

REVISITING A BRIEF HISTORY OF THE FUTURE

Elaborations for an Educational Revolution

When each human develops a biological feel for the unity of all thing-events, it becomes clear which actions harmonize with that unity, and which actions disrupt that unity. This organic feel for a cosmic harmonic convergence is likely the next evolutionary leap for the human family. Some say that we are on the cusp of that leap; others say that we already are in the midst of a collective metamorphosis.

A primal, instinctive feel for cosmic harmonic convergence exhibits a paradigm shift, a global mind change, where science, ethics, politics and spirituality meet in mutually encouraging discourse. The future here envisioned is not, of course, guaranteed. The battle for the soul of civilization is writ large in the daily news. Yet the evolutionary work that each individual pursues contributes to the global consciousness emerging like a butterfly of peace from the chrysalis of war.

“The possible human” was embodied in various icons of history, including Socrates, Buddha, and Lao Tzu. Cosmic harmonic convergence has a long tradition; it goes by many names, including The Good, the Dharma, and the Tao.

Our current collective situation is a breakdown-breakthrough event. The outcome remains uncertain. At the heart of the paradigm shift toward an actually civil civilization – holistic, ecological, egalitarian – are three interwoven ideas: interbeing, impermanence, and harmonic convergence.

Interbeing ... To be is to interbe. This insight informs the heart of Buddhism and quantum physics. Interbeing means that no individual being – no thing-event – is independent, isolated, self-sustaining, unchanging. Beings are woven from interconnected webs of becoming.

Impermanence ... Becoming is another name for impermanence. Beings are becomings in a holistic and vibrating net in which everything is related to everything else. There is cosmos instead of chaos because of patterns in the flux.

Convergence ... Beings are patterns in the flux. Patterns are vibrational threads. Harmonic convergence – vibrational togetherness constituting group consciousness, even if subliminal– is what Rupert Sheldrake calls “morphic resonance.” Harmonic convergence is elegance of organic multiplicity.

Cosmic harmonic convergence means: Unity has primacy over separateness, but diversity is the spice of life. Beings are woven from interbeing (interconnected, interdependent, interpenetrating becomings); but there is no interbeing without beings to interbe.

The dialectic of being and becoming ought to form the philosophic heart of education, especially insofar as philosophy is the pursuit of wisdom (not merely knowledge), and thus opens a path to ethics, peace, and creative evolution.

In Pythagorean terms, every microcosm – each in its own way – mirrors “the music of the stars.” This Greco-Buddhist holistic notion of interbeing is echoed in Alfred North Whitehead’s organic metaphysics and David Bohm’s holographic quantum cosmology.

It finds further affirmation in Rupert Sheldrake’s pioneering cognitive biology, where “morphic resonance” offers a field-theory model of consciousness, deepens our understanding of time, illuminates the nature of group behaviour, and reintegrates teleology into a scientific apprehension of how the world works.

Morphic resonance implies that similar life-forms are informationally connected in subliminal, “morphogenetic” energy fields. These energy fields exhibit telepathic implications. For example, a school of fish or a flock of birds can be seen turning simultaneously. Morphic resonance offers an explanation of such behavior, showing that the group is more than the sum of its parts, acting as an organic, holistic whole.

Now, crucially, dissimilar life-forms are also informationally connected, through energy fields operating at different frequencies in an ultimate, holistic, vibrating, ever-becoming unity.

Sheldrake’s concept of morphic resonance is a variation on the Jungian notion of “collective unconscious.” Morphogenetic fields account for the **presence** of the past, in the form of collective, species-specific memory. Sheldrake adds credence to Faulkner’s assertion: “The past is not dead. It’s not even past.”

Morphogenetic fields are the operating matrix in which morphic resonance occurs, the present always novel and giving rise to a future only ever partially predictable (as evidenced in quantum physics’ “probability patterns” and Heisenberg’s “uncertainty principle”).

Sheldrake develops a Jungian hint by pointing to the probability that consciousness is ingredient in every thing-event – no matter how fleeting and microscopic – and that various forms of “collective unconscious” are actually fields of consciousness.

Jung – like his Italian colleague Roberto Assagioli – anticipates Sheldrake’s contributions to field theory. Field theory contributes to (and continues to evolve from) process philosophy and transpersonal psychology.

In what might be called Gnostic terms, individual consciousness is born from group consciousness; continues to be in morphic resonance with various “others” in various ways and on various levels; and awakens and evolves through “recollection” of and attunement to universal consciousness.

Cosmic harmonic convergence names the ultimate and pulsating unity of all thing-events in a universal morphic resonance. Cosmic harmonic convergence is the source and fruit of universal brother-sisterhood.

The key is **exquisite disequilibrium**. Entropy and evolution are both disruptive, and keeping those disruptions – those necessary disequilibria – *exquisite* is the secret to harmony and growth, both individually and collectively.

Even severe disruptions *can* contribute to greater harmony, but severity is fraught with risk, and, as Santayana said, those who don’t learn from history are condemned to repeat it.

Exquisite disequilibrium is the *harmonic* dialectic of yin and yang. It names the pulse of the body and the heartbeat of the cosmos. It finds a parallel in The Fibonacci Series – the mathematical formula for whirlpools, seashells, and the spin of galaxies. In Greco-mythic terms, exquisite disequilibrium is Apollo’s elegant shaping of Dionysian exuberance.

Now, imagine a society in which families and schools teach every child the primacy of interbeing – scientific, ecological, psychological, and social, with profound echoes in the heart of the world’s spiritual traditions. Such an educational revolution – already long embodied in African Ubuntu and Tibetan Buddhism – allows children to understand the sense in which it really is true that what we do to others (and the planet!) we do to ourselves.

When schools are gardens of learning and temples of creativity, The Peaceable Kingdom on Earth will be seen to have been possible all along.

Interbeing points to an ethics in which cooperation takes primacy over competition. Impermanence points to humility and awe. Harmonic convergence points to reverence and the endless delights of awakening.

Awakening is self-transcendence through kindness, compassion, gratitude, generosity, and creative service to the well-being of all.

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Stefan Schindler