

Seth on “The Origins of the Universe and of the Species” ~ An Integral Conscious Creation Myth
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This essay is dedicated to the memory of Stan Ulkowski. Without Stan's hard work and dedication in creating Seth Network International – the group that brought so many Seth readers together from all parts of the world in the 1990s – this compilation would not exist in its present form.

Kudos, love, and high-fives go out to all my compatriots and teachers on the Sethnet email list at Yahoo! Groups. Thanks for helping me to experience and ponder the rich subtext within Seth's ideas and also providing a challenging and creative public forum in which to immerse myself.

There are also many additional people whose creative efforts and pursuit of excellence helped to inspire this compilation. Heart-felt thanks go out to Don Beck, Rob Butts, "the unsinkable" Lynda Dahl, Laurel Davies-Butts, Mary Dillman, Elias, Mary Ennis, Serge Grandbois, Joyce A. Kovelman, Kris, Barry Noonan, Gregory Polson, Bob Proctor, Jane Roberts, Mary Rouen, Seth, Rick Stack, Michael Steffen, Robert Tyrka, and Ken Wilber.

To Elena de la Peña: thanks for being a friend and an editor extraordinaire.

Special thanks go to my "partner in time" – Joanne – whose extraordinary dedication to the pursuit of excellence, creativity, and endless love made this little project possible. I love you my ancient friend!

Foreword

“Row, row, row your boat, gently down the stream, merrily, merrily, merrily, merrily, life is but a dream.” – Children’s Song



Religious and scientific belief systems currently dominate our worldviews in the West. They contain officially accepted views about ourselves, our universe, and how we can all get along. They also provide a subset of beliefs called “creation myths” that explain the origins of our universe, planet, and all life, including the morals and laws that “govern” each. Religion and science’s unique creation myths have competed for prominence over the past three hundred years.

In the biblical story, our universe was created in seven days by a Causal Consciousness, conventionally termed God, who placed humans as the caretakers of all living things along with a moral code to govern all behavior. The first man – a fully formed adult – “poofed” into existence in a Paradise called The Garden of Eden. He served as a progenitor for the first woman, and thus had dominion over her. However, a demon in the guise of a serpent tricked this woman to eat from the Tree of Knowledge, thus committing the first sin. Ever since, humanity has been cursed as the descendants of these original sinners, but can be redeemed in a spiritual domain ruled by Causal Consciousness.

In the scientific story, our universe was created by a random Big Bang followed by a process called evolution guided by the principles of natural selection and “selfish” genetic mutation. Evolution, and thus our universe, is basically meaningless and amoral because science deals only in facts, objects, and processes from the objectivity of third person perspectives. Humanity is neither cursed, nor blessed, just challenged to adapt as best it can to overall life conditions. There is only physical life, and death is the end. As such, there are no spiritual domains or beings.

We can broadly characterize the religious story as premodern, and the scientific story as modern. According to German sociologist Max Weber, modernity is defined by the separation of three premodern “values spheres” – science, art, and morals. In premodern times, they were controlled and enforced by the Church. If you broke the law, your soul could be damned to an eternity of punishment in Hell. Thus, moderns saw the separation of “values spheres” as a healthy sociological step forward, one that allowed all three disciplines to develop independently. Art and literature, in terms of the 16th century Renaissance, and science, in terms of the 17th century Enlightenment, blossomed into new and exciting forms.

So, the modern worldview slowly began to emerge over five centuries ago. By the 17th century, Descartes reduced the idea of Casual Consciousness, found in all premodern religions, to a body/mind. In the 18th century, Newton outlined the mechanical laws that governed this body/mind. By the mid-

19th century, Darwin and Wallace detailed biological evolution and natural selection that randomly produced this body/mind. In the mid-20th century, as students of William James in America, and Sigmund Freud in Europe codified modern psychology, the consciousness of this body/mind – now with a very small “c” – was reduced to a byproduct of brain chemistry. Body in the form of quantum fields, DNA, genes, and hormones caused mind.

However, there was a problem. As modern science produced centuries of discoveries that shredded premodern religious claims of scripture as Absolute Truth (e.g. Copernicus, Galileo, Kepler, etc.), it declared its way of knowing through third person objectivity as the *only real way* to know truth. The notion of first person subjectivity was marginalized, replaced by third person facts, objects, and processes. As the modern “values spheres” splintered further into extreme forms, *Scientism* and its subset *Evolutionism* were born. These modern “religions” relied on the *same faith as premodern religion* in that it could not provide a valid scientific proof that scientific method was the only way to know truth.

Scientism and Evolutionism thus took their place next to Creationism in various institutional forms. Though the premodern religions remained intact during the modern era, they lost political, military, and economic power. The value sphere of morals and ethics were still linked to the disciplines of theology, philosophy, and even science. Thus, today we still have premodern and modern worldviews competing with each other. For example, witness the efforts in the United States to have Creationism, in the sophisticated guise of Intelligent Design theory, mandated in public schools as a viable alternative to Darwin and Evolution. In 2005 there are seventeen states with attempts to legislate Intelligent Design into high school curriculum. This is misguided, of course, as modern science has proven that Creationism based on The Bible is empirically false.

However, the strength of the great premodern religions (Judaism, Christianity, Islam, Hindu, Buddhist, Taoist, etc.) was that they conceptualized the universe as a “Great Chain of Being” – a series of nested fields reaching from body to soul to Causal Consciousness. The Great Chain was mapped over thousands of years by the great mystics (e.g., Buddha, Plato, Christ, Plotinus, Shankara, Patanjali, Lao Tzu, Nagarjuna, Padmasambhava, etc.). They relied on first person subjectivity to discern The Great Chain from within. Thus, the premodern notion of Consciousness – with a capital “C” – remains today, but it’s been completely dissociated from the modern disciplines that define consciousness with a very, very small “c.” Efforts, like Intelligent Design, show that while Causal Consciousness has taken a beating in modern worldviews, it desperately seeks a comeback. The main problem is the religious baggage that accompanies Intelligent Design.

What begins to define postmodernity, then, are criticisms of the excesses of modern science, art, and morals that emerge in force during the 20th century. For example, important critiques issued from philosophers like Foucault, Derrida, Lacan, and Lyotard. They showed brilliantly that all languages carry hidden assumptions, power drives, and subconscious agendas within all three modern “values spheres.” Further, they showed how the interpretation of any text, artwork, or equation was based on highly subjective first person perspectives and social contexts, and contexts become very relative, not absolute. Still, the postmodern era is embryonic in relation to its predecessors and began to gain prominence only fifty years ago.

By the beginning of the 21st century, then, we have three broad worldviews vying for dominance in the West: premodern (religious), modern (scientific), and postmodern (relativistic). (1) Each has its own creation myths. According to developmental psychologists (Beck, Cowan, and Wilber) roughly 40% of the global population still hold premodern worldviews based upon religious scriptures, 30% hold modern worldviews that include the Big Bang and Darwinian Evolution, and 25% subscribe to emergent postmodern worldviews with no central creation myth. For example, when Bill Moyers asked Joseph Campbell what the world needed during a mid-1980’s interview, Campbell replied, “a new

myth.” He didn’t know the specifics, but he knew it had to be holistic and worldcentric – encompass the entire planet and all people, not just one region, set of chosen people, or Holders of The Way.

Developmental sociologists have shown that human evolution, while far from a linear process, consists of worldviews that gradually unfold hierarchically in stages of increased complexity. Thus, each subsequent stage *is built upon the foundation that preceded it*. Each stage, in turn, creates new challenges that can only be solved by more sophisticated approaches or risk regression, as in the case of a catastrophic nuclear war, global warming, religious fanaticism, etc., in the present day. Albert Einstein intuited this when he said, “The significant problems we face can never be solved at the level of thinking that created them.”

Seth, channeled by Jane Roberts (1929-1984), put it this way:

“Consciousness, by its nature, continually expands. The nature of consciousness, as you understand it as a species will, in one way or another, lead you beyond your limited ideas of reality, for your experience will set challenges that cannot be solved within your current framework. Those problems set by one level of consciousness will automatically cause breakthroughs into other areas of conscious activity, where solutions can be found.” (2)

In 1949 Swiss social anthropologist Jean Gebser detailed five very general stages of the average mode of cultural development: archaic (foraging), magic (horticultural), mythic (agrarian), rational (industrial), and integral (informational). Thus, current variations of premodern worldviews (mythic/agrarian) originated over 9,000 years ago and *simultaneously exist with* modern (rational/industrial), and emergent postmodern (integral/informational). The global dynamics between these three main worldviews fuel current social, economic, religious, political, and spiritual challenges. The scale of complexity is unprecedented, and many writers have detected emerging postmodern worldviews in this frothy mix. For instance, Joseph Campbell’s *The Hero of a Thousand Faces*, Michael Murphy’s *The Future of the Body*, Paul Ray and Sherry Anderson’s *Cultural Creatives*, Willis Harman’s *Global Mind Change*, Peter Russell’s *Waking Up in Time*, Marilyn Ferguson’s *Aquarian Conspiracy*, Mark Woodhouse’s *Paradigm Wars: Worldviews for a New Age*, Don Beck and Chris Cowan’s *Spiral Dynamics*, Ken Wilber’s *Boomeritis*, and many, many more (some are featured throughout).

What is the Role of Myth in a Postmodern World?

What kinds of postmodern myths are struggling to be born? How do they deal with Consciousness with a capital “C” and small “c”? As we will see, currently emerging myths seek to integrate the gems of truth found in premodern and modern worldviews to bring Consciousness and consciousness back into the picture. They attempt to heal what some see as the pathological fragmentation of the modern value spheres into a more integral and holistic worldview.

Myths are belief systems in narrative form that contain intellectual, intuitive, and emotional qualities. Myths provide an important social framework, sense of continuity, and deep meaning that permeate cultural identities.

Merriam-Webster’s Collegiate Dictionary defines mythology as:

“1. An allegorical narrative, 2. A body of myths: as a. the myths dealing with gods, demi-gods, or legendary heroes of a particular people, b. mythos.” (3)

According to Joseph Campbell, one of the 20th century’s leading mythologists:

“Mythology is an organization of images metaphoric of experience, action, and fulfillment of the human spirit in the field of a given culture at a given time.” (4)

In terms of political and economic capital, the dominant creation myth that currently pervades Western society is based on scientific beliefs. According to philosopher, scientist, and futurist Willis Harman the following is a summary of Western Society's Central Myth:

“In the beginning was the Big Bang. Following that were something like 15 billion years of evolution of stars and planets; the coming together of certain chemicals to create life on planet Earth; the further evolution of more complex life forms, and their sorting out through natural selection; the resulting formation of increasingly complex neuronal networks culminating in the human brain with its fantastic capabilities. Thus the essential characteristics of human nature are to be understood as the consequence of an evolutionary succession of random events (from the origin of life to later mutations) and natural selections, and hence accidental – without purpose or meaning.

“The essence of ourselves is to be found in a material substance, the DNA with which we are born. Since our basic drives appear to be survival, pleasure, and procreation, it is only natural that the economy should have become the paramount institution of modern society, around which everything else revolves, and that economic logic and values should be the primary guides to our individual and collective decision making. It is only natural that we should treat the Earth and our fellow creatures as 'resources,' to be used in the service of the economy, and that we should view controlling nature through technology as one of modern society's most impressive achievements.

“This central myth infuses and informs our education, healthcare policy, legal justice system, business, and other social institutions. If it were to be found fundamentally in error, the implications are far-reaching.” (5)

As we begin the new millennium there is strong evidence that this central myth is morphing before our eyes. Physicists report that our officially accepted view of space-time is changing. A recent headline in the L.A. Times announced “Time, Space Obsolete in New View of Universe.” It discussed an emerging scientific theory, called string theory, that speculates about infinitesimally small “energy strings” vibrating in a multidimensional pattern literally creating “cosmic music” that form the building blocks for our physical universe.

Further, there is evidence to support the premodern, perennial wisdom claims that our universe originates “outside” of space-time in what physicists term to be “non-local” implicate order or quantum potential (Bohm, Wolf, Goswami, Laszlo, Tiller). This process can be understood through the behavior of sub-atomic particles called photons that act as both a particle and a wave front. When observed as a particle, they can only be in one place at a time. When observed as a wave, they can literally be in two places at once and simultaneously exist in a non-local state.

Non-locality was proposed in a scientific principle known as Bell's Theorem (1964) and confirmed by Alain Aspect and collaborators (1982). It shows how photons can be split apart and instantly communicate phase or status changes while “separated.” Non-locality implies the existence of a hidden field that is not perceivable by our physical senses and their extensions (telescopes and microscopes). It is now speculated by quantum scientists that this hidden, nonphysical field is the source for our physical universe.

Another example that supports the concept of non-locality is the work of English biologist Rupert Sheldrake. His experiments deal with *morphic fields*. For instance, Sheldrake did a study on rats' ability to learn the same maze in two discrete geographical locations. The first group took a certain amount of time to learn the maze. The subsequent group, however, learned the maze in a significantly less period of time. Sheldrake speculates that the learning done by the first group was somehow available to the second group via a non-local morphic field.

Could scientific discoveries work in similar fashion? There are numerous examples of similar ideas being “discovered” at more or less the same time. For example, Edison's and Tesla's numerous

electrical inventions, and Leibniz's and Newton's inventing calculus. Could these ideas "be in the air" in such a way that individuals draw on some type of non-local morphic field to accelerate invention and problem solving?

Whether or not microscopic quantum effects scale up to macroscopic effects in biological systems and human beings remains controversial. However, from Kekulé's mapping the benzene molecule decades before it could be verified on the electron microscope, to Charles Tart's research on psi (telepathy, clairvoyance, psychokinesis, precognition), to Stephen LaBerge's research on lucid dreaming, to Carl Jung and Joseph Campbell's identifying common elements in premodern myths, we find evidence that personal and cultural growth may be assisted by non-local energy fields cast in the creative guise of invention, dreams, and mythos.

Thus, there are emerging postmodern myths in the air, as Joseph Campbell saw in the 1980s. But, they compete with the status quo of premodern and modern myths. At first, new myths are condemned as heretical, then marginalized as trivial, until finally they are accepted as truth. As such, we are in a transition between Central Myths. According to Roger Walsh, a psychiatrist and meditator:

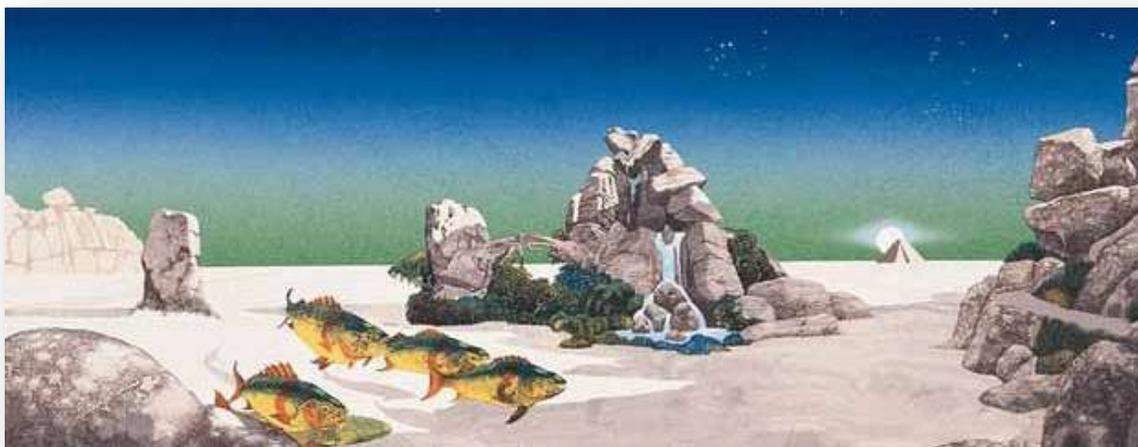
"Myths are grand stories that portray, in an imaginative and symbolic manner, the basic mental structures, understanding and worldview created by a culture and which in turn create and maintain that culture. As such, myths seem to be essential to cultural coherence and well-being and much of our contemporary confusion may reflect the fact that our culture is 'between myths.' Ideally, myths complement and harmonize with other modes of knowing and explanation such as rational knowledge and transrational wisdom. However, problems arise when symbolic myths are not recognized as such but are mistaken for empirical facts or linear logic." (6)

Therefore, postmodern myths are not to be taken literally, but metaphorically. Premodern worldviews tend to interpret myth in literal, concrete terms. If the Holy Book says we're descended from star brothers, then it's assumed to be literally true. No further evidence is required. Modern worldviews tend to rely on the proof of five senses and third person perspectives. They discount all first person, transrational perspectives as psychosis or infantile dissociation. Postmodern worldviews include rational and empirical proof, and integrate subjective, first person experience. They also understand the crucial difference between prerational and transrational experience. Thus, they include emotions, feelings, and deep intuitions, but not at the expense of intellect and reason. The idea is not to throw out the transcendental baby with the religious bathwater.

Finally, the emerging postmodern Central Myth is not set in stone. It is still a matter of collective choice, imagination, and creativity. We are in the midst of a profound shift in consciousness that integrates the gems from premodern myths (Consciousness with a capital "C") and modern myths (Big Bang, Evolution, and consciousness with a small "c"). No one knows what will unfold during this century, but it will be an incredible ride!

Introduction

“Dawn of light lying between a silence and sold sources,
 “Chased amid fusions of wonder, in moments hardly seen forgotten,
 “Coloured in pastures of chance dancing leaves cast spells of challenge,
 “Amused but real in thought, we fled from the sea whole.
 “Dawn of thought transfered through moments of days undersearching earth
 “Revealing corridors of time provoking memories, disjointed but with purpose,
 “Craving penetrations offer links with the self instructors sharp
 “And tender love as we took to the air, a picture of distance.
 “Dawn of our power we amuse redescending as fast as misused
 “Expression, as only to teach love as to reveal passion chasing
 “Late into corners, and we danced from the ocean.
 “Dawn of love sent within us colours of awakening among the many
 “Won't to follow, only tunes of a different age.
 “As the links span our endless caresses for the freedom of life everlasting.” ~ YES, *Tales of Topographic Oceans*, 1974.



As human history unfolds, old myths calcify and new ones emerge. This has been chronicled by anthropologists (Mead), mythologists (Campbell), and social psychologists (Gebser, Graves, Beck, Wilber). In premodern cultures we find consistent evidence of a Causal Consciousness. While there are variations on Its Origin, Purpose, and Nature, many traditions claim this Casual Consciousness is interpenetrated – holistically nested – within a “Great Chain of Being” that extends from body to soul to Causal Spirit. Many also suggest that Causal Spirit isn’t really “out there” or “up in the sky” somewhere, but literally a part of you, me, and everything around us. In other words, It is simultaneously in the world (immanent) and not of the world (transcendent). Jane Roberts used the term *All-That-Is* to express this fundamental paradox.

These and other ideas are found in the creation myth presented by Seth in *Dreams, “Evolution,” and Value Fulfillment*, Vol. 1 (1986). Could this be an emerging postmodern Central Myth that will replace the biblical and Big Bang stories? It is too soon to tell. Our world is changing too quickly to accurately predict what may occur even twenty years from now. But, Seth’s creation myth contains the requisite, important gems from premodern and modern myths, along with many new concepts that may be consonant with twenty-first century thought and beyond.

Jane Roberts began to deliver the Seth material in 1963. Many of the central concepts outlined in the first 800 sessions set the stage for this creation myth. Seth mentioned in the introduction to *Dreams*, *“Evolution,”* and *Value Fulfillment* that it was his most ambitious work to date, though ironically, it was to be his last major theoretical work before Jane Roberts passed away in 1984. As such, this tale forms the pinnacle of Seth’s cosmological and theoretical musings. Related concepts include:

- All-That-Is/consciousness units (CUs/causal field)
- sleepwalkers/electromagnetic energy units (EEs/subtle field)
- Frameworks 4, 3, 2 (subtle field)
- the dream state (subtle field) functions as a “language of translation” for the waking state (physical field)
- Framework 1 (physical field)
- the paradoxical “before the beginning”
- families of consciousness (innate intention)
- the multidimensional psyche (outer ego, subconscious, inner ego)
- the inner senses (deep intuitions/translogical hyperception)
- reincarnation in the context of simultaneous time frameworks
- probabilities

To his credit, Seth constantly works around the inherent limitations of English and its penchant for linear cognitive constructs that deal with objects and processes in space and time. Seth uses simple metaphors to explain complex concepts like the emergence of Mind into Matter, Timelessness into Time, Spacelessness into Space, dream oceans, plants, and bodies into physical oceans, plants, and bodies.

Admittedly, this tale is a bit on the esoteric side, and may be difficult to understand for those who are not familiar with the fifteen books that precede *Dreams*, *“Evolution,”* and *Value Fulfillment*. Further, Seth employs a host of metaphors and analogies to describe something that must be directly experienced to be fully understood. As such, his tale, its metaphors and analogies are *not to be taken literally* because they are easy to distort into premodern or modern dogma. That’s another reason why we are talking about them in the context of myth and intuitive, first person perspectives.

Thus, Seth figuratively describes in linear terms something that is inherently nonlinear – Causal Consciousness dreaming ItSelf into physical form. Is it possible that the creation of the world happened in only seven days? Highly unlikely. Could a Big Bang randomly occur from nothingness? Highly plausible. But what was the origin of the inner world that “preceded” the Big Bang? These perennial questions continue to occupy the best theological, philosophical, and scientific minds due to their paradoxical nature.

The answers, however, seem paradoxical when seen only through a modern worldview limited to five physical senses, third person perspectives, and intellect stripped of intuition and emotions. This is why some get confused and seek comfort in older myths that are simpler and easier to digest. Seth’s tale is subtle, for sure, but like many of his concepts it can only be fully understood through a blend of intuition, emotions, and intellect. Thus, the following abridged compilation and exegesis are only a primer meant to set the stage.

Also, it is easy to get distracted by the large amount of material concerning Jane Roberts’s advancing illness and sinful self material in volume one. Husband Rob Butts included several non-book sessions

that, while serving to beautifully elaborate related concepts and the minutiae of everyday life, unfortunately break up the flow of Seth's original book dictation.

As Rob says in his notes, the process of editing a Seth book for him was not what to include, but what to leave out. So while the original books are solid testaments and worthy creative endeavors to be savored, Seth's creation myth is so full of paradoxes in terms of modern cause and effect thinking that it is my hope its riches may be more clearly discerned in this abridged format.

According to Seth, the genesis of the Kosmos occurs in each moment. As such, there is literally no beginning and no end because beginning and end are ongoing processes. This primordial action of creation – of genesis – occurs in every quantum pulse, in every moment point of a “Great Chain of Being” that extends from body to soul to Causal Spirit. So we are literally beginning and ending anew in each nanosecond. But we're getting ahead of the story.

When reading Seth's words keep in mind that his use of the words “man” and “mankind” is a reflection of the times and that gender-neutral language like “human” and “humankind” was not yet the convention that it is today. Still, it did not seem appropriate to edit and substitute these terms with *human* or *humankind*, though I don't feel that Seth or Jane would have any problem with that.

Finally, by way of introduction I've included an excerpt from *The Nature of the Psyche: Its Human Expression* to set the stage for the material that follows from the first five chapters of *Dreams*, “*Evolution*,” and *Value Fulfillment*. I've also included a Concept Summary and occasional Comments for subsequent excerpts to highlight basic concepts for further contemplation.

At this point it's best left to Seth to introduce what I'm calling An Integral Conscious Creation Myth. Enjoy.

“... This tale, I admit, is far more difficult to understand than a simple [premodern] story of God's creation of the world, or its actual production in a meaningless [modern] universe through the slippery hand of chance – and yet my [postmodern] story is more magnificent because elements of its truth will find resonance in the minds and hearts of those open enough to listen. For men's minds themselves are alive with the desire to read properly, and they are aware of their own vast heritage. It is not simply that man has a soul that is somehow blessed while the rest of him is not, but that in those terms everything [he knows], regardless of size or degree, is made of ‘soul stuff’.”
– *Dreams*, “*Evolution*,” and *Value Fulfillment*, Vol. 1, Session 892, January 02, 1980.

Endnotes:

(1) Seth readers are familiar with the importance of belief systems and worldviews. So it's a natural step to explore Seth's ideas in relation to the excellent research done over the past seventy-five years on how they unfold in time, individually and culturally. That is, the science of *memetics*, or belief systems, was created by English biologist Richard Dawkins (b.1941) in *The Selfish Gene* (1976) as a mental counterpart for physical DNA and genes. Developmental psychologists and transpersonal sociologists, like those listed below, have subsequently begun to map how belief systems develop individually through *preconventional*, *conventional*, and *postconventional* stages, and culturally through *premodern (religious)*, *modern (scientific)*, and *postmodern (relativistic)* stages.

To clarify my semantics throughout, I define these individual and cultural stages in term of the developmental psychology outlined in Ken Wilber's *Integral Psychology: Consciousness, Spirit, Psychology, Therapy* (2000). He surveyed over one hundred developmental systems from the West, East, North, and South (p.197-217). Each stage transcends, yet includes elements in the preceding stage. So subsequent stages are built upon the foundational elements in preceding stages. Thus, in a “development that is envelopment” each stage shows qualities of increasing complexity, wholeness, evolution, and thus consciousness. So authentic development by definition, then, doesn't skip stages. Each stage is characterically “more comprehensive, differentiated and integrated than its predecessors.”

To be clear, I am not using the terms *preconventional*, *conventional*, and *postconventional* to be the same as cultural stages of *premodern (religious)*, *modern (scientific)*, and *postmodern (relativistic)*. Technically, the former were coined by psychologist Lawrence Kohlberg (1927-1987) to describe stages of moral development. So they are used here only as an example of stages of individual development in general.

Therefore, if we use Clare Graves and Don Beck's stages of individual development from *Spiral Dynamics* (1996/2000), *premodern* corresponds roughly to BEIGE, PURPLE, RED, and BLUE vMemes. *Modern* corresponds roughly to the ORANGE vMeme, and *postmodern* corresponds roughly to GREEN, YELLOW, and TURQUOISE vMemes. *Post-postmodern* represents worldviews on the distant horizon, corresponds roughly to the CORAL vMeme.

If we use Jean Gebser's stages of cultural development from *The Ever-Present Origin* (1949), then *premodern* corresponds roughly to *archaic, magic, and mythic*. *Modern* corresponds roughly to *rational*, and *postmodern* corresponds roughly to *integral*. Gebser didn't identify a *post-postmodern* stage.

If we use Wilber's stages of cultural development from *Sex, Ecology, and Spirituality* (1995/2000), then *premodern* corresponds roughly to *uroboric, typhonic, archaic, magic, and mythic*. *Modern* corresponds roughly to *rational*, and *postmodern* corresponds roughly to *centauric*. *Post-postmodern* corresponds to *psychic*.

The point, then, is that there is a general, discernable progression in developmental terms of individuals within overall cultural worldviews. For example, a sixteenth century Aztec shaman who engaged in ritual human sacrifice is less complex, less whole, less developed, and thus less conscious than American Christian evangelist Rev. Billy Graham, though both hold premodern worldviews (the Aztec is PURPLE/magic and Graham is BLUE/mythic). In turn, they are less complex, less whole, less developed, and thus less conscious than American publisher of *Skeptical Inquirer* Michael Schermer who exemplifies a modern worldview (ORANGE/rational). In turn, all three are less complex, less whole, less developed, and thus less conscious than French paleontologist/philosopher Teilhard de Chardin and American psychic Jane Roberts who exemplify postmodern worldviews (GREEN/integral/centauric).

Historically speaking, once the modern value spheres of science, art, and religion split from the premodern Church they were dominated by the rise of rationality. That's all well and good, and produced many wonderful breakthroughs we still enjoy to this day. However, my main thesis throughout is that as variants of scientism and evolutionism emerged, Causal Consciousness or Source was thrown out with the magic/mythic bathwater. This is a form of social pathology that has crippled the Western world for close to two hundred years as noted by various social critics (e.g., Smith/1976, Wilber/1981, De Quincey/2002).

Therefore, what will come to define mature postmodernism is not only the excellent critiques of modernity that currently go by the name "postmodern," but more significantly those critiques that begin to rehabilitate, rejoin, and heal the pathological split, particularly, between religion and science. That is, postmodernism is more accurately defined as *all attempts by Causal Consciousness to make a comeback (the irony is that It never left!) to its rightful place within institutional sciences, arts, and religions without pre/trans fallacies* (the fallacy of elevating premodern magical/mythic worldviews to forms of postmodern rationality/translogic or reducing authentic transpersonal insights to premodern irrationality and pathology).

This is the struggle we can observe on multiple fronts in terms of current dynamics between premodern, modern, and emergent postmodern worldviews. Developmental psychologists, sociologists, anthropologists, and philosophers continue to refine ways to more accurately map the birth pangs, the leading edge of the so-called New Age, New Paradigm, or what I generally call *postmodern worldviews*.

(2) Jane Roberts, *The "Unknown" Reality*, Vol. 1, Amber-Allen, San Rafael, CA, 1996, p. 165-166.

(3) *Merriam-Webster's Collegiate Dictionary*, <http://www.merriam-webster.com/cgi-bin/dictionary>, December 22, 2000.

(4) Joseph Campbell, edited by Diane Osbon, *Reflections on the Art of Living: A Joseph Campbell Companion*, HarperCollins Publishers, New York, New York, 1991, p. 134.

(5) Willis Harmon, *Global Mind Change: The Promise of the 21st Century*, Berrett-Koehler, San Francisco, California, 1998, p. 79.

(6) Roger Walsh, *Perennial Wisdom in a Postmodern World*, University of California College of Medicine, Irvine, California, http://www.americanbuddha.org/article_perennial.html, November 27, 2000.