

Modern-Branch-science within Ancient-Root-Science

In this article we will look into the very difficult area of understanding the nature of what has been called “science”. First however, we have to define the term - what is science and what does it mean?

The word "science" comes via the Old French, from the Latin, *scientia*, which was one of several words for "knowledge". In philosophical contexts, *scientia* and "science" were used to translate the Greek word *episteme*, which had acquired a specific definition in Greek philosophy, especially via Aristotle, as a type of reliable knowledge which can be communicated and taught.

Michel Foucault however, sheds more light on the actual meaning of the word *epistemē*:-

“The episteme is the ‘apparatus’ which makes possible the separation, not of the true from the false, but of what may from what may not be characterised as scientific.” (Michel Foucault, Power/Knowledge (1980, p.197)

Hence, from the outset, there is a differentiation made between what is scientific and what isn't. This, as Foucault explains, is not absolute “truth” or “falseness” but something that is scientific. So then what does “scientific” mean, or better, what does this particular kind of knowledge that is reliable, actually mean and how can it be differentiated from other knowledge? And what is this “knowledge”?

These are difficult questions to answer, but what it must somehow indicate is a kind of Root or basal knowledge as opposed to a branch or a more subjective expression. As we know, something really reliable would be something which could be universally applied. The Greeks were interested in the knowledge of universality, not in separatist ideas. Knowledge for them, however, was much more akin to what we would now call wisdom, although, with Aristotle, the oneness of the “Wisdom” of the pre-Socratic root began to fragment. It was associated with the deep base intuition of life, rather than the cognitive or “heady” approach of today's scientists.

We could say that science means the differentiation of that knowledge which applies to the whole, or simply as “fundamental principles”. It is very important to note that Aristotle is considered today as the ‘father’ of modern “scientific method” although he may not have recognized what is now carried out under that name today.

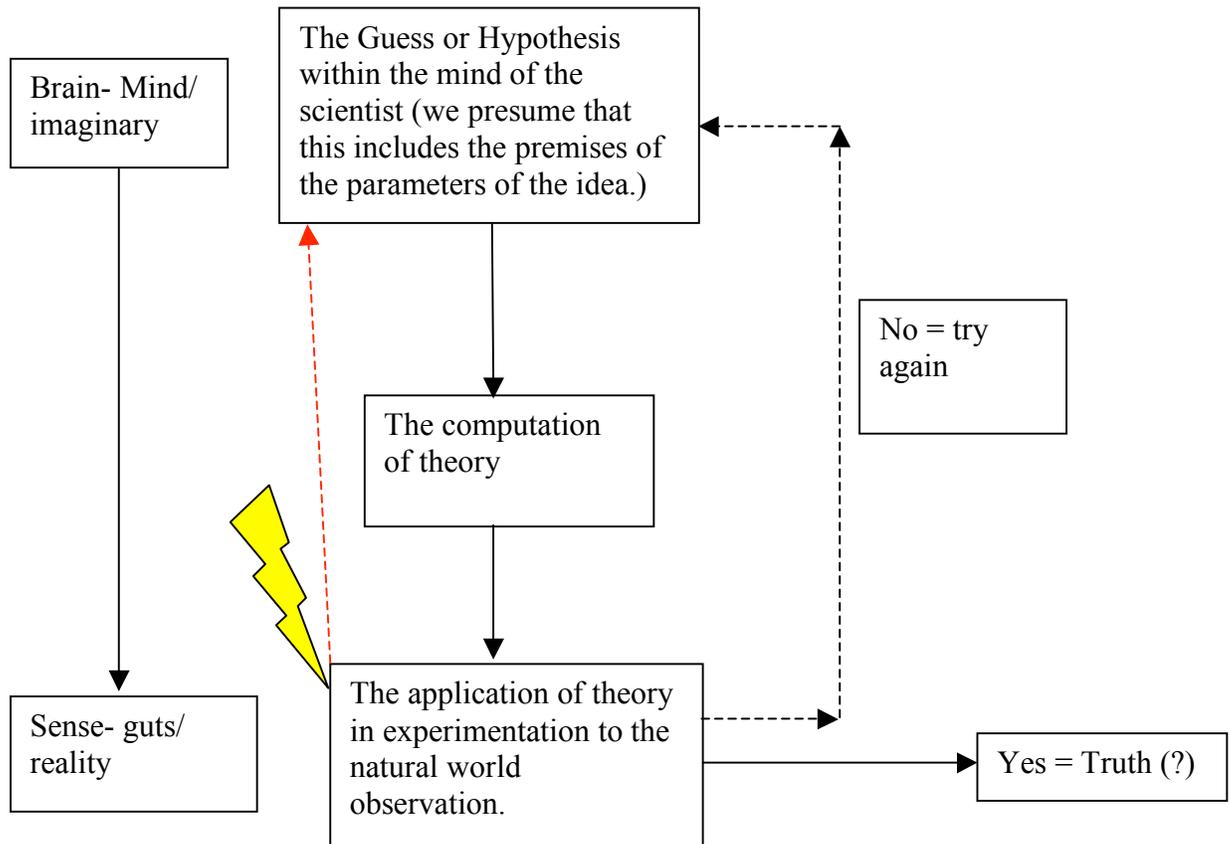
I will now look into the nature of what science has come to mean, from the modern and then the ancient perspective. As time has passed and humans have become more and more ‘civilized’, what is meant by science has long since drifted into areas which the Aristotelians would not have recognized, and are also probably not scientific!

Modern-Branch-science

Modern physics can be seen to be the fundamental base of all the other sciences. It is the closest therefore, to what the ancients would have called “root” knowledge and as a result, if something changes at the root of Physics, then perspectives change all the way up, through chemistry, biology and then to anthropology, psychology etc. It is like a house of cards and physics is the bottom rung. This is true of all theoretical systems.

Looking from this bottom rung, we can attempt to understand the rules of modern scientific method and investigation. These can be very easily illustrated, as presented by Richard Feynman in his BBC “messenger” lectures in 1964.

The following diagram shows the general scientific method, according to Feynman. However the basis of the scientific method of this type based on experimentation, can be dated back to not much earlier than 1026AD, in the work of Ibn al-Haytham. The method was also refined by the work of Galileo, Francis Bacon, Descartes and Newton. From this lineage came the following expression, which Feynman expresses clearly:-

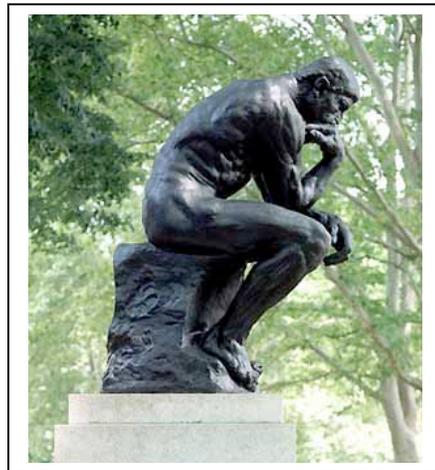


I have added the lightning strike to Feynman’s original explanation, which comes from other scientists’ understanding of science, as the initiator of scientific investigation. The “strike” of lightning or “inspiration” which starts off the process, is the beginning process for all physicists, who have come up with an immediate and inspirational understandingtake for example the eureka (meaning “I have found” – in ancient Greek) moment of

Archimedes, as he stepped into the bath, Newton's apple that hit him on the head (or not), or Albert Einstein quoting:-

"I believe in intuition and inspiration. Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is, strictly speaking, a real factor in scientific research." Cosmic Religion : With Other Opinions and Aphorisms (1931) by Albert Einstein, p. 97;

Einstein is expressing that not only are inspiration and intuition and their expression in imagination, primary, but actually more important or more fundamental, perhaps, than the knowledge, which as we have understood is "science". It is as if the modern scientist (Einstein being an exception, in numerous ways) does not want to see what Einstein is pointing out, because if intuition does have an important part to play and one cannot analyse intuition itself, it is as if science is occurring by itself, through the unknown entity, perhaps by a "ghost in the machine"!! Einstein's friend Kurt Girdle was a brilliant mathematician and also shared Einstein's views on intuition but in attempting to prove this starved himself to death, in an impossible attempt to break the paradox of self-reflection or to understand, at the limits of the mind, the whole of that which is infinite, to encompass the infinite within the box of cognition (see the BBC Documentary "Dangerous Knowledge"). But this is unfathomable and therefore cannot exist, so the mantra of "I think therefore I am" is the key slogan of science, missing out the body altogether, as expressed perfectly in Rodin's sculpture "The Thinker" - an enclosed stance, someone unaware of the world outside which he is at one with, deeply within his box:-



Intuition, for the modern scientist, is an instantaneous snapshot. It is an immediate opening and then closing of the vast underbelly of instinctual feeling, which used to be seen as the process of a "channelled" understanding of the universe or what we could call Root-science [see below]. But this snapshot is now used like a dynamo in a circuit of theory. It is then forgotten by most scientists, unlike Girdle and Einstein, as they are uncomfortable that such an "irrational" situation could ever have happened!

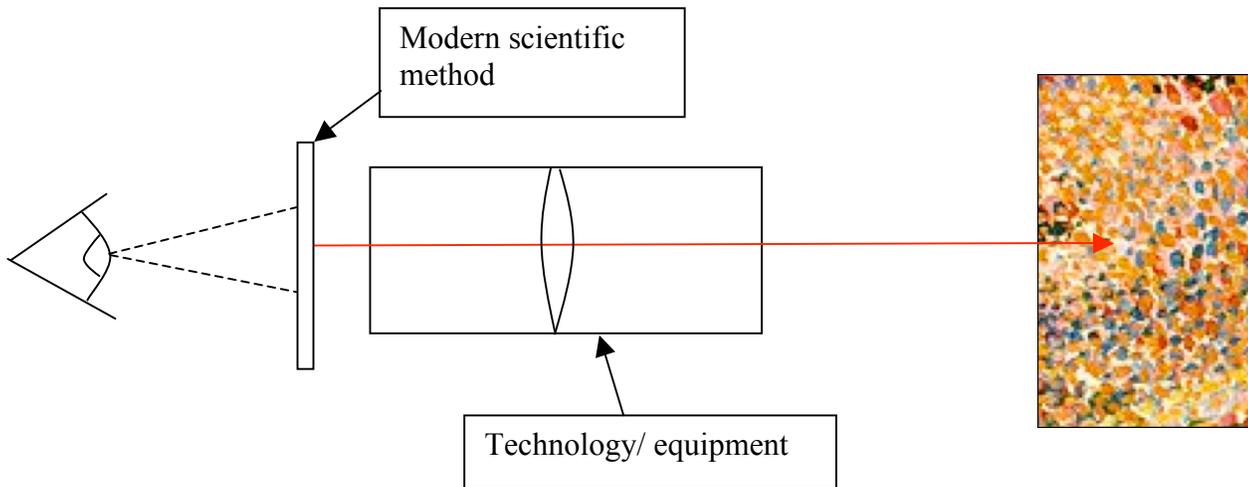
We will come back to this later but let us note that senses and gut feeling initiate science and are vitally important. After inspiration from Feynman's flow chart above, we see that the guess or the hypothesis is the first idea that one has in the mind. Here is the scientist, who formulates the idea from the initial touch of sense-intuition with which he has come into contact. This is often because his mind is actively wandering in an attempt to resolve a particular problem and so he often comes across the solution - interestingly, as we all know- when he or she is least "thinking" about it. The thought process starts with a guess, this then moves on, in physics for example, to formulating a theory, which attempts to inform all of reality. The last part is the test: does this really apply universally or is the expression incorrect? If it misses parts out, then it is incorrect and is not considered to be part of what nature is. If it works, then it is the truth and the fundamental basis of science. There is little "trust" involved. This is key.

At the moment, the "best" method that works in most cases of scientific investigation, is the Newtonian perspective of science. This sees the entire world made up of separate parts and of objects affecting one another and this forms the nature of reality. Now according to the scientific test system, this should apply to all of reality, but when Newtonian physics is seen at the quantum or sub-atomic level it, itself, is found to not apply to all of reality! This is a great inconsistency and that which spurred a new science of quantum mechanics and an attempt to investigate a unified theory of reality. The problem we have now in modern science is that there is theory, which doesn't apply to all of reality but which is informing chemistry, biology and all of the sciences, seeing physics as the foundational layer. This means that the perspective or view of the universe at each these "layers", if one is going to use this basal theory, is inaccurate. Therefore science currently has an inaccurate overall perspective, as seen from within its own scientific scrutiny. To many, like Brian Cox and Richard Dawkins, the "best model we've got" is the one we have to work with.

From the ancient perspective, if something is non-inclusive, it will not render an accurate picture, only a partial one. Further, to make assertions based on this would be to accept a partial view as being the whole view, as this is the original premise - a mistake which increases with scale. At the very least, when one is making a statement about anything scientific, it requires US to clearly state that this is a "possibility", rather than an "absolute". However so much of industry and technology has been built up around the Newtonian perspective that it is unlikely to stop now; even if the relevant theories of quantum mechanics were verified, it would have no impact on the industrial world.

It is important to understand also that the scientific method is very much a mind abstraction, which then attempts to separate itself from nature, in order to look at nature and verify it. It is a process of abstraction and detachment which then attempts to become real, from the mind to the body, so to speak, from the thought to the senses. The premises of the 'guess' level and the construction at the theoretical level are confinements within themselves. The nature of science seeks things by looking into them, to bring things closer to us, to find the essence, the fundamental at the base. This is where modern

physics and the interest in quantum theory are today. However the process of modern scientific method as well as the technology of looking into things creates the following:-



The result is a fragment of information which can be defined and understood very clearly and which is then applied to the whole. Fragments of knowledge therefore ricochet up the hierarchy of medicine - everything is about finding fragments of information about the whole and attempting to apply this fragment to the whole. Hence there is a fractal pattern at the physics level, which happens all the way through the different branches of science, until the main theories of physics change.

Quantum physics is a move towards a theory of everything. Many generations ago such a theory was known, in ancient or Root science. Let us now look at the difference in methodology between then and now.

Root-Science

From the Chhandogya Upanishad:

*Uddalaka asked his son to fetch a banyan fruit,
"Here it is Sir," said Svetaketu
"break it"
"I have broken it, Sir."
"What do you see there?"
"These almost invisible seeds."
"Break one of them"
"It is broken, Sir"
"What do you see there?"
"Nothing, Sir!"
"Uddalaka said: "My son! That subtle essence which you cannot see
there, from that very essence this great banyan tree springs up. Believe*

me, my son! That subtle essence, in it all that exists has its self. It is the True. It is the Self. And you, Svetaketu, are That!"

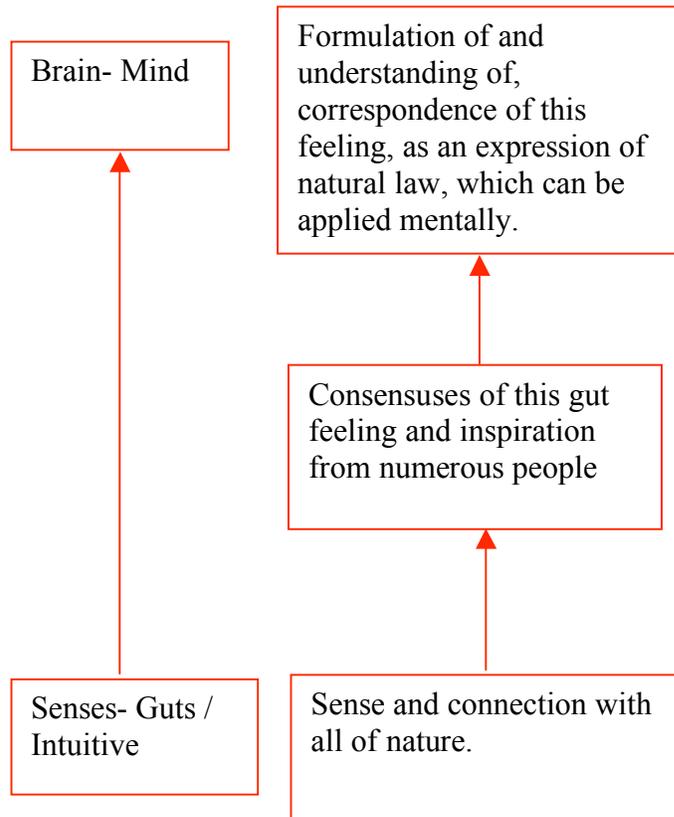
This is how to simply know the essence of things without any need for the 180 Megawatt (enough to power a cooker in 180,000 homes) CERN particle accelerator!

The probable ancient Greek perspective of science, as explained in the previous section, is of science being about fundamental intuition giving rise to wisdom, rather than a subjective understanding. Their scientific "method" therefore is quite different to modern ideas and in many ways, quite opposite. What science of both kinds, root and modern branch, oppose, is subjective belief. What this means is belief that something is cut off from what occurs in nature, as it is. To clarify, the ancients' understanding is that intuition is nature through the person as a vessel, subjectivity being a situation which is contained within the belief of a separate individual. All information of this kind is subjective, which means it is a belief system defined by one or a group of individuals, usually a leader with a following, and which is utterly cut off from what is actually going on. I would extend this to suggest that it is anything formed and expressed by humans, and therefore anything that does not convey natural expression through the individual, that is somehow separated off and therefore in a state of dis-ease. In a sense what is therefore meant by "scientific" is "healthy", meaning whole, not fragmented. This is not necessarily determined by the use of words, so for example if someone calls a thunderbolt 'the strike of Thor's hammer', this is not necessarily untrue, nor is it untrue if an angel is associated with a star, neither is any mythological representation, unless it actually interferes with or makes the human behave differently as a result of the belief, rather than a direct, natural response to the environment. Many mythologies, which were originally shamanistic ways of expressing energy and the nature of the unity of things, became, as they always do, religious superstructures, forming the often-highlighted differentiation between modern science and religion. However as we have seen, a theory, such as Newtonian theory, can be just as much of a religion as Christianity or any other religious doctrine. So, "let those who would be judged, throw the first stone".

Modern methods of science are both fragmentary in approach and also in resultant perspective. A fragmentary view is not part of Aristotelian expression, which can be simply viewed through the metaphysical exploration of the 4 elements, (which were originally the Pythagorean system of 5 elements, within the Greek understanding). These were about energetic phases that represented all of life in a unified-field expression, the same inspiration as is found in ancient China and India. It was always represented as a circle. This, now considered "primitive" and "wrong" by modern Newtonians, is actually a "quantum" view of nature and so is all-inclusive. This is something which writers like Deepak Chopra, Fritjof Capra and Gary Zukav have commented on, to and from the modern perspective.

The fundamental nature of what I am calling the Root sciences is through processes whereby a theory is formed as a resultant natural evolution of expression. Let's look at this as a differentiated form of scientific method, where there is no method or specific

intention, but what occurs is the theory as a by-product of the fruit of the cognition of sense into the brain:-



What we are talking about is actually much closer here to Aristotelian expression than to modern expression:-

From Aristotle's "Posterior Analytics":

*"Thus it is clear that we must get to know the primary premises [fundamental suggested "absolutes" of a theory] by induction [guess]; for the method by which even sense-perception implants the universal is inductive. [...] it follows that there will be no scientific knowledge of the primary premises, and since **except intuition** nothing can be truer than scientific knowledge, **it will be intuition that apprehends the primary premises.** [...] If, therefore, it is the only other kind of true thinking except scientific knowing, **intuition will be the originative source of scientific knowledge.**"*

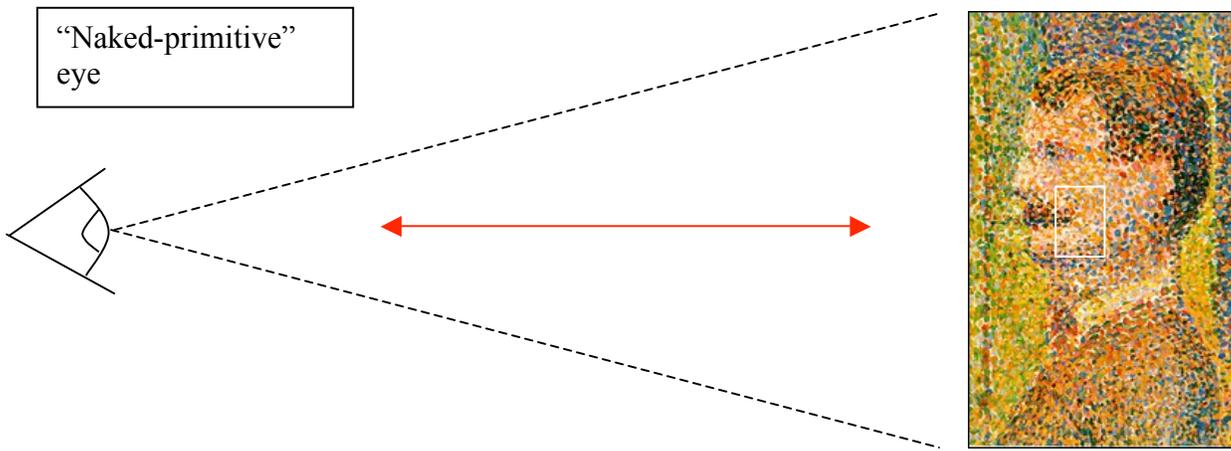
Aristotle here indicates a separation between intuition and sensory perception, suggesting that use of sense perception, on its own, is still guesswork whereas absolute truth is intuitively “known”. In fact intuition can never truly be separated from senses, nor can cognition. It is just the perspective from which we view things, i.e. from intuition, which actually could be called “spiritual perception”! This seems so unscientific, until one looks at the etymology of the word, where we can see that modern interpretation varies enormously from original. Another example, the word *psychology* - from the Latin: “study of the soul” (psychē, meaning "breath", "spirit", or "soul") through the body to the head. This is quite unlike the modern usage, which states that although there is an impossibility of total separation and “detachment” of mind and body there is certainly impeded flow, and flow is constantly re-directed mind to body rather than body to mind.

Intuition, sense, perception and mind are all one continuum. Even the guess itself is a product or consequence of the sensory-intuitive knowing of something. Aristotle, although he is claimed by the modern scientist as the father of modern scientific method, is actually at the intermediary point, as the body starts to split away from the mind and go into its box. After Aristotle’s time, reliance on intuition diminished and the development of thought led to a separation of the mind. It is however very inaccurate to consider Aristotelian thought, and that of the Greek philosophy schools, as a part of modern thinking and the root of science today. The ideology of the philosopher is now split off from science. In many ways, science doesn't require the philosopher, who is considered an artist rather than a scientist, however in the ancient world this was not true. Neither art-philosophy nor science were separated from each other until around Aristotle’s time and from then on they became more and more distinct as separate disciplines. It was Aristotelian “intuition” that likely held all the strands of expression together. This intuitive approach was the same as in the Eastern traditions but the unbroken lineage of sense-intuitive based understanding was much longer; it was the consensus of these feelings which from generation to generation was in unbroken lineage, with many subjective individualistic dead-ends appearing along the way. This is the same with modern science, except modern science itself cannot see that it, it is a dead-end, for it is looking at the world through a tube, having lost Aristotelian Root understanding.

The above might be called a “primitive” approach by the scientist, in that the whole process is intuitive-sensory founded. It makes double-blind testing irrelevant because it includes the human as part of nature, rather than the human investigating nature, which is fragmentary “logic” or “rationalism” within itself. This is very irritating for the scientist, who believes there is only one way, a “scientific method”, by which something can be proven. Also there is no trust in the actual intuitive sense, and, in this context, of healing and in the processes of nature unaided by modern intervention. These processes are openness and the allowing of the instinct to inform the next step, rather than the instantaneous snapshot of reality known as the intuitive-spark; but then involving a jump back into the box of so-called “rationalism”, pretending that “it was all me” in order to get the prize and kudos of the celebrity scientist. This is not about science, but self-publicity, which is fundamentally based in fear, in order to keep the ‘myth’ that there is really nothing called intuition, or that such a thing can be “rationally explained”. This is the mentality of the modern scientists, since their bodies and senses are “intuitive and

instinctive” naturally, and therefore they require an instant theory to cover over these loose ends.

In the above diagram there is also no point at which the Root-natural-scientist believes himself to be separate from nature but he understands his expression to be a product of nature and hence, true in and of itself, especially when it is collective truth, not only truth as seen by an individual. It is also not expressed by a “scientist”, but as part of nature; it means that all people are ‘scientists’ or all have connection to an innate sense of understanding within themselves, as if they are tuning-forks to a natural resonance. This collective truth, after many years of understanding, forms a theoretical map of the senses which can then reflect itself and can inform or predict reality, based on that which has always been known to the senses. This is the fundamental basis of this way of expression. It may be summarized as follows;-



So-called “primitive” peoples, today, i.e. those living without economic development or modernity who develop a collective truth in this way, are still today all too often thought of as being backward in all aspects of science and culture; if this was not so, most people would be learning from them.

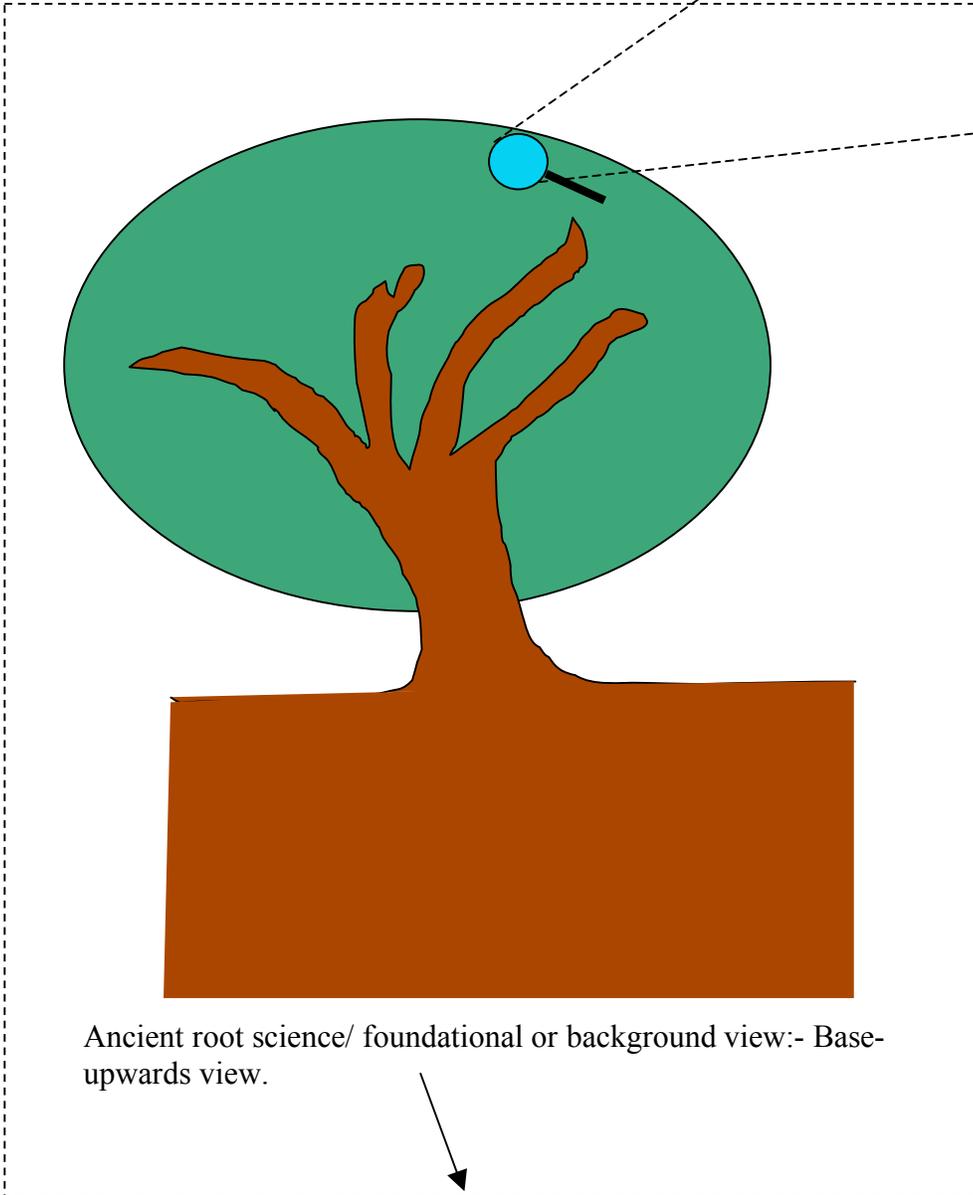
The examples above refer to the visual sense, as an example of all the senses and also to compare with modern science, which is highly visual. Modern scientific methods are very much based on “Seeing is believing”, which often focuses explanation into the visual field. This relegates other senses, such as touch, to a secondary or tertiary place as scientific proofs are written, not felt, which makes for a very mind-and-sight based approach.

What is fundamentally different about the two approaches is that the ancient root science is as a result of the Observer being part of the picture, not being detached from it. It also

sees the collective understanding of something as a “proof” of both self-experiment, a person’s experience, and also of the nature of the reality that everyone who is well and without sickness experiences the same thing in the local region. So for example if 100 healthy people experience something as tasting sour, the taste is sour. This is then a correspondence of use of the senses. Then a model formulates from collective intuitive sense as being the prime investigator and part of/at one with, the natural world. This is how it was within the ancient world. There was no technology to investigate claims nor was there any requirement for it, because there was understanding that what something was, on the microcosmic level, was represented at another order of existence. Since this was so, once the basic principles, based on collective intuitive-sense were laid down over many generations, then correspondence to the whole of reality could be inferred.

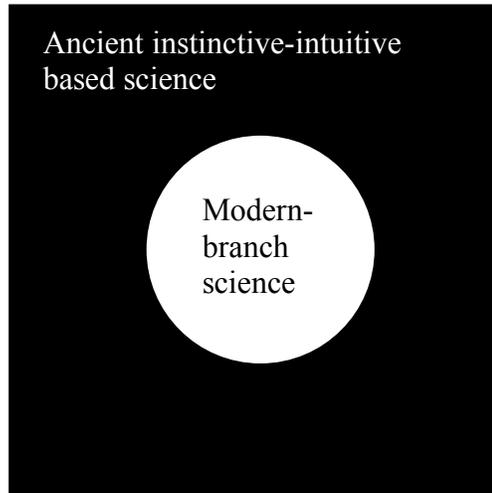
These became the fundamental principles of reality, all from simple basic instincts rather than method and technology. Today, in branch science, which simply means science which has lost its root, we find dis-ease, and as a result not a natural process of science through the scientist, but the natural as detached from the scientist. This would be deemed “cultish” and “separatist” by any standards, if seen in context.

Modern Science (branch science) view: Fragmented perspective, head-downwards view



Ancient root science/ foundational or background view:- Base-upwards view.

Or simply:-



Here we see the difference between the sciences, Root science or holistic science, in comparison with modern science or branch science.’

The main difference is in the method and product of these sciences:-

1. Modern branch science ignores inspiration, focuses on methodology and product and ends up with almost universal therapies that are non-inclusive and as a result, fragmentary aspects of knowledge.
2. Ancient root science sees inspiration and senses as fundamental and primary and thereby the truth within themselves, as an expression of nature through the senses. Long periods of time pass and generations of sensing, from pre-history, which develop into a model of cognitive recognition, as a by-product of the instinct. This means the mental cognition or theoretical model is the end, not the beginning of the ripening process. This becomes a vital resource for people of later generations to use, to recognise and acknowledge their senses and to lessen their grip of cognition on life. The head is the last place for the instinctual sense to manifest itself, it is the end of the process, not the beginning, in the ancient understanding.
3. Modern branch science considers ancient understanding as a threat and therefore sees its ways as “alternative” or “complimentary”. In fact ancient understanding encompasses all of modern science and underpins it with instinctual sense. It is also its foundation and root, the modern science acting like a child who wishes to divorce itself from its parents. There is total acceptance of the child but a keen awareness that what it is attempting to do is fragmentary by nature and it therefore cannot be deemed to be “scientific”, as it is not the big picture. It is not even in contention but absorbs all within itself.

4. The modernist sees knowledge as cognitive. The ancients saw knowledge of the kind that science produces as fragments of the whole and as such not wrong, but also not the whole picture; something which science also knows but doesn't believe in, as it doesn't use/trust its own senses any more. It feels that mind has to verify body, rather than the other way around. Modern science is also grasping by nature, it wants to obtain from where it is "within its box", it wants to be detached. The essence of the ancient way could be called organic-science, it is a part of that which it eventually expresses as a theory or simply as an expression of truth.

A person who deeply understood this issue, with relation to his work and understanding of tribal peoples and mythology, was Joseph Campbell, when he explained:-

"This thing up here, this consciousness, thinks it's running the shop. It's a secondary organ. It's a secondary organ of a total human being, and it must not put itself in control. It must submit and serve the humanity of the body."

Episode 1, Chapter 12: The Power of Myth (1988)

It is the emphasis of the process of being caught up in the head that has created today's modern perspectives on science, both the method and the results. This is not saying that scientific data is wrong because it is detailed, it is what it is: information about specifics. But because the overall perspective doesn't grow up with the detail, it is as if evolution has formed "the box" of the human mind, the human has got into "the box", has forgotten that he got into it, then tries to investigate the world from inside "the box". This is what has entrapped science. This is also why the ancient perspective is the basis for what we can call Natural science, in its true meaning. Quantum physics may eventually reach this clarity also, but the key problem it faces is that the tools it is using are modern; the ideologies are Newtonian, which is already deeply within the box, so one can't find one's way out.

Everything inferred from a fundamental view about separation will relate to each of the scientific disciplines, each will look for parts and will apply scientific method. However as we move away from the foundations in physics towards chemistry, biology and more expanded disciplines, such as anthropology, psychology and sociology, we are moving from sciences to arts. These latter sciences have more human interaction involved. The nature of psychological, anthropological and sociological theories that connect with a more humanistic approach are broader, whereas the more statistical and "scientific" approaches move towards the physics' root. From the biological sciences onwards, there is more human interaction, more investigation without the microscope or telescope, but that which is communicative and similarly observational. An overall example might be Darwin, whose investigations were deeply part of the Ancient sense, with the same intuition as was imbedded in Hindu understanding thousands of years ago, the difference being that the Hindu perception had no requirement for the specifics of Darwin's revelations, which were unnecessary. As with all modern culture, including science, there is a move to complexity, thereby simplicity is lost. However, simplicity is the cure for complexity. The point was to see the overall picture, not the specifics. It is true that any

idea can always be drawn into mythology and then into dogmatism, both in modern Newtonian separatism and the ancient world, but we need to see the whole of ancient understanding. We also, in this context, need to see the threads of organic science that came through, often associated with medicine, such as Ayurveda, Chinese medicine and ancient Greek medicine from Aristotelian times and even before.

There was a fruiting of the mind through the body, before the mind boxed itself in and could only see the world through the narrow window that has today become Newtonian in essence. Before Newton there were other fashions of theories and/or religions which often went hand in hand, for example the work of Galileo. In fact there is a deep connection between modern ways of thinking and the ways of religious dogmatists. Many scientists were known to be great believers in a superstitious and separate God. There is actually a great deal of similarity in this way of thinking because it is always about separation. Generally, sciences are a basis to the whole culture, we live in a Newtonian world, in the modern West, in fact.

There is a representation in the Arts of the feeling of the people which communicates the organic sense of the body and its expression. Intellectuals could have been involved in Arts but tended to dominate the sciences or were critics/historians. Art, in many ways, could break through to the essence of things, although the influx of the separatist culture and the dominance of modern science has affected art and made it obscure and cut-off, sometimes intentionally made ugly, and an expression of the industrial age. This is again because the human's fear of separation is at the root of the in-the-box environment in which science finds itself. The innate trust an artist has for the expression moving through him, and the nature of art as being clearly and fundamentally based in intuition, clearly demarcates the difference between the modern ideologies of science and art. Art knows no bounds, or can lie less easily, as every stroke tells a tale, whereas the limitations of its theoretical position are the main issue with Branch (modern) science. At its core, all science is art, both have the same root, since intuition is the source. Art is the base of all understanding. This is very much in accord with the ancient Greek approach to "wisdom", understanding it as fruits, or expressions of a natural process, philosophy meaning the "love of wisdom". The medicine practised by those with a deep trust in clarity, in the root scientific understanding, know that life runs through not one individual but everything, the same way we understand, almost unanimously, that a particular piece of art is beautiful. Similarly, one can suggest that root-science has the same effect; it is not unknown or required to be studied; it is Known at the instinctual gut "primal" level by all, except those who are very sick, in which case the sickness is from a theory or idea devoid of sense, i.e. the root of health is also the lack of separatist ways of thinking. We therefore can call this medicine an art, and medicine that is an art gives a base to other forms, just as the fundamentals of physics, understood as an art of intuitive sense, would inform the whole of science. However, this would require the physicist to "be", not necessarily to "think" outside of the box and simply sense what there is. This way of understanding may be "primitive" and child-like but this actually is the most advanced way of one using the whole being, in its entirety, the mind being the end product, rather than the roots of the process.

Organic or natural science of the ancients was not of individuals, it was accessible to everyone; one simply had to be instinctual, to be involved in life, to know it. It was also a living expression, science wasn't categorized as separate from art or from anything else, so to call it science is perhaps inaccurate; in the ancient world there were no divisions between subjects. It was also an art, as well as an expression and a truth, or perhaps simply the expression of truth, in the form of art or healing, or in the form of a model of the universe; it was all the same expression brought up through the senses, organically, from the feet upward. This could be said to be the childhood of science. When the adult mind takes over the picture then it becomes a different process and the child is seen to not know, to be "primitive". Actually, the child was always a lot happier, freer, more in touch with sense than the adult. It is only when the adult lets go of self-image and the arrogance of believing it is correct and can see its way back to its senses, re-learning how to play with theory, to play and have fun with the approach and the understanding that they do not "matter", in a deep sense, that much. Feynman and Einstein were known not only for their scientific understanding but also for their humour, which broke the idea that science was something serious and "important" as an absolute truth because it was known at its edges that it was as flawed as is any other expression of "truth", as found in organized religion, for example. Once this is known, then the cosmic joke is unravelled: that it is only through embodying the mystery that science reveals itself, through the sense and instincts of a person. It senses as "body-upwards" not "mind-downwards".

The work of one of the great philosophers of our time, Douglas E. Harding, in "The Science of the 1st person", illustrates perfectly the difference between the two views discussed here, by explaining that the view of the modern approach is held within and underpinned, not negated by, the ancient. In beginning to understand in the nature of the observer (this is the "you" in the experiment), there is a key step by which we can move from the mental and theoretical image to the sensory and ultimately, to the reality of a situation. He differentiates the two views brilliantly as the science of the 1st person versus the science of the 3rd person. Most science today and most ways of living are within the eccentricity of the 3rd person, which has broken away from the whole or is beside-oneself, an image of oneself that one carries internally. One comes to recognize that this is not reality, by viewing simply as one is, and realizing that the world is not as it seems. If one simply and very scientifically, takes the sense, rather than theory, as the primary source of information and looks and feels and senses for oneself...a very ancient and at the same time immediately present way, then an expression unravels which is still part of our experience, a realization that the science is within us, not exterior to us, and as such there is nothing to investigate, only to sense and respond. This is also the way of the instinct towards health.

"Seven Wonders" by Nickel Creek

*When shadows fall, he'll close his eyes
to hear the clocks unwind
powerless to leash the hands of time*

*kingdoms fall, the earth revolves
the rain will come this spring
and nothing he could say would change a thing*

*seven wonders crowed the man
knowing six are gone
and how the great illusion lingers on*

*he cant enfold, the sun or moon
or wind within his hand
but count the times he'll shout the great i am*

*with all the while, a pontiff smile
veiling his disgrace
at never owning more than second place*

*seven wonders crowed the man
knowing six are gone
and how the great illusion lingers on*

*seven wonders crowed the man
knowing six are gone
and how the great illusion lingers
while the sad confusion lingers
all the while illusion lingers on*

Dec. 11th 2010
David Nassim