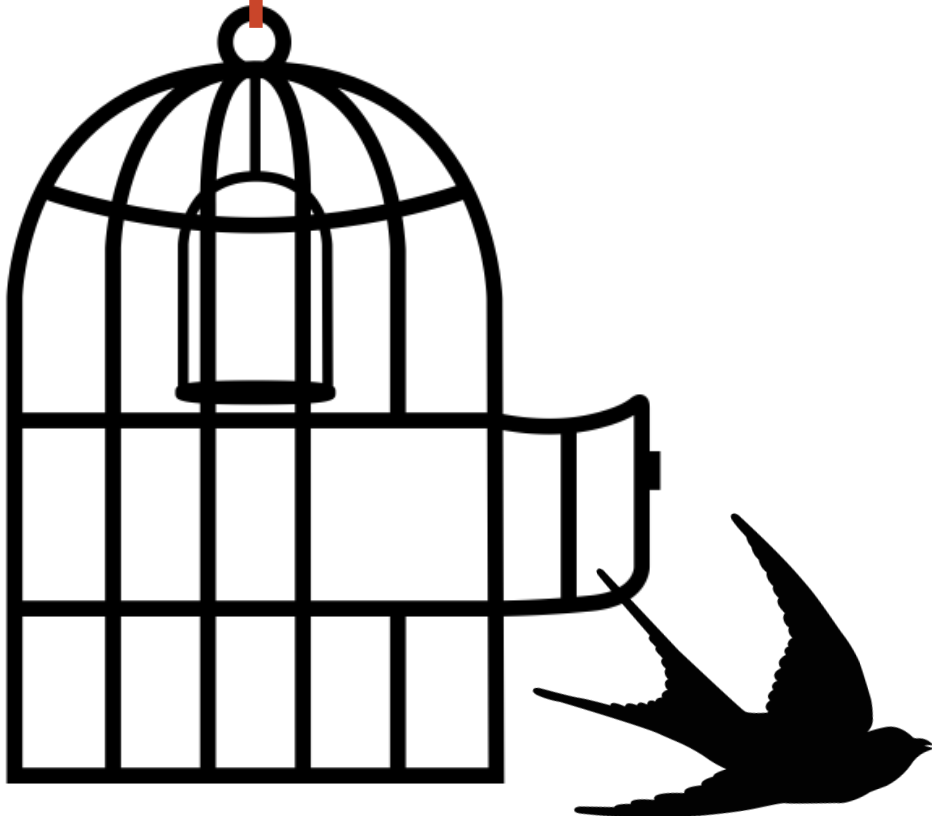


Liberation

Religion for the
Third Millennium

Book manuscript draft by Dino Karabeg



To Victor

Front page illustration:

Swallow by John Melven and
bird cage by Veremeya from
the Noun Project.

Decorative swirls by Mitchell
Eva from the Noun Project

Introduction to Knowledge Federation Trilogy

Centuries ago the advent of science liberated our ancestors from an obsolete worldview and ignited a sweeping wave of change. Can you imagine a similar development today?

We are about to see that our culture, our innovation and our way of creating and handling knowledge are now just as ready to radically change as they were then, because the knowledge we already own calls for such a change. What is still lacking is a way to empower knowledge to make a difference.

The purpose of *knowledge federation* is to provide that missing link. The purpose of the Knowledge Federation Trilogy is to put the ball in play.

In these three volumes we shall apply *knowledge federation* in three pivotal areas: *religion* (understood as what bonds us together into a community, and provides shared purpose and values), *innovation* (understood broadly as the way in which we use our grown ability to create and induce change) and science (understood as our trusted way to create truth and meaning, and more generally knowledge).

To make its narrative more compelling, each book will focus on a single person's life work and core idea, along with several others.

This first book, with title "Liberation" and subtitle "Religion for the Third Millennium", will convey the insights of Thailand's enlightened monk Buddhadasa, who rediscovered and reinterpreted in a daringly uncommon way the essence of the teaching of the Buddha. Having diagnosed that other religions had a similar tendency to lose track of their original essence, Buddhadasa concluded that the essence of religion is indeed the same across religions; and that the public awareness of this essence and

the cultural and social changes it may lead to could be especially germane in our contemporary world and condition.

The second book, with title “Systemic Innovation” and subtitled “Democracy for the Third Millennium”, will focus on the question “What may bring about a shift from the presently unsustainable course of development to a one that leads to global thriving?” Its main protagonist will be Douglas Engelbart, who foresaw an answer already in 1951 and spent a prolific career developing it in practice. We shall see that while the Silicon Valley recognized Engelbart as its “genius in residence” (the man whose inventions in effect enabled the computer revolution), Engelbart’s core message and intended contribution remained ignored.

The third book, with title “Knowledge Federation” and subtitled “Science for the Third Millennium”, will explain *knowledge federation* itself. We shall see that the insights reached in science and philosophy during the past century call for a change of the way in which we handle truth and meaning; and that our civilization’s condition demands such a change. In *knowledge federation* communication is tailored to the contemporary needs of people and society, by taking due advantage of available fundamental insights and new media.

Introduction

The idea for this book came while I was visiting the international part of the Suan Mokkh (The Cove of the Power of Liberation) forest monastery in Thailand, just before the January 2017 meditation retreat would begin.

“Ajahn Buddhadasa reached an insight which, as he saw it, is exactly what our civilization needs in order to liberate itself from its self-destructive tendencies and begin to evolve in a completely new way”, I told Ajahn Medhi, the abbot of the Suan Mokkh International Dhamma Hermitage (“ajahn” is the Thai respectful title for an advanced monk and teacher).

“He created this international part of the monastery and the International Retreat Center to communicate and spread this insight to the people from around the world. But his message does not come across! I did a bit of research and found out that even the people who are committed to spiritual pursuit leave Suan Mokkh without a slightest idea about its message.”

“Why don’t *you* explain the message?” replied the ajahn. “I’ll give you fifteen minutes of my teaching time each day of the retreat.”

Later that day I got a typewritten note from Ajahn Medhi: In the meeting that took place that afternoon it turned out that the retreat center staff members were not in favor of his proposal. I was, however, invited to join the retreat once again as a “volunteer” – a non-paying member of the team, this time as the ward of the men’s dorm.

While Ajahn Medhi was in the meeting, I had already begun preparing those ten fifteen-minute talks. And I really liked the way they were coming together. And so I realized that I had in fact started working on a new book project.

During the silent meditation retreat, the next ten days, in the austere environment of the retreat center with its concrete beds and wooden pil-

lows and the bell waking us up at 4 A.M. for meditation, I was enjoying the spacious upstairs premises with two terraces and a wide-open view of the surrounding coconut grove and tropical forest, sharing the second floor only with a green snake that made itself a home in the tubes of the terrace railing. Secluded in this way, I was able to practice Sheng Zhen Gong (a brand of qigong, Chinese moving meditation) and yoga during the breaks, which complemented perfectly the long hours of sitting in anapanasati (a brand of vipassana or “insight meditation”, which Ajahn Buddhadasa reconstructed as the original meditation technique that was practiced and taught by the Buddha). As my energy level and focus heightened, the book project was present in the back of my mind and the ideas were fermenting. This creative process continued when I rejoined Ajahn Medhi deeper in the forest, in the international part of the Suan Mokkh forest monastery, after the retreat.

So when upon return to Oslo I sat down to write, the contours of the book were already there, and it only remained to polish up the details.

What you are reading is the result.



The title, “Liberation”, I adopted from the name of the Suan Mokkh forest monastery, “The Cove of the Power of Liberation”. Obviously, Ajahn Buddhadasa himself chose the word “liberation” as the one that best expressed the main potential or intended effect of his insight. The insight itself he however attributed to Siddhartha Gautama, better known as the Buddha. In the spirit of his monk name, Buddhadasa, which means “the slave of the Buddha”, he saw his role as no more than communicating and reviving the insight and the practice that the Buddha discovered twenty-five centuries earlier, which he himself only rediscovered. Since Ajahn Buddhadasa framed it as an insight into a natural law, which connects certain causes to certain effects, I will feel justified in calling it *the Buddha’s Law*.

Ajahn Buddhadasa considered *the Buddha's Law* – the nature and the value of which I will attempt to portray on these pages – to be the essence of all religion. One of his stated purposes for creating the Suan Mokkh International Dhamma Hermitage was to help people from around the world understand “the essence of religion, that is something identical and contained in all religions”. By becoming mindful of this essence, Buddhadasa believed, the religious people would easily resolve their differences, and join forces to help us all create a world that is inspired by this essence, and revitalized by it.

I will be using the word “religion” in a somewhat different way that what is usual. (When I want to signal that, I will write the word in italics; and I will do the same with other words to which I am attributing a self-defined meaning.) By *religion* I will be referring to the role that religion has played in traditional societies. So *religion* will here not be the kind of institution that we see around us, but a placeholder and an open question – setting us off on a quest for a suitable way to fulfil that role, in contemporary conditions.

The role of *religion* which I have in mind corresponds closely to this word's etymological root (re + ligare), which means to re-connect. In traditional societies the religion indeed served as a binding element, connecting people into a community by giving them a shared identity and worldview; and connecting each individual to a certain ethical principle, often identified as “the will of God”.

In our post-traditional global society, however, whatever we have kept from our religious traditions appears to separate us rather than connect us. And when they succeed in binding us to age-old lifestyles and beliefs, religions tend to stand in the way of the evolutionary changes that we now *must* go through.

Can we liberate *religion* from its present implementation – where it is cemented by and identified with a traditional worldview? Can *religion* liberate us from outdated forms of consciousness, and then connect us to new purposes, and to each other in completely new ways? Can it liberate

us from old allegiances and reconnect us into completely new institutions, and institutions into a whole new society? Can religion *help us* evolve?

As we shall see, *the Buddha's Law*, as rediscovered and interpreted by Ajahn Buddhadasa, offers affirmative answers to all those questions.

At the end of the January 2016 retreat, in my three-minute talk during the closing evening where we were invited to share our experiences, I used the opportunity to point to this attractive possibility.

“In the midst of our shared walk toward the ultimate cooling of emotions, the Nibbana, I am experiencing a sense of drama.

We are living in a world laden with problems that are so new and so complex, that even our best minds hardly have a clue what we might do about them. And here we are offered an insight, or we may also call it a meme, which – if we could bring it back home with us and put it to use in our daily lives and workplaces – would transform our world quite thoroughly, so that those problems would naturally disappear!

Right here where we are sitting, here in Hall Five, is where the rubber meets the road, so to speak. This hall was created to share that message with the people from around the world. And those people – that's us!

Shall we be able to receive the message? Shall we be able to take it back with us and integrate it in our homes and offices?

I really really hope so!”



Another reason for choosing this title was that it suited so well also my other purpose – to introduce *polyscopy*, which has been the focus of my academic work during the past couple of decades. As we shall see, the vision that motivated *polyscopy* was a different yet related kind of liberation – of *science*; and of us through *science*.

By *science* I am again referring to the role that science has acquired in our society – the production of reliable, state-of-the-art, rigorously founded... truth and meaning.

That *science* may need to be liberated – or better said, that we may need to be liberated from the limitations its present implementation has imposed on us – is an insight that has been voiced by researchers of highest authority. Already a century ago Max Weber (a founder of academic sociology) pointed to the “iron cage” of rational concepts and narrowly conceived pragmatic pursuits to which modernity has confined us. And a half-century ago, in “Physics and Philosophy”, Werner Heisenberg (a founder of quantum mechanics) pointed out that science discovered a way out.

Heisenberg’s monograph is so central to our two themes, the liberation of *religion* and of *science*, that I will now reproduce its page-and-a-half conclusion verbatim. This conclusion follows after a brief historical summary where it is shown how the successes of science led us to accept a certain (mechanistic, causal) worldview as *the* reality; and how then modern physics disproved this worldview, by demonstrating that small particles of matter behaved in ways that were incompatible with it.

In this way, finally, the nineteenth century developed an extremely rigid frame for natural science which formed not only science but also the general outlook of great masses of people. This frame was supported by the fundamental concepts of classical physics, space, time, matter and causality; the concept of reality applied to the things or events that we could perceive by our senses or that could be observed by means of the refined

tools that technical science had provided. Matter was the primary reality. The progress of science was pictured as a crusade of conquest into the material world. Utility was the watchword of the time.

On the other hand, **this frame was so narrow and rigid that it was difficult to find a place in it for many concepts of our language that had always belonged to its very substance, for instance, the concepts of mind, of the human soul or of life.** Mind could be introduced into the general picture only as a kind of mirror of the material world; and when one studied the properties of this mirror in the science of psychology, the scientists were always tempted — if I may carry the comparison further — to pay more attention to its mechanical than to its optical properties. Even there one tried to apply the concepts of classical physics, primarily that of causality. In the same way life was to be explained as a physical and chemical process, governed by natural laws, completely determined by causality. Darwin's concept of evolution provided ample evidence for this interpretation. **It was especially difficult to find in this framework room for those parts of reality that had been the object of the traditional religion** and seemed now more or less only imaginary. Therefore, in those European countries in which one was wont to follow the ideas up to their extreme consequences, an open hostility of science toward religion developed, and even in the other countries there was an increasing tendency toward indifference toward such questions; only the ethical values of the Christian religion were excepted from this trend, at least for the time being. Confidence in the scientific method and in rational thinking replaced all other safeguards of the human mind.

Coming back now to the contributions of modern physics, one may say that **the most important change brought about by its results consists in the dissolution of this rigid frame of concepts** of the nineteenth century. Of course many attempts had been made before to get away from this rigid frame which

seemed obviously too narrow for an understanding of the essential parts of reality. But it had not been possible to see what could be wrong with the fundamental concepts like matter, space, time and causality that had been so extremely successful in the history of science. Only experimental research itself, carried out with all the refined equipment that technical science could offer, and its mathematical interpretation, provided the basis for a critical analysis — or, one may say, enforced the critical analysis — of these concepts, and finally resulted in the dissolution of the rigid frame.

Let us pose and for a moment reflect about what we just saw: A giant of modern physics telling us that his field found the key to that very “iron cage” within which another giant, of sociology, saw us confined. Heisenberg even went as far as saying that this might have been *the most important* contribution of his field!

And yet – you will have no difficulty verifying this with the help of the quoted text – *we are still confined to the “iron cage”!* Somehow, and perhaps incredibly, we haven’t yet gathered the good sense or the courage or whatever else it might take to unlock the door and come out.

Polyscopy does not undertake to liberate us from the “narrow and rigid frame of concepts” and from the worldview that has been characterized as “the iron cage” by offering a new worldview and new concepts, as it has been the case in the past. The *polyscopy* proposal is more ambitious and more radical – it is to liberate *science* (our creation of truth and meaning) from any fixed conceptual schemes and worldviews, and even from its age-old dependence on worldview creation as such!

Liberated from subservience to a worldview, and from all those values, policies and routines that have been put in place to secure that we don’t deviate from it, information and the way we create it and handle it can be reconfigured to better serve any purpose!

As one might expect, this single act of liberation will open up a vast new creative frontier.



Take a moment and consider this question: If we are now allowed to consciously choose a purpose for information, and then *design* what information should be like and how we might need to handle it to better serve that purpose – then *for what purpose would you use this newly acquired freedom?*

It is to that question that polyscopy is offered as a *prototype* answer. Instead of coercing us into “the reality”, *polyscopy* undertakes to orient us in the complex reality we have created – by combining already available resources and insights, and by creating new ones as needed.

The next question that arises is – *what should information be like to fulfill this pivotal purpose?* And in what way or ways might it be created? Over a period of two decades, a portfolio of prototypes have been developed to answer those questions quite thoroughly. *Polyscopy* includes epistemological principles, value criteria and methods. There are completely new information formats, structuring primitives, and new kinds of information. *Polyscopy* is showcased by redesigning the book, the article and other media formats, showing how information might be different, and how that difference may make a difference. There is even a prototype institution called Knowledge Federation (created, of course, through collaboration with my international colleagues), which is tailored to the challenge of developing this line of work and making it widely used (you will easily notice that our conventional academic and other institutions are not suitable for this task). Systemic or institutional prototypes have been created by Knowledge Federation showing how scientific results may be liberated from the jargon and interests of their disciplines and communicated broadly; and how journalism, education and other core knowledge-work institutions may be thoroughly reconfigured to better

serve us in our new condition – by taking advantage of the capabilities of new information technology.

In this first book about *polyscopy* I will, however, not speak about any of those technical matters (for an impatient or interested reader an intuitive summary of *polyscopy*'s fundamental ideas is provided in Appendix I). *Polyscopy* will here only be showcased, by applying it to a single communication challenge – *the Buddha's Law*, or “the essence of religion”. I will not introduce more of the technical material than absolutely necessary: I will use only a single and simple technique – *vignettes*.

Vignettes are short, sparkly and sticky people-and-situation stories, the kind of thing one might tell over a glass of wine at a social gathering. They will allow us to zoom in on experience while liberating it from the language and preoccupations of the field of knowledge from which it has emanated. The vignettes will give us a way to “stand on the shoulders of giants”, see what they saw, truly share their experience. We shall then see how the most basic insights or experiences of visionary thinkers reaching us from a variety of fields of interest and traditions can be combined together to liberate us from a limited and dysfunctional worldview, by creating whole new ways of understanding some the core issues of our lives, and of our time.

By weaving the *vignettes* together a dramatic effect will be created, through which the new insight, which the *vignettes* compose together, will be highlighted.



The dedication is to my friend and academic colleague Victor Vianu.

While I believe that everyone will find interest and value in the liberating insights I am about to share, the primary audience I had in mind while writing was Victor – and of course other people like him.

Victor lives in Paris and survives in Del Mar, California (he is an academic researcher with two positions and homes). One could say that there are worse places to live in than Del Mar! But Victor thrives in Paris because of its unique ambiance of galleries, theatres, restaurants... When he's neither at work nor with his wife and daughter, Victor might be painting in a small, round tower-like studio, which he's been renting near the Pompidou arts center.

What brought us close was that Victor and I share (forgive me, Victor, for using this word) an almost religious appreciation for “good things” – good science, good art, good theatre, good food ...

But Victor, just as I too used to, associates “religion” with a *betrayal* of those good things. He experiences religion as a way to drown the quest for true art and true knowledge in the stale waters of communal reassurance. Having grown up in former Eastern Europe, both Victor and I received an entirely secular upbringing. Each of us later moved to the United States to complete our education.

So when my *religious* transformation began, almost three decades ago, my first concern was to avoid breaking my bond of friendship with Victor. I wanted to bring Victor along on my inner journey. I also wanted to connect my own past with my future. I felt that my transformation was completely consistent with the values that Victor and I shared, and that I could explain this to him. And so I began to write.

Polyscopy resulted from this writing.

With this book I want to complete what I then began. I want to demonstrate to Victor that just as there is good science and good art – there is also good *religion*. I want to make it plain that there are *memes* related to *religion* that are just as essential to culture as poetry, painting and mathematics. And that having been misunderstood and misplaced, those *memes* now carry an enormous transformative potential.

I want to offer to Victor, and to other people like him, *religion* as a cultural frontier, on which we may now expand our quest for meaning – both personal *and* academic!



I will do this in part by weaving in fragments of my personal story.

I have, namely, had the unusual fortune to study under four exceptional masters of the Oriental arts (the fourth by reading books, and by immersing myself in the environment and the practice that he'd created):

- Grandmaster Sang Kyu Shim – who after rising to the very top in the martial arts (he was a 9th Dan Black Belt Grandmaster, co-founder and president of the World Martial Arts Association, main editor of the Tae Kwon Do Times journal and author of three books) understood that there was a deep and subtle inner principle that was as a rule missed in the martial teaching and practice; and who then gathered his most advanced students, who had been studying under him faithfully for twenty or more years, and proclaimed: “From now on you must forget everything I have taught you. It was all wrong. We begin from the beginning.”
- Sufi Master Dr. Javad Nurbakhsh – who with a Ph.D. in psychiatry from the University of Sorbonne rose to the peak of his profession in his native Iran; and who after becoming the headmaster of the Nimatullahi Sufi Order at the tender age of 27, moved to the West and spread this order worldwide, and wrote and published prodigiously to make the tradition and the essence of Sufism accessible to international audiences
- Qigong or more precisely Sheng Zhen Gong founding headmaster Li Jun Feng – who having attained honor and fame in his native China (as the head coach of the national wushu team, and later also as a star film actor) experienced through his own Sheng Zhen practice a profound personal transformation which he termed “the unconditioned state” and “unconditional love”; becoming in

that way aware of the difference this could make to the people of the world, he left position and fame and dedicated his life to spreading the Sheng Zhen practice internationally.

- Buddhist Ajahn Buddhadasa, who having seen as a young monk the limitations of the usual practice, learned Pali to be able to read the original texts, and withdrew into the forest to live and practice the way the Buddha did; and who as a result “saw the world as it truly is”, and that the meaning of the Buddha’s teaching was quite distant from the way it was commonly interpreted.

It was my already mentioned devotion to what is genuine and good in culture that made me an eager and ardent disciple to each of my masters. I spared no effort and strove to understand their teachings as thoroughly and as deeply as I was able. Having experienced the value and the transformative potential of the practices and insights they had to offer, I also became an instructor or facilitator to each of them. As a result I was accepted as an insider in their communities.

I made simple phenomenological models to explain to myself how the techniques I was studying and practicing might work. They later served as the seeds from which the technical side of *polyscopy* grew. I tested my models by experimenting on myself, and by reading and by exploring other techniques and methods extensively.

For years I lived on a vegan macrobiotic diet, immersed in the etiquette of selfless service and the divine poetry of Hafez and Rumi (I learned enough Farsi to be able to enjoy the originals). Can you imagine how it might have felt just walking by a newsstand: Is this really the informational “daily bread” with which my fellow citizens nourish their minds and souls?

A result of this experiment was that I became “a cultural mutant”.

So imagine an extraterrestrial coming to our planet and looking at our condition, what we may consider as inevitable or normal, from a completely different experience and background. Or better still – imagine

those children from Andersen's fable who saw and said that the emperor was completely naked. What I'm about to say might at first strike you as preposterous; but then you'll have no difficulty recognizing that it's what you yourself have been seeing all along.



Let us not hesitate to begin this most timely and interesting exercise!

Already a casual glance at the lifestyle that is practiced at Suan Mokkh, where a monk

- lives on alms (eats only what is given)
- shuns sensory stimulation of any kind
- gives his time and hands to the service to community

will reveal that their lifestyle is not just different, it is indeed *opposite* from what the modernity has given us. We might try to explain away this difference by attributing it to self-induced suffering resulting from some rigidly held beliefs. We would, however, be reminded that the very purpose of “The Cove of Liberation”, and of the teachings of the Buddha, has been the *liberation* from suffering, and from rigidly held beliefs!

We shall therefore not miss this opportunity to turn the tables and inquire whether *our own* lifestyle and life experience might be a result of a misdirected “pursuit of happiness”, whether indeed it might be an instance of self-induced suffering that resulted from unwarranted beliefs. Well, “self-induced” might not be exactly fitting here, we only need to lift up our eyes to see just how much of our sensory overstimulation is due to scientifically orchestrated psychological manipulation in the service of commercial interests. Just a bit of good sense will suffice to recognize that we have unwittingly, and incredibly, abandoned the creation of our lifestyle, and of our beliefs and values and ultimately of our culture, to that manipulation and those interests.

So what could be a more useful and a more honorable task for *science* than to lead us to a better way?

But to equip itself for that task, *science* will of course need to change its own self-image and values. And the way it is practiced.

We shall use the insights that Suan Mokkh has presented us, combine them with *polyscopy*, and draft an alternative. It will be of course only a *prototype* (as everything in *polyscopy* is), but it will get us started. We may call the corresponding region of the emerging creative frontier “evidence-based pursuit of happiness”; although “pursuit of *wholeness*” might, as we shall see, be a better fit.

In the first four chapters of this book we shall put together disparate pieces of evidence, emanating from a colorful variety of sources, to draft a set of guidelines or a “map” for an informed pursuit of happiness. We shall see that a whole new realm of human experience, an opportunity to live a life incomparably more worth living, has remained ignored but within reach. And we shall have a glimpse of an entire new creative frontier, with its own “laws” and “corollaries” and pursuits and practices, which is opening up for us to explore.

In Chapters Five we shall place *the Buddha’s Law* onto this map and see that it not only fits in most snugly, but that it also completes it in a most interesting and practically most relevant way – by providing a link between our personal and our larger societal pursuit of happiness, so that they might be seamlessly united. Thus we’ll show that wholeness is indeed possible, and also natural. A general insight will be that *religion* can be liberated from its historical dependence on rigidly held beliefs, and made vital and useful again as a key part of our heritage, and of our emerging new culture.

In the second half of the book we shall see how this act of liberation can be most fruitfully extended to reconfiguring the structures and forces that hold us together as society. We shall show that similarly spectacular

possibilities for improvement await us also there, and that our “pursuit of wholeness” will extend itself most naturally onto that realm as well.



This book is part of a strategy.

Until those recent developments at Suan Mokkh monastery that I’ve just mentioned, I believed the “Thrivability Strategy” would be the book by which *polyscopy* would be introduced. Indeed, what could be a more relevant and more interesting question on which to test the value of a new approach to knowledge, than how we might “change course” from unsustainable to thriving?

As I was writing Thrivability Strategy, however, I realized again and again that the visionary thinkers who discovered what needed to be done and undertook to engage their contemporaries in a remedial action ended up being ignored. And I saw that the same trend continued until this very day. And so it became clear that before we can meaningfully talk about resolving the urgent contemporary issues, and before most of us can even become interested in doing that, the insight into a certain key aspect of the human condition must be understood and attended to.

This book, and the action we are planning around it, have been conceived as a practical way to do that.

The idea is to challenge the kind of beliefs that we, contemporary people, will not ignore, because they are core elements of our identity and our socialization – our beliefs about religion; the belief that science gives us an objective picture of reality; the belief that we are in power because we live in a democracy... With the aid of *polyscopy*, those beliefs will be challenged in a way that is blameless and compassionate, yet resolute.

Our goal will be to begin a public *dialog* about those themes.

And when I say *dialog*, I am using this word in the sense that has been give to it by David Bohm, Werner Heisenberg's reputed colleague. The *dialog* is a radical alternative to wrestling others into our own worldview; indeed, the *dialog* has been envisioned as a way to liberate ourselves from clinging to a worldview.

With the help of some of my old friends who are seasoned experts in this form of communication, and new friends who will, I anticipate, join us, we shall be able to hold the flexible structure of this *dialog* gently yet firmly.

In that way we shall not only be *talking* about a new and liberating way to communicate – we shall indeed already be practicing it; and we shall be *rebuilding* our communication accordingly.

And as you may have understood, it is this *rebuilding* that *polyscopy* is really all about!