential metaphysics, which differentiate from the old and the new foolery and also may excel in its artistic expression.

Metaphysics up the road

It cannot be repeated often enough that there are very different understandings of what "metaphysics" refers to. If we assume that since the beginning of the 20th century the human cognition is targeted at plain, unified and holistic results, a return to metaphysics can be established. In this sense, the metaphysical world is neither a parallel world, nor a backward world, nor an inner world, nor an extra-worldly creator, but a second way of looking inside this world.

Dasein and being (Heidegger), actuality and reality (Aquino), phenomenon and being (Husserl), world māyā and spirit (India), world and God (Abraham), etc. are neither antithesis nor congruences.

Metascience

The reality for which the many individual sciences strive for is only one. Only through the metaphysical approach, the reality can be reached in its elementary and integrated form: to think through all questions to their very end and grasp the world as a whole (not just its individual aspects).

From mathematics, physics, biology, but also from other individual sciences, moves into the realm of metaphysics have been undertaken in order to regain the common level which is valid for all sciences and from which the attempt could be made again to design an unified and consistent conception of the world. The result was a series of individual-scientific metaphysics; and for the present day characteristic is the endeavor of all science to meet the demands of metaphysics.

(Philosophical Dictionary, Alfred Kröner Publishing House Stuttgart, 1991)

Even Aristotle knew that the whole is greater than the sum of its parts. Man too is greater than the sum of his cells; he has consciousness and mind.

Plan_ et Earth

Indeed, to fully tap this whole is impossible; it's too great for us to put it in our pockets. But at least it's possible to grasp the essential point and what matters at least in the area of application of our Earth:

For metaphysics itself, the prerequisite of every establishment of the truth is the comprehensive devotion of the cognitive human being to reality. Metaphysics seeks the fulfillment of its comprehensive task in the descriptive explanation of the enigmatic depths of being and its rich variety (by taking account of the results of the individual sciences carefully) in the construction and interpretation of the context of all beings."

(Philosophical Dictionary, Alfred Kröner Publishing House Stuttgart, 1991)

Method

Ever since Hume and Kant, the accepted mode of working for attaining justified knowledge and self-knowledge isn't rationalistic (thinking) or empirical (sensory experience), but both methods interlock.

Due to the deficit in metaphysics on the part of the empirical functioning, I felt compelled to test lots of the old rites, to sort them and to peel the exquisite ones of them out of the corset of fundamentalist and therefore anachronistic superstition and its forms. In the last step, I brought the core of the rites into concepts, which can be congruent with the zeitgeist [cult of culture]. The [individual] sensory experiences, which, in this very way, can be obtained by basically anyone in practice, can enrich and accelerate the dialectical process

between both perspectives (objectivity and non-objectivity distinctively; [compare with the parable of the blind men and an elephant](#)). Finally, an intensive change of paradigm can lead beyond the holistic nature and view to the integral nature and view, which is characterized by what can be left out [that is, what does not need to be integrated because it "blocks" against the whole in first and last instance].

End of article.

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George M Grow Jr & Team

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