

COMPLEXITY AS REGARDS THE QUESTION OF MORAL

The primary purpose of this Guide to Moral is to set a perspective about the questions of morality by taking the help of the knowledge of physical, biological and social sciences.

Moral questions, I have dealt deal with, relate to the human beings made of biological matter possessing a will with which they interact with the physical environment and seek an arena of freedom for reproduction, survival and growth. The artificial creatures made as robots, who can be programmed to simulate intelligence and decision making process of the human beings at a primitive level all outside this discussion.

The problem of moral gets more and more complex as we see human life from the perspective of biology and evolution, and know how this biological life is embedded inside a complex entanglement of the micro and macro cosmos. In every level there are interactions of many in the process of forming and sustaining the existence of any single life. Starting from the radiations coming from the sun, and the movements of air and water churned by the gravitational pull of the cosmic orbs to the inhalation and exhalation of breaths of the living beings are all intricately entangled to form the basis of existence we enjoy.

By destroying one of these intricate pathways, through which life sustains itself, one would destroy the whole balance and jeopardize our existence of life on Earth. Everything has its natural rhythm and propen-

sity by which it seeks to interact with the world. One can call it a natural wisdom, which is too complex for analysis by the human mind. One can view it as the wisdom of the whole i.e. the entire universe and all beings embedded in it. Call it God, or anything else is only one's own choice of semantic.

In this natural rhythm things appear under the tensions of forces, and disappears in the same way; life comes and goes as natural cycle of life and death; mind emerges and sinks in the stream of animated world; will asserts itself as freedom from the drag of matter and submits itself to the higher will in order that all may exist as one creating the rhythm and harmony which can not be undone. One may call it destiny (if one so wants): In this destiny there exists freedom to move, act, change course following the inner power of the mind in order to return and unite with the force from which mind has sprung.

Seen from individual perspective, the life is churned by tensions of many forces moving in different directions at the same time, trying to come in a fine balance with the whole in order to find a natural place for the individual life concerned. This tension is often described as the source of suffering of life.

It is always there, and will be there as long things exist in the universe. Will is a sort of foam sprinkling out of this churning of the world: The energy and power driving the universe appears as will to establish control and power over the material movements which creates the churning. It acts as its own master bringing back order in any chaos that may ensue.

Life has appeared from this churning through many phases, which we call evolution. The will has manifested in many levels of awareness about the world: One may call them the levels of consciousness. From primitive life with a few neuronal cells to the human beings with billions of neurons, the mind has evolved as activities of the brain. The more evolved the brain more power it possesses to control the conditions that appear as result of churning of the material world. It appears as power

to assert freedom of the mind over matter. The existence thus appears as two arena: One is the world controlling the contents in which the mind manifests; and the other is the mind which keeps watch over the world and guides it to follow the rhythm and harmony of the universe. The existence is two-fold: Matter and mind. However, neither precedes the other; they are always in unison and eternally existing as one. In that sense the universe is suffused with mind, which I call the cosmic mind. One may call this as God.

Coming down from the cosmos, when moral issues relate to activities of the human beings in the social context, it becomes highly complex and nearly intractable to follow by intellectual reflections.

Most societies include human beings of different mental capacities and awareness: Some mind are still groping in the darkness of the primary instincts, like reproduction and survival. Some have achieved power to establish new relations with reality and environment by using knowledge and innovative means. They can expand personal realms of freedom and gain control over others by using information and knowledge. Some may have achieved a deeper understanding of the unity of all and the meaning of freedom outside the realm of personal greed and desire. They are the bearers of the power of compassion and love, which inspire one to serve the society for the good of all. These higher men use their freedom in liberating those who are not free and living in darkness of ignorance. However, no human being bears in himself/herself only one type of consciousness or awareness. In all human beings all levels are mixed in different weights. The awareness, which dominates one`s consciousness, defines the nature of the person.

Besides this stratification of human beings according to their mental abilities and grades of awareness of freedom in acting and behaving in the society, moral involves relations of individual to many at different levels of social construction. There are relations which involve individual to individual; there are relations where individual interacts with others as a part of a group; some relations are related to the institutions through which one expresses one`s moral attitude and affiliation; and

some could be motivated by the identity of belonging to a nation or a race, or an organization that cuts across boundaries of several nations.

Moreover, at each level of this relationship there are several categories of issues one needs to address: some relates to the basic needs of reproduction and survival; some relates to the freedom of exploring the world and experiencing other dimensions of the mind outside the reproductive and survival needs. It also includes the human desire to know about the working of things and taking control of the events happening in the physical world around, and one`s position in the universe and relation to any higher power.

Most fundamental is the need for reproduction and survival in a world where people need to compete with others for the desired goods and opportunities of freedom. Every society works under an economic framework which provides the opportunities and arena to compete. The interactions of human beings in this economic arena demand some rules of the market, and conception of values of one thing compared to the other. Here moral has its character depending on which level of human consciousness controls the moral ground, and who controls freedom of the majority in the society. In a capitalist social system it is different from the socialist values, for example.

Besides markets, goods and services needed for economic functioning of a society, desire to know about the world and others and share one`s emotional feelings with others through different forms of communications, like writing, painting, dance and music etc. are expressions of intelligence and evolution of the mind. They may spin around imagination and belief and psychological need to vent out feelings of sufferings and joy encountered in the world. These relations form the cultural interactions in the society. The meaning of moral takes a different hue when one deals with these emotional aspects. It can not be governed by the similar values which control the behavior of people in the economic market.

Moral takes again a new turn, when it comes to sharing knowledge and information, which increases one`s economic security and gives

advantage to protect and expands one`s territories of freedom. This is particularly the case in knowledge which concerns military tactics and technology, and the economic resource utilization with innovative means. Revealing these secrets to the others may be considered amoral for the those who enjoy fruits of knowledge and information by depriving others of the knowledge; it is, in turn, seen amoral to the others against whom the secrecy is kept. It is amoral because by keeping some knowledge and information as secret, which should be available to all of mankind, a smaller group tries to monopolize power over the rest. Knowledge of science and technology and their use becomes a matter of ethical contention.

Then comes the activities related to the spiritual sphere, where belief, faith, personal prejudices and experiences do not match with the world felt and known by the use of the perceptions, knowledge and reason. It brings an understanding of spiritual moral which may contradict morals practiced in other spheres of activities.

So moral has multi-dimensional components, which may appear as contradictions once activities in one area are judged with activities in another arena. The same man who is pious and seen as morally elevated in the spiritual matter can behave in a morally fallen way in many other fronts of human interactions. Moreover, through the interests and practices of groups, institutions, and nations one define what is moral or immoral for one, which may contradict others` point of views. Moral is thus tangled in such a complex web of individual, group, national and institutional pathways that to define a universal moral for all in the same way seems impossible.

It becomes a doll-drum of philosophy, which can never be resolved by an intellectual debate. Every life is tangled in this mess, where different currents of interests and forces try to shape the social development to gain advantage. The forces which take upper hand becomes the moral progenitors of the group for that time. With history and time, with rise and fall of groups and interests, with ascend and descend of institutions and civilizations the moral premises have constantly moved, as if some

invisible hands have been weaving the moral fabrics of the society in new patterns and renewed stable structures all the time.

Things appear good and bad from the perspective of history and time and where one is embedded in the complex entanglement of forces and one's position in the social structures that constantly move. Moreover the level of consciousness, one possesses, also defines the ground of moral for the person concerned. Intentionality of actions, than the actions in-themselves become less relevant to moral judgement. Intentionality, in turn, involves knowledge, information and insight about the nature of the world and will of which one is a part. Ones, who are more informed and knowledgable and possess a greater insight about the working of the society, becomes more responsible for their acts, than those who are acting and doing as ignorant creatures deprived of the light of knowledge.

Moral can be seen as codes which hold things in place, and weave the small social units into a bigger unit, which can then coalesce into an even bigger unit, and so on... ending in the formation of the global arena. The codes form from the physical state of things, and the social forces competing with each other, and the way people possessing different capacities and awareness of the mind realize their freedom in the world. Moral is a signature of the social evolution through which a society has passed, or is passing.

“Right or wrong” can be another way of stating the conditions that arise due to the conflicts and tensions inherent in any social dynamics (feels as wrong) and the feelings that rise when these tensions and conflicts are reduced by using the higher power of the mind (feels as right). The conflicts are conditioned and produced by the local circumstances, or circumstances specific to the social unit, to which one belongs. Outside this boundary it does not have the same meaning of right or wrong.

So does there really exist no foundation of moral in heaven as religious people have taught, or in reason as professed by the philosophers (for example Kant)?

To answer this question, first one has to change the concept of heaven and see the limitations of reason. If it is assumed that there exists an absolute reason, which is above all interactions and conditions that define our behavior in the world, and transcend all what can be experienced in the practical level, where all must engage with others in conflicts or cooperations in order to achieve personal freedom as well as gain security of existence of all, such pure reason is a sort of dictum which implies the existence of heaven that remains outside the world. If we assert that heaven is within the world and the will, which embrace us in our activities of daily life, then such pure reason has to be abandoned in favour of the existing nature of things.

I shall like to define heaven as the universe itself and God as the power that churns all events in the universe. Through this churning the mind and consciousness can exist, while the cosmic consciousness puts order and perfection in the creation process. God is not a being, who exists outside the realm of the world; nor it is one with the physical world. God is both emanant and existent: The world and mind emanates from God, and God exists within the emanant world. Without God world and will have no existence, and similarly without world and will God has no existence. No one precedes before the other. One's existence is not causally linked with the other's, like events of the physical world. Heaven and God is everywhere - even in the grain of sand, or in the atoms and the molecules floating in the cosmos.

When the consciousness evolves at a higher level, like in the creatures on Earth who possess evolved brains, the will becomes revealed in the world as an agent affecting and organizing the creation. The higher the evolution of the brain greater is its ability to reveal the nature of the cosmic consciousness which organizes the universe in its unfathomable complexity. The evolution of man towards the stage where it can reveal more the nature of God through himself/herself is the stage of the higher-man i.e. Man-God (a man in whom the mind of God is revealed in the world).

Thus heaven is one with the world, and God is within us. So the foundation of moral is within us embedded in the world of our activities. Through us heaven is revealed.

Hell is another way of defining heaven as a falling awareness of the greater nature of the mind which we all share as part of God. When activities lead human mind backward in evolution of specie when mind was still constrained by the laws of physical world, and will was covered by ignorance about the nature of things, one sees the regression of life towards a darker realm. More one sinks deeper into the darkness of the primitive world, more hellish the world appears to those who has progressed towards light.

So what should be the moral? What is the right way to act and live?

First, everybody has a different starting point in the journey towards the higher-man, determined by physical environment, gene, history, social conditions, economic opportunities, cultural climate and the opportunities of freedom and cooperation allowed by the people ruling and controlling the resources and institutions.

However, wherever one is, to take a step forward can be a morally advancing act. Every action that brings man towards the realization of the higher-man in himself/herself can be called an ethical action. It includes actions that bring one to a higher path, as well as compassion for the others that inspires one to bring those, who are in darkness, towards light. It is a march forward from darkness to light and a desire to help others to get out of the darkness and see light.

The morals should spring from the realization of the nature of the universe, and the insight into the world and will where God is emanant and existent as the physical world and all which exist as part of the cosmic consciousness. Morality is like a torch that can guides man to see paths through the darkness of the mind, and thus help us to come nearer to the great mind which beckons us all.

So the primary foundation of moral is to gain insight into the higher-nature of oneself and the way one`s will functions in the context of the society, culture, economy etc. and try to use one`s freedom to take a step forward, instead of regressing backward in evolution.

While taking these steps one should communicate to the fellow human beings about the way the others may also act to get out of the darkness of the mind. Bearing the power of love, which seeks to relieve others from suffering, help others to move away from darkness and gain insight into the nature of the higher-man in oneself. By seeking one`s own freedom to seek to liberate the fellow human beings as brothers and sisters belonging to the same family, should be the universal foundation of moral in all societies and cultures though they may enjoy different stages of economic development.

It is an individual way of progressing together. For this journey together to be successful one needs a moral attitude of the group as a whole which gives freedom and responsibility to the individual to forge a bond with others that may secure the success of the journey together towards heaven and God.

One may wonder who will implant the insight and the vision of the journey towards light to those unfortunate ones who have never seen anything but darkness?

Where the moral actions involve the groups and societies it becomes a task for the society to engage the more enlightened ones in the society to lead this work by forming institutional structures that aim at giving insight and knowledge to all without discrimination. This can be the first steps to make the journey out of darkness to light.

How such a morally based ideas, which I have shortly explained here, may function in practice and replace the social-order, which exists today in the world, is described in my book “Vision of an Enlightened World (A cosmic perspective)”.

Before finishing this chapter I would like to mention that the discourse I have presented so far is based on intellectual reflection and fully controlled by the mind, which I perceive as me. However, it is very clear to me that the intellect has a limited power to penetrate deeper into the mystery of God and resolve the questions of moral, which may relate to such godly existence.

In the end I would like to add the book “Gita of the Will and the World”, which “I” wrote 17 years ago in Seoul. In this book “I” was not who was writing; my intellect had no role in the exposition. Instead “I” was trapped in a surreal world by another I.

Was it God? I do not know.