

# ***Spiritual Transformation***

## SPIRITUAL TRANSFORMATION AS THE AWAKENING OF GLOBAL CONSCIOUSNESS: A DIMENSIONAL SHIFT IN THE TECHNOLOGY OF MIND

*by Ashok K. Gangadean*

*Abstract.* Great spiritual and philosophical traditions through the ages have sought to tap and articulate the grammar or logic of the fundamental unified field that is the common generative ground of our diverse worldviews, religions, cultures, ideologies, and disciplinary languages. I suggest that we are in the midst of a profound dimensional shift in our rational capacity to process reality, and I seek to articulate the implications of this evolutionary shift to global reason and awakened consciousness for all aspects of our human and rational enterprise. It is clear that we are in the midst of an unprecedented shift in the human condition—a global renaissance that affects every aspect of our cultural lives, self-understanding, experience, and world making. This evolutionary transformation, when seen through the dilated global lens, has been emerging through the ages on a global scale. I suggest that this advance in our technology of mind is of an order of magnitude that is so radical and comprehensive that the very concept of a person, of what it means to be human, of our encounter with Reality, and of all our hermeneutical arts including the sciences are likewise taken to a higher, global, dimension. I explore this emergent grammar of spiritual transformation to global, dialogic, integral, and holistic consciousness, the global awakening of reason, scientific knowing, and the holistic worldview.

*Keywords:* dimensional shift; enchanted universe; First Philosophy; global integral science; global mind; infinite primal Source; Logos; minding; ontology; Reality; Reason; technology of mind; unified worldview.

---

Ashok K. Gangadean ([www.awakeningmind.org](http://www.awakeningmind.org)) is Professor of Philosophy and a founder and director of the Global Dialogue Institute at Haverford College, Haverford, PA 19041; e-mail [agangade@haverford.edu](mailto:agangade@haverford.edu).

[*Zygon*, vol. 41, no. 2 (June 2006).]

© 2006 by the Joint Publication Board of *Zygon*. ISSN 0591-2385

## A GLOBAL PERSPECTIVE ON SPIRITUAL AWAKENINGS

There are periods in human and cultural evolution when humanity passes through such fundamental transformations that our reality shifts and new patterns of thought are required to make sense of the unfolding human drama. When we stand back from our usual localized perspectives and worldviews and dilate our minds to a more comprehensive global vision, striking patterns appear. That we are in the midst of such a profound shift is beyond doubt, and it is important to have the appropriate vision, lens, perspective, grammar, and technology of mind to adequately conceptualize, articulate, and narrate the nature of this transformation. The profound transformation we are now witnessing has been emerging on a global scale over millennia and has matured to a tipping point and rate of acceleration that has radically altered and will continue to alter our human condition in every aspect. We must therefore expand our perspective and call forth unprecedented narrative powers to name, diagnose, and articulate this shift.

This conference, “Varieties of Spiritual Transformation: Scientific and Religious Perspectives,”<sup>1</sup> is one of a growing number of important initiatives that accelerate the shift by bringing it to more highly articulated reflective consciousness and also seek to make sense of it for all of us. I am delighted to join the chorus of diverse voices included in this enterprise who are and have been playing a leading role in this amazing drama. The Institute on Religion in an Age of Science has been a clear pioneer in the dramatic event—the awakening of a higher dimension of global consciousness, a shift in our rational capacity to process reality, a maturation of our technology of mind.

A growing number of voices in recent decades have emerged in announcing, pronouncing, conceptualizing, and narrating this planetary shift in our evolution. My own journey over the past four decades has reached the same frontier, and in these brief and summary remarks I focus on what for me is the fundamental challenge in processing the evolutionary shift that changes everything.

Several of those present at this conference, and many others not included here as well as visionary voices on a global scale throughout our evolution, are speaking from a deeper dimension intelligence—a missing integral logic and technology of mind—that is the key to processing their insight adequately. I focus here on this missing link, which is, so to speak, an access code to the “enchanted universe” and to the remarkable global consensus that Reality is an integral and holistic unified field of information and dynamic connectivity. This deep integral logic of consciousness involves nothing less than a dimensional shift in rationality and discourse and calls for a radical revision in our world making, including our understanding of culture, knowledge, and the essence of scientific thinking. It is

in this dimensional shift in rationality, together with its deeper disclosure of Reality, that the expanded and evolved space of integral science emerges.

This timely conference poses fundamental queries that are best situated in this context, because they are pioneers in this amazing new frontier of the advancement of global spirituality, the interface between science and awakening consciousness, deeper scientific knowing, and the emerging holistic worldview. I sketch here the philosophical, rational, and ontological foundations of this dimensional shift.

A GLOBAL RENAISSANCE IN SPIRITUALIZED RATIONALITY,  
SCIENCE, RELIGION, AND CULTURE

We presently are in the midst of a profound and unprecedented shift in the human condition—a global renaissance that affects every aspect of our cultural lives, our self-understanding, and our rational enterprise. This evolutionary transformation, when seen through the global lens, has been emerging through the ages on a global scale. I suggest that the dimensional shift under discussion is of an order of magnitude so profound that the very concept of personhood, of what it means to be human, of our encounter with Reality, of the nature of rationality and all our hermeneutical arts, including the nature of science, are likewise taken to a higher dimension.

In this global perspective we see the macropattern of the most gifted minds' seeking in one way or another to discern, name, formulate, and narrate that which is First—an inescapable Primal Reality, Force, Energy, Being, Principle, or Arché that conditions and makes possible all existence and experience, all worlds, all living realities. There is a clear global consensus on this, and in the spectrum of great teachers—Lao Tzu, Buddha, Krishna, Moses, Jesus, Socrates, Plato, and others—it is apparent that the heart of their teaching flows from a profound recognition of such a primal First, an all-encompassing Force.

Although the Primal Reality is named differently in the relatively localized grammars and textual traditions—Tao, Aum, Brahman, Sunyata, Yahweh, Christ, Allah, Logos—it is immediately apparent that they all name a Primal Source that must be boundless, infinite, and all-encompassing. I do not develop this foundational point in my reflections here, but it is essential to recognize that the logic and ontology of this infinite First implies that it must be one and the same; there cannot be more than one infinite First. However, although our greatest teachers have seen and known this, no truly global or universal grammar and technologic that formulates and brings out this global truth has emerged. Nor is it clear that this Primal Source of all worlds and cultures implies an integral unified field of Reality that is the foundation and source of all possible worldviews and renderings of reality through the ages, including worldviews that have emerged in the diverse sciences.

This missing primal logic is nothing less than the logic of integral reason that pervades the human condition, although it has been deformed, repressed, and often eclipsed by certain egocentric patterns of thinking that, as we shall see, have continued to dominate our discourse through the ages in all areas of our cultural life, including the scientific enterprise. A main point regarding the dimensional shift is that the depth and nature of human reason has been deformed by these egocentric patterns. A consensus of our great global traditions is that we humans make our worlds, our living realities, through the conduct of our thinking, how we use our minds: the technology of *mind*ing.

Perhaps one of the grandest insights of the ages is that egocentric patterns of mind, which deform our true rational nature, have distorted the true integral and holistic nature of reason and thus deformed our human essence and all of our hermeneutical or interpretive activities. Our sciences and scientific method have likewise been stunted and deformed by these egocentric patterns. The deep ontology of a global unified field is the holistic worldview that has been discerned in diverse, more localized ways through the ages, and its irrepressible presence is what is now being manifested.

Ervin Laszlo (2006) calls the global grammar of Reality the “enchanted universe,” discerned and recognized through the ages, although not in its more mature disclosure as the global source of all worldviews. The future evolution of the sciences—indeed, of all cultural arts—must come to terms with the missing integral logic of global reason and the global deep ontology of our enchanted cosmos.

In what follows I sketch this shift from egocentric reason to the present maturation of the global grammar of holistic and integral rationality, of advancing scientific method and higher scientific epistemology and ethics.

#### THE KEY TO THE DIMENSIONAL SHIFT TOWARD GLOBAL REASON

*The Tradition of “First Philosophy” as Precursor to Global Integral Science.* Our global lens, the aperture of integral reason and the awakened global mind, which we now elucidate, makes immediately evident across alternative narratives of the First (the traditions of “First Philosophy”) that the primal logic, ontologic, of this infinite Source encodes a profound consensus of global wisdom, of global truths, valid and vindicated through the ages across widely diverse philosophies, religions, cultural worldviews, and hermeneutical disciplines. The diverse classical traditions of First Philosophy across the planet have all sought to name and articulate the infinite Primal Source that constitutes global rational space.

*The Global Hermeneutical Axiom.* The collective global wisdom of this perennial tradition discerns a fundamental global axiom: that we are

as we mind—that we humans, through our interpretive activity, co-create our worlds. We may call this the hermeneutical axiom: The highest human art is the art of world making, of shaping the ecology of mind wherein we render our worldview and narrate our reality. This global truth—that to be human is to interpret, that our experience is essentially constituted in our interpretive activity—may be distilled as one of the major findings in the evolution of philosophical thought.

Once it is recognized that every aspect of our human condition is conditioned by how we are using our minds—that we have no access to Reality apart from our subjective, interpretive practices in the conduct of our mind—it is an easy step to discern that our technology of minding is all-important in what appears before us as our living reality. This is the supreme unifying factor in every aspect of our cultural life, in every disciplinary language or field of interpretation. To experience is to interpret, and to interpret is to render all that appears through the lens of our mind through our mental ecology and through our technology of minding.

*The Emergent Integral Science: Consensus of Global Wisdom.* In the consensus and convergence of the diverse traditions of First Philosophy, the recognition that how we use our minds is all-important in shaping our living realities, we find the early seeds of integral global science. Aristotle, one clear founder of First Philosophy in the Greco-European traditions of philosophy and science, was quite clear that there is a primal science, grounded in logic/ontology—the science of Reason itself—that conditions every other discipline, every aspect of human experience and cultural life.

We now see precisely why this primal science of Reason conditions every possible aspect of experience and hence every discipline, every perspective: The way we operate in rational space, the space of the Logos, conditions and presides in all our experience. Clearly, for Aristotle (and for his teacher, Plato, whose teacher was Socrates) the primal science of the Logos, comprising formal sciences of logic and ontology, structures the space and dynamics of consciousness wherein human experience in all its dimensions becomes possible and accessible.

This foundational science of the Logos, as developed in the twin formal sciences of logic and ontology, was the heart and pulse of First Philosophy, but it somehow got lost along the way. Logic is the formal science of consciousness that articulates the fundamental laws of thought, the dynamics of rational space; ontology is the formal science of Being, another primal face of rational space. Together, “onto-logic” provides the expanded and dilated rational lens of the mind together with the dynamic of minding that frames all aspects of our interpretive activities. These twin faces of First Science unfold in and through our technology of minding—a logistic of mental processing that provides access to the deeper global dimension of language, consciousness, experience, and the dialogic encounter with

Primal Reality. Let us pause, therefore, in this depth probe of the heart of the dimensional shift in rationality to focus on the technology or logistic of minding.

#### TECHNOLOGY OF MINDING

In our narrative across diverse worlds and traditions through the ages, perhaps the most remarkable and startling finding in collective global wisdom is the contrast between egocentric patterns of minding and living and the more mature holistic and dialogic patterns of integral minding that come with awakened reason. The great wisdom traditions, which speak from the primal forcefield of awakened consciousness, concur that when humans become ensnared in patterns of processing self and world that may be called egocentric, certain chronic existential, rational, and hermeneutical pathologies ensue. It has been recognized and confirmed through the ages that egocentric methods of minding separate the thinker from the object of thought, sever one from the holistic primal field of reality, and set in motion a dialectic of deep dualities, divisions, separations, reductions, reification, fragmentation, alienation, and a vast range of existential, personal, and cultural pathologies. The egocentric mind takes itself to be a self-existent being that tends to be monocentric—that is, it processes reality through its localized lens or perspective and thus breaks the deeper rational circuits of the integral field of Reason and Reality.

By contrast, collective wisdom recognizes and teaches that humans have a choice in our technology of minding. We can choose to move beyond the egocentric stage of minding and living and advance to a higher dimension of rational and enlightened life through holistic and integral dynamics wherein the thinker and what is thought remain in deep interactive and dialogic mutuality. The most obvious insight of the global wisdom tradition is that the primal field of Reality is the space of integral reason, the unified and unifying field of the Logos, wherein everything is dynamically interconnected, mutually constituting, and co-creatively evolving.

We have the rational capacity to conduct our consciousness in sync with this dynamically interrelational, eventful universe. This congruence and correspondence between our technology of minding and the dialogic and nondual dynamics of the field of Reality constitutes mature and awakened rational coherence and integrity. The global wisdom tradition recognizes that the main event in human cultural evolution and development is precisely this shift from adolescent egocentric and monocentric patterns of reason to the more mature and healthful integral, hologistic, and dialogic technology of minding and living.

For example, the deep insights of the Buddha as expressed in the Four Noble (I would suggest Global) Truths focuses on precisely this contrast. The essence of Buddhist thought is elaboration on the first Noble Truth:

that ego minding is existential suffering, in the generic sense of a disintegral, fractured, and fragmented life of artificial or constructed realities. The other side of this essence is the transformation and rehabilitation of mind habits into the meditative, nondualistic, holistic patterns that integrate the thinker with the fundamental relational field of Reality. Such awakening of natural reason is seen as the essence of human liberation, freedom, and encounter with Reality and, hence, with scientific knowing and moral being. Only when our hermeneutical practices of self making and world making flow with the fabric of interconnected Reality can we know reality as it is.

In this tradition the brilliant Buddhist dialectician Nagarjuna demonstrated decisively that egocentric “reason” or “logic” that presumes independent (nonrelational) entities as having self-existence is fundamentally incoherent, unsustainable, and self-contradictory. The heart of Buddhist rationality is this recognition that egocentric minding is the source of all sorts of dysfunctions and pathologies and cannot be the logistic or technology of natural reason. Nevertheless, cultures and diverse disciplines continue to remain deeply fixated and lodged in such egocentric patterns of minding.

Similarly, the heart of Hindu First Philosophy, as reflected in the ancient Vedic teachings and in the deep dialogue of the Bhagavadgita, one of the pillars of core Vedantic teaching, makes the same fundamental critique of egocentric minding, reason, and logic. Vedantic rationality as developed from Sankara (seventh century) through Aurobindo (twentieth century) likewise demonstrates that egocentric minding is the primary cause of the fragmentation, dis coherence, incommensurable dualities, and self-alienation that ultimately produce existential and rational pathologies on both personal and cultural levels. Egocentric “reason” is precritical and prerational and incapable of bringing us into direct encounter with objective Reality and Truth. By contrast, this tradition teaches, the meditative awakening of consciousness brings us to an integral yoga of the mind—to integral, nondualistic, hologistic intelligence and reason.

This critique of egocentric “rationality” also plays out at various high points in the evolution of Greco-European traditions of First Philosophy. We see early beginnings of the Logos tradition in the narratives of Parmenides, Heraclitus, Socrates, and Plato. The move to the frontier of the fundamental Primal Field is clearly reached in the inquiries of Aristotle and plays out brilliantly in René Descartes’ *Meditations on First Philosophy* (1951). Incidentally, through the global lens we see a very different Descartes than the one found by those interpreters who are lodged in egocentric “reason” with its dualistic and fragmenting epistemology, logic, and ontology. Descartes was indeed awakening his meditative intelligence in pressing to the foundations of knowledge—science—through First Philosophy. He clearly was breaking the egocentric barrier and crossing into

the deeper integral and nondual rational space of awakened meditative intelligence. In fact, if interpreted in the appropriate logistic of integral reason, Descartes would have (could have) been a crucial turning point in the journey into the deeper foundation of objective science and rationality. This was the essence of his experiment. In fact, his dimensional shift continued to haunt the European tradition through the explorations into the foundation of objective science in the radical writings of Edmund Husserl and further developed by his eminent disciple Martin Heidegger, whose mature philosophy arrived at this inevitable shift to meditative rational intelligence.

Instead, Descartes' profound dimensional shift in reaching the "I am" has been grotesquely distorted by the predominant egocentric readings of his *Meditations on First Philosophy*. Descartes was not clear on the need for the more advanced rational technology of mind to express his vital insights and left himself open to egocentric hermeneutical abuse by falling back into the egocentric rational logistic in expressing his findings. The fate of Descartes is symptomatic of the continued deformation and distortion of integral reason and genuine access to the fundamental field of Reality, which is the foundation of all culture and all disciplines. His primary objective was precisely to uncover the deeper foundations of knowledge, reason, ethics, the sciences, and the encounter with objective reality. His life work stands as a confirmation of our main point: while his meditative journey into First Philosophy took him into the primal Unified Field, his reliance on the older egocentric logistic of minding worked against this dimensional shift, making all the more poignant the absence of the universal calculus or grammar of reason that he sought.

We could narrate other prime examples of earlier forms of the dimensional shift, including the founding of the Judaic faith (another version of First Philosophy) in the struggles of Abraham and Moses and epitomized in the life and teaching of Jesus. From the perspective of the global lens it is clear that the life of Jesus bears witness to the urgency of the dimensional shift to the unified field of the Logos embodied in the rite of passage of the "new covenant." Jesus as the Christ, the Logos made flesh, embodied the dimensional shift to integral intelligence that finds communion and awakened moral-rational life in the technology of the Logosphere.

From the ontological point of view, the teachings of Jesus may be summed up as revealing that egocentric life, the life of alienation from the Logos, is the root cause and source of existential disorders and hermeneutical malpractice, whereas the crossing of the new covenant into awakened integral consciousness—the light of reason—is the *telos* (end or goal) of human evolution. That Jesus' teaching of First Philosophy and the technology of reconciliation with the Logos was misappropriated in the lower egocentric technology of mind is just another tragic example of rational and hermeneutical malpractice's having had dire consequences.



Suffice it to say that a compelling story may be told through the global lens to document the irrepressible dimensional shift to the fundamental field of integral reason on a global scale. At the same time, it is evident in this global perspective that humanity still lacked a truly global narrative, a global grammar and technology of mind, to bring the mature and generic form of this foundational transformation into the space of global reason. In my research and publications over the past three decades I have presented the results of my quest for this missing global grammar and logistic of awakened rationality. My version of the dimensional shift to the global technology of mind is presented in the twin volumes *Meditative Reason: Toward Universal Grammar* (Gangadean 1993) and *Between Worlds: The Emergence of Global Reason* (1997). Three forthcoming volumes develop these themes in detail: *Meditations of Global First Philosophy: The Quest for the Missing Grammar of Logos* (forthcoming b); *Time, Truth and Logic: Quest for an Integral Global Logic* (forthcoming c); and the book more oriented to the general reader, *The Awakening of the Global Mind* (forthcoming a).<sup>2</sup>

#### INAUGURATION OF THE GLOBAL GRAMMAR OF LOGOS

In the works just listed I introduce a simple notation to mark the all-important distinction and relation between egocentric technology or mind-ing and holistic (dialogic, integral) technology of global reason that embodies the dimensional shift of which I am speaking. I suggest that the Greek word *Logos* be used as a generic marker, place holder, or variable for the Primal Infinite Word that has been named and narrated in diverse ways through the ages in diverse cultures, disciplines, and textual traditions. So *Logos* is a *holonym* (a new word, not just a synonym) for such primal names as Tao, Aum, Brahman, Logos, Christ, Yahweh, Allah, Nature, Spirit, Energy, and Cosmos.

*Notation for the Logosphere.* Along with this stipulation of a global primal name of *Logos* for all possible worlds is my system of notation to mark the two fundamental dimensions of consciousness, language, reality, experience, culture, and hermeneutical practice. I find it useful to mark any item in the dimension of Logos with double parentheses ((. . .)) to make explicit the crossing into the logistic of integral global reason and to mark any word, utterance, phenomenon, experience, or item situated in the egocentric technology of mind with virgule (slash) markers— / . . ./ . Thus, any word or utterance *X* spoken in the global lens, in the rational space of the Logosphere, is denoted ((X)), as if ((. . .)) were quotation marks, and any word or utterance *X* spoken in the egocentric lens, in the space of egocentric reason or the egosphere, is marked /X/. The all-important dimensional shift I am focusing on here may be ((symbolically)) rendered as the shift from /ego reason/ to ((global reason)).

The evolution of culture and consciousness through the ages may be symbolically summed up as the shift from /reason/ to ((Reason)), from /logic/ to ((Logic)), from the /egosphere/ to the ((Logosphere)), and from /science/ to ((Science)).

*The Evolutionary Dimensional Shift from /culture/ to ((Culture)).* Having introduced this fundamental notation, I can bring these remarks to conclusion. I do not develop here the dialectical details of the dysfunction and pathology inherent in /egocentric reason/. I have suggested that egocentric /reason/ tends to be /monocentric/, always privileging its own subjective and localized “logos,” its /worldview/ or /cultural lens/. In this /rational space/ the /thinker/ is existentially and logistically separated from the /content of thought/:

/thinking subject/	versus	/object of thought/
/egocentric <i>I</i> /	versus	/content of experience/
/knower/	versus	/known/

In this structurally and logistically dualistic severance our /subjective field of consciousness/ is alienated from the /object of consciousness/.

This chronic and pernicious divide, together with the fragmenting logic of egocentric logic that generates the constitutive dualism, fragmentation, objectification, and /logocentrism/, generates not only rational pathologies but human and cultural existential pathologies as well. In a real sense we may sum up this broken /rational space/ by saying that this dimension of discourse is pre((rational)), pre((critical)), and pre((scientific)). For /egocentric reason/, in privileging its own prejudiced, localized worldview or cultural lens, is not able to cope with the global turn in rationality that brings together multiple alternative worlds and perspectives in ((one rational consciousness)). Stated differently, /egocentric reason/, being /monocentric/ (even when it alleges to subscribe to a /pluralism of worldviews/), has not matured ((rationally)) to the level in which it is able to authentically entertain multiple diverse worldviews and perspectives in one deep-dialogic consciousness. It is in precisely this ((global turn in rationality)) that our ((historic dimensional shift)) to the ((rationality of the global mind)) may be seen.

Again, /egocentric reason/ with its /monocentric technology of mind/ has not yet truly advanced to ((critical thinking)), which is able to engage in legitimate rational transformations between diverse worldviews—the essence of the global turn in ((integral consciousness)). For this reason, /egocentric minding/ is /reductive/, /fundamentalist/, and /objectifying/ and privileges its own localized /conceptual framework/. In contrast, the transformation into ((global rationality)) is essentially ((interspectival)) in its rational capacity and enters the ((rational common ground of the

Logosphere))—the foundation of diverse ((worldviews)) and ((perspectives)). It is in this foundational shift in the ((technology of minding)), in awakening the ((global lens)), that we arrive at the ((holistic unified field of the Logosphere)).

In this light the difficulty with /egocentric science/ is not its /materialistic worldview/ or its misguided subscription to the dogmas of /ego empiricism/. Rather, and more fundamentally, it is the /egocentric technology of mind, /egocentric reason/ itself, that /reduces/ and /objectifies/ itself, its conceptual structures, its world, and its hermeneutical practice and yields a dis((enchanted)) universe, irrespective of which “official” /worldview/, /cosmology/, or /philosophy/ it alleges. It should be evident that even those approaches that claim to be /holistic/ and /integral/ yet are lodged in the dis((integral)) logistic of /ego minding/ have no true ((access)) to the ((holistic unified field)). Only the ((holistic technology of minding)) can access and process the ((holistic unified field of nature)).

Thus, when the open mind of ((critical reason)) awakens in the ((global lens)) we cross into a high-powered ((hermeneutical)) and ((epistemic)) space wherein the ((thinker)) and ((what is thought)) are immediately mutually constituted in a deep-dialogic and interrelational dynamic:

When our rational consciousness advances from the dualistic and divisive space of /egocentric reason/ with its chasm between

/thinking subject/      versus      /object of thought/

to the ((global rational and epistemic space)):

((thinker                      <=====>                      what is thought))

we find the dimension of the ((Logosphere)) in which the ((thinker)) co-arises with the ((object of thought)) or ((content of experience)) in a mutually constituting and co-creative interactivity. In this ((epistemic deep-dialogic intimacy)) the ((knower)) encounters the ((known)) in all of its mutuality and immediacy.

#### DIMENSIONAL SHIFT INTO THE ((ENCHANTED UNIVERSE))

I conclude by returning to my theme of opening a ((space)) and setting a ((context)) in which best to process, interpret, and situate the diverse voices now chiming in. I have suggested that the ((dimensional shift)) in ((global reason)) opens the deeper ((integral lens)) of global consciousness across and between worldviews, which gives us ((access)) to the ((Logosphere)), and that the collective ((global wisdom)) of the ages has been witnessing, narrating, and presenting the features of the ((Logosphere)), the fundamental ((field)) of ((objective Reality)). I have suggested that the lower, pre((rational)), dimensions of /egocentric reason/ that continue to dominate our cultures, our hermeneutical life, our scientific practices, and our

academic disciplines do not have the ((logistical access)) to the ((unified field of objective Reality: the Logosphere)), and in this light of ((global reason)) it becomes more evident precisely how and why this ((Logosphere)) is profoundly sacred and enchanted, why ((consciousness)) pervades ((nature)), why the ((mind-body)) continuum is primal, why ((spacetime)) continuum is a given, why the ((causal continuum)) holds all things in ((dynamic interconnectivity)), hence manifesting the ((nonlocal)) or ((butterfly effect)), and so on.

Remarkably, the collective wisdom of the ages, expressed in global First Philosophy, discloses through the ((global lens)) a primal ((Logosphere)) of ((objective Reality)), beyond /objectification/, that fits the ((narrative)) of the ((visions and voices)) of a growing number of frontier thinkers in this fertile interface between science, religion, and global spirituality. The ((portrait)) of the ((enchanted universe)) presented here is not just the “poetic vision,” “mystical insight,” or “intuitive understanding” of various dreamy voices but, when processed through the ((technology of natural Reason)) points the direction for the next evolutionary steps in ((global integral science)) grounded in the ((holistic logic of the Logosphere)).

#### NOTE

1. A version of this essay was presented at “Varieties of Spiritual Transformation: Scientific and Religious Perspectives,” Fifty-second Annual Star Island Conference, The Institute on Religion in an Age of Science, Star Island, New Hampshire, 30 July–6 August 2005.
2. These themes are also readily available through my Web site: [www.awakeningmind.org](http://www.awakeningmind.org).

#### REFERENCES

- Descartes, René. 1951. *Meditations on First Philosophy*. Trans. Laurence J. Lafleur. Indianapolis: The Library of Liberal Arts Press.
- Gangadean, Ashok K. 1993. *Meditative Reason: Toward Universal Grammar*. Revisioning Philosophy Series, No. 14. Bern, Switzerland: Peter Lang.
- . 1997. *Between Worlds: The Emergence of Global Reason*. Revisioning Philosophy Series, No. 17. Bern, Switzerland: Peter Lang.
- . Forthcoming a. *The Awakening of the Global Mind*.
- . Forthcoming b. *Meditations of Global First Philosophy: The Quest for the Missing Grammar of Logos*.
- . Forthcoming c. *Time, Truth and Logic: Quest for an Integral Global Logic*.
- Laszlo, Ervin. 2006. *Science and the Reenchantment of the Cosmos: The Rise of the Integral Vision of Reality*. Rochester, N.Y.: Inner Traditions.