

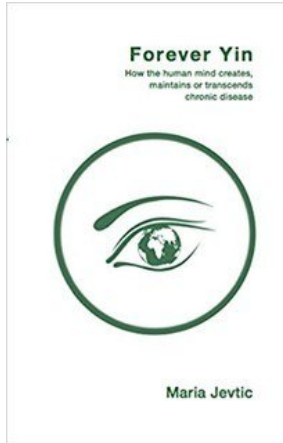
# Maria Jevtic Forever Yin

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[Forever Yin](#)

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# Forever Yin

How the human mind creates,  
maintains or transcends  
chronic disease



Maria Jevtic

(BACK COVER, 352pp, UK RRP £17.50)

As a final instalment, after *From Cave to Computer* and *The Poisoned Well*, and forming the last part of a trilogy, this book takes us on a journey into the mind. Considering the human mind as the pinnacle of natural evolution, we have long been intrigued by not only its existence per se but also by its ability to shape a person's life for better and worse. In what way our mind is involved in producing chronic disease and which options are available to us to reverse the process are the main questions this book attempts to answer.

Sometimes it takes a completely fresh look and a daringly novel approach relatively unrestricted by convention and prejudice in order to find those answers many of us might be waiting for. One thing is certain, in the question of aetiology of chronic disease, after unravelling all the biological, nutritional and environmental factors that make us sick, we arrive where the buck stops: in the human mind. It is here where natural evolution installed the most marvellous playground – a virtual space which we can use to create our own future, in sickness or in health.

There is much to be found here, much wonder and magic, and the most liberating insight is perhaps the most trivial of all: the only thing that can ever hold us back is a lack of imagination. The human mind is a creative instrument of marvellous dimensions.

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HOW THE HUMAN MIND CREATES,  
MAINTAINS OR TRANSCENDS  
CHRONIC DISEASE

Maria Jevtic

2017



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# Part 1 – The Windmills of the Mind

## Introduction

The story of chronic disease starts before there were self-aware humans, at a time before the so-called cognitive revolution, well before “Homo” was truly “sapiens”<sup>1</sup>. Current scientific thought puts the cognitive revolution at between 70,000 and 30,000 years ago, but for our discussion the actual year does not matter. We know that at some point, one branch of pre-historic ape took off and developed the ability to engage in abstract thought. In the interim, between the cognitive revolution and the agricultural transition, Homo sapiens entered a state of intense change. This change predisposed our entire species to developing deep metabolic disease many millennia later.<sup>2</sup>

Although it is hard to imagine, the transition from animal brain to human mind is thought to have happened gradually. But just as with the development of our exquisite eyesight, we may not quite understand how such a change could have come about in steps. We could say: “Either you can think or you can’t – there is nothing in between”. How can such a development have been gradual? However unlikely it may seem, evolutionary science does indeed have a possible answer, just as it has a possible answer regarding the eye. The rest of us, who naturally do not possess the necessary scientific know-how, are inclined to fall back on creationism.

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1 Homo sapiens = thinking man.

2 Chronic metabolic disease started developing during the agricultural transition, due to unfavourable life-style and changes in basic nutrition. See *From Cave to Computer* by the same author (Jevtic, 2012/2016).

Interestingly, nowadays there is a modern version of creationism. Often told by people who otherwise peddle in wild conspiracy theories along the lines of “flat earth” and “Nazi moon base”, this version suggests that Homo sapiens was genetically engineered by aliens. Aliens supposedly modelled us on the physical shape of ape species found on planet Earth, but bestowed us with a toned-down version of their own mental powers. Why they should have done so is a mystery, but of course the conspirator’s mind tends to come up with its typical suggestions of “it is a game for them” or “to produce a race of slaves”.

Whilst the greater part of alien creationism is highly suspect, there are two noteworthy aspects to this which deserve further mention.

One would be, in the alien theory, that God as the all-powerful creator was replaced by another entity, also understood to be superior to us on all levels. This shows how the human mind still in this day and age tends to hand over responsibility for anything it cannot scientifically explain to some kind of senior being who must have created us for a purpose. We therefore take note of this peculiar tendency which somehow does not seem to go away in spite of the age of enlightenment and the scientific revolution.

The second aspect is even more noteworthy: the alien theory supposes that a new species was introduced which from our present point of view had not naturally evolved within the eco-system of our planet. It was able to survive, even thrive, but somehow it remained a misfit, apart from all other life forms, in that it needs clothes, tools, weapons and houses to protect itself. All other species have everything



they need “inbuilt”, so to speak. And what they use is recycled back into the system. But Homo sapiens has to break into the environment’s mineral and carbon energy resources in order to carve out a living. This often involves changing the chemical structure of natural compounds which then cannot be re-integrated into the system and become waste. Through this one-way usage of resources our species has become the one and only agent of destruction of the original ecosystem called planet Earth. We still have an eco-system now, of course, but it is not the original, undisturbed one, and it is struggling to make ends meet.

A key point to expand on is that Homo sapiens was only able to survive within this (from his point of view) rather unfavourable setting because of his mind. This mind was the only “inbuilt” tool available to him and it brought about everything we have created. Without our mind, without abstract thought, we would not have access to the environment’s resources and we would not have the means by which to make use of them. We would be more helpless than the simplest life form on this planet. But since we had (and still have) this wondrous thing called “mind” we gradually shaped our environment to our preference and advantage. And by now, amongst all other living species, we have become the undisputed rulers of this planet. Except, in some ways, the planet seems to be fighting back. But more about this later.

Whether our mind and body evolved the Darwinian way, or whether it was engineered either by God, aliens or other unknown forces, we still have to concede this point: with our

mind's ability to engage in abstract thought we distinguish ourselves from the rest of all life on Earth in that this is our only inbuilt tool enabling our survival as a species. What is more: whether by evolution or creation, all energy has been invested into giving us this wondrous mind, while putting just the minimum required effort into the maintenance of the rest – the eye perhaps being the only important exception.

We recognise this in retrospect: as we become more apt at using our minds, everything else seems to be going backwards for us. We lost our fur, we are beginning to lose our teeth (there are many young people nowadays who never develop wisdom teeth), and compared to prehistoric man we have lost a considerable amount of our physical strength and agility. We even see our ability to eat natural foods diminish as our digestive powers deteriorate and we rely more heavily on meals that have been processed to some degree. In this way there are many people who simply cannot digest raw foods and are told by their doctors to eat vegetables, for instance, only in their cooked form. Meanwhile our minds soar to new heights, conquering the natural world around us, stripping away one by one any obstacles to technological progress and allowing us to distance ourselves from the idea of creationism. Thus mysteries become scientific facts.

In our discussion of chronic disease it does not really matter how we ended up with abstract thought and mental powers beyond any other life form on Earth. What does matter is for us to truly grasp how instrumental this new toolbox located in our upstairs department became in moulding our existence, an existence which to a significant degree is riddled

with dis-ease and violence. Solving our present day health crisis, environmental crisis, energy crisis, political crisis and in fact everything else we struggle with is ultimately dependant on understanding the roots of the problem. However many secondary and knock-on effects there have been that make individuals sick, aggressive and destructive, there was an original trigger where the story began for all of humankind. When we back-track through the centuries and millennia and try to figure out where the beginning of dis-ease may be located, we will always end up in the human mind. Simply put: the buck stops here. This is where it first broke, and this is where it must be fixed if we are to have any hope of curing chronic disease and all other suffering on this planet.

Why this is so is the topic of this book. Understanding the human mind and how it moulded our existence to include pain and suffering on many levels is deeply important to solving our present day health crisis. In fact, this book presents the reader with the third element required to understand chronic disease, without which true healing may never be possible.<sup>3</sup> Yes, individual lives can be improved and life expectancy extended just with common sense health advice and individualised alternative medicine protocols. However, no man is an island and therefore nobody will ever be truly healed until a critical mass of significant others are on the same path. This is because the problem is located not just in individual human minds, but in our collective human mind. In other words: the problem lies within our typical, species-specific human mind-set.

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3 Please read *From Cave to Computer* (Jevtic, 2012/2016) and *The Poisoned Well* (Jevtic, 2016) to prepare for this third book.

Humans are social beings and the nature of this sociability is deeply significant for our health and for our future. Far more than only searching for meaningful relationships with people, we also desire a connection to the animals around us, the plants in our gardens and the soil under our feet. We even look to the moon, other planets and the distant stars, and many of us spend a life-time wrestling with our faith whichever form or shape it may take. All these very human attributes make up what we commonly refer to as our spiritual life. In our rare moments of clarity we realise that true health and happiness are within reach only when we have cultured inside ourselves a sense of belonging – when we have bound and committed ourselves to the rest of the cosmos.

The opposite is sadly also true: reversing this desirable state of connection and commitment will automatically set in motion a dis-ease process. And this is central to understanding our discussion: ultimately, chronic disease is triggered every time we enter a state of separation. And just as the biblical devil takes many shapes and forms, separation enters our existence on so many levels and in so many aspects that it is difficult to become aware of it in all its depth.

The realisation that separation creates dis-ease has been with us for several millennia. Ancient Chinese philosophy for instance brought forth the concept of Yin and Yang. This states that all things exist as inseparable and contradictory opposites. Ying Yang philosophy can be regarded as a tool to heal the existential suffering produced by separation. What exactly we mean by “separation” is the topic of this book and will be discussed in the next pages, but for now let us say it stands for the opposite of holistic thinking. In other

words, separation means losing sight of the interests of the whole by giving preference to or rejecting one or more of its parts. In this way, the whole becomes distorted, imbalanced and dis-eased. Separation taken in this sense involves egocentrism, favouritism, preference, judgement, evaluation, discrimination and suppression and all attitudes which bring about rejection or abandonment of one or more parts of the whole – with the whole being the entire cosmos.

Chinese philosophy tries to approach the problem of separation by concentrating the focus of an individual person onto the present moment to allow him to perceive the connection of all things, even that of opposites. By focussing on this connection, by realising that one part cannot exist without the other, judgemental attitudes are dropped and inner conflict and tension dissolve. Thus every individual can become actively engaged in reducing his own suffering in every moment he is mindful of Yin Yang balance of all things. It is therefore a very instantaneous and practical approach aimed at helping there and then, and not involving after-life promises or other long-term reward systems or faiths.

Hindu philosophy, on the other hand, in many ways takes the opposite path: by widening the focus of the individual and facing vast time scales within which a soul's journey is taking place through many rebirths, we are being taught that any action we take in the present has consequences for ourselves and everything else around us. Consequences that literally take effect until the end of the particular time cycle we are evolving in, which may indeed last thousands of years. In this way our present actions are connected to our next lives and to everything else evolving along with us. Adhering to Hindu faith allows a disciple to find inner peace

mainly by putting things into perspective. Most notably, one's own existence becomes integrated into a huge vastness of consciousness, an ocean of primordial and reborn souls all travelling together in order to improve karma and become reunited with the Divine. A true Hindu gains inner peace through surrender to these unshakeable natural processes and through ultimate surrender to the divine undifferentiated Oneness of which his soul is, and always will, remain part of and bound to.

Our main three Abrahamic monotheistic religions also attempt to invoke unity and transcend separation, but they are far less successful. One reason for this might be that each one operates through a mediator who, as a disciple, you have to semi-blindly follow. Compared to Hinduism, monotheistic religions, or at least their modern versions, are head-heavy and intellectual. They lack much in the way of sensation, mystery and magic. Therefore they do not always appeal to that very part of us where spirituality resides: the mystic part of our mind. The stillness of the moment (Yin Yang) as well as the vastness of time (Hinduism) are both lost, and what is left is a rather dry intellectual demand to follow God's law in order to achieve redemption. The connection to other humans is achieved through acting according to God's will, but there is no direct pathway one can take to encourage mindfulness towards the rest of the cosmos. It is not thought of as very important, as mostly the aim is to bind oneself to God. The rest, we trust, will follow.

Whilst all three Abrahamic religions try to encourage holism, they sadly lend themselves to cause at least an equal amount of separation. One example for this would be the way they discriminate against other religions, either exclud-

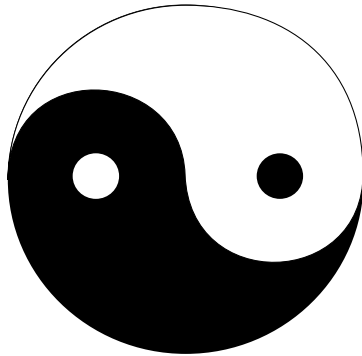
ing them from God's grace, or potentially even worse by demanding that disciples convert followers of other religions. This idea, in the wrong hands, can spell certain disaster and has done so, as history tells us.

Hinduism, to the contrary, simply assumes everyone is subject to the same laws, because these laws are natural and universally true. If someone is not a Hindu, then it is his karma to learn how to be one – and immediately a mental loop is created back to the feeling of holism and connection of all there is, in eternity. No judgement and no discrimination takes place.

Chinese Yin Yang philosophy is completely beyond the issues discussed above. It is simply a means by which to transcend separation, and there can be no instance when it in itself would encourage or trigger separation at all.

However, in true Yin Yang spirit, as soon as you say one thing, the opposite is equally true. For as long as we still think along Yin Yang terms, we are still talking of parts, of opposites even. Thus there remains a slither of a mental gap between us and others, and we still feel a significant physical separation between ourselves and planet Earth. This gap or distinction is created in our very human mind, by the idea of opposites existing per se. We cannot help but continuously remind ourselves of separation even during the process of transforming it into unity.

In order to completely transcend separation from the rest of the cosmos, one ultimate step still remains to be taken, even if we fully understand and practise Yin Yang philosophy. This is to realise that there is no difference, there are no opposites. It is all one, and it is all just Yin. There has always been, and will always be, Forever Yin.



The Yin Yang symbol, of course, depicts this wisdom too, as it is drawn as a single circle within which everything else is contained. Inside the eternal circle of oneness, the waves and particles alternate in and out of our consciousness in never ending perpetual motion, much like.....



## The windmills of our mind<sup>4</sup>

*Round like a circle in a spiral, like a wheel within a wheel  
Never ending or beginning on an ever spinning reel  
Like a snowball down a mountain, or a carnival balloon  
Like a carousel that's turning running rings around the moon  
Like a clock whose hands are sweeping past the minutes of its face  
And the world is like an apple whirling silently in space  
Like the circles that you find in the windmills of your mind!*

*Like a tunnel that you follow to a tunnel of its own  
Down a hollow to a cavern where the sun has never shone  
Like a door that keeps revolving in a half forgotten dream  
Or the ripples from a pebble someone tosses in a stream*

*Like a clock whose hands are sweeping past the minutes of its face  
And the world is like an apple whirling silently in space  
Like the circles that you find in the windmills of your mind!*

*Keys that jingle in your pocket, words that jangle in your head  
Why did summer go so quickly? Was it something that you said?  
Lovers walking along a shore and leave their footprints in the sand  
Is the sound of distant drumming just the fingers of your hand?  
Pictures hanging in a hallway and the fragment of a song  
Half remembered names and faces, but to whom do they belong?*

*When you knew that it was over you were suddenly aware  
That the autumn leaves were turning to the color of her hair!*

*Like a circle in a spiral, like a wheel within a wheel  
Never ending or beginning on an ever spinning reel  
As the images unwind, like the circles that you find in  
The windmills of your mind!*

---

4 From "The Thomas Crown Affair", lyrics by Marilyn and Alan Bergman.

problem-solving abstract thought, is a destructively perverted outcome nobody expected to see. Its rather innocent origins are found in that moment when humankind's collective lightbulb went on.

## Matters of the heart

But why is it destructive to overuse our abstract evaluation skills? The answer is that this skill was meant to serve one purpose only, and this is to solve matters of the head. But there are certain instances in our lives when we cannot use mathematical equations or other intellectual exercises to find a satisfactory solution. There are occasions when we may say we prefer it this way, we like it better, we love it more. There is something inexplicable, we are just drawn in that direction. We know we have made the right decision when we feel satisfied and are happy or excited about the outcome. In the same way, we know something is wrong for us: we feel dissatisfied, unhappy and frustrated. The issue keeps niggling away at us. We call this area of our life our emotions, and so this type of decision making is very much emotional. Researchers go as far as calling the degree of proficiency we can develop in this area as degrees of emotional intelligence. We may not be surprised when we find out that emotional decision making is also partially taking place in the mind. And it also operates in a two-track system, much as the intellectual one described above.

It goes like this: the person has a wish, a desire, an aim. Getting there involves some decision making. The process starts by opening a virtual space and splitting the train of

thought within this space in two. One track stays focused on the present real world and observes. Meanwhile, it collects data and sends these off to the other track. This second track emancipates itself from what is happening outside and makes use of the fresh data, but also considers stored data. Some bad data are discarded; the good ones are kept for processing. A conclusion and action plan is arrived at. The virtual space collapses and the action plan is ready to be implemented.

So where is the difference from intellectual problem solving? We have not mentioned it yet, because it is inserted at the end of each evaluation. During emotional problem solving, the mind counterchecks all possible action plans against feelings before implementing them in the real world. The feelings happen as a consequence of the mind processing thoughts. The mind presents these thoughts as mental products to the feeling part of the person because it wants to know how to proceed. It is a double checking mechanism, a definite confirmation, or the final "go ahead". These feelings are felt in the body, somewhere between the heart and the solar plexus. A certain level of emotional intelligence needs to be operational for a person to be able to know how to read these feelings. Every mental piece of thought will be associated with a feeling, and it is the character of these feelings which will decide whether the thought will be accepted and the go ahead given for implementation in the real world. If the thought provokes good feelings then it will be accepted – if not, it will be discarded. There may be several good options and so the degree of goodness of the feeling will be decisive. This kind of problem solving is mainly associated with alpha waves. These waves are present during our waking hours, as long as beta waves are not in use. In

fact, alpha waves should be operational most of the waking time, unless one is involved in a complicated cognitive task or a very stressful situation. These waves allow the brain to rest in between cognitive tasks or acute stressful events and they promote mental coordination, calmness and learning.

Most interestingly, alpha waves also promote integration and coordination of body and mind. Therefore mental activity which takes place during alpha mode probably involves mental as well as emotional processing as described above, where everything we think has to be given the go-ahead by the feelings it promotes in the body. A person firmly rooted in alpha mode for most of her waking hours will therefore live in a relatively calm<sup>9</sup> state, consulting her emotions often as the ultimate authority as to how to lead her life. Such a person will come across as centred and balanced, because the emotions are felt in the centre of her body and she needs to direct her attention to this part rather than to her head or limbs. Further, the calmness that is required to read these emotions and obtain valuable information from them gives the impression of somebody who knows who they are. They know what they want and will not be pushed over easily by outside influences. As the person becomes more efficient at operating this way, the process may become so automatic that it takes only a blink of an eyelid or even less. It may even become subconscious just as the different skills needed when riding a bicycle eventually become.

Beta state retains its value during times when emotions would get in the way, for instance, for early man during a hunt, or for modern man during the processing of a scientific research study. We do not wish to select scientific result data

9 When we say calm, we mean not stressed. The person may well be excited and full of beans, but not negatively stressed.

on the basis of whether we like them or not.....this would be bad science indeed.

Returning to the question of why overuse of intellectual problem solving is destructive, we are now getting close to the heart of the matter. What happens if, when we are in alpha state, we chop off the finishing touches and simply forget about the feeling bit in decision making? What happens if we only go with the intellect, the head so to speak? Well, actually we will not find a suitable solution at all. We will never feel completely sure whether we have made the right decision and therefore continue to go round and round the hamster wheel of rumination, never reaching a satisfactory resolution. Because what makes a decision "right" in alpha state is the feeling we have about it. We cannot arrive at a constructive decision in any other way. Apart from being one root cause of destructive rumination, it will make us deeply unhappy to disregard what our emotions tell us. In fact we are rejecting at least half of our existence and committing it to the grave.

### Separating mind and body

Sadly, this is exactly what happened to humankind. Many mental processes have been severed from the ultimate authority which acts as a guide to what is right or wrong. If we do have feelings about our thoughts or with our thoughts, then we tend either to push them aside or even regard them as dangerous. We would call ourselves irrational; we believe much of our life needs to be planned out in a cool and level-headed manner, otherwise we would be swayed to and

regularly, a person who does not get sufficient restorative sleep, such a person will not be able to access a mind-state required to heal separation. When we clean out our bodies and minds and adapt those natural practices which encourage composure and clarity, we will wake up one day and see the highway to Heaven on Earth right in front of us. There it is.... how come we did not notice it before? Because our mind was clouded by noise interference.

## Imitations and substitutes

Nature originally intended for us to be connected and able to enter communication with all there is at all times. But since the cognitive revolution we have suffered from a widening gap between our desires and what Nature demands of us as a species. As if knowing this would become a major problem, Nature has been merciful in enabling us to create imitations and substitutes to fill the gap and help us reconnect with the cosmos. Those imitations and substitutes can bring balance back to our minds and open the door to empathy and holism, at least some of the time.

The feature which has mercifully provided us with these substitutes and imitations is again our passive mind. Picking up the thread of the three functions of the passive mind, as a second function our passive mind has ingeniously come forth with art and play. These are sticking plasters for helping us through our existential pain. And it is perhaps in these areas of human endeavour that we witness the most magical achievement of our passive mind. Because it is certainly not the active mind which has produced these miracles, as no amount of empirical searching or intellectual study can

ever bring forth such products of creativity as those seen in crowning examples of artistic achievement.

When our mind evolved and split away from Nature's well-trodden and predictable path, we were able to forge some sidings and parallel tracks, adding mileage and options of mental travel that were never seen before. Suddenly, a virtual space opened up between us and Nature, a cognitive playground where almost everything and anything was possible. Liberated from the laws of physics, biology and chemistry as well as cultural ethics, morality and customs, the human mind burst forth and expanded into the virtual space created by evolution much like matter did into an expanding universe after the big bang. In our newly emerging mental playground we found all kinds of creatures and features unknown to us in the real world. There were angels and demons, heaven and hell, strange structures and dwellings, unknown animals and plants, weird terrain, and stories: many stories appearing like mirrors within mirrors all reflecting back to us those newly discovered corners and crevices, those weird and wonderful sightings within the playground of our mind.

Further, we soon discovered that there was a certain beauty and satisfaction in relating those virtual journeys to other people. This allowed them to share where one had been and what had happened. Equally, we found ourselves enjoying other people's adventures. In the end it was even possible to mix it all up and create a common playground in a collective virtual space where everyone could meet once in a while and enjoy the boundless freedom together. There seemed to be an inherent ability to understand and relate to those virtual

adventures somebody else told. Although one never forgot that they were invented, the fact that one could relive them in one's own mind made them almost real.

Interestingly, this illusion of reality was created through feelings conveyed by the storyteller. This is because the more passionate and convincing the performance, the more intense feelings would arise in the audience while they related to the events taking place in their minds. While the story is virtual, the feelings are not, because they are felt in actual bodies and minds as the story unfolds. This is the payoff for the audience and this is one of the reasons virtual reality became so incredibly important and necessary for our survival. It added a dimension to our life which gives us back some of the animal feelings we otherwise need to suppress in order to survive as humans in the real world. It also provides another avenue of sharing and relating to others, and through this an avenue of connecting to others.

The feelings or sensations that arise during storytelling, appreciation of visual arts or listening to music include the whole repertory of emotional possibilities a human being can come up with. The more people suppress their own feelings in order to remain reasonable, objective and controlled, the more they need art in their lives in order to put back that emotional part of their existence they have lost. Art provides a safe platform for this. Interestingly we often find that people gravitate towards art which expresses a particular area of feeling they tend to suppress. For instance, a person who suppresses grief tends to read books or listen to pieces of music which reflect sadness or loss. And equally, a person who suppresses aggression, violence and fear tends to watch horror movies or play violent computer games. Finally, the



less a person suppresses feelings, the less art they need in their lives for this purpose.

But art also has other benefits. In addition to allowing us to catch up on our emotional existence, art provides us with distraction and stress relief. For early man, art provided pleasure and a reprieve from the often either mundane or stressful dangers of everyday life in the real world. In the evenings the troop sat around the fire and told stories, sang songs and danced along to music played on carved flutes and animal skin drums. The children would draw stickmen and animals into the earth while they acted out imagined hunting stories of the day. In this way, even today, we enjoy art in various ways as a means by which to travel into virtual reality and enjoy the limitless possibilities of our mental space. Art opens up to us another universe, quite separate from the real one, to escape to and be virtually liberated from every day cares and concerns. And whilst we are in this space, our beta brain waves and problem solving mode are switched off and we enter alpha state which promotes body-mind integration, in other words holism.

This is one of the most important aspects of art, but one that is often unrecognised and sadly undervalued by modern society to a significant degree. There are not many scenarios in our everyday lives which allow us to switch off from problem solving mode and enter our beneficial passive mind mode, free from stress, rumination and destructive mind patterns. But during the appreciation of art in any of its forms, human beings finally find some of the peace they so desire. When we look at this closely we realise that it is impossible to be in beta state while we are immersed in an artistic experience (unless we are a performer suffering from

Miracles come from heaven, traditionally speaking at least. Why do we use this imagery? Those people who began using it as a term for the inexplicable realm did so because they could not access the sky and it seemed mysterious to them. The sky is the home of the sun, the stars and the moon and we rather like these as humans. We have an affectionate affinity to heavenly bodies and no fear is associated with them, only reverence, gratefulness and a sense of wonder. Contrarily, hell is situated under our feet, deep inside the Earth. It is a place full of heat, fire and burnt flesh. Obviously these associations stem from observations of what happens when a volcano spills its molten rock over human settlements, and so the inner Earth became a place of intense horror and eternal torture in our minds.

## The dream is dreaming us

Going back to miracles, traditionally, sparks of unprecedented creation were thought to come from heaven, a mystic realm of archetypal goodness. In our discussion so far we have mentioned this mystic realm before, once in the context of long term memory storage and the absence of evidence for this being located within the human organism itself. We speculated that there may be a collective consciousness located around us that we can access during sleep or rest. The other time we mentioned it was in the music section with regards to recreational drug use supposedly opening a door to this collective consciousness. We also talked briefly about the Cosmic Mind that the Greek mystics referred to as an entity akin to God with which a person could be in communication. The innermost self, the soul of a person,

was understood to be one with The Cosmic Mind itself. Whether this meant the soul was God or simply a part of God, we do not know, but certainly it denotes a connection of an individual human being to a higher entity or a higher consciousness. On the same note, we mentioned how Jung believed that all human beings share common archetypal patterns within their soul, and that these tend to awaken during sleep enacting in our dreams typical deep seated human wisdom as well as conflict. According to Jung then, dreams contain messages from our soul to our conscious awareness. This resonates somewhat with the well-known phenomenon of waking up with the answer to a problem we could not solve the night before. Interestingly, and with more reference to dreaming, the Kalahari Bushmen believe “There is a dream and it is dreaming us”. Aboriginals of Australia say “Those who lose the dreaming are lost” and Hindus believe the world is “Vishnu’s dream”. Aboriginals also say that Dreamtime is more real than outward reality.

The meaning of these statements is clear, but multi-layered. First of all, it is a rather sobering and empirical scientific truth that those who never dream suffer from a vitamin deficiency of the B group of vitamins, and this means it is understood to be abnormal for a human being not to dream. Interestingly, anyone just having read this last sentence might immediately feel cheated out of the vastly deeper intended meaning of aboriginal beliefs, and this indeed signifies how ridiculously reductionist science can at times be. Not that knowing about a vitamin deficiency is not important, but it is simply a very small piece of information in the context of aboriginal spiritual beliefs.

When we do expand our horizon and include the rest of our existence, these statements seem to delve into the heart of our discussion. On the one hand it is suggested not only that our reality is in actual fact a dream, but also that it is dreamt up by a dream itself. In a strange circular connectivity, dream and dreamer overlap and become identical. There is no end and no beginning, no actual boundary to this dream or the dreamer: it is all the same. Then it goes further to suggest that not being in the dream and not dreaming oneself means annihilation – of what? It seems to be annihilation of the self, as the self is dreamt up in a dream. But also annihilation of all there is in totality, annihilation of the cosmos, since the dream that is dreaming us will also not be relevant anymore if we ourselves do not exist. It can therefore not continue dreaming. Dreamer and dream become united and merge into one. Mystery upon mystery, yet so clear to those who truly understand, like the original societies who live in tune with Nature and in tune with themselves.

Remarkably, quantum mechanics is on a similar track. The notorious double slit experiment and all its derivative versions have shown without a doubt that the observer causes an energy potential (a wave) to manifest in observable fashion (an electron). If there is no observer, energy remains a potential (wave). Science to this day grapples with this piece of research which ultimately says that we make our own reality and that it would not exist if we did not intend it to. It is this – and entanglement theory – that is in some ways bringing empirical science to its knees and leads many a quantum physicist back to acknowledging a spiritual element in Nature. There is simply no other explanation. And since quantum mechanics is understood by many to be the

pinnacle of measurable, objective science, this remarkable U-turn back to allowing spirituality into the equation is most noteworthy indeed.

In essence, the double slit experiment brings us back to the original argument whether consciousness precedes matter (as defended by Plato) or whether matter precedes consciousness (as defended by Democritus). In today's science the latter dominates, and this direction of thinking is generally referred to as the atomist theory, meaning that the atom (or the particle) is the basis for all there is. Even consciousness is understood to be somehow made up of measurable particle interactions – we just have not found the exact process yet.

With the advent of quantum mechanics though, the atomist theory has paradoxically steadily lost ground. In a final statement made just before his death, Einstein, who was a staunch defender of the materialist/atomist world origin and for 28 years tried to disprove that entanglement was possible, said: *“I must confess that I was unable to find an explanation for the atomistic character of Nature. One must find a way to avoid the space-time continuum altogether, though I haven't the slightest idea what kind of elementary concept could be used in such a theory.”*

What Einstein seems to say here is that explanations for phenomena on a quantum level can only be found if the space-time concept is abandoned. He goes further and states that he could not find a way to do this within the laws of physics. And this is Einstein speaking, one of the greatest scientific thinkers the world has seen and who possibly, with his earlier Theory of General Relativity, was inspired

to formulate this by sparks coming from the collective consciousness or The Dream.

What the double slit experiment means when translated into non-measurable, non-linear, passive mind language is that there is nothing of any consequence until our soul has recognised it to be consequential. But further, and perhaps

more remarkably – there is a potential of consequential things within our cosmos that can be brought into relevance simply by observation – and observation at this point in the sentence means “passive intending” or simply looking for an answer. Both science and mysticism thus bring in the element of creation happening through intentional observation. This means that the spark of creation is the very moment during which, out of a potential of scenarios, one scenario reveals itself to the observer who is waiting to receive an answer. For the observer to receive this answer he must have intention as well as connection to the potential. The double slit experiment collapses a wave into a particle only if something or someone who can observe (this can be a camera) is situated at a particular point of the set up. It does not work when the observer is in a different location. Only one location in relation to the set up works. Otherwise the potential will remain a potential and not collapse into a real electron. And so it is with creativity and problem solving within the realm of the passive mind. The observer, or the person asking for an answer, has to be in a particular frame of mind (a metaphorical location) in order to be connected to the potential of answers. If he is not in this advantageous frame of mind, then he will not hear any answer, as all will remain a fuzzy potential and he will have to revert back to empirical methods. Since empirical methods do not allow

making her pregnant and the woman ceased using her allure solely as reward for protection. In a way then, the battle ground was becoming less polarised and less centred around reproduction and keeping offspring safe. And so, from about 1965 onwards, at least in Europe and North-America, one by one females were beginning to re-take their seats at the tables of power after about 50,000 years of cleaning up underneath.

### The side-effect of women's lib

Going back to romanticism, the idea of true love being enough reason to enter a partnership had been around for 200 years or so. Now, with arranged marriage disappearing and physiological barriers to liberal relations gone, sentimental factors such as promises of love, compassion and companionship came to the forefront. With it, a new stage for the battle of the sexes emerged, a battle laden with utopian hopes for equality between man and woman, a true marriage of Yin and Yang. Not much of this utopian vision has materialised yet, because as with all human innovation there was a side-effect to women's sexual lib. This was that men became equally liberated, meaning they did not need to get married in order to have regular sex. Shotgun marriages, either in order to have sex at all, or required when the girl fell pregnant, became entirely unnecessary, unless one had had an accident. In this way, men began delaying marriage just as much as women did, if not longer, because they had no biological clock ticking and always had the opportunity to find a much younger partner once they wanted to settle down. So with the leverage of sex gone, women and men

found it harder and harder to form committed monogamous lasting partnerships.

Why was this a problem?

Because the physiology of a woman is still the same as it was 50,000 years ago and this means that she may want children, at some point. And so, in spite of about 55 years of women's lib since the contraceptive pill a strange mechanism sets in. If a woman should feel the urge to reproduce, she will enter a mental train that every woman has been on since the cognitive revolution. She will associate a mentally constructed world of gender roles and stereotyping with her imagined future as child bearer and parent.

Astoundingly, she will complete this evolutionary process from physiology to full-blown display of associated memes within a few months if not weeks. This is because she has been primed to adhere to cultural behavioural memes which have been around and selected by evolutionary principles for many millennia. As soon as she thinks "I want a baby", this thought causes a cascade of primed attitudes and behaviours to surface from somewhere deep inside her passive mind, as this train of thought was deposited there by social evolution memes as the most successful way forward. Even the most emancipated, professionally career driven female will not escape this priming, and is most likely to allow it to surface to some degree once the desire to have a child is present. A modern woman who does not have this desire may never trigger these breeding behaviour memes and remain relatively emancipated for the rest of her life.

And now it gets interesting, because although we said above that in theory modern women do not need men



to make their reproductive dreams a reality, the opposite attitude is manifesting in society. The idea nowadays is not so much that a woman needs physical protection and support, but that masculine energy is needed within a family so that the child will grow up into a happy and balanced adult. In other words, many of us have somehow subscribed to the idea that striking a mental Yin Yang feminine/masculine balance is essential for breeding success.

Since women on their part have been emancipated from needing physical protection, they now home in on the metaphysical aspects of Yin Yang balance, these being as we said above to strike a balance of energies within love, compassion and companionship for instance. Yes, a woman can give her own feminine type of love to her child, but she wishes for her child also to be loved by a more masculine person, perhaps so that the child grows up to feel accepted and safe with males as well as females. Or we could say that according to Jung a person needs to feel comfortable with, and accepted by, his internalised archetypal masculine and feminine energies somehow adopted in childhood. And this could only be done by being exposed to both genders.

In essence, the idea that a child needs intimate contact with both human genders is a good one, simply so that no prejudiced mind sets or self-fulfilling prophecies are created. But we can recognise easily how anyone subscribing to this still engages in degrees of stereotyping of what females and males represent within a partnership and within society. Even the most emancipated and liberal thinker will in this way still hold onto remnants of belief in differences beyond the physiological. As if there was something else in a man and a woman that makes them different from each other, not

just their bodies. Most of us would be part of this mind-set. Why would we otherwise need to strike a Yin Yang balance to give a good example to the child? The mother is needed for fostering the Yin and the father for fostering the Yang in the child. Much of this thinking happens subconsciously or rather instinctively, but more interesting is perhaps that it correlates with our general traditional roots of desiring monogamy and traditional family settings to bring about stability for a child and also for society. One wonders then whether we have somehow been duped again, but this time to such a degree that even the most liberated soul does not notice? Is all this insistence on a balance of masculine and feminine not just another mental prison we have erected for ourselves?

Of course, on the surface, as we said, Yin Yang philosophy helps us to manage our human condition and allows us to accept opposites as complements – very applicable for male/female relationships. However, the resulting tolerance of each other has had mental and physical outgrowths of a less desirable nature. It is these outgrowths which cause our human condition to be maintained, and our split from Nature to promote the self-destruct mode. We will explain this in far more depth below, but for now let us say that the reason for this man-made self-destruct mode is that Yin and Yang are not equal, never have been and never will be. To understand this inequality, however, requires the ability to undo all brainwashing and indoctrination, undo all priming and programing and continue our exploration with an absolute ‘tabula rasa’, i.e. a clean sheet with nothing on it. This is a difficult state to achieve for any human being, but what follows will enable us to reach it, step by step.

## A man cannot hide his sexual excitement

It is again a physiological fact of life that a male cannot easily hide his sexual excitement. Especially in very early human settings where clothes were not worn, this may have been instrumental in the development of a sense of threat and suspicion of the genders against each other, or even a continuous insidious underlying battle or outright war between the sexes. How this came about we will explore now.

Before the cognitive revolution the overt display of sexual desire being issued from either gender was not perceived as a problem. Just as there is nothing to be said about a frisky elephant bull or a lioness in heat, humans of both genders were free to express their readiness for mating without restraint or prejudice. It was just a part of life, like eating and drinking. However, as soon as we had taken the apple from the tree of knowledge, both genders began feeling exposed in their nakedness and sexual desire associated with a display of reproductive features, and this is of course how God knew Adam and Eve had eaten the forbidden fruit. The freshly installed fig leaf covering their genitals gave them away.

Each gender had a different sense of vulnerability on account of their exposed genitals. The male of course felt he could not hide his excitement at times and so he felt there was a part of him that was too much like an animal still. We discussed above how this gradually went out of fashion, especially for a reasoning male mind that needed to appear coolheaded and in control much of the time. At times, a male would lose his mental clarity and override his propensity for reasoning just to satisfy his sexual desires. He therefore

began to feel uneasy about what he now saw as a weakness that must somehow be controlled or overcome.

The cognitive revolution had bestowed him with a mind that on the one hand made a problem out of something that never had been one, a problem of perception around his sexuality. On the other hand, he was given his mind as a tool to find a solution to this problem and so he began pondering the issues involved.

One solution may well have been the idea of establishing a patriarchy, in other words a societal structure by which man remained in control. When we consider the degree of exposure, threat and humiliation a male might have felt when he realised the theoretical power of leverage women might gain over him in the long run, we can see how perhaps intent may have been present, giving strength to the conspiracy type argument that males intentionally oppressed females in order to keep feminine allure contained. Combined with the above thread about women having the upper hand in ensuring their own genes are perpetuated, we can see how perhaps both these issues were enough to push males into constant suspicion and a state of alarm. We cannot blame anyone for at least taking mental precautions and perhaps becoming slightly defensive when stuck in such a disadvantageous position.

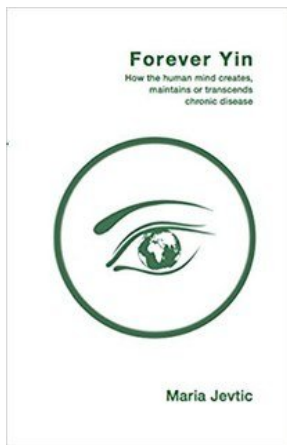
The idea of the male penis being readily observed and exposed being a fundamental issue of concern for a male is supported by modern day psychology which has identified so-called "castration phobia" in males. This of course has very physical foundations, as any clear thinking person with the capacity to develop anxiety will sooner or later worry about their very exposed body parts being attacked.

Especially within the context of territory, anyone wanting to do away with the reproductive capacity of a person might go for the male organs directly. Mentally, castration fear is associated with the fear of losing one's masculinity, and this association is understandable, since the main production site for testosterone, the hormone that makes a man masculine, is found in the testicles. We therefore have another scenario which simply did not exist before the cognitive revolution. But as soon as the light bulb went on, these very fundamental issues sprang into life, simply by a change in perception taking place. What was accepted as normal beforehand now became a matter of concern.

Early woman, equally able to engage in abstract thought from some point onwards, met the sight of a male erection with newly emerging mixed emotions. On the one hand she found it quite amusing and began pondering how she could use it to her advantage in certain moments. This was an obvious line of thought, since women were beginning to give away a lot of their power in order to remain attractive. Now and again they quite enjoyed taking some of this power back, and they became expert at finding opportune moments. Since women could easily hide their excitement, they remained in control of much of the courtship rituals (whilst pretending they were entirely swept off their feet) and they learnt that they could cleverly use their allure to occasionally make a male do something he did not really want, but soon did just so he could get relief from his excitement. This is of course the meaning of the Adam and Eve plus snake story, which tells us that women are a danger to men as they can manipulate men into doing silly things.

Going back to early woman, she in turn felt vulnerable when she became aware, because she realised that she was easily recognisable as a woman. Since women were already beginning to give their physical and mental power away, they felt more in danger of being taken advantage of sexually. Now rape became a virtual possibility, when before the cognitive revolution this was unusual. Mammals and all living organisms rarely attempt rape, as the female physically fights off the male when she is not in heat. Or rather, a male would rarely attempt contact at a time when a female does not secrete the alluring pheromones to let him know she is in heat. Evolution does not favour a senseless waste of energy. The sexual act is a huge energy expense for a male and wasting precious sperm on a female out of heat is not something evolution concentrates on. In this way, Mother Nature did not come up with the idea of sexual abuse, as it does not make sense within her provisions.

Sadly, humans are the only species on this planet who are capable of rape. This is because the human mind can override animalistic programming and simply attempt contact because of visual, mental or other sensual arousal independent from pheromone secretion. That this was possible is again because of our human mind, which can imagine all sorts of scenarios. The possibility of taking sexual advantage of another living being is one such negative outgrowth, a sort of side-effect bestowed by the cognitive advance of our species. Men and women are both capable of rape, but it is the male physique which obviously makes it easier to commit. And since women in their own understanding of themselves had given up some of their physical strength, they began feeling



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