



1-1-1995

The Gnostic and the Goddess

D. Ogilvie

Follow this and additional works at: <http://digitalcommons.ciis.edu/ijts-transpersonalstudies>



Part of the [Philosophy Commons](#), [Psychology Commons](#), and the [Religion Commons](#)

Recommended Citation

Ogilvie, D. (1995). Ogilvie, D. (1995). The gnostic and the goddess. *International Journal of Transpersonal Studies*, 14(1-2), 73–85.. *International Journal of Transpersonal Studies*, 14 (12). Retrieved from <http://digitalcommons.ciis.edu/ijts-transpersonalstudies/vol14/iss12/5>



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 4.0 License](#).

This Article is brought to you for free and open access by the Journals and Newsletters at Digital Commons @ CIIS. It has been accepted for inclusion in *International Journal of Transpersonal Studies* by an authorized administrator of Digital Commons @ CIIS. For more information, please contact digitalcommons@ciis.edu.

THE GNOSTIC AND THE GODDESS

D. OGILVIE

GRADUATE SCHOOL OF EDUCATION
THE UNIVERSITY OF QUEENSLAND
BRISBANE, AUSTRALIA

Abstract

It is proposed that a radical transformation of experienced reality is destined to occur, earth-wide, in association with the clarification of the holistic paradigm that is now emerging to consciousness and the universal loving, or helpful individualism, that is rational behaviour in terms of this paradigm.

The Gnostic and the Goddess

*Men are admitted into Heaven not because they have
curbed and govern'd their Passions, or have no Passions,
but because they have cultivated their Understandings.*

-- William Blake

Introduction

The human problem, as distinct from its many symptoms, is conceptual. It can be solved but only by persons who feel motivated to reconceptualise their reality, which means that we must change our minds concerning the purpose, or end, of life in general and the relevant means in particular. In this eclectic sense, the "mind" that needs to change is the theme of the story we imagine in our heads, in order to explain the tangible actuality we experience with our more inclusive bodies.

This metanoia, or the getting of new wisdom, needs to be differentiated from the "intelligent" acquisition and "clever" interpretation of information in terms of a mind of the more primitive type. No believable task imaginable is more difficult than this one, compared with which the landing of a man on the moon was child's play. The motivation to attempt the metanoia can only come from a sense of deep personal suffering which is recognised to be a consequence of the poor quality, in terms of affectionate generosity, of relationships in general and one's own in particular. Moreover, this motivation is misdirected as long as we sufferers fail to perceive that the source of all our apparent problems, and hence the solution, is within our own heads.

The Problem

We inhabit a riddle, or mystery, that can never be solved by political legislation, religious ritual, mindless meditation, commercial production, paternalistic professionalism, non-holistic scholarship, institutionalised charity or peace-keeping wars.

It is true that those activities, which characterise these decadent days of managerial capitalism, create an enormous demand for information, legislation, training, money, machinery and paid employment and almost limitless opportunities for making money-profit and winning social-status (Drucker, 1993). However, the dominant role-players merely manage, and so perpetuate, the manifest symptoms of the problem, such as fear, failure, violence, injustice, waste, war, debt, theft, factionalism, grief, greed, sickness, addiction, loneliness and material poverty without reducing the sum total of unhappiness associated with any of them. This is not to say that such roles, and their associated organisations, are not necessary. They have been, are, and will continue to be in the short-term future. However, our continued obsession with using them to manage the cosmetic symptoms is diverting the attention, time and talents of most of us away from solving the ubiquitous problem.

The understanding whereby we can solve our great mystery requires a creative act of conceptual imagination, using the techniques of interpolation, extrapolation and transformation, or reinterpretation (Koestler, 1964). The problem requires an artistic, or aesthetic, solution, in terms of relationships of sustainable complementarity, as distinct from one that is, or many that are, merely scientific, technocratic, legalistic, theological, financial or ethical. Yet it is rare indeed to find anybody whose main mission in life is to change their own type of conceptual scheme in order to change their own mode of interacting.

The labourers in this business are remarkably few.

The aim of this all-important mission is to conceptualise, publicise and exemplify the "ideological homogeneity" (Bull, 1977, p. 243) whereby a one-earth society of peace, justice and diversity, the "immanent community of mankind" as envisaged by Kant (Bull, 1977, p. 26), can supersede today's hellish world of authoritarian and exclusive institutions. This paper does not provide the pedagogical answer but is an attempt to point a finger in the direction that we philosophers need to travel if we are intent on individual and collective salvation. The aim is to stimulate a new way of thinking, and consequently a new way of interacting, not to save the reader from the excruciating effort that is necessarily involved in making the two-part change.

The Spirit

Contrary to the view of conservative pessimists, who have become addicted to the millennia-long status-quo, and so are conceptually lazy, even if intellectually clever, this transdisciplinary mission is not an impossible one. Admittedly, the "great" religious, philosophical, pedagogical, mystical and scientific authorities have failed. Nevertheless we liberal-minded optimists believe that the human problem is solvable and humankind can escape the mundane maze, but only at the appropriate evolutionary time and only by means of a radical reconceptualisation of the non-holistic type of paradigm that, in numerous versions, has been used for millennia for understanding, or rather for misunderstanding, reality (Dufty and Dufty, 1994).

Our reality is the dramatic presentation that is being signified naturally and/or symbolised artificially as the phenomena. Of which we become conscious by means of our five bodily senses. According to both ancient wisdom and modern physics, our common-sense interpretation of this reality is "profoundly mistaken" (Zukav, 1979, p. 290). With a more highly evolved state-of-mind, humankind, or at least an emergent species of the present genus, is due to become conscious of a better type of reality, aspects of which have been occasionally glimpsed by individuals blessed with conceptual imagination and stimulated by a challenging experience. However this new state of being has not yet been realised on earth. It will be the climactic state that, following an earth-wide crisis, supersedes the growth-and-development state we have experienced to date. Jesus-ben-Elohim, the first-born son of Joseph and Mary, who became an holistic thinker and caught a glimpse, called this sustainable climax, "the reign of the Elohim, on earth."

Its realisation requires that we "step beyond the intellectual framework of present-day character structure" as, like Jesus, Wilhelm Reich and other truth-seekers have tried to do (Rycroft, 1971, p. 13).

Today we stand at the start of this quantum leap of cerebral evolution to a higher level of self-consciousness and the truth that sets us free from the tragic type of reality that is a consequence of our immature mind-set. With faulty minds, we have focused our attention on quantifiable objects, invented institutions, arbitrary laws and degrees of merit and demerit, rather than the complementary quality of our subjectively-experienced relationships, both mental and physical. The aim of the messianic mission is, and always has been, the revelation of the true, or best, reality. This is knowable as a meaningful experience as distinct from an objective thing (Zukav, 1979). This climactic event is to be experienced as the sustainably happy ending of a "meaningful life-story," which is a good definition for the widely used but poorly defined symbol, "spirit."

The Title

The true reality we all inhabit as constituents, is a self-knowable experience that really lives! She has been given many names including the Elohim, Kali and the Holy Ghost. As the single source of all constituent particulars, she is best related with as our Virgin Mother. In this role, she is best conceptualised as a unique type of life-story, or living mythos, that is more than the sum of her participating parts. This means that she is supersubstantial, metaphysical, or spiritual, which means, in holistic as distinct from dualistic terms, that she includes the material, or physical realm as a constituent part, that is partly impregnated by the spiritual whole. This eternal event consists of countless potential versions, or sub-wholes, which she makes manifest, to self-conscious participants, as star systems, or heavenly beings, with qualities of limited time and limited space. By this free-willed creativity, she reveals herself to constituent creatures who are blessed by her with the innate potential to learn to be either her lovers or her representatives.

Any life-story links a parent, a child and other relatives. The title, or theme, of the Supreme Elohim, and hence of all constituent elohim of the same genre, is known in the Mystery Goddess religions (Burkert, 1987) as "the mother-loving-her-sons." This means that as a single whole, she can be perceived correctly from two radically different perspectives; by participants who adopt, wholeheartedly, either the role of daughter-as-representative or the role of son-as-lover, for the purpose of her enjoyment by means of loving interaction. By enacting other roles, for other reasons, because we are mistaking the nature of ourselves and our context, we miss the point of it all, which some writers of wisdom literature equate with failing to find "the eye of the needle."

Roles, or minor stories, can in this way be differentiated as either "good spirits" or "bad spirits," depending on their relationship with the cyclical climax, or happy ending, that characterises any complete version of the major, everlasting story, or "whole spirit."

Radical reasoners like Gross and Shapiro (1993), Chipley (1993), Neill (1993) and Meyer (1993) are today identifying the important threads of knowledge from a variety of disciplines and are weaving these into the one transdisciplinary theory that we need if we are to initiate and experience a version of this sustainable climax, here on earth.

The type of theorising we use determines the type of reality we experience. Gnosis, or intimate knowing of and by our heavenly reality, in her climactic phase, will be a consequence of clearly conceptualising a universal theory that is one integrated whole. I, and people like I, believe that, when fully developed, this unified theory will integrate the ideas of holism (the interdependence of all events including those known as human beings and star systems), anarchism (the social order of egalitarian

consensus) and gnosticism (the intimate knowing of, and by, the Supreme Being). In conceptualising holistically, as distinct from dualistically, the living All is differentiated into one whole and many parts; the whole being known by any self-conscious part as all else (Ogilvie, 1993).

Theory

Most humans feel an amorphous need for the related experiences of love, sex, success, understanding and happiness, but lack a clearly defined understanding of the best meaning for each symbol, and of the reason for feeling the complex need. We normally accommodate to this lack, and associated confusion, by adopting an armoured character, as described by Reich, and living a normal type of inhibited life, enjoying a normal type of worldly "success," and dying a normal type of involuntary death.

Others of us are attempting to overcome the inadequacy and associated dissatisfaction, by developing a clearly defined and fully integrated conceptual scheme. To be different from the normal type, the conceptualisation needs to be holistic which means that it is an all-inclusive cosmology which explains the logical relationship between the cosmic whole and the participating self. To talk about "holistic health," "holistic agriculture" or "holistic education" except in this holistic context is to falsify the best meaning of the symbol and merely perpetuates the essential characteristic(s) of the non-holistic status-quo; hypocritical reasoning, ranks of privileged merit for groups and individuals within groups, and institutionalised violence against nonconformists. The development of this mega-theory is currently inhibited by both the anti-intellectuals who, often as spiritual mystics and religious clerics, denigrate the value of rational reason and the materialistic intellectuals who, as atheistic sociologists, policy scientists, economic rationalists, critical theorists et al, generally deny the spiritual, or superhuman, dimension of human life.

That inhibition has been a natural feature of the past 6,000 years which have constituted the growth-and-development period of the evolving genus (Eisler, 1988). However, it is now to be overcome, if we are to actualise our innate potential for gnosis, including universal love, sacred sex, truthful understanding, ecstatic happiness and peace-on-earth, instead of our potential for self-destruction.

Whatever we experience as reality is logical in terms of the belief-system we are using to make sense of ourselves-in-context. We attract the type(s) of event we consciously expect. Improve our type of mind-set and we improve our sense of self-identity and the complementary reality that we experience as a logical consequence.

Identity

With the possible exception of some hermits, we human beings need a

shared sense of common identity. We need to believe that we are liked by some others who are like us, according to some criterion, such as a common mission which gives a consensual meaning to our interactions. We need to love, and to be loved by, others of our own kind. Without others whom we believe value our companionship, for a common purpose, we suffer the anomie of Durkheim, the angst of the existentialists, the nihilism of many atheists and/or the suicidal drug-abuse of an increasing number of alienated moderns.

For many persons, this need for kinship, and an associated reason for living, is satisfied if they can share a common marriage, hobby, family, football club, nationality, culture, religion, guru, king, commercial occupation and/or street gang. They find transcendent meaning in stories that have been invented and formalised, as either institutions or personality-cults, by their leading authorities and which they are taught to believe are more important than the corporeal individuals who, allegedly, belong to the myths that the authorities, who are their main beneficiaries, authorise and manage.

Gnostic anarchists, whose apprenticeship can be in almost any domain of knowledge, are more ambitious in terms of story. Unlike their legalised fictions, our story, we assume, is alive, per se, and our aliveness is inherited from her. Our common identity, and associated purpose, derive from our common relationship with the living All that, as our experienced reality, we have learnt to believe we inhabit, as tenants-in-common.

Because we relate to this Universal Mind, as our accommodating, enclosing, receptive, affectionate, reproductive, playful, meek and meaningful source, we tend to use a feminine pronoun when communicating of her, in the third person, which puts us at odds with the social engineers of atheistic science, agnostic humanism and paternalistic theism (Ogilvie, 1994a). Thankfully the paternalists are less likely than they once were to crucify us on crosses, to burn us on faggots or, at least in Australia, to jail us in dungeons. Nevertheless, the social engineers of all types still censor and/or ignore us and our ideas in the forums they control. They think that they are justified in doing this because it is virtually impossible for them to comprehend the particulars of our paradigm in terms of theirs, because we contextualise ourselves differently, and so speak a different type of conceptual (as distinct from symbolic) language.

The Pleasure

According to the eclectic theory that we gnostic anarchists are developing, our single, heavenly whole, or Holy Spirit, acts for one purpose; the maximisation of happiness, as an escape from the sadness of aloneness. The same purpose applies to those of us who have worked out, by long and hard mental labour, much personal experimentation and many mistakes,

that, like her enlightened heavenly beings, we are her constituent "children", created of her mind-and-body, in order to help her in attaining and sustaining this goal. This type of filial service is the one reason for all enlightened, or non-hypocritical, action, and is why women have been created in her likeness and men in the complementary image that makes it possible to maximise the happiness of playful companionship. Its conceptualisation brings to fruition the use of rational reason for the purpose of liberating social action.

For we cooperative anarchists, the purpose of life is happiness and the best means is by pleasing others whom one classes as of equal value. Happiness can be experienced subjectively in terms of either expectation (as morale) or actualisation (as ecstasy). Without one or the other, we have become as useless for our living context as "salt that has lost its flavour," in which event there is no good reason for our continued existence. True happiness, along with true loving and true meaning, is only knowable in the sustainably happy ending of a complete version of the two-part Story.

Role specialisation is just as important in this playful love-economy, for maximising the relevant "wealth," as in any laborious money-economy such as that of corporate capitalism. Other-focussed happiness is enacted by means of the sub-role of proactive-lover, or servant, whereby we please a number of corporeal others who is/are, specialising, temporarily, in the sub-role of reactive-beloved, or leader, by acting in a way that makes them feel good. The act is better to the extent that the lover(s) can be non-judgmental in relation to the particular types of pleasure, such as meat, wine and dance, that the beloved(s) enjoy(s). This means that the ideal relationship to be aimed at is one of reciprocal authority or egalitarian symbiosis, whereby both unity and diversity can be maximised as sustainable, transnational, anarchy. As Kant perceived, the egalitarian "community of mankind" exists potentially and "when it comes into being will sweep the system of states away" (Bull, 1977, p. 25). Along with the artificial nations must go all other man-made institutions, from temples and sabbaths to marriage and money (Ogilvie, 1994b). We are evolving, rapidly, towards a post-institutional society (Ogilvie, 1994c).

This anarchistic relationship, wherein the relatives recognise, equally, the self-sovereignty of the adult individual and the obligation to interpersonal aid, is significantly different from any existing anywhere today in our primitive type of civilization. It is quite different from that between professed expert and dependent client, including any masterly guru and his disciples and Materialistic Madonna and her cult following. It is equally different from that between officially designated "leaders" and the less-valued subordinates whom they manage. It is equally different from that which relates members of exclusive groups who share a particular pleasure such as golf, fornication, child rearing, money making or transpersonal psychology. However, because its difference from all customary types of interaction is so subtle, true love is virtually impossible for anybody to

comprehend, let alone enact, successfully and sustainably while using a mental framework of the normal, non-integrated, type.

The success of an act of true love can be judged by the appreciative display of the beloved(s). This display, in turn, stimulates the happiness of the lover(s) and of anybody of kindred spirit who is witnessing, or "watching," in the audience sub-role. The vibrant interchange can be sustained for a long time if we regularly change sub-roles and if our desire for, and display of, joy, are not neurotically inhibited by paternalistic taboos, socialised fears or selfish prejudices.

The best pleasure of all is finding enjoyment in the displayed pleasure of one's beloved(s). Because this can occur "at a distance," and need not involve sexual intimacy, nor tactile contact, nor even one's own actions (any more than it need exclude these possibilities) such joy and the associated loving may be defined in holistic, as distinct from dualistic, terms, as "chaste."

Appreciation

This communion is the focal concern of new-age gnosis-seekers (Ogilvie, 1995a) whose greatest happiness is with compassionate fellows who share the same sense of purposeful identity, although lesser pleasures are also possible with others who exclude themselves from this informal affinity group by their own disbelief.

It is noteworthy that neediness, appetite or imperfection, is an essential aspect of both the supreme story and the role-playing participants of the story. Without a need to be satisfied, and the suffering associated with the experience of neediness, there can be no appreciation of happiness when a need is satisfied and no appreciation of being served in the pursuit of that happiness. We are meant to learn to serve a needy divinity who can suffer feelings of disappointment as well as appreciate acts of affection but who is as "perfect" as she needs to be in that, although she can be hurt, she can never suffer permanent harm.

Our solar system, which, as an *elohim*, a god or an angel, represents this universal Story for us, has been necessarily (although not unrelievedly) an unhappy story during the tragic time of her two-part life-cycle. She is experienced as such by self-conscious participants unless they resort to mind-changing drugs and/or to institutionalised addictions such as formalised religion, work, entertainment, scholarship, family and yoga. However she will be, and will be experienced as, a completely happy happening during the ecstatic climax that follows. It is only if we are lucky enough, as we are today, to inhabit the *catastasis* that constitutes her turning point (Capra, 1983) and learn to empathise with her disappointments (and the associated suffering of our fellow-creatures, both human and sub-human) that we can help her make her archetypal

graduation to her happy catastrophe. Because all human problems are interdependent, their solution, when it eventuates, must be total, sudden, and probably quite traumatic, both mentally and materially.

The Outsiders

Until the collective experience of this enlightenment, we are all swept along, like automata, by the intrinsic logic of the universal story, rationalising our actions and emotions as if we, or other humans, have caused them to happen. It is for this reason that our faults and failures to date, have not been blameworthy. Only at the crisis point of the Story, will the species bifurcate as, with enlightenment by means of an holistic mind-set, the cooperative winners of the race will adopt the type of role needed for salvation. Nobody is presently modelling this role which is the "christ role", or "enlightened descendant of the Elohim role" whereby our free-will becomes real rather than illusion. The new conceptual scheme needed for the role can only emerge from within the person, albeit stimulated to emergence from without by means of the emotional agony and mental confusion that are associated with some traumatic external event(s).

Until then, we are moved, transpersonally, by our heavenly context, as constituent parts of her, she being independently capable of virtually any experience except being beloved. For this superlative delight she needs free-willed participants who bring to fruition the tradition of intuitive panentheists such as Socrates, Jesus, Wordsworth, Blake, Bruno and Matthew Fox.

If intent on developing our innate talent for the universal love whereby we can love her, playfully and indiscriminately by means of her particulars, we try to help any particular others with whom we come into contact to be happy in their own peculiar ways, and are open to the same type of aid from them, with the proviso that nobody appears to be being physically harmed, self-consciously, in the process.

The Guess

Among members of the new-age society revealed by holism, your happiness (like your sadness) is mine as we play the win-win, zero-plus, help-to-be-happy game. Unlike Cain and others of his non-holistic type, we accept, on the basis of rational reason, responsibility for each other's happiness, without usurping the self-sovereign other's right to veto personally inappropriate means. This is the law, and game, of the heavenly Mother, in contrast to the punitive, exclusive and/or paternalistic laws, and games, of the devotees of Yahweh, Allah, Vishnu, Gautama, Caesar, the State, Academe and the Money Economy. In enacting her single law we find that there are many activities that we would not initiate for our own pleasure but nevertheless can enjoy, as audience even if not as active

participant, because they are pleasurable for the other(s) involved, and hence for the Mother of us all.

This high society is only sustainable by persons who perceive each embodied other who becomes the focus of their conscious attention (including any non-holistic outsider) as a brother/sister/relative who is loved by the heavenly Mother who is one's tacit beloved, which means that her joy (like her suffering) is experienced as one's own. Currently this is a guess, like the assumptions implied by the life-stories led by members of all other affinity groups. It is presently unproven and unprovable and so is either adopted (along with the theory and practice that derive, logically, from it) or rejected on the basis of one's own self-understanding, based on personal experience and critical reflection on that experience.

If we are lucky enough to feel motivated to undertake the hard mental labour and risky interpersonal experimentation that culminates in the enlightening metanoia, we will each identify, eventually, with the personal life-story, or role, we are enacting. This is to know oneself as a constituent part of the all-inclusive spirit that we will have learnt to share, and explore, consensually with others of kindred spirit, in the ultimate relationship; sustainable spiritual intimacy, or holy communion.

Implicit in this guess is the assumption that, in terms of human destiny, we are each equally (albeit uniquely) talented and equally (albeit uniquely) faulty, in a complex pattern that will enable the race to become complete as an organic part of a more inclusive whole by the free sharing of personal talents to compensate for one another's imperfections, for the purpose of shared enjoyment. This is self-transcendent loving, which is a consequence of free-willed understanding (Koestler, 1964, p. 88) as distinct from the sexual infatuation that is caused by the programmed activity of biological genes in general and hormones in particular. This statement in no way denigrates the pleasures of the flesh, but simply means that it is time we got our heads on straight and stopped putting the physical cart before the spiritual horse.

We must be game enough to gamble our own lives on this guess even if, to judge by the life-stories of others, past and present, the odds seem to be impossibly long---except that all other types of success are perceived, as they have been by writers of wisdom literature such as Omar Khayyam and the anonymous preacher reported in Ecclesiastes, to be vain illusion---fool's gold.

The Organism

In this gambling game, we understand the tangible universe to be an organism designed to represent its supersubstantial source in a way that enables us, as organelles, to play with the organism as if it is the source. This is a game in which the source can know herself as the organism,

capable of experiencing orgasmic delight when truly beloved. In fact it is the nature of a healthy organism, as distinct from aggregations, mechanistic organisations and machines, to be able to learn, generally from its mistakes, to become like its parental source, in its essential character, or way of relating, mentally, and interacting, physically.

In this holistic sense, an intangible source motivates the acting, and also the changing, of the bodily parts (which we know as parts of the tangible universe) belonging to the source. The living universe is the moving body of the God-Mother, our solar system is her local representative member and the earth is the erogenous organ of this representative, designed so that she can be both entertaining and entertained. Once an embodied part learns, of its own volition, to serve the need of the whole that is its source, the part is spiritually enlightened and, because of its trustworthiness, can be granted autonomy, and paranormal will-power, within the entertainment.

Inhibiting this radical reconceptualisation are all our memories, both happy and sad, of our past interpretations of reality, and the habitual roles and behaviours that those memories, of our immature egotistical self, seem to justify. Making it equally difficult are the behaviours of everybody else who lives in terms of an immature mind-set, although each, along with the difficult experiences caused by their actions, is perceived to be an essential part of the gnostic-learning process.

Atonement with the God-Mother means learning to live spontaneously and playfully in the present time-and-place, without normal worries, regrets, plans or promises (Matthew, 7, 25-34) as this is where we are each in personal contact with her, here in the organic earth that has functioned as her creative womb and is now due to function as her knowing vulva.

And the greatest experience that we can offer to her, is the safe loss of control that a beloved enjoys on reaching her orgasmic state --- and which is also the greatest delight imaginable for her trustworthy lover(s). In this heavenly case, however, the "coming of Kali" would seem likely to be a terrifying experience for anybody else. Reich's notion that all living organisms "strive for recurrent orgasm" (Rycroft, 1971, p. 85) becomes rational within this cosmic context, with the proviso that we are talking about the sustainable ecstasy of a feminine whole and not the short-term ejaculation of an immature masculine part.

Conclusion

We humans have one crucial personal responsibility. We are each responsible for the conceptual scheme we are satisfied to use to provide the reason(s) for our own actions. Most of us are easily satisfied, with second-best, and so end up in the cemetery or the crematorium. Others of us "hunger and thirst" for the very-best, believing that involuntary death, via disease, accident, murder or senility, is the fruition of faulty reasoning. If,

after much effort, trial, error and reflection, we get the reason right, all else falls naturally into place, the difficult learning ends and the happiness of effortless loving can commence. This does not mean an end to problems and puzzles, in Heaven-on-earth, including the problem of resurrecting those persons of good-will who have died, as martyrs, before us, in hell, but simply that the problems are now understandable and hence enjoyably solvable.

However, without an holistic reinterpretation of our experiences, both past and present, nothing of significance can possibly improve for anybody. Those persons responsible for legislation, policies, ashrams, journals, books, workshops, curricula, churches, conferences, charities and confests who ignore, or censor, this fundamental premise, confirm themselves and their clients in an evolutionary rut wherein true happiness is, and always has been, unrealisable. In commencing the universal loving made possible by the reconceptualisation, we can expect all the help we need from the Holy Ghost and her heavenly angels. Holistic thinking enables both eternal living and holy loving (Ogilvie, 1995b). But this, like any contradictory assumption, is a subjective judgment, put forward here for consideration, and not yet proven fact.

Nevertheless, to judge by the exponentially increasing rate of world-wide change today, the proof of this theoretical proposition may be surprisingly close.

References

- Bull, H. (1977). *The anarchical society*. London: Macmillan.
- Capra, F. (1983). *The turning point*. London: Fontana.
- Chipley, D. (1993). Unity consciousness and educational change: Beyond knowledge to wisdom. *The International Journal of Transpersonal Studies*, 12(1), pp. 22-35.
- Drucker, P.F. (1993). *Post-capitalist society*. Oxford: Heinemann.
- Dufty, D. & H. (Eds.). (1994). *Holistic education: some Australian explorations*. Canberra: ACSA.
- Eisler, R. (1988). *The chalice and the blade*. San Francisco: Harper.
- Gross, P.I. and Shapiro, G.I. (1993). Leap into the boundless knowledge, wisdom and liberation in the Chuang-Tzu. *The International Journal of Transpersonal Studies*, 12(1), pp. 1-21.
- Koestler, A. (1964). *The act of creation*. London: Heinemann.
- Meyer, M.R. (1993). At the threshold of global transformation. *The International Journal of Transpersonal Studies*, 12(1), pp. 55-67.
- Neill, E. (1993). *Education: cultural enterprise and spiritual activity*. Stafford Heights: Bolda-Lok Publishing and Educational Enterprises.
- Ogilvie, D. (1993). *Holism-anarchism-gnosticism*. Brisbane: The University of Queensland.
- Ogilvie, D. (1994a). On behalf of the God-Mother. *Esoterica*, 3, pp. 5-8.
- Ogilvie, D. (1994b). Education as spiritual development. *ACEA. Hot Topics*, 1, pp. 1-4.
- Ogilvie, D. (1994c). A radical view of education. *Education Views*, 3(12), p. 13.
- Ogilvie, D. (1995a). An alternative to old world legalism. *Social Alternatives*, 14(3), p. 36.
- Ogilvie, D. (1995b). Educational administration: an holistic conceptualisation. *ACEA Monograph*, 19.
- Rycroft, C. (1971). *Reich*. Glasgow: Fontana.
- Zukhav, G. (1979). *The dancing wu li masters*. New York: Bantam.