

How to find god in Richard Dawkins: An example of how fundamental premises always reveal root delusions.

Richard Dawkins' "The Selfish Gene" is one of the foundational books that attempts to understand the nature of nature and as such appears to be a vital expression that must be connected within the modern world, perhaps to explain and understand ourselves better as human-animals. However, are this book and its writer accurate about their explanations? Are people right to hail Dawkins as a genius or is he just opinionated, as ever it is likely to be a mix of the two.

Before I start this article I would just like to state for whoever may wish to read it, that I have nothing against the man Richard Dawkins or his scientific followers. My main interest, as is his, is to reveal the "truth" as broadly and as accurately as that can be expressed, which to me is about the nature of inclusiveness. If something is true then it is true in absolutely every case and for this to work we need a concept that can deliver this. Unfortunately there is no such concept, but there is a sense or feeling that all of life is utterly unified. This can't be scientifically proven and legitimately underlined for people who need this kind of knowledge, but doesn't that highlight how limited science is and the narrowness of "reason"? However it does not take away the feeling/ sense of a Oneness at the heart of things. This has troubled people throughout history, and those people want to attempt to somehow explain the unexplainable. This is like a drop of water attempting to explain the sea....

However this process goes on and on, for at the moment humans are in a stage of pre-transformation before we move to another stage where this head stuff won't account for as much as it does at the moment. Till then, however, the only way to see through the thick thicket of ideas and ideologies that the human mind has created, obscuring her/his true nature from her/himself, is to understand how an argument begins. When we understand how a person sees the world from its very roots, then we have a chance to see how, on top of this, a huge super-structure can develop which essentially is as surreal as their original mis-observation, or simply their inability to feel. When we build a structure on sand it is bound to fall down.

Richard Dawkins is an example of something that I would like to call "the non-enquiring mind", (I am using his expression in his literature as an example). It is a state where certain passed-down knowledge is seen as fact and is the basis of an argument, essentially this is called "dogma". However this knowledge is never once questioned to see if it is true, not intellectually but through the senses, the feeling sense that is a gut-sense or a heart sense. It is deeply unscientific to "sense" in this way, but nevertheless the enquiring mind leaves nothing unturned and so also has to question its own validity and existence. Unless this is done, what's the point, it's just another opinion.

Some people might say, “well this is all philosophy” but in fact everything that comes from all our questions is philosophy, it is asking the fundamental questions first and then, only if we have truly got the answers, moving on and building an argument on solid foundations, not on a whim or whatever fudge-factor suits us.

The text that is most foundational to Professor Dawkins’ expression in the world and his authority is based on a book called “The Selfish Gene”. Dawkins points out that the body is like a machine and genes run this body and are focused no matter what on survival, not on the species or on the group or anything else, they just want their own genetic material to be passed on, every action is “selfish” in this regard.

I have no contention whatsoever with this statement except that what *looks* “selfish” on the micro-scale looks very altruistic on the macro-scale to the human mind of duality. The problem is that the human mind tries to apply values to nature. I wrote about this in an earlier article called “Scientific Moralism and the “selfish” gene”. However, the key is that if we ask, via his literature, what he means by some of the words he uses, what we inevitably find is that he himself does not know because no one does. Let’s look into this...

So the question is, if genes form the body...fine.....what forms the genes? The answer can be plainly found in Richard’s book....he might suggest that the genes are a collection of a group of atoms that formed stable states. Obviously this isn’t good enough for the child-like enquiring mind, so we ask: what made the atoms form molecules that ended up forming stable states that ended up forming genes? To this Dawkins is ready with the answer as ever.... “natural selection”, in fact what he is explains is that stable states of atoms and molecules are one of the earliest forms of natural selection. Ah,... so we have a “term”; “natural selection”. So the inquisitive child is bound to ask, what is “natural selection”? or another way of saying this is, what is “evolution”?

Dawkins admits “*evolution is something that happens willy-nilly.....*” he also quotes Jacques Monod who points out “*Another curious aspect of the theory of evolution is that everyone thinks he understands it!*”. In other aspects of the book Dawkins suggest events of nature occur “*by accident*”. I would certainly not suggest that it was “on purpose” but to say something happened “by accident” is to be sure of yourself! It does not help at all for Dawkins to say in his book what he really thinks the origins of life are and that in other books he attempts to use different theories about the origins of life on the planet in order to somehow show he has a broad-ranging openness about scientific theory....but as such what we find out is that “natural selection” is essentially a strong contender for being the origin. Yet this term is not defined....what is natural selection....?

Well Darwin himself just implied that it wasn't god, but what it was he did not know. He used the term “natural selection” to differentiate it from “selective breeding” which was something humans did. He wanted to make the differentiation between what he saw as an

artificial process that humans had done and the process happening in wild-nature and so he called it “natural selection”.

Unfortunately this is all we've got...we have no notion of what natural selection is, we have plenty of guesses about how it works and the possibilities of its function but it seems so random that to Dawkins essentially it's all a bit fuzzy and he's not really sure of himself in this area. However, in a sense it's not his realm, he's concerned with what comes after this bit of evolutionary history, the process of the genes that make up the world.

But the philosopher child simply isn't convinced. Why would it be that a person supposedly can understand something at the stage of the plant when he can't tell you anything about it at the stage of the seed. Dawkins may or may not concede that not everything is known in science and that it's what is known now that counts, rather than on creating “false gods”. But unless one really understands how the gene became a gene, isn't the gene now a false god, as it simply isn't known where or how it is formed in the first place.

As such we can start to begin to understand the language of Richard Dawkins and see why, like many other religious people before him, he has simply changed the terms he has used for god. Dawkins is one of the greatest believers and men-of-faith that there is, but neither he nor his followers are able to see this. He has accepted a term that is the basis of his work yet has little or no understanding of it...for “natural selection” read “God”.

Once we do this throughout Dawkins' work we can see that this term is a fudge-factor at the origin of his expression. It is something he has not looked into because quite simply it is too big a question and too frightening to contemplate what this premise is. It is the “mind of nature” or in Daniel Quinn's terms “the way of the gods”, it is not for humans to know and Dawkins kind of recognizes this, but then breaks away from his feeling and uses reason-only. This means he can see two worlds: the world of natural-selection, whatever that is, which is impossible to define so is considered his “miscellaneous box” and the world of “reason” which is everything that happens after natural selection and has to do with genes. These genes that he is interpreting are “selfish” in their action, though he is unable to know this as he doesn't know their origin or possible purpose or no-purpose or whatever their intention. Nonetheless, to him it seems very likely that the genes are “selfish” and that life in general is like this. To another person it might be different, they might see the whole thing as an altruism of “love and kindness”, others will see another viewpoint, but to put it clearly to the reader seeking truth....who cares? Do we care about the mind of a specific individual who believes he knows something which has no real foundations? On scientific terms alone this is a problem, let alone for people who need a visceral sense of something.

As a result we are simply left with opinions, opinions from viewpoints that cannot

know. While I do not take any viewpoint at all on this, it is interesting to me to note the people who literally say “I don't know” rather than the ones that say “I know”. The ones who say “I know” *have to be* partially incorrect or they certainly are not the whole truth. The ones who say “I don't know” have the possibility of getting a sense of something which actually might satisfy their thirst for knowledge because quite simply this thirst just dies out, like a bad habit.

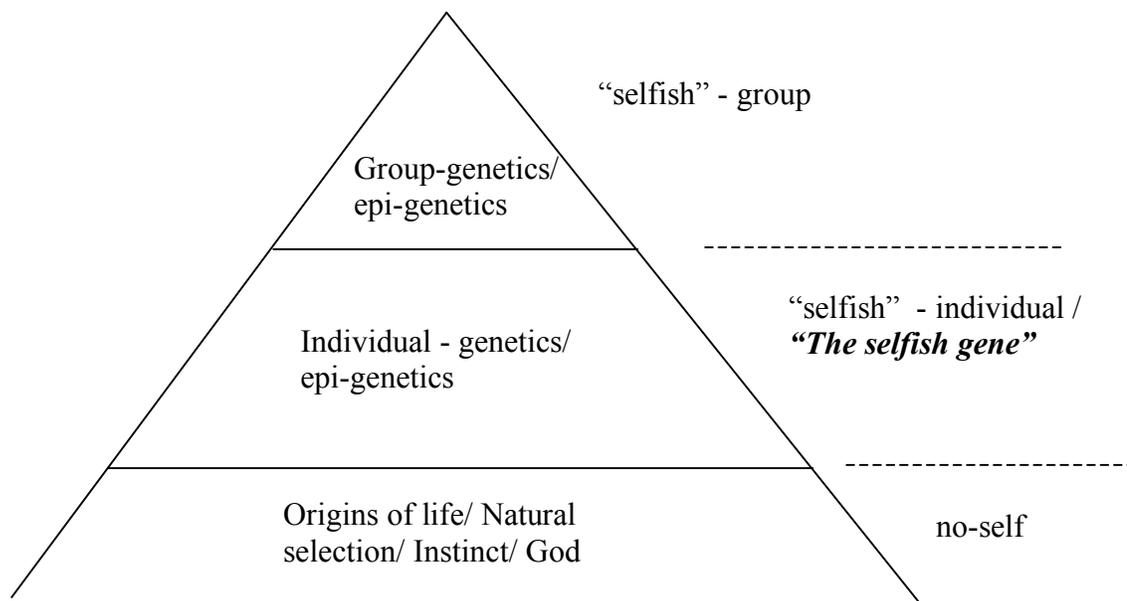
It is also interesting that while Dawkins criticizes religious people for having faith in things they don't understand, he himself does the same under different terms. He bases theories and ideas on these, just as they do in the formation of their theology. This is why science and theology are one and the same thing, different ways for the mind to view things but essentially the same. What is different is faith, or a real sense of something that is not intellectually sound and also cannot be explained to anyone. This faith is not a religious expression, it is beyond religion and any kind of ideology, it is a feeling of non-separateness with all things that cannot be explained away and which some people describe in different ways. In fact it is my feeling that Richard Dawkins has this faith within him and this awe of nature simply as it is without dissecting it, without “unweaving the rainbow” and before the “watchmaker” was blinded. It is something which lives on in him and comes out through his passionate expression about the world and the things in it and his rigour that “reason” is everything. Within all of these expressions are genes and within all of the genes is life and that life is still a deep mystery which no one can explain. So for some that mystery is called god, for others it is called “natural selection” but does it matter what we call it?

Dawkins is not the first to fall into this trap. Another intellectual genius of the last few hundred years was Immanuel Kant, the philosopher and Christian. He ordered the world into what he called the “Numinal world” which was something that couldn't be explained except by God, and then the world of humans which was dominated by “reason”. In fact he is the father of modern logic in philosophy, in lineage to Aristotle, one might say. Just as Darwin had done before, it was clear that there was a divide between the human expression and something else, something unexplainable. Dawkins is in a lineage from Darwin and so takes on his mantle, that very premise that Darwin made in attempting to separate the artificial nature of the human mind or “reasoned ideology” from natural expression which was weird and unknown, something that seemed to the mind to happen randomly. Kant however had deep faith, he had a sense that the “Numinal world” was something that came into the human world in bursts like sudden eureka moments, points or “channels” of revelatory understanding, enlightenments of sorts. However, all these people come under the term “dualists” as they have a very strong dividing line between what is real to them in the human world and what isn't and therefore can't be understood or reached.

Dawkins' main thrust in “The Selfish Gene” is to look into the debate held in biology at the time he wrote that natural selection was based on group-selection rather than

individualistic gene selection. Dawkins suggested that it was not the survival of the group that mattered to nature but the survival of the individual genetic line. This of course is his opinion, no more and no less, his experiments from the beginning were retarded by the fact he could not see beyond the original premises of his teacher, Darwin, his life and the world he found himself in a world of nuclear families and a nuclear society. “The Selfish Gene” is a work of art, and art reflects society, other than this it is by no means factual, but offers an image about how society and the human mind sees itself at that moment in history.

If we look at Dawkins’ theory in relation to everything else, a diagram forms:



The point Dawkins makes is valid, that group genetics are not the whole picture, but if he goes one step further he also needs to see that individual genetics is not the whole picture. Anything based on top of something else had better understand what is beneath it, otherwise it is founded on nothing but the mind and reason, which both Darwin and Kant and so Dawkins should agree, is only a small aspect of what truly is.

As we ask the questions of the origins of life to physicists who traditionally take over the role of delving into this question, they are considerably less happy about forming a universal theory of everything and increasingly likely to say “we don’t know”. Until they are sure of themselves, chemistry and biology don’t have a leg to stand on when making theories, it is entirely speculative and experiments based on these therefore only skew

the picture even more as they provide such a narrow view. It is a land of opinions until universality of science and philosophy comes about, and they may be well informed by ancient cultures that it is an answer they will never be happy about, mainly because it doesn't exist.

It is my feeling that the human mind is breaking down. The process of splitting things off and separation happens in wild-nature too, in the process of decay. My feeling is the human mind is fermenting and falling apart which is vital for the next stage of the process, whatever that may be. Either the human dies with this mind, or they return to the animal kingdom perhaps in a different form than that which we have now. I suggested a name for the new human "homo buganesis" or the "bowing human" as I feel the return to the earth and eventually to all fours may well be more suitable for nature's new direction. Of course this will take millions and millions of years, but the end of the intellectual mind is nigh, it is in itself an expression of the breaking down of life towards death, just as grapes turn to wine and wine to vinegar...

Dualism is the state of the human mind in a stressed-out state, seeking for something "meaningful", for something to have faith in, to re-connect one to nature and with a want to return to the womb of nature. Dualism is the fertilizer by which the new movement of human comes about where "reason" is left to rest and sensation once again becomes the foundation of the human. The mind is let go when it is ripe for this to occur. To those for whom there is a sense of faith, there is somehow the beginning of the end of this dual quality and a sense of something far more than intellectualized concepts grows within, something unexplainable and wise, eons old, and a realisation that the great mystery of life can never be unravelled as it simply is unknowable. This we might call Oneness or Non-duality, or something else, for it has no real name.

Here are 3 Chapters from the Tao Te Ching:

Chapter 1:

The so-called "natural-way" that can be explained is not true Naturalness

The "name" that can be spoken of is not the Eternal Name.

The nameless-Void was the beginning of Heaven and Earth

The Named is called "Mother" by the manifestation of the life it forms.

When there is no identification with the mental-emotional, this is the Natural state.

When there is mental-emotional-identity/desire, observe its manifestations.

These two qualities are of the same source, but seem to diverge when spoken.

Both are from the dark Source

Darkness within the darkness

The gate to all mystery.

Chapter 65

The ancient Natural people knew Naturalness, they knew it could not be “used” to “do” anything, especially to make people more intellectual.

Naturalness allows people to be more simple

Why is it that Natural order does not arise?

Because people are restless and individualistic as they are taught to be intellectually active.

The nation’s tyrant is the one who uses his intellect to govern

The nation’s true ruler is the one who uses no-thing and allows Nature to govern.

Knowing both these principles and seeing them both

Is known as Innate-perfection

Innate-perfection is profound and far-reaching,

It draws things to turn back and return to their Origin.

Chapter 81:

Truthful words are rarely embellished;

Embellished words are rarely truthful.

That which is Naturally-virtuous cannot argue

That which argues cannot perceive Innate-perfection.

Wisdom is not found in extensive intellectual learning

The extensive intellectually-learned are not wise

The Natural-human does not hold back.

Expressing outwards in the world there is great fulfilment

Expressing outwards in the world there is great contentment

Naturalness nourishes all and cannot separate

Naturalness of the Natural-human is awesome and cannot contend.

Please also see the work of Douglas Harding, in particular his answer to explain the problems of scientific narrowness in “[The Science of the 1st Person](#)”.

“There is a theory which states that if ever anyone discovers exactly what the Universe is for and why it is here, it will instantly disappear and be replaced by something even more bizarre and inexplicable.” - Douglas Adams

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