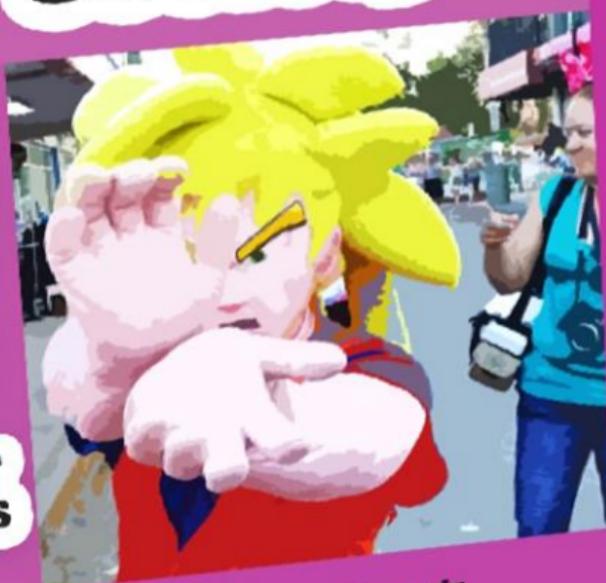


George M Grow

# The Integral Society

The  
path  
that  
un-  
der-  
lies  
all  
other  
paths

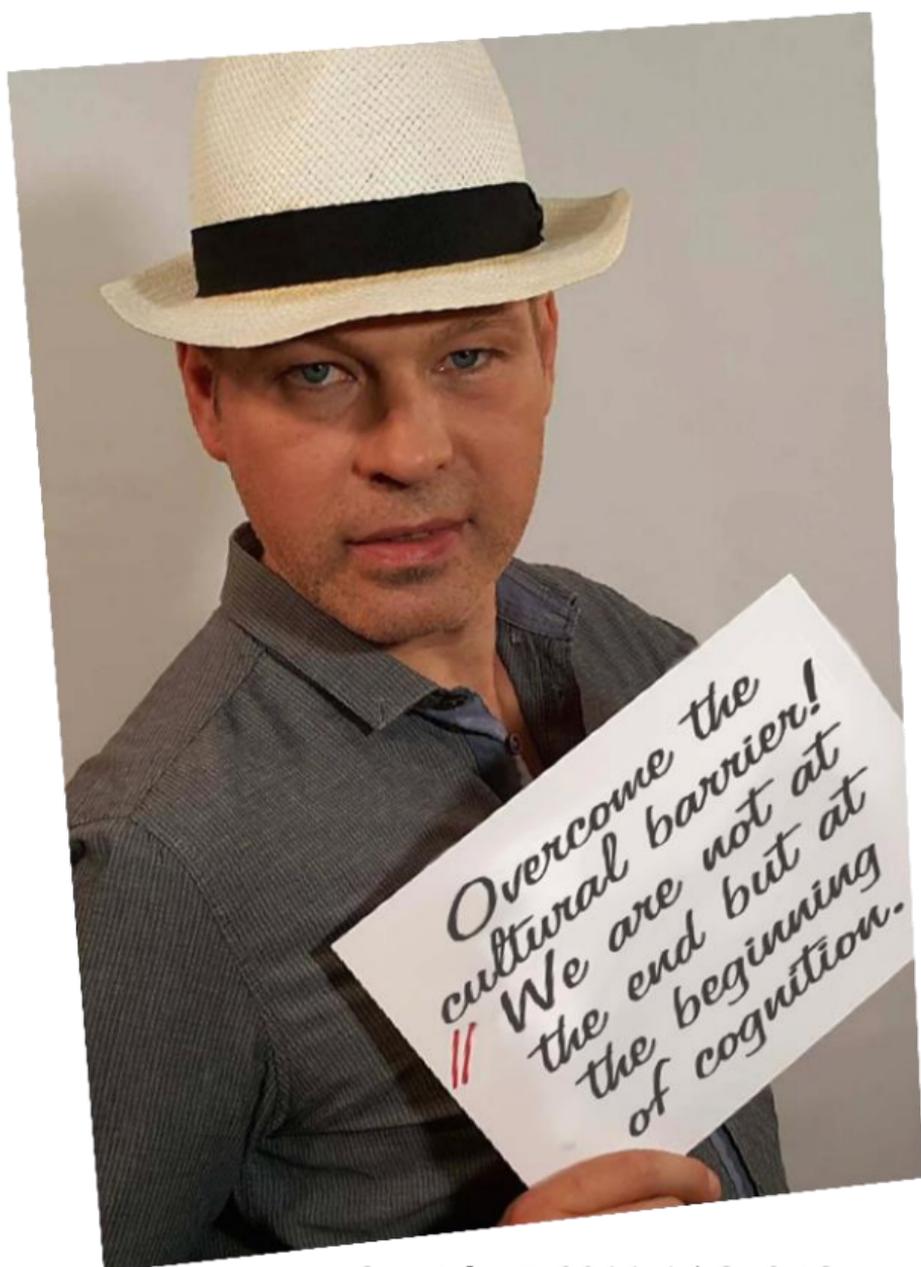


*Don't let the Zombies win*

From the  
series Books of Life®

[www.georgegrow.com](http://www.georgegrow.com)

Save your soul!



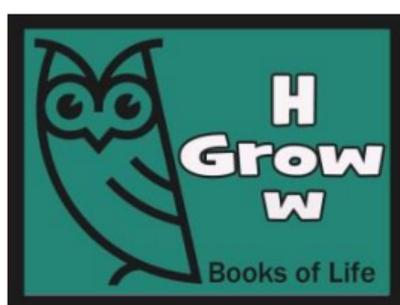
Coyright © 2011-15 GEORGE M GROW AKA GEORG PFANDLER A-1210, Vienna, Austria. All rights reserved. Reprint, copy and sending electronically prohibited. **Warning!** Copy-Hunter, water-stamp, Scout-Finder etc. worldwide!

[Online Shop](#)

# Chapters

From Modernism to Postmodernism	3
The historical development of reason in three stages	11
The Western World's view of reason in the spirit of Postmodern Integrality	13
Western concept of reason in the spirit of postmodern Integrality, the example of China	17
Eastern reason in the spirit of Postmodern Integrality, the example of India	29
The Integral society – Relationships	42
The Integral society – Politics	48
The Integral society – Opposition	53
The Integral society – Orientation	55
The Integral society – Hierarchy	57
The Integral society – Ethics	60
The Integral society – Society of pluralistic values	62
The Integral society – Cult	66
The Integral society – The four castes	67

---



*The Integral Society*

also in Spanish and German

Discover 8 [Books of Life®](#) more

Probably one of the best books ever written

## From Modernism to Postmodernism

The 20<sup>th</sup> century was an era of traumatization. The World Wars, the decline of Europe's dominant position as a world power, and also the secular revolutions in China and India left established societies isolated from their traditions. The value of tradition was carried to its grave and looked upon only as an exhibition piece in its glass case. Past events evoke only memories of wars, religious madness and totalitarian powers; the romantic spirit is all but extinguished, elegance has given way to a culture of venal banality. The entire world - the plan seems to be - should become a mindless [book-free] zone, in which the biggest consumers have the biggest say. Everything is determined by this Modernist spirit - the spirit that directs all means available against all tradition [even established aspects of refined civility], in order to save people from the "torment of thinking" and to replace it with an internationalist, identity-free ideology.

From a historical viewpoint, the Modernist era is a time of great disruption of numerous areas with regard to Traditionalism, brought about by the industrial and technical revolutions. Love of possessions determines our thinking, pursuit of gratification drives our actions, senselessness guides our minds, and

our hearts follow the promises not of the next life, but those that await us in the here and now

Its philosophy places Modernism together with the Enlightenment. The meaning of its content marks it not as cultural but rather as naturalistic.

The earliest documentation of the word "modern" is found in an encyclical from Pope Gelasius I, in which Bernhard of Chartres (1080–1167) uses the term "modern" and the corresponding ability in order to come to a realization regarding tradition in a historical metaphor as follows:

"We are dwarfs, standing on the shoulders of giants. We can see farther than our ancestors and the measure of our knowledge is greater than then theirs, and yet we would be nothing if the sum of their knowledge did not guide us on our way."

Accordingly, we of the Modernist era are in a position to learn from the past and to set out on a completely new and better path. We will ask ourselves if this path is truly superior, in which respects it is better and in which respects it is not better, whether the spirit of Modernism still looks down to see the feet of the giants who bear us on their shoulders, whether we have any idea of where the giant is headed and how his own feet, which are bare [without concept] in keeping with

Modernist thought, are experiencing this journey.

Criticism of Modernism is directed at the way it disregards traditions and the lessons they impart. It expresses itself as Postmodernism, declaring the naive, pubescent, rebellious standpoint of Modernism to be an untenable concept.

"What we call the Modernist era – meaning the period between the European Enlightenment and the First World War – overloaded us with idealistic impositions and baited us with humanistic ideals. This is why we have such an ambivalent attitude towards the Modernist era: it is both utopia and nightmare all at once. This is what makes it so hard for us to enter confidently into a new era. We are suffering a trauma of being weaned from the demise of Modernism."

(Norbert Bolz, *Theory of Fatigue – Theoretical Fatigue*, 1997)

The dubious elements are:

- Enlightenment  
Attempts to overcome all obstructions to progress through rational thought. The problem here lies in thought itself, whenever it is not neutral but rather ideologically tainted [Naturalism] and based on belief [belief in progress and science] and in the end turns out to be a particular

way of thinking but not reason overall.

- **Naturalism**

The belief that the natural state is the best state/the most favorable condition, implies a demand towards a rejection of culture.

- **Belief in progress**

Since tools can be used to both create and destroy, technology can extend life and make it easier, but can also destroy life and make it worse; belief in technology [that technology improves life] is naive whenever ethical, psychological and philosophical considerations [regarding its use] are disregarded.

- **Belief in science**

Anything that science cannot address [i.e., everything that has not (yet) been proven] is shrugged off as fantasy, belief or pretension, instead of leaving the possibility open for later or personal revelation.

- **Individualization**

Let us compare an individual with a country: Only when a nation is established with regard to structure, identity and organization [self-awareness and self-realization], when social peace has been achieved [love of self], when its legal authorities [ethics] and executive authorities [actions] are intelligent, prudent and self-determined, can the nation [the individual] open itself to cooperation with other nations [other individuals], maintain peace and realize larger, more long-term undertakings. With regard to individuality in

western cultures, we must make special note of this aspect: having a choice [e.g., to buy one thing of another or to select one or another political party from those available] is not a sign of individuality. But especially globalization [as propagated from all major parties] promotes the current pseudo or superficial zombie individualism in the form of the modern conformist and consumer society. Thus we find television ensconced in the central point of nearly every household, burgers and pizzas on every table and people spending the bulk of their incomes not on their children but on their car. Any animal is smart enough to make a choice from what is available, but no animal is capable of making new things available [a purely human ability, but one that is being especially supplanted by international corporations]. In other words: an individual is the idea of a rare, self-determined, self-responsible and collectively responsible type of person. The freedoms of pseudo-individuality [the zombie] do not go beyond freedom of choice ("I will buy this thing but not that/I will eat this person's brains but not that one's). Ethical freedom in terms of doing without, principles and reason [even against one's one desires and will] is [completely] absent.

- **Democracy**

There is no nation with a truly democratic constitution. Representative democracy is paternal-

ism in root and branch. And even democratic thought [outside of science] is rare: not thinking about, but [whoo!] thinking with.

- **Liberalism**

The idea that freedom requires neither reason nor order is either naive or barbaric (might makes right). The absence of any authority, any order and any form of compulsion [even the absence of government authority - compulsory schooling] presupposes an ethically matured, collectively responsible person, something that is apparently in short supply [especially in a liberally governed country where individual responsibility completely replaces collective responsibility]. Liberalism, especially in the USA has the following intent: Pragmatic freedom of and freedom from: domination and dogmas, religion and morality, society and laws. On one hand, western liberalism is the precondition for pluralistic proto-democracy, on the other hand, also for phenomena such as imperialism, atheism, slavery and class struggle. Economic liberalism finds its ultimate manifestation in...

- **Capitalism**

A social order in which the most important thing for humankind is not other humans, but money, is one that flies in the face of almost all logic and reason.

- **Socialism/Communism/Social Democracy**

The tenets belief propagated by leftist political ideologues, namely hollow promises of happiness

made to a mentally weak and naive class of society: universal human equality as well as equality of all human values [in the philosophical context] are also complete nonsense (How can Josef Stalin, who executed millions, and Mahatma Gandhi, who led millions to freedom, be seen as human equals! Human equality is the case only in the sense that all humans are equal before the law). And the influence of the proto-socialist Moses Hess (1812-1875), whose concept of "free love" is an [intentionally] confusing concept ["free" is not an adjective, it is a verb: free/liberate love from the limitations and compulsions we have assigned to it, be free to love as you see fit and not just to please society], since his concept of "love" simply applies to the free gratification of animal desires.

- **Globalization/World Order**

Basically, all major political groupings are organized internationally and pursue the same goal of achieving world domination. Simply from the realization that a centralized world government is by nature anti-democratic, dehumanized and vulnerable as any other monoculture, reason calls for a Postmodern /Integral/mono-plural loosely organized world order. The United Nations as a governing body should be replaced by a parliament of sovereign states with democratic legitimacy.

The movement from Traditionalism into Modernism and out of Modernism into Postmodernism is simply a spiral around the core concept of reason. In our parable, the giants stand for the "absolute reason" of the great thinkers of the Classical age, while the dwarfs on their shoulders are the Modernists, "inter-subjective reason" and the discourse between the two for the coming Postmodern "Integral reason".

Since the entire course of intellectual history and with it the course of social history revolves around the concept of reason, we should take time to more closely examine the developmental stages of reason. Then we might discover the core issue of Modernism. Because although (or perhaps because) modern humans have such freedoms at their disposal as liberalism, progress, technology, democracy, individualization, capitalism social institutions, free access to education, democratization of knowledge, etc., the horror that arises from us, or which we tacitly accept, has not diminished. Wars that are started, conducted and/or continued by our elected governments, environmental pollution, extinction of species, destruction of habitats, manipulation through mass media, violations of international law, decline of democracy, national debt, intensification of the class struggle and the threat of a Third World War – all put the new freedoms in an increasingly dim light and again raise the question of the need for reason.

## The historical development of reason in three stages

At this point we would like to look into why the giants [Traditionalism] in our parable loom so large. It is based on the fact that the sum of Western intellectual culture up to the Modernist era arose from a belief in the power of reason. Correspondingly, the philosopher and mathematician Alfred North Whitehead (1861-1947) found that all of Western intellectual history [up to Modernism] was simply a footnote to Plato.

Traditionalism, which Modernism rebels against, is faith in human reason, which reached its apex during the Enlightenment, meaning: the European Age of Enlightenment was born out of the notion that reason itself was capable of bringing the truth to light. Reason was to overcome dogmatic repression and the belief in the authority of the Christian religion while bringing freedom and prosperity to all.

The German philosopher, enlightened mystic and theologian Nikolaus of Cusa (1401-1464) stressed that reason [= thought directed at the totality of things] is a uniquely human capacity that develops its power through learning. Literally:

"A human being is to an animal what educated humans are to uneducated ones. Edu-

cated humans see the letters of the alphabet (*litteras alphabeti*) just as the uneducated. But the educated form syllables (*syllabas*) through various combinations of letters, and from these words and sentences. This is impossible for the uneducated, as they lack the capacity that the educated have gained through training of their reason (*ab exercitato intellectu*). A human being may then combine or separate the images of nature (*species naturales*) through the power of reason and use them to create motions and signs of reason and art. This is what elevates humans above animals and the educated above the uneducated, because the former have at their disposal a trained and educated sense of reason (*exercitatum et reformatum intellectum*)."

300 years after Cusa, the coming of the Industrial Revolution, the failure of Napoleon and social issues all came to cast doubt on human reason. And with regard to the terrors of the 20<sup>th</sup> century (imperialism, the Holocaust, Vietnam, Korea), which can all be seen in connection with industrialization, members of the Frankfurt School began developing a critique of rationality. This criticizes the method of modern science and its credulity towards facts, which is determined by Positivism. Reason has grown into an instrument of repressing individuals and has almost

totally stifled reason's "power of self-liberation". In other words: If the tradition of post-Platonic thought was centered on the concept of reason [phase 1], Modernism turns away from it [phase 2] and Post-modernism finds its way back to that point, but with a critical attitude [phase 3].

Traditionalism – belief in human reason

Modernism – Loss of faith in reason

Postmodernism – Dialectic of Traditionalism and Modernism

## The Western World's view of reason in the spirit of Postmodern Integrality

---

End of the extract  
From the book *The Integral Society*  
by George M Grow

---

All rights reserved but you can send this pamphlet form as often you like to please you friends and family.

---

*The Integral Society*  
*also in Spanish and German*  
[Online Shop](#)

---

Discover 8 [Books of Life®](#) more  
*Probably one of the best books ever written*  
[Online Shop](#)

George M Grow

# The Integral Society

The  
path  
that  
un-  
der-  
lies  
all  
other  
paths



*Don't let the Zombies win*

SAVE YOUR SOUL

With your donation, you probably  
can get real karma-points just [here!](#)



Transcendence begins here

---

There is no greater adventurer

Text & pictures copyright © 2011-15 by

GEORGE M GROW AKA

GEORG PFANDLER

A-1210 Vienna

All rights reserved

---

Books of Life® up from 6 Euro / Dollar  
[Online Shop](#)