

Reaction on:

Allan Kaplan (2010). **Towards a larger integrity**. Shining a different light on the elusive notion of capacity development.

Kaplan's full article can be found at:

<http://www.proteusinitiative.org/Writings/Towards%20a%20Larger%20Integrity.pdf> and partially at:
http://www.capacity.org/capacity/opencms/en/blog/article_0006.html

'Soft' versus 'hard'

Allan Kaplan (2010) remarks that the 'soft' features of capacity development efforts are more significant than the 'hard' ones. Attitudes are more important than technical competencies and facilitation skills. In his view the intangible, invisible, 'soft' qualities make up the ability to respond, the 'response-ability' to deal with social and ecological challenges. I fully agree with his observation. In my Ph.D. thesis about the development of sustainable farming systems in Eastern and Southern Africa I emphasize that 'soft' attitudinal change ought to be central (Van Eijk 1998). Moreover, I argue in my thesis, titled *Farming Systems Research and Spirituality*, that attitudinal change can be facilitated and speeded up by effective practices of spirituality. I underline 'effective' in order to indicate that spiritual practices or techniques for consciousness development, preferably, should have measurable and scientifically validated effects in the day-to-day world. Although in the *New Age* literature numerous spiritual techniques can be found, few have been subjected to scientific scrutiny. To my mind 'soft' spirituality and 'hard' science can be successfully combined to face the current multiple crises.

Development as a dynamic play between reflection and action

Kaplan also says that in our complex and multi-dimensional world the ability to simultaneously embrace and differentiate between *action* and *reflection* is essential. In my thesis I used a heuristic and iterative model of problem-solving and decision-making (understanding and changing the world, reflection and action) to clarify such searching processes of rhythm enacted between poles (Van Eijk 1998:4). In this Goethean approach, characterized by polarity and rhythm, insight in - and receptivity for - the principle of polarity and rhythm is important. Rhythm - a movement between two poles - is a very delicate, never exactly predictable, continuously adapting play between poles. Development requires both poles. Rhythm brings the poles in a state of dynamic balance. The one pole does not deny or destroy the other one, but both poles are in dialogue. The characteristic of rhythm is not the permanently 'being in balance', but the play between poles (ib.:5).

Capacity as an intuitive ability

Kaplan defines capacity as "the ability to work towards the future, to read accurately and to strategize continuously, to respond fluidly and appropriately to highly complex and constantly changing realities". In my view his definition of capacity is a beautiful description of intuitive skill. Following the Dutch scholar A.D. de Groot, I define intuition as a holistic art of anticipation and integration. Intuition is similar to perception in the sense that both perceptual and intuitive processes are holistic in nature. "Intuiting is often experienced as a sort of seeing; but then, it is seeing the unobserved or unseen as yet: *anticipating* what will become, in the sense of 'seeing' what later will prove true or essential, or, what must be done or will happen" (De Groot 1991:26)¹. De Groot also remarks that intuitive know-how is a *skill* in the sense that it shows a "prohibitive resistance against being rendered in words" (ibid.:36).

Intuitive skill - the art of using adequate intuitive heuristics - is an art of anticipation and hence in principle testable and open to scientific investigation (ibid.:43). The importance of intuitive skill for development practitioners, who must acquire a holistic systems perspective under often difficult field conditions, can hardly be overrated. The systems perspective refers to the integrative aspect of intuition. De Groot holds the opinion that it is possible to upgrade one's intuitive capabilities by training - at least to a certain degree. Intuitive skill seems to differentiate among individuals as a result of "factors of both nature and nurture" (ibid.:39). To my mind the faculty intuition can be unfolded by creating a receptive ground for it. A highly developed intuition is the natural consequence of a fully developed awareness. The most common state of awareness, when we are not sleeping or dreaming, is a continuous identification with the rational-empirical consciousness: we are continuously engaged in discursive thinking, we are incessantly engulfed in a stream of thoughts. This continuous identification with the rational-empirical consciousness needs to be lifted in order to become receptive to intuitive information processing. When 'the inner talk' calms down and *inner silence goes together with alert attention*, then intuitive processing of ill-defined information is more likely to occur. The Indian philosopher Patanjali, who lived some 2000 years ago, described in his 'Yoga Sutras' techniques that can develop abilities such as intuition. These techniques, however, work only when one is in a very specific state of consciousness: one must be "at the borderline between the complete mental stillness of transcendental consciousness and the faintest impulse of a thought" (Russell 1990:168).

Transcendental or pure consciousness

Transcendental consciousness is pure consciousness, a 'consciousness-as-such' without any *content* of consciousness. It is the deepest, most refined level of consciousness: a state with only mental silence, without any thoughts, without inner talk. There must be a carrier (pure consciousness) and *content* of the carrier. The general assumption in modern Western society is that a state of consciousness without any interpretative activity of the mind is impossible. A state of pure consciousness, in which all thinking has been transcended, is deemed impossible, incomprehensible or even unthinkable. As a matter of fact, the state of pure consciousness *is* unthinkable: it can only be directly experienced by transcending all thinking. The 'problem' with the process of transcending all thinking is that it cannot be explained meaningfully to others; you just have to experience it, in the same way as you have to taste an apple in order to detect its specific taste, or to see colors to appreciate their nuances. One can spend hours in explaining how an apple tastes, but without the actual experience of eating an apple it all remains superficial: the proof of the pudding is in the eating.

Descartes' dictum *cogito ergo sum* (I think therefore I am) implies that the only mode of 'being' is 'thinking-being'. It denies the possibility of a state of consciousness beyond all thinking - a state of just 'being'. The step-by-step learning process to go beyond the continual identification with the rational-empirical consciousness can be labeled spirituality (Duintjer 1988:140). Spirituality as an *experiential* path to deepen and broaden our consciousness - to 'let go' of this identification and to access the level of pure consciousness - is based on personal experience and practical self-investigation. The receptivity to gain access to the level of pure consciousness can be trained through, for example, meditation techniques. I define spirituality as the process in which one *systematically* trains the receptivity to gain *regular* access to pure consciousness. I emphasize purposively the importance of *systematic* training to gain *regular* experiences of pure consciousness, because techniques for consciousness development which do not result in *regular* experiences of pure consciousness cannot be easily scientifically investigated. The scientific approach demands regular and repeatable experiences, in this case experiences of pure consciousness. The continual identification with the rational-empirical consciousness can be transcended by systematic practice of meditation techniques: the regular transcending of discursive thinking replaces inner talk with inner silence (pure consciousness)ⁱⁱ.

Access to transcendental consciousness can be gained through many techniques and practices. I am practicing the Transcendental Meditation (TM) technique since 1972. Although my ideas as expressed in this article are grounded in the Vedic theory and daily practice of TM, I do wish to emphasize that many other techniques are available. Two important characteristics of the TM technique for me are that TM can easily be combined with a rather hectic Western lifestyle and that TM has been subjected to much scientific researchⁱⁱⁱ.

Intellect and intuition

Schulte (1978:95) defines intuition as a very refined level of the intellect; it operates at the junction point of refined thinking and transcendental consciousness. The efficacy of thinking depends upon the ability of the mind to catch thoughts at their subtlest state. The synthesis of previously unassociated concepts (a creative, intuitive process) generally takes place at the deeper levels of the mind. The effect of TM is that thoughts begin to enter the conscious mind at earlier stages in their development, not only during meditation but in daily activity as well. Since the subtler levels of thought are less structured than grosser ones, there is more chance of making cross-connections. These cross-connections are made spontaneously and without conscious direction. Fruitful associations or intuitive insights, however, are no good if they cannot be formulated and communicated: one must be able to “both make spontaneous cross-connections and then develop a verbal or symbolic expression of that synthesis” (Russell 1990:87). The secret of creativity is to move between the surface level of logical thought and the deeper level of ‘subtle’ thought in order to bring “the insights gained in the depths out into the world where they can be useful” (Campbell 1975:138).

Vague, subtle thoughts are more powerful in the sense that they contain many latent possibilities (ibid.:140). In order to gain *inspiration* we have to return to the source of thinking, to the level of *spirit* (ibid.:141). The ability to develop intuitive insights *and* make them accessible to others, in order to stimulate communication, interdisciplinarity and participation, requires simultaneous functioning of the two hemispheres of the brain. A person who can use both halves simultaneously can begin “to live that long sought for synthesis of reason and intuition” (Russell 1990:66). The paradoxical co-existence of discursive-rational thinking and intuitive thinking is a divergent problem that must be ‘lived’ at ‘higher’ levels of awareness. A dynamic balancing of these two ‘opposing’ modes of thought - a continuously adapting play between these poles - is required. It is the regular alternation of two poles which results in progress^{iv}. One can *distinguish* between discursive thinking and intuitive thinking, but both modes of thought probably occur in a swiftly moving rhythm, so they cannot be meaningfully *separated*. To my mind, both modes of thinking must be trained to the greatest extent possible, so that, ultimately, the two faculties operate simultaneously. In the final analysis, intellect and intuition are the two sides of a coin, a Janus-faced reality^v.

The paradoxical art of facilitation

De Groot (1991:47) says that the question *how* to strike a balance between strict reasoning and intuitive anticipation cannot be answered in general terms; it depends on the case and person. However, when rigidity in cognitive functioning is learned (due to training in relying solely on hard ‘objective’ scientific methods), then unlearning, in principle, must be possible. When scientists continue to argue that intuition is unreliable and thus irrelevant, then the danger of a self-fulfilling prophecy looms large because ignored functions remain underdeveloped and atrophy (Duintjer 1988b:123). Although intuitive operation as such cannot be trained (because it takes place at a level of consciousness we are not discursively aware of), the *receptivity* for intuitive thinking can be enhanced - for example through meditation techniques. The ‘vague’ aspect of the *art* of facilitation or the *art* of fostering group synergy is, in my view, at least partly due to the intuitive, not-precisely explicable heuristics which are involved. Although strong intuitive skills seem indispensable for facilitators, this aspect of adequate performance hitherto does not receive

sufficient attention. In Table 1 I have listed some paradoxes which are closely related to the intellect-intuition paradox and the art of facilitation.

Table 1: Some paradoxes related to the intellect-intuition paradox and the art of facilitation

Intellect	Intuition
analysis	synthesis
differentiation	integration
reductionism	holism
deconstruction	(re)construction
self-assertive	integrative
reflection	experience
‘thinking-being’	‘being’
active	receptive
dynamism	silence
research	spirituality
outward-oriented	inward-oriented
knowledge	wisdom

To my mind the elusive notion of capacity development is indeed related to our search for ‘a larger integrity’, as expressed in the title of Kaplan’s paper. This search for a larger integrity (the whole or wholeness) in the art of facilitation entails enhancing the receptivity for intuitive operating. In Table 1 the paradoxes differentiation-integration, self assertive-integrative, and active-receptive are mentioned. They play an important role in facilitation processes and capacity development. With regular access to transcendental consciousness these paradoxes might be ‘lived’ spontaneously and thus ‘capacitate’ people. The art of fostering group synergy might thus become easier.

The art of phenomenology

Kaplan’s paper seems to be inspired by the Goethe-Steiner phenomenological approach. Unfortunately, most people are ‘imprisoned’ in the continual identification with the rational-empirical consciousness. The key question is then whether an ‘empty yet alert’ consciousness, which is required in the Goethean approach, can be obtained in a *systematic* way. For scientific and practical purposes *random* access to transcendental consciousness will not do. It follows that *systematic* methods, which provide *regular* access to transcendental consciousness, might be a precondition to the effective application of phenomenological approaches. In my view the Goethe-Steiner inspired phenomenological approach can become effective when large numbers of citizens and development practitioners get regular (preferably permanent) access to the field of transcendental consciousness^{vi}.

The ‘emergence’ of capacity

According to Kaplan capacity cannot be built or developed from the outside, it simply ‘emerges’. But *how* exactly does this happen, he asks. “How do we help it to emerge if we cannot do anything to it?” He wonders whether this comes close “to what Buddhism means by the way of non-action”. Well, in fact, I think it does. Kaplan notes that we are obsessed about action to the exclusion of silence and reflection. “Just as it may be the case that our driven sense of urgency is a symptom of the problem rather than a direction towards solution, so the insistent and driven nature of capacity building efforts may release a superficiality that hinders the emergence of capacity”. The continuous focus on measurable and quantifiable capacity building efforts indeed results in superficiality. Qualitative aspects such as ‘wholeness’ suffer. We can only ‘prepare the ground’, as Kaplan writes, for capacity to emerge. We have to form ‘a receptive relationship’ with something much larger than ourselves. But *how* do we do this?

Kaplan refers then to a quote by Goethe: “The worst is, that all the thinking in the world does not bring us to thought; we must be right by nature, so that good thoughts may come before us like free children of God, and cry ‘Here we are’ ”. In my view to be ‘right by nature’ means to be attuned to the universal field of transcendental consciousness. We can prepare ourselves in a disciplined fashion, writes Kaplan, because our brains and hearts are antennae, feelers that can be “sensitized to an intelligence which lives in the world itself”. I would say that all human beings have a nervous system that can be attuned to the universal field of transcendental consciousness, which at the same time is a field of creative intelligence (as Maharishi Mahesh Yogi labeled it). When we are attuned to this field Goethe’s so-called ‘good thoughts’ will spontaneously emerge, our intuitive ability will be enhanced and our capacity will grow. Some call the field of transcendental consciousness or creative intelligence the field of Natural Law, because it seems to underlie all of nature, including man. Goethe’s expression ‘right by nature’ might indicate that we ought to be attuned to this field of Natural Law in order to be receptive to good thoughts and deeds. This attunement demands an ‘opening up’, a ‘letting go’ of the continuous identification with the rational-empirical consciousness. The incessant ‘inner talk’ needs to be silenced.

According to Kaplan ‘non-action lies at the heart of effective action’ and this non-action entails ‘an intensive inner state of alert attentiveness’. The experience of transcendental consciousness happens to be such an intensive inner state of alert attentiveness. Paradoxically there are no thoughts but yet an alert attentiveness prevails. Says Kaplan: “if you cannot ‘make’ capacity, you can develop yourself as the kind of home where capacity will want to come visiting, perhaps even reside”. In my view, effective meditation techniques can be especially helpful in building ‘the home where capacity wants to reside’. As said earlier, capacity has to do with the ‘response-ability’ to deal with social and ecological challenges. Kaplan remarks that “a responsive ability depends not in the first instance on a trained intellect but on an imaginative intelligence that alone allows the flexibility and fluidity out of which insight and *the next move forward* may arise (or emerge, precisely)”. This ‘imaginative intelligence’ would in my terminology be intuition. I think that a combination of a trained intellect and a highly developed intuition stands most chance to be successful in overcoming our current predicaments.

An ‘elusive no-thing’

Kaplan speaks about ‘the elusive no-thing’ to indicate the invisible and intangible aspects of capacity. “At the heart of all our capacity building efforts lies an elusive ‘no-thing’; but a no-thing that is not a nothing. On the contrary, it is everything”. He also says that this elusive ‘no-thing’ is accessed when we *absorb into ourselves*. In my terminology this ‘elusive no-thing’ would be the field of transcendental consciousness or creative intelligence. This ‘field’ is not a physical thing, but at the same time encompasses everything. According to Chopra (1991:209/10) a field is a set of possibilities; the word ‘field’ conveys a sense of nature’s wholeness (Van Eijk 1998:184).

Research findings on TM strongly suggest that a field effect of consciousness exists, an effect that is *holistic* in nature since various indicators of the quality of life are simultaneously affected. In a similar way as an electromagnetic field mediates action-at-a-distance, the field of consciousness mediates inter-human effects at a distance. These non-local effects are mediated through the agency of the field of transcendental consciousness (Orme-Johnson et al. 1988: *Journal of Conflict Resolution*). In addition to mediation by verbal communication in direct social interaction - as practiced in, for example, facilitation sessions - mediation of behavioral effects at a distance through consciousness warrants more attention.

One can argue, as Vanheste (1996) does, that the electromagnetic field is a physically measurable reality because it contains energy. The field of transcendental consciousness does not contain energy, and therefore cannot be detected with scientific instrumentarium. The field of transcendental consciousness (or creative intelligence) can be understood as a field of *potential* energy, energy which *can become*

manifest in vibrations, waves, small and large particles, and thoughts and actions. The everyday ‘objective’ world is a manifest expression of this creative intelligence: it is a *map* which can be ‘objectively’ investigated. Scientists as mapmakers can investigate the field *effects* of consciousness, they can map these effects in the ‘objective’ world, but they cannot ‘prove’ the existence of the consciousness field itself. Scientists as ‘trans-subjective’ meditators, however, can verify the existence of the field of creative intelligence in their own consciousness. Although scientific research on the field effect of consciousness provides only *indirect* evidence for the existence of the consciousness factor, the *replicability* and *predictability* of this effect is so persuasive that it certainly warrants further attention from scientists (for more elaborate information on the field effect of consciousness and literature references I refer to my thesis: Van Eijk 1998:194-5).

Research on the field effect of consciousness suggests that a highly developed collective consciousness results in a *harmonic* atmosphere, which in turn facilitates social learning, the development of collective agency, and the emergence of synergy^{vii}. The field effect of consciousness thus results into the emergence of capacity and synergetic cooperation. Accordingly techniques for consciousness development can facilitate the emergence of societally and environmentally friendly behavior (*ibid.*).

The trees and the forest

Kaplan refers in his article to the English saying: ‘you cannot see the wood for the trees’. Although a forest is a collection of trees (a whole) and has a reality of its own (it is a real entity), a forest or wood in itself cannot be *seen*; “we see the trees, and when there are enough of these we *infer*, or *imagine*, forest”. The ‘whole’ is an elusive and invisible ‘no-thing’ that “carries and informs and influences and is influenced by all the parts” but it is not another part, not a ‘super-part’. The whole is not a thing; it is nothing, but not nothing. Kaplan speaks about “the bureaucratized and reductive programs that separate everything out into such tiny component parts that the whole is constantly being lost”. Thus we lose the whole, the larger integrity.

In 2004 I wrote a paper with the title: *Agricultural scientists cannot see the wood for the trees? The quest for holistic science* (Van Eijk 2004). Some of the issues discussed in this paper are sustainability and holism, economy and ecology, wholeness and collective agency, and collective consciousness and social capital. Sustainability is in my view an integrative, holistic property that ought to encompass ‘wholeness in human beings’ and ‘wholeness in society’. Individual and collective wholeness demands consciousness development. Effective techniques for consciousness development help us to transcend the numerous trees and ‘see’ the forest. The process of transcending is the core of consciousness development.

Information, knowledge and wisdom

According to Kaplan, the philosopher of science Henri Bortoft refers to the ‘elusive no-thing’ as an *active absence* – “it is not there (directly to our senses), yet it is the real energy behind, or between, or emerging out of, or informing, everything that is ‘there’ ”. Kaplan remarks that this active absence requires a reversal of consciousness to access; it is accessed from deep within us. And the active absence is the invisible crux of capacity. In my view the active absence is yet another word for the field of creative intelligence.

It is important to realize, says Kaplan, that “we do not get to the invisible via the building blocks of the visible. That elusive no-thing is not to be gained by adding one skill, one piece of *information*, one input and outcome, onto another”. In his view we need to develop intuition and thus become ‘capacitated’ in a very particular way. He adds: “Of course both ‘ways’ are necessary [also conventional training in facilitation techniques and hard technologies] but we do not reach the invisible via a training in the visible, we do not reach *wisdom* through *information*, we do not develop imagination and response-ability

through the categorizing of wholes into parts” (my italics). To my mind it is important in this context to distinguish between information, knowledge and wisdom.

Information offered from the outside is not immediately used: first it has to be processed (internalized) into *knowledge* and, subsequently, transformed into changes in attitudes and behavior. There is a time-lag: external information follows a detour, or roundabout way, of internalization before it is transformed into actual behavior. Rölting (1988:33) speaks of the confusion in terminology in the use of the words *information* and *knowledge*. Knowledge and information are intrinsically related concepts but they have to be distinguished for analytical purposes. In the view of Leeuwis (1993:56) the distinction between information and knowledge is largely obsolete, because “information has no meaning if it cannot be internalized, and by being internalized, it becomes part of a stock of knowledge”. In my view it is evident that internalization and transformation are a kind of ‘black box’ processes. We do not really know how they occur. Nevertheless, these processes do take place, and attempts to accelerate and/or partially circumvent them deserve our attention (Van Eijk 1998:235).

Boelens (1986) refers to philosophy as ‘desire for wisdom’ because it is not in the first place an academic accumulation of knowledge, but rather a becoming aware of the necessity to gain insight in the connection between divergent and seemingly contradictory phenomena. If philosophy must provide insight in how to cope with divergent problems, then it needs to inform us on how to get access to transcendental consciousness. Philosophy of science, more specifically, should provide insight in the unity-in-diversity of the (natural and social) sciences. Wisdom can be defined as “the capacity to make judgments that when looked back upon will seem to have been wise” (Salk: in Chopra 1993:249). Wisdom, however, is unteachable; you can only grow into it. An Indian adage holds: “This is not the kind of knowledge you acquire but the kind you must become” (Chopra 1993:249). Concepts such as societal rationality, comprehensive rationality, holistic perception, integral development, and the living of opposites are related to ‘wisdom’. Wisdom refers to something which is beyond discursive thinking. Schumacher (1977:55) says that “we are now far too clever to be able to survive without wisdom”^{viii}.

I think that the field of transcendental consciousness is the invisible crux of ‘capacity’ because wisdom seems to be an attribute of this field. Information and knowledge are important but not sufficient. They require internalization and transformation processes, which can be accelerated and/or partially circumvented by consciousness development. Ultimately, wisdom is the response-ability to live divergent problems.

A Janus-faced reality

Kaplan is in favor of an open-ended approach which takes conversation, imagination and reflection on practice as its point of departure. My question is whether ‘conversation, imagination and reflection’ will suffice? Shouldn’t we add effective (and preferably efficient) techniques for consciousness development to the equation? Kaplan speaks about Goethe’s holistic approach which provides the practices for accessing the ‘elusive no-thing’. He refers to advances in consciousness that “may enable us to become attentive enough to enable the world to begin to speak to and through us”. At the same time, he says, Goethe’s methods are not easy to understand and translate into different contexts. My (rather limited) experience with phenomenological approaches points in a similar direction.

At the last page of his article Kaplan writes that we need to explore “a way into accessing the elusive no-thing that lies at the heart of capacity development (but that is seldom considered, in all its radical implications, when thinking about capacity development)”. He is in favor of building “the intuitive and perceptual faculties with which to access that wholeness”. I fully agree, but would pay more attention to techniques for consciousness development that are scientifically validated.

The Burkinabé writer and politician Joseph Ki-Zerbo said: ‘people aren’t developed; people develop themselves’. This statement aptly summarizes the underlying rationale of capacity development and civic driven change: transformational change must be driven by the citizens themselves (Van Eijk 2010:50). Synergetic cooperation between people demands self-transcendence *and* self-assertion in order to be able to function within groups *and* remain a free and independent person within groups. No person should become excessively subordinated to a group. On the other hand, exaggerated emphasis on individuality and differences between people is a consequence of a weak identity. When people feel threatened, they search for continual confirmation. People with a strong identity accept the fact of individual diversity (personal integrity) and universal human oneness (integration). Integrity *and* integration, competition *and* cooperation, cultural diversity *and* universal uniformity, self-assertion *and* self-transcendence are needed (Van Eijk 2010:128-9). Regular practice of TM promotes diametrical development - “the integrated growth of qualities that seem diametrically opposed” (Swanson & Oates 1989:118).

A true synthesis of self-assertive and self-transcending tendencies is thus needed. Apparent opposites (paradoxes) can only be transcended and ‘lived’ at higher levels of awareness (Van Eijk 1998:220-2). Life is a succession of divergent problems: we have to learn to deal with opposing polarities that constitute the fabric of life. The unity-in-diversity of pairs of opposites (their Janus-faced reality) is revealed in spiritual experience. Diametrical development is facilitated by consciousness development. (Van Eijk 2010:129).

Our wisdom is underdeveloped and our competence to take wise decisions in daily life is inadequate. We need progression to a differentiated union of *experimental* science and *experiential* spirituality in order to develop societal insight - wisdom in the economic, political and cultural domains (Van Eijk 2010:144). Such progression to a situation beyond the conventional fact-value dualism can be labeled ‘trans-rational’: it entails distinction *without* separation of experimental science and experiential spirituality. Also this is a divergent problem that needs to be lived at a higher level of awareness. Today’s multiple crises on climate, food, energy and finance carry a strong normative component. They indicate that the intellect alone cannot cope with the fact-value dualism. It is my belief that supplementation of intellectual reasoning with experiential spirituality stands a better chance to generate wisdom. (Van Eijk 2010:145).

The Janus-face does not only look downward and upward (to smaller and larger social systems and eco-systems), but also inward and outward (combining ‘subjective’ and ‘objective’ approaches in a holistic method). The Janus-face as a symbol of non-duality exemplifies that science and spirituality can be simultaneously employed to create a sustainable future (Van Eijk 1998:234).

Literature

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Van Eijk, T., 2010, *Civic Driven Change through Self-Empowerment*. Societal Transformation and Consciousness-Based Development. Lulu. www.lulu.com ISBN: 978-1-4457-4839-9.

Endnotes

ⁱ This section on intuition is based on my thesis (chapter 12: Intellect and intuition), which can be downloaded as a pdf file from the website of Wageningen University and Research Centre (WUR). See the literature list at the end of this article for the full website address. For all the literature mentioned in this article I refer to the literature list in my thesis (Van Eijk 1998).

ⁱⁱ The last two paragraphs are based on chapter 5.4 (Transcendental or pure consciousness) in Van Eijk 2010. See also Van Eijk 1998: 184/5.

ⁱⁱⁱ For numerous references to scientific peer-reviewed publications about the individual and collective effects of TM I refer to Van Eijk 1998.

^{iv} *Allan Kaplan tells in his interesting article a personal story about a facilitation session in which the ability to 'let go' features. That's why I included this endnote.* The common observation that flashes of intuition occur when the mind is in a relaxed state (e.g., during day-dreaming) can be explained as follows. When a person makes a great effort to solve a certain problem through long and intensive reasoning, the mind can be stretched to its furthest limits, and then suddenly give up or 'let go' (Russell 1990: 42). The person spontaneously transcends all thinking at the grosser levels, and gets access to the level of transcendental consciousness, or, at least, the more subtle levels of thinking. Such *coincidental* transcending makes the mind more receptive to intuitive processing of data and information. Only through a *systematic* process of getting in and out of transcendental consciousness, however, the mind gets *accustomed* to subtler levels of thought. Haphazard access to subtle levels of thinking cannot result in sustained creative (scientific) work. In a similar vein as long and intensive thinking may trigger a 'letting-go' attitude, existential crises may trigger an attitude of 'let go' and result in spontaneous occurrences of transcendental experiences (Gelderloos 1987:17). It is not the aspect of suffering and unhappiness, but the mechanism of 'letting go' or 'surrender' which is the critical element in the process of transcending (ibid.). The (common) idea that artists and scientists must suffer in order to come to creative work is mistaken: when people would be enlightened - have permanent access to transcendental consciousness and live in a situation of 'bliss' - then their 'output' would be greatly enhanced (quantitatively and qualitatively). Also the TM technique is based on the 'letting go' mechanism. Says Gelderloos (ibid.:19): "Transcendental consciousness can only be attained spontaneously, it cannot be gained by 'force'. During the [TM] practice the most optimal conditions are created for transcending to occur. This is done by keeping the mind alert, yet undirected". A mantra - a thought with a sound value conducive to the transcending process, but without specific meaning - is used as a vehicle allowing the mind to experience finer levels of thinking until the mantra fades away completely, and transcendental consciousness is gained (ibid.:20).

^v *Kaplan refers in his article also to art and more specifically poetry to explain his views. This endnote may shed some light on the elusive notion of a Janus-faced reality of simultaneously operating intellect and intuition.* In the following table I have tried to summarize Koestler's (1989:180-196) view on creative activity.

comic	scientist	artist
HAHA! reaction	AHA reaction	AH... reaction
collision between logically incompatible frames	fusion of previously unrelated cognitive frames	co-existence of logically incompatible frames
self-assertive	middle region of continuum	self-transcending, integrative

Koestler says: "...all creative activity - the conscious and unconscious processes underlying the three domains of artistic inspiration, scientific discovery and comic inventiveness - have a basic pattern in common: the co-agitation or shaking together of already existing but previously separate areas of knowledge, frames of perception or universes of discourse. But conscious rational thinking is not always the best cocktail shaker. It is invaluable as long as the challenge does not exceed a certain limit; when that is the case, it can only be met by an undoing and re-forming of the mental hierarchy, a temporary regression culminating in the bi-sociative act which adds a new level to the open-ended structure" (p.195). "Bisociation means combining two hitherto unrelated cognitive matrices in such a way that a new level is added to the hierarchy, which contains the previously separate structures as its members" (p.183). "...associative routine means thinking according to a given set of rules on a single plane, as it

were. The bisociative act means combining two different sets of rules, to live on several planes at once” (ibid.). “Comic discovery is paradox stated - scientific discovery is paradox resolved” (p.186) and “art is a school of self-transcendence” (p.193). The co-existence or juxtaposition of bisociated contexts is exemplified in, for example, poems. “When you read a poem, two frames of reference interact in your mind: one governed by meaning, the other by rhythmic patterns of sound. Moreover, these two matrices operate on two different levels of awareness - the first in broad daylight, the other much deeper down...” (ibid.). “...the poet’s voice is bi-vocal, as he bisociates sound and meaning” (p.195). And, says Koestler (ibid.:179): “To unlearn is more difficult than to learn; and it seems that the task of breaking up rigid cognitive structures and re-assembling them into a new synthesis cannot, as a rule, be performed in the full daylight of the conscious, rational mind. It can only be done by reverting to those more fluid, less committed and specialised forms of thinking which normally operate in the twilight zones of awareness”. In my view we need to ‘unlearn’ the continuous identification with the rational-empirical consciousness; we need to operate on different levels of awareness or ‘to live on several planes at once’. This can be achieved through meditation techniques. In the ‘state of enlightenment’ transcendental consciousness and discursive consciousness co-exist, are maintained simultaneously: enlightenment is all paradoxes transcended. Spiritual ‘discovery’ is paradox lived. Intellect and intuition co-exist as a reality that is simply ‘lived’.

^{vi} See chapter 12.4 (The art of phenomenology) in Van Eijk (1998:253-4).

^{vii} A *harmonic* atmosphere is not something esoteric. Most of us are familiar with the phenomenon that we ‘feel’ or ‘sense’ the atmosphere in a room or house we enter. Swanson & Oates (1989:164) say: “Managers know that there is a collective air about their people - an overall tone that may be optimistic and energetic or sullen and hostile. This collective consciousness is a summation of the individual moods and minds”. We always - albeit unconsciously - radiate vibrations which have an impact on other ‘beings’, and we continuously receive vibrations. This ‘radiating power’ might underlie sayings such as ‘action is reaction’ and ‘as you sow, so shall you reap’.

^{viii} This paragraph is from Van Eijk 1998:228.