

# Overview: Reality, Mental Modes, Religion, Spirituality and Truth

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## The Key Components of the Dynamic Humanism Point of View

- 1) At the extremes, humans experience self and reality in two very different ways: as objectively and materially separated or as subjectively and spiritually unified.
- 2) This differential experience is not an either/or phenomenon. It exists along a continuum from one extreme to the other with both perspectives active and operating to some degree and in combination in most human activities.
- 3) Access to these two experiences of self and reality are accommodated through the two main human mental modes: Intellect [reason – rational thought, analysis], and Intuition [inspiration – spiritual unification, synthesis]
- 4) These two mental modes exist on a continuum where only at the extremes are they operating more or less exclusively. In most activities, the two mental modes associated with the corresponding two perspectives – operate together.
- 5) Everyday instrumental activities depend on a perspective that relies more heavily on the intellectual analytical mode because this mode better addresses the biological challenges and goals that humans encounter in objective material reality.
- 6) The activities of casual social interaction [eating together, joking, courtship, leisure, and relaxation, etc.] exist in the center of the objective – subjective continuum with both perspectives and modes about equally active.
- 7) Play, game, and all verbal, plastic and performing arts rely on a further perspective shift toward the intuitive, subjective, spiritual end of the continuum.
- 8) Paranormal phenomena [ESP and PK] and the core religious experience [ecstasy, born again, unification] rely heavily on the intuitive mode that reveals self and reality from the subjective, spiritual end of the perspective continuum.
- 9) Developed religions in complex societies surround the core unification experience with elaborate belief and ritual systems often with a hierarchy of intermediaries – priests, imams, gurus, etc. Such institutionalized religions have a strong tendency to demand commitment to the absolute truth of their belief systems. Unfortunately, the result of such demands often puts different religious groups at odds with one another to the point of conflict, violence, and warfare.

10) Spirituality focuses on the core unification experience. Belief systems are avoided. Seekers are encouraged to release the objective material perspective and its allied mental modes through various actions: deep prayer, vision quests, passive to active forms of meditation, psychedelic drugs, etc. The pursuit of the spiritual perspective in these activities evokes the expanded, inclusive sense of self and reality, reveals all phenomena as sharing one identity, and promotes cooperation and respect across all entities [the We point of view] that are separated in everyday reality [the Me point of view]. In so doing, spirituality rejects all forms of violence.

11) What constitutes “truth” is revealed through both the objective and subjective perspectives on self and reality. Humans cannot legitimately claim that the “truth” revealed by one of these perspectives is accurate and the other false. Humans need both perspectives, first as takers or predators trying to survive biologically and, second as givers or supporters assisting one another and working to respect and sustain the surrounding ecology.

12) Neither secular humanism nor religious fundamentalism accurately account for the dynamic relationship of the material and spiritual perspectives on reality.

13) Sometimes the “truth” revealed by the more extreme material perspective conflicts with the “truth” revealed by the more extreme spiritual perspective. Ultimately, humans can not escape this dilemma because it is a fundamental consequence of alternative perspectives being active in human consciousness.

14) The only constant is change. There is no absolute truth. All “truth” is subject to change. There is only the open-minded effort to understand reality from both perspectives: the existing science of the objective material realm and the potential science of the subjective spiritual domain.

15) As the material – spiritual perspective continuum reveals the two ways humans engage and understand reality, so the matter – energy perspective continuum in modern Physics provides two ways to approach understanding the nature of reality.

16) Humans must negotiate the inherent tension between the self-interested competitive view [Me] associated with the material perspective and the social and ecological cooperative view [We] associated with the spiritual perspective.

17) Humans and their societies go wrong either a) when they fail to recognize and develop capabilities equally in the modes that support both perspectives – reason and intuition, or b) when they fail to adequately balance the inputs of these two ways of knowing themselves, others, and the surrounding world. At an essential level all of the institutions of human societies can be assessed individually and collectively in terms of these two criteria.