

Article: 978 of sgi.talk.ratical
From: (dave "who can do? ratmandu!" ratcliffe)
Subject: **BOOK: we are *Evolution's End*, what she was after, her summation**
Summary: **intellect: "is it possible?" <--> intelligence: "is it appropriate?"**
Keywords: **confronting our failure to develop our neocortex, or "new brain"**
Organization: Silicon Graphics, Inc.
Date: Thu, 11 Feb 1993 22:33:27 GMT
Lines: 549

Inviting ALL of you to check out a new book,

Evolution's End, Claiming the Potential of Our Intelligence, by Joseph Chilton Pearce, Harper Collins, 1992.

"A galvanizing indictment of how we are sabotaging our children's development and our society's future that will transform the way we think about our families, schools and lives." For 30 years Joseph Pearce has studied and written about child development, creativity, and how we, as human beings, learn. His latest book expands further on these subjects and the latest research and developments in the scientific community of the western mind that explains this creative process in "scientific terms."

Having read and then re-read this book, I find the insights and awareness Joseph Pearce explores and discusses continuing to resonate deeply within my being. Nothing has ever quite touched me -- [re-]ignited a spark within me -- as this book continues to do. More and more, I find myself feeling I have less and less to say -- I feel less an interest in "speaking" and more an interest in simply "listening" -- especially wanting/trying to *begin* to listen to the still small voice of the heart within. The chatter of the brain is so great, the heart's voice is all but continuously drowned out.

There is an infinitude of potential our species is capable of accessing, grasping, and developing within. As Pearce states, "On the one hand we have divinized our potential, projecting who we are designed to be onto an abstracted cloud nine rather than fulfilling our evolutionary potential, and falling victim to the politics of that projection." however, we grow up only capable of learning as much about the infinite potentials available to us as the models our parents, teachers and mentors (Pearce refers to this as "Nature's model-imperative") are able to show us by their own living and doing and being.

There is no limit to what we as conscious, sentient beings are capable of experiencing and understanding, except those limits and boundaries we learn early on to impose upon ourselves. Of late I begin to sense reconnection with capacities to revive and reawaken awarenesses of my limitlessness that were still fully present when I was five or six years old -- that overwhelming sense of the astonishment and wondrous awe towards an open-ended experience of creation and being able to enter into such process freely and without inhibition or self-awareness. Much of the fear and confusion I experienced in later childhood and adolescence wrapped this sense of limitlessness into a cocoon where it has lain largely dormant for almost 30 years.

Obviously different things speak differently to each of us, but for me, this book has re-opened a door through which I once knew how to pass. The implications are unknown and immense.

The following is reproduced with permission of the author.

--ratitor

excerpts from the Introduction (below):

Intellect, on the one hand, looks through its tunnel vision and asks only "Is it possible?," and creates disaster. Intelligence, on the other hand, that mysterious "forward movement from above" asks "Is it appropriate?," and will, if developed, use intellect to complete the movement from the "concrete to the abstract" as evolution intends.

Each of us, male and female, embody both intellect and intelligence, of course, and the

complementary nature of these two polarities is the creative tension between mind and heart, the very spark of life. Disaster befalls us, however, when we develop intellect but not intelligence, as we have done for generations now. The fundamental complementarity then goes awry, and the principle polarity of life falls into petty but deadly struggles between ego positions -- personal, social, and eventually global. The dying social body we see today is the outer display of just such an inner civil war.

A breakdown in male-female relations, epidemic among us, is a biological anomaly that has grown out of and is symbolic of the split between mind and heart in each of us. Intellect, trying to usurp nature and the wisdom of the heart for its own ends, has cut itself off from that heart. And like a child cut off from its mother, its entire development is at risk. Indeed, the mother figure is disappearing today, and an orphaned generation falls upon us. We humans do poorly without her. Matrix and guardian of our species, nurturer, source of strength and guidance for untold cycles of millennia, the mother has become the target of male intellect, swallowed up as a dollar commodity, leaving all of us, male and female, motherless, bereft, and lost. All around us we see the breaking of the bond of heart and mind. From that of mother and infant, child and family, child and earth, young person and society, to the male-female bond upon which life itself rests, we tear at our living earth -- our greater mother and life-giver -- in an outward projection of our inner anxiety and rage. Should intellect win its battle with heart's intelligence, the war will be lost for all of us. We will be just an experiment that failed, evolution's end on a negative note. This book explains how this is so, why it need not be so, and how we might open to those dimensions within us as intended for us all along.

from the inner book-jacket:

EVOLUTION'S END

*"We are evolution's end, what she
was after, her summation."
-- Joseph Chilton Pearce*

Within each human being lies the potential to achieve evolution's highest form. Pearce, in this stunning sequel to *The Crack in the Cosmic Egg*, shows how we have thwarted evolution's plan and locked ourselves into the lowest level of the brain-mind structure -- a level that has led us into a cultural state bordering on futility and despair.

Human beings are now in grave biological jeopardy due to five common practices that have given rise to rampant violence, child suicide, and deteriorating family and social structures.

Hospital Childbirth interferes with the natural bonding process between infant and mother, which in turn impedes the potential for all future bonds: with parents, friends, spouse, and society.

Daycare takes the child even further from the mother, increasing the inability to bond and implanting a lifelong sense of alienation and isolation.

Television damages the brain, not because of its content, but because its mechanical effect cripples a child's ability to learn.

Premature Attempts At Formal Education prevent development of the imagination -- children without such development tend towards violence and are often uneducable.

Synthetic Growth Hormones used in meat, dairy, and poultry products accumulate in children and accelerate physical and sexual development, while psychological and intellectual maturation is radically impaired.

The culmination of three billion years of evolution, Pearce argues, is within our own neural structures. It is up to us to recognize this and consciously participate in its ongoing creative process, unleashing powers that by today's standards might well be considered awesome -- powers that Pearce claims are simply the intrinsic results of an evolution allowed to proceed along its own unhindered and natural course. He boldly points to ways in which we may pass through the forces that impede us and come to the next step in human evolution.

JOSEPH CHILTON PEARCE lectures worldwide on human intelligence, creativity, and learning. He is also the author of *Magical Child* and *Bond of Power*.

USA \$20.00 / Canada \$26.75 / UK 12.99 Pounds

Origins

In the beginning was neither existence nor nonexistence:

Neither the world nor the sky beyond. . . .
That one breathed, without breath, by its own impulse;
Other than that was nothing at all. . . .

In the beginning was love,
Which was the primal germ of the mind.
The seers, searching in their hearts with wisdom,
Discovered the connection between existence and nonexistence.

They were divided by a crosswise line.
What was below and what was above?
There were bearers of seed and mighty forces,
Impulse from below and forward movement from above.

Who really knows? Who here can say?
When it was born and from where it came -- this creation?
The gods are later than this world's creation --
Therefore who knows from where it came?

That out of which creation came,
Whether it held it together or did not,
He who sees it in the highest heaven,
Only He knows -- or perhaps even He does not know!

RIG VEDA[1]

Introduction

Several events come to mind when I am asked to summarize the ideas in this book. I recall, for instance, a talk I gave at the University of Adelaide in Australia, and a government chap telling me of his recent six-week tour of schools in the United States. "American schools," he said, "are in chaos, with everyone rushing around trying to sell their answer, while no one is asking the right question. Your talk," he said, "posed the right question and contained the answer." This struck me as funny since my talk was not about education. A wide variety of people find an equally wide variety of issues in my lectures and workshops. A member of Hawaii's criminal justice department heard a talk I gave at a university there, and asked me to address his entire department. They were baffled, he said, over the epidemic of violent crime and overstuffed prisons and needed to hear my "analysis of the cause and solution." My talk however, had been on this book's subject, which is not [to my knowledge] about crime and violence at all. Nor is it about child suicide, though after another talk a major television network asked me to consult on a proposed series on that unhappy subject.

My work inspires such a variety of responses because it explores some very fundamental issues about the human mind and our development as a species:

- how our experience of the world and of ourselves forms within the "ocean of neurons" in our heads;
- why the very nature of our brain/mind leads us to "dominion over" the physical world and then beyond that world's boundaries;
- why we fail to develop and so feel victimized by the world instead; and
- what simple steps we can take as individuals to complete our natural development and achieve the potential nature intended.

This book shows how a vague longing, which begins in our midteens, and our mounting personal and social problems are connected. Both result from a failure to develop our neocortex, or "new brain", the latest evolutionary achievement, lying largely dormant within us.

A growing number of research scientists agree that we use very little of this largest and newest part of our central nervous system, although others argue that since our brain operates as a unit we use all of it automatically. A new perspective opens when we consider the difference between use and development. I, for instance, use my muscles automatically, whereas the weight lifter develops his or hers very deliberately, and the difference is startling. Development of potential, not a semiconscious use, is the issue and challenge.

The first part of this book explores how unique personal experience is formed by our brain/mind translating from a common pool of potential, a "universal field" that is shared by each of us. Once one grasps the nature of this unified field and the play of unity and diversity within, one's perspective and attitude shift. To help explain and clarify this, I have used a wealth of scientific material, interwoven with living examples to make for easy reading. The opening section of the book is more tightly woven and perhaps more challenging than the second section, but for the latter to be fully meaningful you need the former.

The frame of reference in which I have interpreted this material is quite different, however, from that of the researchers. My viewpoint was forged unbeknownst through decades of intense inner search, a "life of the spirit" as my first meditation teacher, George Jaidar, called it. This inner journey led me from a conventional southern background through the heady realms of poet William Blake and Christian contemplatives such as Meister Eckhart, to years of eastern meditation and vastly enriching retreats to a spiritual ashram in India, only to spiral back to a rediscovery and embracing of that camp of western contemplatives so loved in my younger years (a move rather catching me by surprise, as the inner journey is apt to do).

Seeing within changes one's outer vision. From such a changed perspective I find in scientific reports helpful facts on the one hand, even as I find, on the other hand, what I deplore -- the deadly wrong and destructive view held by most of the scientific community of who we are and what life is about. Facts and truth, like use and development, are not necessarily the same. Many unexplained phenomena, dismissed by scientific people for not fitting their model, find explanation in the model of mind offered here. Recently, for instance, a medical doctor telepathically experienced a patient repeatedly calling to him in distress. Later the same day the doctor learned that the patient had been killed at the exact time of the doctor's experience in what might have been an avoidable accident. That a call of such clarity could reach him outside all physical means was hardly in keeping with his training and belief, and he wrote a moving letter to Marilyn Ferguson's *Brain/Mind Bulletin* asking if anyone could in any way explain this experience.

This book answers the doctor peripherally, just as it throws light on our epidemics of crime, violence, collapsing schools, broken families and so on. The real thesis of this book, however, is the magnificent open-ended possibility our higher structures of brain/mind hold, the nature of their unfolding, why many of them don't unfold, and what we can do about it. The good doctor, for instance, experienced but a fragment of a very practical intelligence, designed by nature to unfold in us at around age four, but disabled from doing so for reasons that will be made quite clear. Though they suffer the same fate, we have within us far more wondrous potentials, wherein evolution's next venture waits.

For years Karl Pribram, the grand patriarch of brain research, has championed "parallel processes" of brain/mind, viable functions over and above the usual textbook neural structures.[2] There are, as well, parallel processes over and beyond the higher brain centers themselves. These, too, are not available to ordinary research, yet they hold within them all that makes us human, and can, indeed, lead us from the human to the divine. All of our perennial philosophies, spiritual paths, religions, dreams and hopes, have spun out of an intuitive knowing that these higher intelligences exist, that life is more than just an economic knee-jerk reflex, that we are not just glorified Skinner-box pigeons or naked apes. On the one hand we have divinized our potential, projecting who we are designed to be onto an abstracted cloud nine rather than fulfilling our evolutionary potential, and falling victim to the politics of that projection. On the other hand, and far more destructively, we have denied our evolutionary nature, grounding ourselves in the more primitive, physically bound modes of our brain/mind, and subjecting ourselves to the magician-priests who can best manipulate that physical realm.

Because nature builds new structures on the foundations of established ones, our huge "new brain", the one we seriously underdevelop, is built on the chassis of a quite ancient neural structure shared with all animals. This ancient chassis furnishes us with our physical experience of body and environment, and has skillful drivers of its own, programmed for millions of years to maintain the physical system they inhabit. These are intelligences in their own right, locked into our genes, they can't of their own nature relinquish the wheel. If we develop the higher structure of our brain/mind, it automatically integrates these lower ones into its service and employs the previous drivers to the best advantage of all. This, too, is the pattern of evolutionary progression, and in line with that progression we make marvelous humans on our way to divine heights. If, however, we fail to develop the higher and just use it by default, we invariably employ its intellectual capacity in the service of our more primitive "defense" systems. This means that those ancient inflexible drivers have fragments of the new power infused into their old ways, which proves devolutionary. The new potential is lost and, to compensate, we employ the old system in nefarious ways and make awful creatures, behaving as no decent "lower" animal ever has or will.

Split between these lower and higher neural systems, with evolution pressing to break through into its new modality, our situation can get precarious. Our personal awareness, with its ego-intellect, makes up an estimated 5 percent of the total intelligent energy of our brain/mind. (The rest provides the environment and maintains the conditions of, this personal 5 percent.) Yet with this paltry percentage we try to manipulate universal forces of unknown magnitude and then wonder why everything goes wrong. Over and again we hear the clarion call that we must take evolution in our hands and do that which bumbling nature, in its fifteen billion years of incredible creation, has obviously not had the intelligence to do. While the ego-intellect loves such arrogant, bootstrap nonsense, operations of this sort plunge us from one personal, social, and ecological catastrophe to another, and we are apparently incapable of catching on to our error. As architect Henry Bergman once said, "Each and every problem we face today is the direct and inevitable result of yesterday's brilliant solutions."

Evolution is neither in our hands, a blind groping, nor a "stately dance to nowhere" as Stephen Jay Gould elegantly put this safely academic and deadly wrong cliché.[3] Anyone looking at the nature of our three-fold brain and the direct parallel with it found in

infant-child development will see a precise direction of evolution, a clear if stochastic[4] progression from the "concrete to the abstract" as Jean Piaget put it, or from matter to spirit as Henri Bergson said. Evolution completed its biological framework for this great venture long ago and we are it, complete and needing only to develop that which lies perfect but dormant within.

We are, nevertheless, the grounds of an evolutionary struggle, in effect, and precisely as myth and legend have projected: the struggle between "higher and lower forces." It is not one of a demonic netherworld and an angelic, heavenly realm but rather one between those ancient, well-established and vital neural structures functioning as intended, and our comparatively recent, largely unknown and undeveloped ones difficult to access. We have no choice at birth but to identify with those ancient functions since they provide our primary body and world experience. The unknown higher state, involving our most recent neural system, forms only as we participate with it, operates from a different frequency than our physical basis, and can't be approached as an object. It can only flow into, transform, and use lower neural systems. Such a nonphysical force is interpreted by the survival instincts of our maintenance system as tantamount to death. Since this ancient system controls our very sensory world and exerts its energy to keep a safe status quo, evolution's thrust is parried below our awareness. Our opening to a fuller humanity closes before we even discover it really exists, leaving us with an empty longing projected onto myths and dreams. Yet, as you will see, we can, with a bit of effort, confound this neural deadlock and open to this highest development. And though its inception is designed by nature for mid-adolescence, we can make this turn at any age. "The laborer coming to this vineyard at the eleventh hour gets the same wage as the one coming at the first hour." Once we are in line with evolution's intent, we have that intent's power behind us, access to other modalities opens within us, fear and anger disappear from our life and nothing is the same. Physician Larry Dossey writes powerfully along these lines.[5]

Part II traces how this evolutionary process develops in us from infancy, the awesome potentials it holds for us, where it is designed to take us, where it goes awry, and why it stops prematurely. The critical role played by a biological connection between heart and brain is explored here. A first, hormonal stage of this heart-mind dialogue is the key to the growth of our intellect and capacity to adapt. The massive evidence presented in this section shows that our schools have collapsed not from "bad" educational systems, which have always plagued us, but from a majority of our children having been neurologically damaged past the point of educability. This is not a popular or happy proposal, as I, father of five and grandfather of twelve can attest. The specific causes of this crisis in childhood are spelled out in detail, and include a discussion of five recent social-technological innovations that are the principle contributors.

A further "intelligence of the heart" is designed to unfold at adolescence, when the physical system is nearing completion. This stage would incorporate our intellect into its service, providing a foundation for the higher development made possible by our newest neural structures. The final two chapters are devoted to this highest journey that should open at adolescence and continue lifelong, were it given the appropriate nurturing environment. It may fail to unfold because of the relative newness and unknown nature of this capacity, rather than the moral shortcomings of society, as I long believed. No society or parent can give what they don't have or nurture what they have no knowledge of. These concluding

chapters discuss what is known about this mature development, some of the ways to initiate it, and why this higher intelligence within us alone can alter our path from global and personal destructiveness.

You will find a distinction in what follows between intellect and intelligence. Intelligence, found in all life forms, strives for well-being and continuity; intellect, a human trait, strives for novelty and possibility. The opening prologue from the *Rig Veda* speaks of "impulse from below and forward movement from above." Intellect is that impulse within us to solve problems, generally of its own making, and explore possibility. Intellect is evolution's gamble, and it attempts to both entice us toward and prepare us for a new realm of being. Intellect involves the brain while intelligence involves the heart. Intellect may be likened to a "masculine" side of mind perhaps -- analytical, logical, linear, inclined to science, technology, the search for external novelty and invention; while intelligence is more a "feminine" side, open to the intuitive and mysterious interior of life, seeking balance, restraint, wisdom, wholeness, and the continuity and well-being of our species and earth.

Creative discovery, like a creative life, arises from a coupling of intellect's passion with the unfathomable matrix of intelligence. Without intellect we would stagnate and evolution would pass us by; without intelligence we would lose our bearings, collapse into chaos and destroy ourselves, and evolution would lose its gamble. Developed without a corresponding intelligence, however, intellect doesn't move toward the unknown or help prepare for a new dimension. It digs deeper into that which is already known, using the creative imagination of our highest brain/mind to manipulate and change its surroundings rather than prepare us to move beyond them as designed. It manipulates its environment without concern for, or the foresight to determine the consequences of, its impulsive invention. Intellect, on the one hand, looks through its tunnel vision and asks only "Is it possible?," and creates disaster. Intelligence, on the other hand, that mysterious "forward movement from above" asks "Is it appropriate?," and will, if developed, use intellect to complete the movement from the "concrete to the abstract" as evolution intends.

Each of us, male and female, embody both intellect and intelligence, of course, and the complementary nature of these two polarities is the creative tension between mind and heart, the very spark of life. Disaster befalls us, however, when we develop intellect but not intelligence, as we have done for generations now. The fundamental complementarity then goes awry, and the principle polarity of life falls into petty but deadly struggles between ego positions -- personal, social, and eventually global. The dying social body we see today is the outer display of just such an inner civil war.

A breakdown in male-female relations, epidemic among us, is a biological anomaly that has grown out of and is symbolic of the split between mind and heart in each of us. Intellect, trying to usurp nature and the wisdom of the heart for its own ends, has cut itself off from that heart. And like a child cut off from its mother, its entire development is at risk. Indeed, the mother figure is disappearing today, and an orphaned generation falls upon us. We humans do poorly without her. Matrix and guardian of our species, nurturer, source of strength and guidance for untold cycles of millennia, the mother has become the target of male intellect, swallowed up as a dollar commodity, leaving all of us, male and female, motherless, bereft, and lost. All around us we see the breaking of the bond of heart and mind. From that of mother and infant, child and family, child and earth, young person and society,

to the male-female bond upon which life itself rests, we tear at our living earth -- our greater mother and life-giver -- in an outward projection of our inner anxiety and rage. Should intellect win its battle with heart's intelligence, the war will be lost for all of us. We will be just an experiment that failed, evolution's end on a negative note. This book explains how this is so, why it need not be so, and how we might open to those dimensions within us as intended for us all along.

1. *Oriental Philosophies* John M. Kolber. (New York: Scribner's Sons, 1985).
2. Going strong in his mid-seventies, Pribram's most recent book, *Brain and Perception* Holonomy and Structure in Figural Processing (1991, Hillsdale, New Jersey, Lawrence Erlbaum Associates) further explores these parallel processes, though in the most difficult material and mind-numbing concepts I have yet encountered.
3. Gould, Stephen Jay, 1987. *Time's Arrow, Time's Cycle*. Cambridge, MA: Harvard University Press; quoted in *Brain/Mind Bulletin*. Dec. 1987.
4. Stochasm is a Greek term used by Gregory Bateson in his extraordinary work, *Mind and Nature* (1979, New York, E.P. Dutton). The word means randomness with purpose, and was used to describe nature's way of profusion. "If a sequence of events combines a random component with a selective process so that only certain outcomes of the random are allowed to endure, that sequence is said to be stochastic." Unity and diversity, I hold, operate stochastically.
5. Larry Dossey's *Recovering the Soul: A Scientific and Spiritual Search* (1989, Bantam Book, N.Y.) is remarkably parallel in content and general format to this book of mine, but it was sent me too late to use as a general reference in my work, or I would probably have been quoting him on every page. I can only urge readers to find out what this extraordinary medical man has to say.

Humanity has been held to a limited and distorted view of itself, from its interpretation of the most intimate emotions to its grandest visions of human possibilities, by virtue of its subordination of women.

Until recently, "mankind's" understandings have been the only understandings generally available to us. As other perceptions arise -- precisely those perceptions that men, because of their dominant position could not perceive -- the total vision of human possibilities enlarges and is transformed.

-- Jean Baker Miller, *Toward a New Psychology of Women* (1976)