

∞ 55. Evolution (of Spirit in Mankind) ∞

Everywhere, and at all times, within the perpetual and egoically “self”-perpetuating Great Tradition—or the perpetually seeking “world”-mummery of humankind— individuals and “tribalized” ego-collectives (including both sacred and secular traditions and institutions of all kinds and sizes) engage in arguments and competitive struggles with one another.

The arguments and competitive struggles between individuals and “tribalized” ego-collectives (or traditions and institutions of all kinds and sizes) are, characteristically, communicated and memorialized in the form of mentally (and mostly verbally) conceptualized ideas. Even though arguments and competitive struggles are everywhere, and by all ego-based individuals and all ego-representing (and ego-serving, and wouldbe ego-extending) traditions and institutions, characteristically communicated and memorialized in the form of mentally (and mostly verbally) conceptualized ideas, all ego-based arguments and competitive struggles are, in every fundamental, essential, and effective sense, primitive power-efforts—and all of them are thoroughly based upon and extended from one or the other ground-pattern of (generally, uninspected, and, therefore, unconscious, or non-conscious) psycho-physical (or pre-verbally brain-and-nervous-system-patterned) structuring associated with the ego-developmental limit (or ego-based stage of life) that is, in any particular instance, being asserted, defended, protected, or otherwise exercised. Thus, the arguments and competitive struggles everywhere and at all times dramatized by ego-bound individuals and collectives are not, at “root”, exchanges of ideas—or even of fully consciously inspected and thought-responsible “consideration”—but all such arguments and struggles are, fundamentally, only primitive confrontations between underlying egoic psycho-physical patterns (or pre-verbally brain-and-nervous-system-patterned adaptations) of developmental structural design.

That is to say, any and all ideas associated with ego-bound arguments and competitive struggles are merely symptoms (and merely mentalized extensions) of underlying pre-verbally brain-and-nervous-system-patterned adaptations (or psycho-physically patterned sub-structures) of ego-development, limited by the specific potential associated with the stage of life (among the six possible ego-developmental stages of life) dramatized in the particular instance.

All the possible kinds of either actual or potential verbally-conceptualized (or otherwise communicated) argumentation and (thus and thereby) institutionalized competitive struggle are nothing more than primitive power-games, played out between systematically (and pre-verbally) adapted brain-and-nervous-system-patterned structures of developmentally stage-of-life-limited and egobound human organisms.

In specific “contests”, the differences between the verbal arguments and other competition-devices displayed are also (in addition to the defining stage-of-life-characteristics of psycho-physical egoity) modified and further differentiated by “local” influences, associated with individual and institutional time-and-place histories of a geographical, social, cultural, or other kind—but any and all such influences are merely secondary, and not fundamental (and, thus, much less significant, or determinatively consequential than the virtually all-determining stage-of-life-patterning of the ego-based brain and nervous system).

To illustrate this Analysis of human ego-culture, the perennial Western (or Occidental, or Omega-culture, and thoroughly exoteric) arguments and competitive struggles between “religionists” (or “creationists”, or

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“monotheists”) and “scientific materialists” (or “secular realists”, or “reductive rationalists”) may be here-examined as an exemplary instance. Exoteric “religion”—(including “Creator-God”-monotheism, or “creationist religion”)—is the institutionalization of collective ego-identity (or “tribalized” egoity) in its “sacred” form.

Conventional science—including the scholarly, and the research-oriented, and the (otherwise) technological and corporate industries of “scientific materialism” (or “scientism”), and (altogether) of “secular realism” (and “reductive rationalism”)—is the institutionalization of collective ego-identity (or “tribalized” egoity) in its “secular” form.

The arguments and competitive struggles between “creationists” and “rationalists” relative to the origin and nature of the humanly-“experienced” universe are perennial and fundamental public theatre in the Westernized sectors of the “world”—and no finally or universally satisfactory “resolution” is ever produced by their relentless confrontations.

The Western-“world” theatre of merely exoteric “creationist”/ “rationalist” debate is commonly presented as if it were a confrontation between ideas, but the would-be ideas, on both sides, are always of a fixed, and pre-determined, and oddly mechanical, and merely mutually contradictory nature—and, altogether, of such a nature that the only idea-event of the confrontation is a kind of predictable, and pre-decided, and always theatrically-dramatized program of propagandistic hyper-statement versus hyper-statement, wherein the individuals, institutions, and traditions, on both sides, remain insular, aggressively “self”-protected, and recurrently (and monotonously) “self”-preserved.

The Western-“world” theatre of merely exoteric “creationist”/ “rationalist” debate has only one fundamental (and entirely public) purpose—to propagandistically and (by every kind of theatricalized mere seeming) egoically “self”-protect and “self”-preserve both of the opponents in their traditionally independent political, social, economic, and cultural spheres of primitivelyexercised public human power.

Monotheistic “creationist-religion” is an exclusively exoteric institutional power-entity, fabricated on the basis of an egoic (or “point-of-view”-bound) interpretation of the conditionally arising universe, and intent upon controlling and managing the human “world” and even the conditionally arising universe itself.

The “sacred power” that monotheistic “creationist-religion” claims it brings (or would extend) into the human “world” is, it says, the “Creator-God” of the universe—whereas, in fact, the power that monotheistic “creationist-religion” actually exercises (or would everywhere exercise) is that of the humanly-governed political, social, economic, cultural, and (altogether) merely exoteric institutionalization of the totality of humankind.

The institutionalizing-power that monotheistic “creationist-religion” exercises (or would everywhere exercise, if allowed to function at will and unimpeded) is of an inherently intolerant nature—because it is “self”-possessed by a reductionist, and “tribalistic”, and exclusively exoteric mentality, that cannot accept any non-“orthodox”, extra-“tribal” (or extra-institutional), non-monotheistic, or (otherwise) esoteric exceptions to its “Rule”. Institutional “scientism”—which is “secular realist-reductionist rationalism”, “self”-organized on the

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basis of the philosophy of “scientific materialism”—is, like the institutions of monotheistic “creationist-religion”, an exclusively exoteric institutional power-entity, and it is likewise founded on the basis of an egoic (or “point-of-view”-bound) interpretation of the conditionally arising universe.

Like monotheistic “creationist-religion”, institutionalized “scientism” is intent upon controlling and managing humankind (and the total human “world”), and even the conditionally arising universe itself—but on an exclusively secular (or non-sacred, and even anti-sacred, and thoroughly “Godless”) basis.

The everywhere-and-everything-and-everybody-institutionalizing power of institutional “scientism” would (if allowed to function at will and unimpeded) control and manage (and thoroughly institutionalize)—and, altogether, exoterically limit—all of the political, social, economic, and cultural conditions and activities of globally-institutionalized humankind.

The institutionalizing-power that institutional “scientism” exercises (and would exercise absolutely, if so allowed) is, like that of monotheistic “creationist-religion”, of an inherently intolerant nature—because it, like monotheistic “creationist-religion”, is “self”-possessed by a reductionist, and “tribalistic”, and exclusively exoteric mentality, that cannot accept any non-“orthodox”, extra-“tribal” (or extra-institutional), or (otherwise) esoteric exceptions to its “Rule”.

Whereas the principles of institutional and institutionalizing power in the mutually competing (and universally competitive) separate and exclusive traditions of monotheistic “creationist-religion” are always conformed to the publicly propagandized ideas of “Creator-God”-monotheism and of the “self”-presumed (but only selectively respected) sacredness of the universe and of human life, the principles of institutional and institutionalizing power in the mutually competing (and universally competitive) separate and exclusive domains of institutional “scientism” are always conformed to the publicly propagandized ideas of gross “rationalism”, and of anti-metaphysical materialism, and of the “Godless” and non-sacred (or thoroughly secular and material) nature of the universe and of human life.

One of the key characteristics that particular institutions of monotheistic “creationist-religion” and particular institutions of institutional “scientism” have in common is the persistent will to dominate and assimilate all other institutions and traditions—whether of “religion” (monotheistic or polytheistic or non-theistic), or of “science”, or of politics, or of society, or of economics, or of culture—while otherwise always staunchly and even aggressively refusing to (themselves) be either dominated or assimilated.

The will to assimilate (and thereby dominate), coupled with the willful refusal to be assimilated (and thereby dominated) is an institutional characteristic of all ego-driven human collectives—and this double-edged will-to-power generates a perpetual situation of mutual and aggressive “intramural” competition between and among institutional “religious” traditions themselves, and between and among secular “rationalist” institutions themselves, and between and among “religionists” and “rationalists” as opponents of one another. The perennial aggressive mutual competitiveness between and among institutional “religions” themselves, and between and among institutions of “rationalism” (including both freely-enquiring science and materialism-bound “scientism”) themselves, and between and among institutional “religions” and institutions of “rationalism” as opponents of one another is often displayed in public as said-to-be-“harmless” debates—but, because all such

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(or merely exoteric) institutions are actually seeking to “Rule the world”, the competitive conflicts between and among institutional “religions” and institutions of “rationalism” are a constant threat to the unity, peaceful order, and practical well-being of humankind as a whole.

Both institutional monotheistic “creationist-religion” and institutional “scientism” want (and actively seek) to “Rule the world”, by means of globally extended and rigorously exclusive institutional power—and, in order to further that purpose, the various competitive traditions of monotheistic “creationistreligion” and the various competitive institutions of “scientism” constantly engage in highly publicized “creationist”/“rationalist” pseudo-debates.

If the purpose of “creationist”/“rationalist” debates were for a final and universally satisfactory resolution to actually be achieved—such that Truth Itself, or Reality Itself, were established As Such, and Thus-proposed to all of humankind— An entirely different and superior Address would, necessarily, have to be made (by them) relative to the matters of contention that are so casually, and merely divisively, and “self”-defensively, and in a mere and grossly exoteric manner “argued” by the separate and mutually opposing “creationist” and “rationalist” proponents (who, like separate sacred-versus-secular “Rulers” of an otherwise presumed-to-be-single “Church-and-State”, always manage, even by pseudo-debate, to re-assert their traditional divisive and “self”-divided power over at least the Western and “Westernized” ego-“world”). The “creationist”/“rationalist” debate is a public theatre of ego-based powergames, which pretends to be Truth’s own arena of ideas, but which, in fact, is a grossly and merely exoterically dramatized theatre of primitive and irreconcilable confrontation between first-three-stages-of-life-based fixed modes of preverbally brain-and-nervous-system-patterned structures of ego-based psychophysical adaptation.

Every ego-developmental stage of life unconsciously (or, in any case, inevitably) “self”-reveals itself verbally by particular and characteristic fixed ideas— and neither the fixed ideas of the “creationists” nor the fixed ideas of the “rationalists” are any more rational, true, or closer to The egoless Reality-Truth than the fixed ideas of the opposing other.

The ego-bound (and pre-verbally brain-and-nervous-system-patterned) fixed ideas of “creationists” (and “religionists” in general) are direct extensions of first-and-second-stage-of-life infantile-and-childish-dependency patterning. The ego-bound (and pre-verbally brain-and-nervous-system-patterned) fixed ideas of “rationalists” (and “scientific materialists” in general) are direct extensions of third-stage-of-life adolescent-independence patterning. In cases of individuals and institutions that argue for a combination of both “religionist” and “scientific” views, what is being dramatized is a middle-of-the-road “adolescent-versus-child” ambivalence, representing a yet-unresolved developmental conflict between infantile/childish dependence and adolescent independence

In due course, the power of “religion” to console the infantile and childish ego must be out-grown, and the power of “worldly realism”, and “gross rationalism”, and “scientific materialism” to fascinate and retard the clever adolescent ego (and, otherwise, to defeat the infantile or childish ego) must be out-grown, and the power of the middle-of-the-road to seduce and entrap the developmentally compromised first-three-stages-of-life ego

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must be out-grown, and ego itself (altogether, and in all of its exoteric and esoteric stages of life) must be out-grown—but Truth Itself, Which Is Only Intrinsically egoless Reality Itself, can never be out-grown.

Truth Itself Is The necessary Realization That Awakens when all the egobased and ego-serving alternatives are—with ego itself—all and Perfectly out grown. In any and every case, the arguments and competitive struggles between human egos—and, altogether, between ego-based human collectives of every type and size—are based in (and fixed and determined by) developmentally limited adaptation-patterns of one or another basic six-stages-of-life psychophysical (or stage-specific, and pre-verbally brain-and-nervous-system-patterned) type.

All ideas communicated and memorialized within the mutually competitive cultures (and among the mutually competing culture-speaking individuals) of the human “world”-mummery of egos are merely the characteristic fixed (and iconically ego-representing) features of the underlying pre-verbally brain-and-nervous-system-patterned ego-structure (necessarily and specifically associated with and limited by one or another of the first six, or ego-developmental, stages of life) that characterizes the any particular instance (whether individual or collective).

The characteristic fixed (and stage-of-life-specific) psycho-physical (or preverbally brain-and-nervous-system-patterned) ego-structure, and not merely the idea-stance, is, in any and every particular instance, the precise element that must, ultimately, be understood and transcended—or else Truth Itself can never Be the resolution of any human discourse.

Truth Itself Is the only universally satisfactory resolution of any and all of ego-bound competitive argument and struggle.

Truth Itself is neither “Western” nor “Eastern”—neither conventionally and egoically exoteric nor conventionally and egoically esoteric. Truth Itself Is Only Reality Itself—Perfectly Prior to every individual or (otherwise) collectivized ego-“I”.

The Truth That Is Reality Itself Is The Perfect “Tool” and “Craft”—or The Perfect Disposition and Way—for all of egoless “Perfect Knowledge” and (Thus) all of egoless Self-Realization.

The Only Perfect Disposition—in Which all of non-unity, all of fruitless argument, all of institutionalized competitive ego-struggle, all of perennial human ego-disputation, and all of egoity itself is Priorly Confounded and Priorly Nonarising— Is That of Intrinsically egoless “Perfect Knowledge” of Reality Itself. (the Aletheon)