



The Emerging New Worldview – An Introduction and Overview
By Paul M. Helfrich, Ph.D.

www.paulhelfrich.com
helfrich@newworldview.com

Contents

What is a Worldview?

On Bridging Science and Spirit

The Emerging Mythos of the New Worldview

Closing Thoughts

Endnotes

Bibliography

What is a Worldview?



A worldview is an action – the living lens through which we each perceive and project outward to the world. It’s the psychological filter that contains all of our belief systems about God, life, the universe, and everything, and the immaculate way it all works together. The deepest aspects of our personality and psyche thus express themselves through our worldview.

Changing any belief alters our worldview and changes the way in which we perceive reality. So the emerging new worldview can be understood as an evolution of belief systems to reflect deeper understandings of the nature of reality on personal and collective levels.

Throughout history, the belief systems about the way things work – called *paradigms* – have constantly been challenged and updated with new evidence of personal experience and discovery. When enough people agree that their versions of personal experience are “true,” then we create a collective view of reality; *a consensus worldview*.

In any period of history we can observe the evolution of the consensus reality that reflects the mass beliefs about how things work, the relationship of each individual to themselves and others, and the design and purpose of life. We can see reflected in mass media – movies, newspapers, television, books, the web, and radio – the mass beliefs that make up the consensus worldview of our own period of history.

Just because someone believes in something doesn’t make it necessarily true. That is, belief and truth are often uneasy partners. As the Roman philosopher Epictetus said, “What concerns me is not the way things are, but the way people think things are.” In this sense, history is really a history of consensus belief systems. There’s another popular aphorism that states that “history is written by the winners.” In other words, those that don’t align with the officially accepted view of things are often considered outcasts: heretics, blasphemers, or losers whose beliefs are inferior by rights of conquest. These beliefs are clearly reflected in the Western worldview of the past five centuries.

During the 16th and 17th centuries there was a major paradigm shift that some now call the Copernican Revolution or The Enlightenment. This was a period in Western history when the

Roman Catholic Church dominated the political scene. As there was no separation of Church and State in those days, the consensus reality of this era embraced the idea that the Earth was the center of the Universe and humankind was the dominant of all God's creatures, privy to using the Earth and its resources to suit its own needs. And the "word of God" as interpreted in the religious scriptures by a professional clergy clearly supported this view.

Gradually, supported by the scientific observations of Nicolas Copernicus and Galelei Galileo – both astronomers – a new worldview emerged in which the belief that the Earth rotated around the Sun became the officially accepted view. The process of this paradigm shift was quite stressful and caused social, political, and economic upheaval. If the Church's interpretation of scripture could be wrong in that area, what other religious assumptions were wrong? Modern science and religion have had an uneasy coexistence ever since.

Regarding their present relationship, physicist Freeman Dyson observes that:

"Science and religion are two windows that people look through, trying to understand the big universe outside, trying to understand why we are here. The two windows give different views, but they look out at the same universe. Both views are one-sided, neither is complete. Both leave out essential features of the real world. And both are worthy of respect.

"Trouble arises when either science or religion claim universal jurisdiction, when either religious dogma or scientific dogma claims to be infallible. Religious creationists and scientific materialists are equally dogmatic and insensitive. By their arrogance they bring both science and religion into disrepute." – *Science and Religion as Partners*

As a result of the effects of the Copernican Revolution, today we live in an era dominated by scientific belief systems. To its credit, science has never claimed to know all of the answers but provides a methodology to actively discern the way that things work. A hypothesis is offered based upon a theory and rigorous experimentation ensues to validate or refute it. Once the results become replicable in multiple laboratories, the theory then becomes a law. Sometimes theories become so popular that they are assumed to be laws by the general public. Darwin's theory of evolution and Einstein's theory of general relativity are good examples.

Regardless, scientific method is one of the great achievements of the Western world! Though the benefits of scientific achievement are undeniable, there has also been a price to pay. Many theories find their way into the consensus worldview under the guise of Truth, but in fact are still unproven. For example, Freud's psychiatry paints a dark view of the human psyche; to be human is to be an animal full of repressed violence and sexual urges that if unleashed would surely result in the destruction of the civilized world. Our impulses, the ineffable "language" of the psyche, are not to be trusted. To be considered impulsive is to be on a road to certain disaster.

Darwin's theory of evolution claims that fierce competition is the primary value driving all interactions between the Earth's species. In human terms this justifies endless environmental abuses, wars, and persecution of "enemy" religions, economies, and ethic groups. In

complementary fashion, cooperation is understood to be a primary value only for the weak, who are easy prey for conquest.

Other belief systems belonging to the current Western worldview include the following:

The philosophy of Descartes implies that our minds and bodies exist as separate parts within Newton's view of the universe as one big mechanism; all separate, unique, and existing purely by accidental combinations of chemicals, matter, and energy fields. All reality can be broken down into component parts that, once fully understood, can be fully explained by scientific method.

Since the body is a machine, doctors can easily treat the "broken" parts with synthetic medicines and invasive surgeries that "fix" them. Since the mind is an artifact of brain chemistry, when it "breaks" it too can be "fixed" by medicines, surgery, and even complex psychotherapy requiring strict professional mediation by qualified experts that purport to know more about us than we do ourselves.

Since we are all victims of the doctrine of Darwin's "survival of the fittest," the belief system of competition justifies the strong dominating and conquering the weak. Our economic models should accurately reflect this underlying belief system. Thus competition is the driving force that is the most efficient way to utilize our time and limited resources.

Since we are by nature a violent species competing for reproductive privilege, family control, and limited resources with others, we need to support a military-industrial complex and international alliances that prevent all-out war through means of the best equipped armies and most advanced military technologies in the world. This is the best way to deter further global conflicts and maintain our Western standard of living.

Since we have the strongest armies and best weapons that technology can produce, our way of life must be the way that God intended all humanity to live. Spreading our influence by surreptitiously dominating and otherwise convincing all other cultures to align with our economic, religious, and scientific values is a natural outcome of being in the strongest alliance of nations. And these are the values that should best inform and fuel our national security and foreign policies.

On the other hand, Western religious dogmas still perpetuate the idea of a flawed, sinful self that needs to be renounced and suppressed lest we all behave like primitive barbarians and animals. The concept of "original sin" most clearly reflects this belief, promoting the idea that we are born as flawed, sinful creatures. And if we exhibit "bad" behavior that we don't recant, our deeds can earn us a ticket to eternal suffering at the hands of demons who really enjoy their work.

Our sexual nature is understood to be dirty, shameful, and somehow lower than the lofty nature of "true spirituality." Anyone who enjoys sexual pleasure cannot possibly be spiritual; they just don't mix. And even worse, heterosexual preference is the only choice acceptable to an angry God who enjoys punishing people and demons who break his divine rules and laws, all of which

require the skillful mediation of professional clergy uniquely suited to understanding and explaining these to the rest of us.

At their worst, the majority of Eastern religious dogmas still perpetuate the idea of transmitting officially accepted metaphysical knowledge through the hands of masters, sages, and gurus. Though obtainable by the rare individual who attains direct knowledge, most people are better off giving up their authority to professional clergy who are the only authenticated holders of The Way or The Path.

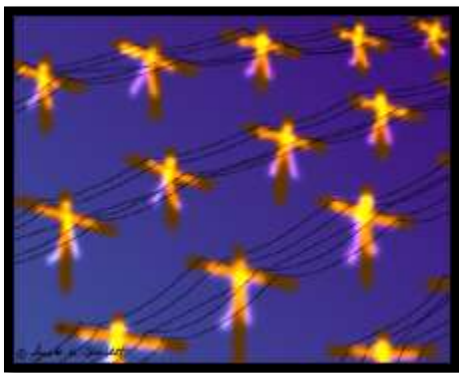
And if you are lucky, you too can learn the secret methods whose purpose is to help you break out of the hellish cycle of linearly reincarnated lives whose main focus is to avoid the pain and suffering inherent in the physical condition but whose ultimate goal is the annihilation of the ego-self into the return to the blissful merrgence with our Primary Source or God.

As long as scientific method, with all of its wonderful successes keeps its collective head buried in the sand of the five physical senses it will never be able to achieve its holy grail, the Grand Unified Theory of Everything, which we are lead to believe will solve all of our problems – health, abundance, relationships – whenever they arise.

As long as religious dogmas perpetuate doctrines of flawed selves and the need for professional mediation to attain the status of spirituality, so too will they never be able to empower people to trust in the authorities of their own selves, trust the spontaneous nature of their sexual and emotional beings, or directly experience God without mediation.

It would seem that some sort of hybrid of the belief systems of science and religion could lead us toward a new worldview that is holistic in nature, including the best practices of both disciplines.

On Bridging Science and Spirit



The schizophrenic separation of science (masculine traits of intellect, logic, reason) and spirituality (feminine traits of intuitions, emotions, feelings) continues to diminish as we move forward into the twenty-first century. Each discipline's current, mainstream thinking is still locked in a calcified epistemology that is presently incompatible. Epistemology is a fancy word for understanding how we innately know anything and then agree on the rules that constitute evidence and proof of what we know.

There are many thinkers, philosophers of science and religion, who are adding immeasurably to the ongoing debate of the perennial big questions: Why are we here? Where do we “go” when we die? How does it all work? Who or what designed it all and toward what purpose? It appears that science is not the only discipline concerned with Grand Unified Theories, as theologians and philosophers are likewise. And some have begun to suggest that any type of true unified theory must include the totality of the human experience. No small challenge!

Willis Harman – philosopher, scientist, futurist, and former president of The Institute of Noetic Sciences in Sausalito, CA – states that:

“It is impossible to create a well-working society on a knowledge base that is fundamentally inadequate, seriously incomplete, and mistaken in its basic assumptions. Yet that is precisely what the modern world has been trying to do.

“There appears indeed to be no conflict between a mature science and a mature religion. Indeed, we must seriously question whether we have a mature science as long as such conflict appears to exist.” – *Global Mind Change, Legitimizing the Transpersonal*

We now live in a world where the big-eyed, big-headed alien is mainstream imagery. People no longer think twice about it. When I recently saw that alien archetype—the big head with slanted black eye-orbs—staring back at me from the cover of *Popular Mechanics* magazine, I realized that transpersonal phenomena are literally coming out of the closet into the mainstream.

In fact transpersonal phenomena, which acknowledge the multidimensional nature of the psyche, have always been with us. They have just been forced, more often than not, into the closet by the prevalence of limited scientific and religious belief systems. But even rational, scientific beliefs do not provide all of the answers to the big questions of God, life, the universe, and everything, much less our subjective experiences that don't fit into current theories and models. Though many still believe in the promise that the big answers are just another implanted microchip, mathematical language, or nanobot away.

Most of our lives benefit from many of the scientific discoveries of the past three hundred years. We wouldn't have the luxury of air-conditioning, word processors, or microwave ovens without it. But these benefits exist in a very narrow spectrum of reality that are the result of a type of thinking characterized by the beliefs of predicting and controlling our environment and lives.

What we can predict and control is very helpful to our sense of nation, economy, community, and personal well being, particularly in terms of military technologies and the international politics of warfare that have played out on such a large scale during the past century. But we must still ask ourselves, if science is so useful then why are there more diseases than ever? Why are there still so many weapons systems proliferating worldwide? Why is there still so much economic, spiritual, and intellectual poverty in our collective reality? The answers can be found by widening our thinking patterns to include ways of knowing that embrace subjective experiences. There is an important difference between predict-and-control thinking (knowledge) and intuitive ways of knowing (wisdom).

The transition from a purely rational, intellectual foundation to a hybrid that includes intuition, emotion, and other subjective states continues slowly as there is still much fraud, misinformation, and fear surrounding what we don't fully understand in rational, scientific terms. And we may never achieve a wider understanding of the big questions if we cling to a woefully incomplete and inadequate epistemology.

If we don't fundamentally understand the big questions, how can we even begin to find big answers? If we continue to ask the wrong questions... our answers will remain incomplete.

According to psychologist Charles Tart, the arena of "psi" phenomena (telepathy, clairvoyance, precognition, telekinesis, etc.) has been scientifically proven through decades of rigorous laboratory study yet remains on the skeptical inquirer's hit lists.

According to Harvard Ph.D. and Pulitzer prize winning author John Mack, the UFO sightings/abduction phenomena is now being seriously pursued by a variety of mainstream psychologists and psychiatrists.

Channeling, once a phenomenon relegated to shadowy séance rooms, is now occurring in ever increasing frequency and depth. As a simple search on the Internet will attest, it is now acknowledged as a grass roots populist phenomenon. Bodies of work like the thirtyfive-plus published books comprising the work of Jane Roberts called "the Seth material" are recent additions to Western thinking that are, in actuality, contemporary expressions of the perennial wisdom customized to the times and needs of the West that have yet to find their way into mainstream experience.

In other words, what the Eastern perennial sources have been saying for over three millennia are now being expressed anew in the language and cultural context of Western belief systems. This presents a challenge to the old worldview that still places channelers within the confines of a spectrum that covers Dissociative Personality Disorder, to false prophets and demonic possession. Again, these ideas reflect the beliefs found in incomplete and inadequate models of the human mind, the universe, and God.

Phenomena like remote viewing, lucid dreaming, and out-of-body experiences (OOBEs) have been the subject of legitimate scientific inquiry at the Monroe Institute in Faber, VA. Stephen LaBerge's Stanford research lab, and other places for over twenty-five years. Near-death experiences (NDEs) are also the subject of serious scientific study by Raymond Moody, Kenneth Ring, and others.

All of these phenomena are being experienced in the personal reality of millions of people, regardless of what the officially accepted scientific and religious dogmas say is or isn't possible. The direct experience of millions of people presents compelling anecdotal evidence that science and religion within their present set of limiting beliefs will never understand until they widen their aperture and, as some now suggest, merge their worldviews, building a conceptual bridge that includes their best practices.

A good example is the field of psychology. After spending more than a century becoming a legitimate scientific discipline, it is slowly broadening to include transpersonal psychology. This discipline's origins lie in the late 19th century with the visionary work of William James, F.W.H. Meyers, and Sigmund Freud, and has continued into the 20th with Carl Jung, Abraham Maslow, Stanislav Grof, Jane Roberts, Charles Tart, Ken Wilber and many others. The transpersonal view is helping to redefine our understanding of the human psyche. It now includes the idea that our ego-self is only one aspect self, a primary aspect self, that continuously emerges and "surfs" the

most outward physically focused conscious “layer” of a multidimensional collective consciousness.

“You are multipersons. You exist in many times and places at once. You exist as one person, simultaneously. This does not deny the independence of the persons, but your inner reality straddles their reality, while it also serves as a psychic world in which they can grow.

“I do not want to get involved in a discussion of ‘levels,’ in which progression is supposed to occur from one to the other. All such discussions are based upon your idea of one-personhood, consecutive time, and limited versions of the soul.” – Seth/Jane Roberts, *The “Unknown” Reality*, session 683

It is now increasingly suspected in scientific circles, what has always been known in the perennial wisdom traditions, that when the body dies the ego-self continues in some form, focused in another framework of consciousness, one that does not use space-time as its basis but a different “order” of perception.

Lastly, our space-time universe is beginning to be viewed as a single framework of consciousness in a vast, multidimensional omniverse. Upon reflection it seems that we’ve still got it backwards, or more to point—inside out—thinking that our physical sense perceptions and universe were somehow central to All-That-Is, in other words, the center of All Universes!

The concept of “the conscious universe” is as revolutionary to our postmodern era as the Copernican Revolution was to the Middle Ages and Renaissance. Both concepts pull the rug out from under our officially accepted reality and expand our understanding of what is really going on.

We are moving from a belief system in a “uni” verse—as single, physical, separated objects to an “omni” verse—a multidimensional, physical and non-physical, but both conscious, interpenetrated, and unseparated from its Primary Source.

So what impact do these developments have on Western society’s central creation myth of the Big Bang and Evolution?

The Emerging Mythos of the New Worldview



Scientific and religious dogmas serve as the collective bookends in our current collective worldview in the West. Their fundamental role is to offer an officially accepted view of God, life, the universe, and everything that explains the origins of our universe, species, and the laws that “govern” each. They offer unique versions of these concepts that form the underpinnings of our cultural value systems, including ethics and morality. These value systems also contain a subset of beliefs that can be understood as “creation myths.”

So what is myth and what role does it play in the emerging new worldview?

Myth is a belief system that incorporates intellectual, intuitive, and emotional qualities whose purpose is to provide a cultural framework, sense of continuity, and deep meaning to support cultural identity and its collective worldview.

Webster’s 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.

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.” – *Reflections on the Art of Living, A Joseph Campbell Companion*

According to Willis Harman, the following is a rendition 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.” – *Global Mind Change, The Worldview Challenge*.

As we begin a new millennium our central myth is morphing right before our eyes. Even without turning our attention inward, we’ve begun to realize 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.

The emerging new worldview is a hybrid of the best scientific and religious practices that incorporates an ancient, perennial process that originates “outside” of space-time, or perhaps more literally “inside” in what physicists term to be a “non-local” state of no-space, no-time.

Non-locality is a fancy term for the concept shown in a scientific principle known as Bell’s Theorem. It shows how sub-atomic particles called photons can be split apart and instantly communicate status changes while “separated.” Non-locality means that in a non-physical area of consciousness consisting of no-time and no-space there is no separation whatsoever, as physical changes in state are instantly communicated.

Another example is found in the work of English biologist Rupert Sheldrake. His experiments deal with a concept termed morphic fields that support the concept of non-locality and offer an example of how it affects our lives. 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 hinting that the learning done by the first group was somehow available to the second group via a non-local morphic field that actually accelerated their learning. 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, Marconi building on the work of Faraday, Maxwell, Hertz, and others to invent the wireless telegraph, 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 collective consciousness for help when needed?

Inner knowledge seems to be constantly translated, individually and en masse, into the world of space-time in the creative guise of inspiration and invention, filtered through deep intuitions and

intellect, to suit the needs of the people in any given period of history. As historical periods change, develop, and unfold, old myths calcify and new ones emerge to replace them. These changes always originate from within, not in some external cycle of cause and effect. This perennial pattern is well observed and reported by anthropologists, mythologists, and philosophers in what is termed the perennial, ageless, or hermetic wisdom. Regardless of labels, it expresses the idea that in spite of the changing value climates of cultural belief systems through history, there is an eternally valid Universal Truth that is constantly translated into physical constructs which originates in a non-physical domain.

Simply put, that Universal Truth is what is conventionally termed God, yet It is also holistically interpenetrated with all of Its creations, so It isn't really "out there" or "up in the sky" somewhere. It is literally a part of you and me and everything around us. In another sense It-Is-Us or what the late author, psychic, and poet Jane Roberts termed All-That-Is. The exact words we use to describe our Primary Source aren't really as important as the perennial idea that God is an ineffable, inexhaustible, eternal form of pure source energy, fueling everything around and inside of us.

Myth, then, is the very important psychological tool that helps us better understand our relationship with our Primary Source of Being since it is by definition ungraspable in its Totality. Our intellects can never fully express our Source in terms of written or mathematical language. As the Taoist saying goes, "the Tao which is written or spoken is not the true Tao." So myths, archetypes, and other subconscious processes are the means by which to better understand where we come from, why we are here, and toward what purpose.

According to Joseph Campbell there is presently a new myth emerging from the collective consciousness in the Western world. When Bill Moyers asked him during an interview what the world needed now (during the mid-1980's), he replied a new myth. Campbell didn't pretend to know the specifics of this new myth, but he knew it had to be holistic and encompass the entire planet and all people, not just one region, set of special people or Holders of The Way.

According to Roger Walsh, a professor of psychiatry at The University of California Irvine:

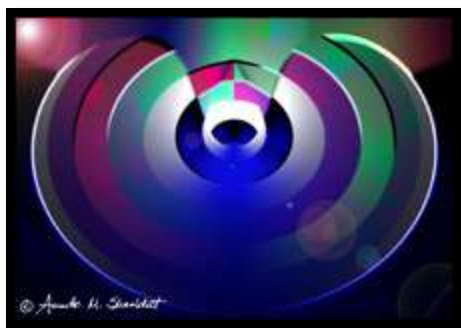
"Myths are grand stories that portray, in an imaginative and symbolic manner, the basic mental structures, understanding and worldview created by a culture and which in turn create and maintain that culture. As such, myths seem to be essential to cultural coherence and well-being and much of our contemporary 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." – *Perennial Wisdom in a Postmodern World*

Myths are thus archetypal, symbolic inner expressions meant to help us understand our universe and our place in it. They are not to be taken literally, but metaphorically. They are best understood through our own direct, subjective perception. And this requires an intuitive kind of

thinking that is relatively new to the Western mind and neurological pathways but has been known by esoteric practitioners in the East for millennia.

The myths of our immediate future are, therefore, not set in stone. They are a matter of collective choice, imagination, and creativity. No one really knows what will unfold during this next century, but it should be an incredible ride! Though we still can't label these new myths, the emerging new worldview is presently in the midst of its collective birth pangs, springing forth from the collective intuitions and creativity of our psyches. One thing is clear: the incomplete models of scientific and religious beliefs systems are rapidly merging as more and more people are awakening to the reality of a multidimensional understanding of the human mind, the universe, and God.

Closing Thoughts



Some thinkers see the context of the emerging new worldview in what is termed “the Second Copernican Revolution.” The major paradigm shift in this revolution is seen in the belief that consciousness is the Primary Source of Everything. The physical universe, being only one of infinite frameworks of consciousness, consists of a vast array of differing orders of consciousness, with human consciousness being one unique kind. The Primary Source is a divine source or ground of being from which everything constantly emerges. These ideas reflect the planetary and species-wide shift in consciousness that

continues presently.

Researcher Duane Elgin reflects that,

“The shift to a new paradigm also brings a change in our sense of evolutionary purpose. We are shifting from seeing our journey as a secular adventure in a fragmented and lifeless cosmos without apparent meaning or purpose to seeing it as a sacred journey through a living and unified cosmos whose purpose is to serve as a learning system. Our primary purpose is to embrace and learn from both the pleasure and the pain of the world. If there were no freedom to make mistakes, there would be no pain. If there were no freedom for authentic discovery, there would be no ecstasy. In freedom, we can discover our deeper identity and purpose within a living cosmos.” – *Our Living Universe*

The emerging new worldview thus incorporates a multidimensional view of the psyche which exists in non-physical domains that are freely accessible through altered or non-ordinary states of consciousness. We are biologically equipped to experience more than our five physical senses, through a set of inner senses that have, to date, been the purview of the mystics, sages, and seers of the esoteric traditions. This includes the use of direct subjective experience incorporating the use of deep intuitions and emotions, hand in hand, with the intellect and reason.

In this worldview we each survive death. While this is an ancient idea, the body is, however, understood to be a sacred temple in which we each live during our physical lives. Its appetites are to be respected and nurtured, not renounced as flawed, sinful, or obstacles to fulfilling our spiritual nature. There is no need to search for some type of spirituality that is “out there” to be obtained in a quest or Hero’s Journey. There are no higher levels to attain where we finally become spiritual. We are each born into the world as blessed creatures and are *spiritual beings by default*.

Life is seen as a complex psychological process of temporal experiences that lead to value fulfillment—a foundational principle in which all forms of consciousness work together in a cooperative venture designed to nurture the maximum development of each individual consciousness in relation to the web of life. In other words, individual growth, happiness, and abundance are innately nurtured by a “conscious” universe, though not at the expense of other life forms, but, in full cooperation toward the maximum benefit of one and all.

Death is not to be feared as the annihilation of the self we know but as a transition to yet another state of being. It is not a dis-ease that requires a cure but a natural, spiritual process to be accepted and embraced. Time and space are not absolute qualities but instead are relative to the physical domain, to be used for our own personal purposes as long as we choose to live. So we all have the ability to create our own lives and the responsibility that comes with it.

When we shift our thinking toward living safely in a conscious universe, designed by nature to nurture us, there is a type of natural ethics intuitively discerned that promotes not only our individual well being, but also the well being of the whole. The natural process of value fulfillment makes it possible to know the best solution to any challenge we manifest for ourselves. But it takes time and effort, particularly since we are in the midst of the transition from the old to the new on a planetary scale unprecedented in human history. And what worked yesterday may not be suitable to the new and changing circumstances of today or tomorrow. So we need to be flexible, vigilant, and open-minded to the constantly changing context of our cultural value systems that are parochial and regional, not absolutes mediated by the purveyors of The Path or The Way.

Last but not least, the term “New Age” does not accurately describe the emerging new worldview. That’s simply because the majority of New Age values reflect the same old dogmatic religious belief systems spun into enticing new clothes. In other words, they are still dealing with inadequate models of the psyche and universe that squeeze interpretations of various paranormal phenomena into superstitious molds that oftentimes perpetuate our ignorance and fear of the unknown. It would seem that the intellect gets abandoned more often than not in most New Age thinking, though there are many gems to be mined if you look hard enough. And learning the art of discernment is critical to mining these gems, separating the wheat from the chaff.

Nurturing the balance of the intuitions and intellect in any activity, mundane or cosmic, brings a wider aperture and understanding. It is only through an equilibrium of subjective and objective perception that the so-called *paranormal* will ever be legitimized and understood as normal. It would seem that the emerging new worldview is intent upon making the unknown known and the unreal real by incorporating the best practices of scientific and religious legacy belief

systems. And there is no need to throw out the baby with the bath water! It is time for the baby to grow up and mature to its next stage of development.

Rather than ending here, let's just say that this is only the beginning! There is much ground to cover in the continued explorations through our workshops, online courses, and website (www.newworldview.com).

Areas of interest and inquiry include:

The nature of God, life, the universe, and everything – “Why are we here?”

- Science
- Philosophy/Metaphysics
- Religion
- History
- Fine Arts

The nature of ourselves – “Who am I and what is my place in the world?”

- Psychology
- Health and Wellness
- Abundance
- Human Potential
- Business
- Education
- Economics

Do join us in the exploration of these ideas and all that they imply, in every activity, in all people. Let us continue the discussion and collaboration, the challenges and insights, the products of our new ventures! Let us, together, craft a new lens through which to view our world... ourselves.

Bibliography

Adams, Douglas, *The Hitchhiker's Guide to the Galaxy*, Simon & Schuster, New York, NY, 1980.

Campbell, Joseph, Diane Osbon, ed., *Reflections on the Art of Living, A Joseph Campbell Companion*.

Dahl, Lynda, *Ten Thousand Whispers: A Guide to Conscious Creation*, WindSong Publishing, Eugene, OR, 1995.

de Quincy, Christian, *The Big Bang: A Modern Myth Without Meaning?*, <http://www1.mightywords.com/asp/bookinfo/bookinfo.asp?theisbn=EB00017483>, November 25, 2000.

DiCarlo, Russell, *Towards a New World View: Conversations at the Leading Edge*, Epic Publishing, Erie, PA, 1996.

Dyson, Freeman, *Science and Religion as Partners*, Institute of Noetic Sciences Review, December 2000 – February 2001, Number 54.

Elgin, Duane, *Our Living Universe*, Institute of Noetic Sciences Review, December 2000 – February 2001, Number 54.

Friedman, Norman, *Bridging Art and Science: Common Elements In David Bohm's Physics, The Perennial Philosophy, and Seth*, The Woodbridge Group, Eugene, OR, 1990.

Greene, Brian, *the elegant universe: superstrings, hidden dimensions, and the quest for the ultimate theory*, W. W. Norton & Co., New York, NY, 1999.

Harman, Willis, *Global Mind Change: The Promise of the 21st Century*, Berrett-Koehler, San Francisco, CA, 1998.

Harman, Willis, Christian de Quincy, *The Scientific Exploration of Consciousness: Toward an Adequate Epistemology*, The Institute of Noetic Sciences, Sausalito, CA, 1994.

Hastings, Arthur, *with the Tongues of Men and Angels: A Study of Channeling*, Holt, Rinehart and Winston, Inc., Orlando, FL, 1991.

Heinlein, Robert, *Stranger in a Strange Land*, Berkeley Publishing Group, New York, NY, 1991.

Huxley, Aldous, *Island*, HarperCollins, New York, NY, 1989.

Huxley, Aldous, *The Perennial Philosophy*, Harper & Row, New York, NY, 1945.

Klimo, Jon, *Channeling: Investigations on Receiving Information from Paranormal Sources*, North Atlantic Books, Berkeley, CA, 1998.

Kuhn, Thomas, *The Structure of Scientific Revolutions*, 2nd Edition, University of Chicago Press, Chicago, IL, 1970.

Kurtz, Paul, *A Skeptic's Handbook of Parapsychology*, Prometheus Books, Buffalo, NY, 1985.

LaBerge, Stephen, and Howard Rheingold, *Exploring the World of Lucid Dreaming*, Ballantine Books, New York, NY, 1990.

- Libreria Editrice Vaticana, *Catechism of the Catholic Church*, Liguori Publications, Liguori, MO, 1994.
- Mack, John, *Passport to the Cosmos*, Random House, Inc., New York, NY, 1999.
- McInnis, Noel F., *Bridging Science and Spirituality: Toward a Seamless Cosmology of Consciousness*, <http://www.celenet.org/bridging.htm>, September 25, 2000.
- Monroe, Robert, *Ultimate Journey*, Doubleday, New York, NY, 1994.
- Roberts, Jane, *Adventures in Consciousness: An Introduction to Aspect Psychology*, Sethnet Publishing, Eugene, OR, 1997.
- Roberts, Jane, *The God of Jane: A Psychic Manifesto*, Moment Point Press, Portsmouth, NH, 2000.
- Roberts, Jane, *The "Unknown" Reality*, volumes 1 & 2, Amber-Allen Publishing, San Rafael, CA, 1996.
- Russell, Peter, *Waking Up in Time: Finding Inner Peace in Times of Accelerating Change*, Origin Press, Novato, CA, 1998.
- Shah, Indries, *The Sufis*, Random House, New York, NY, 1971.
- Schwerin, David, *Conscious Capitalism: Principles for Prosperity*, Butterworth-Heinemann, Woburn, MA, 1998.
- Smith, Huston, *Forgotten Truth: The Common Vision of the World's Religions*, HarperCollins, New York, NY, 1992.
- Tart, Charles, ed., *Altered States of Consciousness*, HarperCollins, New York, NY, 1990.
- Tart, Charles, ed., *Body, Mind, and Spirit: Exploring the Parapsychology of Spirituality*, Hampton Roads, Charlottesville, VA, 1997.
- Talbot, Michael, *The Holographic Universe*, HarperCollins, New York, NY, 1991.
- Walsh, Roger, *Perennial Wisdom in a Postmodern World*, University of California College of Medicine, Irvine, California, http://www.americanbuddha.org/article_perennial.html, November 27, 2000.
- Wilber, Ken, *A Brief History of Everything*, Shambala Publications, Boston, MA, 1996.
- Wilber, Ken, *A Theory of Everything*, Shambala Publications, Boston, MA, 2000.
- Wilber, Ken, *Integral Psychology*, Shambala Publications, Boston, MA, 2000.
- Wilber, Ken, *The Marriage of Sense and Soul*, Broadway Books, New York, NY, 1998.
- Wolf, Fred Alan, *The Dreaming Universe*, Simon and Schuster, New York, NY, 1994.
- Wolf, Fred Alan, *The Spiritual Universe*, Moment Point Press, Portsmouth, NH, 1999.