



... Awareness... Order... Creativity...

# The WISDOM WAVE Newsletter

Volume 9 Issue 2

## THE CONDITIONING OF PATTERNS & THE GENERATION OF DISORDER

### SUMMARY

Perpetuated by religions and institutions in general, the process of becoming an externalized, projected image of oneself has moved human beings away from understanding the actuality of "what is." The direction of movement has been toward the functional disorder of individual and collective conditioning. Maintained by accumulated knowledge and the fractured identifications of the body and psyche, this conditioning has imprisoned the human being in the narrow confines of contaminated and dead patterns of living. Reflexive repetitions of human conditioning continue the cruel craving and domineering tendencies of the world, which are linked to its present state of disorder, conflict and disaster.

**H**uman beings are involved in the process of becoming with the result that their natural personalities are glossed over by an artificial dazzle, almost blinding them to the core of their being. The human psyche is actually trapped within the phantasmagoria of the process of becoming. Having no space for expansion, it is passing through a bottleneck termed existence. The process of becoming is generally called evolution. Although it is subject to several interpretations, evolution is chthonic\* in nature. All human institutions, including religion, are

\* "chthonic" dark, earthy



Elliot McDowell, board member, King in the making, tried it for a day. Will he ever take his throne?

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the direct results of this process within the ambit\*\* of the pleasure pain principle. Their original aim is to extricate man from this entrenched, paradoxical situation, and to provide a formula or a method to bring about lasting harmony among mankind. Strangely enough, institutions have failed to deliver the goods. The very idea that religions and institutions could bring

about a psychological oneness among individuals, groups and nationalities has backfired. In the course of human history, religions and institutions have become separative instruments in the hands of unscrupulous elements, serving as a basis for internecine quarrels and wars.

Human history is the history of isolation, aggression, strife, violence and wars. The entire activity of the world is a trial of strength in selfishness and calculated misdemeanor against

\*\* "ambit" circuit, circumference

others. The present situation is so explosive and debasing that we can hardly call ourselves human beings. No amount of thinking, preaching or propaganda can solve these problems unless a fundamental change takes place in the basic individual personality, which is held at bay in the process of becoming. The verbalized ideals of religion are nothing but pious frauds perpetrated upon the individual as well as the collective psyche to make it more complex, plangent<sup>\*</sup> and conditioned.

The constellated area of conditioning, the stronghold of man, is nothing but the dubious "I" personality, which seemingly has a dual nature -- unity and diversity. Although the word "unity" is a misnomer in the context of constant fragmentation, it has a temporary hold on the human mind when a common cause is put forth for achievement in the face of impending danger. In other areas, the idea of unity has strings to pull. At times the pulls are so strong that the subject involved is almost strangled. This is a common occurrence in everyday life. All the actions and movements of this dual personality of man are deliberate, perfidious and antagonistic to "what is." There is a difference between "what is" as it is and the encrusted image of "what is" with which man has identified consciously. As a result, with a smorgasbord approach, the human psyche is accustomed to work on ulterior projections. The same is the case with the collective psyche conditioned by religious circumlocution. The chief ingredients used by religious fanatics as life-saving formulas are, after all, life-killing baits. Unless one understands the implications of one's position and the extent of one's involvement in the functional disorder of such movements, one has no solution for one's problems.

The human race has a rich heritage and a long history; but it has come down the gradient and

slipped into the abyss of wantonness and cruelty. Past glory cannot come to its rescue. With all its defects and resources, the human race cannot escape from its responsibility and the onerous task of redeeming its lost ground of honor.

In the first place, it is necessary to shed all established patterns and to come out of the sepulchral past and the nonexistent future. As long as the human race works within the narrow area of self-centeredness, blindly conforming to established patterns, there is no end to the miserable plight confronting man every moment. However hard, he thinks and tries to put himself on a parallel line of unilateral positivity, he works within the same circle, through the same center. Movement, however wide and enlarged in the relative world, is confined to the circle only. Is there a way to come out of this vicious circle? Is there a method to prevent its very formation?

The answer to these questions cannot be encouraging at the outset; but a deeper study into the process involving the formation of the circle might lead one to the source. The source is obviously hidden in thought. The process of thinking, evidently, has an enormous bearing on this complicated subject. Since man is a thinking animal, he cannot live without thinking. Thinking is the outcome of acquired and accumulated knowledge. The past is, in turn, the product of individual or collective conditioning. Although thought in general is considered to be the epiphenomenon<sup>\*</sup> of the mind.

Since thought has to pass through the sizzling process of conditioning at every stage, its purity and clarity are lost to the world. Therefore, the world appears to be a conglomeration of conditioned thought, ethnocentric in nature.

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<sup>\*</sup> "plangent": reverberating, plaintive

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<sup>\*</sup> "epiphenomenon": a striking reflection which sums up

*Thought is responsible for the emergence of the individual psyche. These are the individual or the collective conscious personalities. The human psyche is nothing but prearranged thought in its phenomenal aspect, whereas pure and unconditioned thought is true intelligence. Unfortunately, conditioned thought has become the established propellant of life. Therefore, life is not governed by intelligence, but is enmeshed in conditioned thought, which is ignorant of reality.*

*Man is not only the product of individual thought, but more or less, he is the by-product of other's thought as well. Thoughts are always colored and contaminated by the medium through which they pass. To a larger extent, they imbibe the qualities and characteristics of the medium. The medium is nothing but the crucible or the complex matrix of the alchemists. This matrix is also the mind in the *Anthropos*\* with the brain and its nascent concomitants as its content. The brain is the storehouse of memories, scars and experiences. Also the source of thought. The brain is the progenitor of the human psyche. Therefore, man is the product of the mind-brain-thought complex.*

*The body, brain, heart and sense organs are physical assets, whereas the emotions, sentiments, intuitions and thought-forms are psychological treasures. The former, namely the physical assets with their changeability and adjustability, are perceivable and easily understandable, but the psychological implications concerning emotions, sentiments and intuitive manifestations are only to be felt and experienced. Both the physical as well as the psychological aspects are as deficient in their divisions as they are deprived of their subtle relatedness to each other. There is a definite relationship between the physical wants and the*

*psychological requirements of each and every person. The physical needs, barring the artificials, are genuine to a certain extent, but the psychological cravings are hard to understand even though they are at times attributed to altruistic tendencies.*

*Man has a biological urge and a psychological impulse based on the unconscious surge of residual motifs. At times the surface value of psychological needs is expressed in physical efforts. Although both are interdependent, the over-all effect is felt in the dominance of the psyche, the overbearing inner personality of man, over the physical pattern. In spite of the physical and psychological factors co-existing in a complimentary fashion, there is no harmony between them and each one functions as an independent entity. An individual who identifies with different entities is divided internally. It is quite evident that these divisions, these fragmented identifications, in trying to vie with each other are in constant conflict. Conflict causes tension.*

*Since thought has a psychological character, it constantly supports the psychological tendencies such as craving, domineering, desiring, and double-dealing. The physical aspects obey the command of the psyche which is put up and nursed by thought. The psyche, in a sense, is the illusion created by thought. Man identifies with the psyche. Therefore, man is thought.*

*According to general belief, the origin of thought is the mind. It is further argued that mind is matter, though it is not visible to the physical eyes. Its chosen instrument is the brain, which it wields dexterously at all times. With its intricate layouts, the brain is the real storehouse. All the experiences, memories, and past impressions are lodged safely in the folds of the brain. The brain cells are said to be the repositories and the relay-centers of everything that has been recorded and that is being recorded.*

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\* *"Anthropos": the essence of man.*



Since thought is mind-born, it is also brain-born, as mind without brain is not mind. Thought emanates from the brain and, therefore, is a product from the storehouse of the brain released constantly with recrudescence\* viability. The brain holds everything that is past and old. Therefore, thought is also past and old. Thought has no independent existence apart from past records which are impressed on the brain cells. The past recorded is what we call knowledge. Thought in disguise as knowledge acts as the well-bred propaganda agent. Knowledge is, therefore, also old. Brain cells are equivalent to a storehouse of the conditioned past. Thought and knowledge are, therefore, conditioned and of the past. Hence, they have no newness nor novelty in any of their functions. Whatever has been put up by thought or projected by it within the ambit of conditioned knowledge is also old and belongs to the past. It is pointed out elsewhere that the psyche, or the inner personality, has been put up by thought in its one-sided effort for personal survival. Therefore, the psyche is also old and conditioned. All the actions arising in man and surging forward continuously or intermittently, have their origin in the complex interplay of the combined sources of thought, knowledge, and psyche. Therefore, all actions are colored and contaminated by the past. Since the world is managed and maintained by the actions of man, it cannot contain anything new. The contents of the psyche, the mind and the world are identical in

every detail. There is no difference between the mind and the psyche, on the one side, and the world on the other, although they appear to be distinct. They have no existence apart from their contents. Humanity is intimately linked to the contents of the world, the psyche, and the mind.

Excerpt of Chapter III from The Shoreless Ocean by Shyam @1998, Shrikrishna Kashyap, (Photos, summary by PB)

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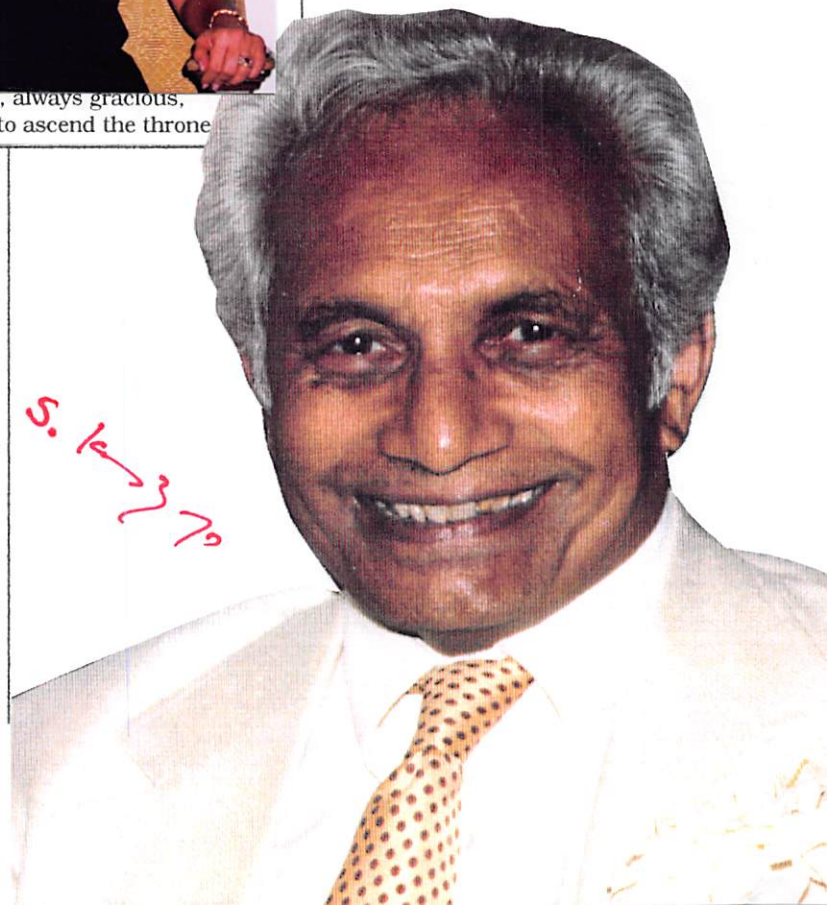
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Photo of Shyam by Christy Price



Susan McDowell, always gracious, finally assented to ascend the throne



\* "recrudescence": breaking out again as in a disease or dangerous activity after abatement