

Book Notes
for
***The Marriage of Sense and Soul:
Integrating Science and Religion***

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Notes compiled by Jim Force

The purpose of these notes is to provide an in-depth overview of the contents of this excellent book. *Marriage of Sense and Soul* can be purchased online from [Chapters](http://www.chapters.indigo.ca/) <<http://www.chapters.indigo.ca/>> or [Amazon](http://www.amazon.com/) <<http://www.amazon.com/>>.

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A Note to the Reader

“Science is basically value-free. It tells us what *is*, not what *should be* or *ought to be*” (p. x).

Part 1: The Problem

Chapter 1: The Challenge of Our Times: Integrating Science and Religion

Science – discovers objective truth

Religion – seeking meaning

The Great Chain (Nest) of Being (p. 6)

Reality enfolds through levels

Matter – Body – Mind – Soul – Spirit

Senior levels transcend and include junior levels

Each level has a body of knowledge associated with it

Matter – physics

Body – biology

Mind – psychology & philosophy

Soul – theology

Spirit – mysticism

Collapsed because of inability to holdup under objective truth of science

No longer enfolded in Spirit, rather awash in matter

What is “Modernity”? (p. 11)

Disaster -Negative aspects:

Death of God/Goddess

Commodification of life

Leveling of qualitative distinctions

Brutalities of capitalism

Replacement of quality with quantity

Loss of value and meaning

Fragmentation of the lifeworld

Existential dread

Rampant and vulgar materialism

Dignity - Positive aspects

Liberal democracies

Ideals of equality, freedom, justice regardless of race, class, creed, gender

Modern medicine, physics, biology, chemistry

End of slavery
Rise of feminism
Universal human rights

Defined as

“the differentiation of the cultural value spheres” (p.11)
art, morals, science

Premodern Cultures – undifferentiated cultural value spheres

Modernity

Differentiation became *dissociation*, fragmentation, alienation
Science became *scientism* (scientific materialism, scientific imperialism)
Other values (the great chain) became worthless
Great chain reduced to matter only

Integration of the Great Chain with differentiation of modernity “would unite the best of premodern wisdom with the brightest of modern knowledge, bringing together truth and meaning in a way that has thus far eluded the modern mind” (p. 14).

Chapter 2: A Deadly Dance: The Relation of Science and Religion in Today’s World

5 Major Stances toward the relation between science and religion (p. 15)

- 1 Science denies any validity to religion
- 2 Religion denies any validity to science
- 3 Science is one valid modes of knowing – can coexist with spiritual modes
 - Epistemological pluralism - Eyes of Knowing
 - Eye of flesh (empirical knowledge - science)
 - Eye of mind (rational knowledge – logic/mathematics)
 - Eye of contemplation (spiritual knowledge – mysticism)
 - Scientific materialism denies eye of contemplation
 - Modernity doesn’t allow the integration of the three eyes of knowing
- 4 Science can offer “plausibility arguments” for the existence of Spirit
 - Design of nature requires an intelligence behind it
 - Problem: “*attempting to use the eye of mind to see that which can be seen only with the eye of contemplation.*” (p. 21)
- 5 Science itself is not knowledge of the world but merely an interpretation of the world, and therefore it has the same validity – no more, no less – as poetry and the arts
 - Essence of postmodernism – world is not perceived only interpreted
 - Different interpretations are equally valid

No interpretation better than another

“This entire postmodern attempt is nonetheless profoundly misguided and deeply confused. In attempting to shoot science in the head, it simply kills that which it should be integrating” (p. 23).

None of the 5 stances have been able to integrate science and religion:

Levels of great chain integrated with the cultural value spheres

Art, morals, science of the sensory realm (body)

Art, morals, science of the mental realm (mind)

Art, morals, science of the spiritual realm (soul & Spirit)

If integrated

Both science and religion would be placed along side each other

Chapter 3: Paradigms: A Wrong Turn

Thomas Kuhn’s *The Structure of Scientific Revolution* “perhaps the most influential misunderstood book of the century” (p. 27).

Postmodern misunderstandings include: that science is

Arbitrary – no actual evidence

Relative – reveals nothing actually constant in reality

Socially Constructed – doesn’t correspond to any actual reality

Interpretive – doesn’t reveal anything fundamental about reality

Power-laden – not grounded in neutral facts; dominates people

Nonprogressive – no cumulative progress

“We cannot have real scientific *progress* if paradigms are arbitrary, incommensurable, or relative, with none of them intrinsically better than others” (p. 29).

Paradigms components

Practical: models of how to practice science

Social: keeps scientific standard in place

Science is grounded in

actual practices that disclose data

evidence that can be brought forth and reproduced

Science demands evidence

“One’s own ego cannot impose on the universe a view of reality that finds no support from the universe itself” (p. 32).

Performance contradiction:

Exempting yourself from your own claims

Example: All truths are relative except our truth

Eyes of Knowing

Eye of flesh – Monological

Empirical science – never have to talk to what you are investigating

Eye of mind – Dialogical

Means you have to talk to your subjects to understand them

Eye of contemplation – Translogical

Means direct experience with that which is beyond the logical/rational

Disaster of Modernity

The dialogical and translogical have been reduced to monological

Chapter 4: Modernity: Dignity and Disaster

Modernity includes events set in motion with the liberal Enlightenment

Cultural Cognition: shifts from

Mythic-membership modes of cognition to mental-rational modes

Conventional to postconventional ethics

Ethnocentric values to universal or global values

Personal Identity: shifts from

Role identity defined by social hierarchy to ego identity defined by
personal autonomy

Political and Civil Rights

Outlawing of slavery

Institution of women's rights

Child labor laws

Human rights – freedom of speech, religion, assembly, fair trial

Equality before the law

“These values and rights existed nowhere in the premodern world on a large scale” (p. 44).

According to Gerhard Lenski: premodern societies (tribal, foraging, horticultural, and agrarian) practiced some degree of slavery.

Modernity is characterized by “the differentiation of art, morals, and science”

Greek terms:

Good – morals

True – objective truth (science)

Beautiful – expressive aspects of subjective self

Differentiation means

Each can pursue its own truth without domination or dominating others

Each has its own language

Beauty – “I” language; subjective truth

Ethics (morals) – “We” language; intersubjective

Objective Truth – “It” language

Dignity of differentiation missed by antimodernity critics (postmoderns)

Confusion between differentiation and dissociation

Premodern Revivalists

Confuse lack of differentiation with integration

Confuse fusion (pre-differentiation) with integration

Disaster of Modernity

Science came to dominate the other two cultural value spheres

Denied them their existence

Dismissed interior dimensions

Morals, artistic expression, introspection, spirituality,
contemplative awareness, meaning, value, intentionality

Flatland

Worldview composed of nothing but objective processes –

No consciousness

No interiors

No values

No meaning

No depth

No Divinity

Flatland holism: a system of interwoven “Its”

Chapter 5: The Four Corners of the Known Universe

Flatland: disaster of modernity

All interior dimensions of the “I” and “We” domains are reduced to exterior surfaces or the “it” domain.

Without “simple location” there is no existence.

Counter-belief: “other modes of knowing disclose other and equally valid realities” (p. 60).

Integration of science and religion requires the integration of the interior and the exterior.

Both premodern religion and modern science are based on hierarchies composed of “enveloping nests of increasing embrace” (p. 63).

The 4 Quadrants (4 major hierarchies)

Upper Right Quadrant (external individual) Behavioral

Scientific account of the individual components of the universe

atoms, molecules, single cells, multicellular organisms

Increasing complexity that *transcends* and *includes* previous units

Holon: an entity is a *whole* in one context while simultaneously being a *part* of another whole

Hierarchy = Holarchy

Natural Holarchy: evolution and development via differentiation and integration

Pathological Holarchy: something goes wrong in the developmental process

Agency: sense of own identity as a whole

Communion: network of relationships

Lower Right Quadrant (external collective) Social

Evolutionary unfolding of the individual holons according to science

families, tribes, villages, early empires, nations

Upper right each holon gets bigger

Lower right each holon gets smaller

“*Evolution produces greater depth, less span*” (p. 69).

Upper Left Quadrant (internal individual) Intentional

Interior awareness

Concrete operations, formal operations, vision-logic

Denied by scientific materialism

“The mind is known by acquaintance; the brain by objective description” (p. 70).

Lower Left Quadrant (internal collective) Cultural

Shared worldview or outlook –cultural meanings, values, and contexts
archaic, magic, mythic, rational, centauric

Left Hand Quadrants

Subjective, interior realities

Seen from the inside

No simple location

Right Hand Quadrants

Objective, exterior realities

Seen from the outside

Has simple location

All 4 quadrants are intrinsically linked; none exist without the others.

The BIG 3

“I” (upper left) – art [beautiful]

“We” (lower left) – morals [good]

“It” (right hand) – science [true]

Disaster of Modernity

“It”-knowledge and “It”-technology dominated and colonialized
other value spheres (“I” and “We”)

Flatland: Left collapsed to the Right

Part II: Previous attempts at Integration

Chapter 6: The Reenchantment of the World

The increase of the authority of physics and the natural sciences resulted in a decrease in the significance of the interior apprehensions:

Moral wisdom

Contemplation

Insights

Interpretive knowledge

Introspection

Aesthetic-expressive realities

Kant and others tried to shape philosophy, psychology, and theology into the mold that would accommodate physics.

“Every *Left-Hand* event does indeed have correlates in the *Right-Hand*” (p. 82)

According to empirical science, “the only ‘real’ referents (or existing entities) were those with simple location” (p. 83).

“Mind” is interwoven with the “brain” not reduced to it nor divorced from it.

Left-Hand Domains

Quality Based
Has intention & meaning
Levels of Significance
Better & Worse

Right-Hand Domains

Quantity Based
Are without purpose or plan
Levels of Magnitude
Bigger & Smaller
Contain
No values
No intentions
No depths
No meaning

Reenchantment: attempts to integrate the Big Three (I, We, & It domains).

KANT:

Scientific reason could not prove nor disprove the existence of
Spirit
Freedom
Immortality

Moral reason shows a type of transcendental and spiritual knowledge
Operates under the assumption that Spirit exists
Freedom makes sense
There is an immortality of the soul

Differentiated the big three but didn't integrate them.

Last of modern philosophers OR first of the postmodern philosophers

As *empirical objects* there is only causality and determination

As *ethical subjects* there is autonomy and freedom

Chapter 7: Romanticism: Return of the Origin

“Romanticism was a philosophical revolt against rationalism” (p. 91).

Senses & Emotions over reason and intellect.
A revolt against rationality doesn't integrate it.

Pre/Trans Fallacy

Confusing pre-rational thinking with post or trans-rational thinking.

Reductionism: reducing trans-rational to pre-rational

Elevationism: elevating pre-rational to trans-rational

Pre-rational includes

Sensation

Vital life feeling

Bodily emotion

Organic sentiment

By definition excluded rationality

Trans-rational transcends and includes the rational

Romantics

Attempted to overcome the repressiveness of the Right-Hand Domains

Yearned for *unity* and *wholeness*

First to identify the fragmentation of the Big Three

First to try to rectify this fragmentation

Unfortunately they confused

Prerational impulse with transrational insight

Preconventional nature with postconventional spirit

Preverbal expression with transverbal awareness

Egocentric license with worldcentric freedom

Predifferentiated fusion with transdifferentiated integration

Reason alone discloses the differentiation of the I, We, & It domains.

Romantizing of Early Cultures

Agrarian Societies – (animal-drawn plows)

Greeks: initial differentiation of values spheres, but incomplete

1 of 3 were slaves

Women and Children without rights

Horticultural Societies – 10,000 – 4,000 BCE (digging sticks; handheld hoes)

80% of foodstuff produced by females

33% of these societies had female only deities

33% both of male and female deities

33% male only deities
44% engaged in frequent warfare
50% in intermittent warfare
61% private property rights
14% had slavery
45% had bride-price

Foraging Societies

10% had slavery
37% had bride-price
58% engaged in warfare

Foucault Quote: “There is in this hatred of the present [modernity] a dangerous tendency to invoke a completely mythical past” (p. 100).

Premodern societies were pre-differentiated not trans-differentiated in terms of the 3 value spheres.

Integration only comes after differentiation.

Chapter 8: Idealism: The God That is to Come

1700's and On: devolution (fall from God) replaced with evolution (growth toward God)

“Evolution is simply Spirit-in-action, God in the making” (p. 104).

Big Three (I, We, & It)

Clearly differentiated by mid-1700's.

Dissociated by end of 1800's.

Idealism: World is constructed not merely perceived.

This integration of the big three “is actually the single greatest task confronting the postmodern world” (p.105).

Fichte first to introduce the idea of the development of consciousness.

“The world is not static and pregiven; it develops, it evolves, it takes on different forms as Spirit unfolds the universe” (p. 105).

Evolution As Spirit-In-Action

Pre/trans fallacy: prerational modes appear to be transrational because both are nonrational.

Prerational stages of human development “offer no substantial models for healing of the dissociations of modernity” (p.108).

Spirit knows itself

Objectively as Nature

Subjectively as Mind

Absolutely as Spirit – the Source, the Summit, the Ground

Spirit is

“fully present at each and every stage as the evolutionary process itself: Spirit is the process of its own self-actualization and self-unfolding; its being is its own becoming’ its Goal is the Path itself” (p. 108).

Romantics confused preconventional Nature with postconventional Spirit.

Prerational Nature + postrational Mind doesnot equal Transrational Spirit.

The Glory of the Vision

Evolution is

Spirit-in-action

God in the making

“actually the concrete unfolding, holarchical integration, and self-actualization of Spirit itself” (p. 110).

The Limitations of Idealism

Idealists had no practice that reliably reproduced transpersonal or superconscious insights.

Metaphysics: “*any thought system without means of verification*” (p. 113)

Chapter 9: Postmodernism: To Deconstruct the World

Postmodern Truth: “*Interpretation is an intrinsic feature of the fabric of the universe*” (p. 117).

Interior events (left-hand quadrants) seen only in the eyes of mind and contemplation
By *introspection* and *interpretation*

Exterior surfaces (objects) can be seen
Interior depth (subjects) must be *interpreted*

Holons have an objective and an interpretive component

Extreme Postmodernism

Stance: Only interpretation; no objective truth
Totally denies the right-hand quadrants

Moments of Truth in Postmodernism

Constructivism: “reality is not in all ways pre-given, but in some significant ways is a construction, an interpretation” (p.121).

Contextualism: “Meaning is context-dependent, and contexts are boundless” (p. 121).

Integral-aperspectival: “Cognition must therefore privilege no single perspective” (p. 121).

Myth of the Given

Reality is simply given not constructed

Mental construction of an object is guided by intrinsic features of the object.

Thus the evolution of knowledge rather than simple construction of knowledge.

The construction of social reality verse the social construction of reality.

“cultural realities are constructed on a base of correspondence truth that grounds the construction itself, without which no construction could get under way at all” (p. 123).

The Linguistic Turn

Postmodernism is a shift from using language to simply describe the world to looking at language itself and how it is used to structure the world.

Meaning is context-dependent

“Meaning is not merely *objective* pointing but *intersubjective* networks; not simply *monological* but *dialogical*; not just *empirical* but *structural*; not just *representational* images but systemic *networks* – and the meaning is as much a result of the network as of the referent” (p. 128).

“Language does not merely report the world, represent the world, describe the world. Rather, language creates worlds, and in that creation is power” (p. 128).

Integral-Aperspectival (Vision Logic)

“no single perspective is privileged” (p. 131).

Single perspectives can be

Partial

Limited

Distorted

Shift beyond rational toward transrational

“meaning is context-dependent and contexts are boundless” (p. 133).

Depth takes a Vacation

“Extreme postmodernism went from the noble insight that all perspectives need to be given a fair hearing, to the utterly self-contradictory belief that no perspective whatsoever is better than any other (self-contradictory because their own belief is held to be much better than the alternatives)” (p. 135).

Part III: A Reconciliation

Chapter 10: The Within: A View of the Deep

The Big Three

ART: aesthetic-expressive, self & self-expression, subjective phenomenology

MORALS: intersubjective justness, ethical goodness, cultural communion

SCIENCE: objective nature, the empirical world, concrete occasions

Modernity rejected all interior dimensions including Spirit.

For science to integrate with religion, science:

Must continue to acknowledge the objective features of the exterior world

Recognize the subjective and intersubjective domains of the interior world

Chapter 11: What is Science?

Scientific method is not limited to external domains.

Sensory empiricism is not a defining characteristic of the scientific method

There is science of

Sensory experience

Mental experience

Spiritual experience

Two Types of Empiricism

Empirical means a “demand for experiential evidence” (p. 152)

Sensory empiricism: sensorimotor world

Mental empiricism: logic, mathematics, semiotics, phenomenology, hermeneutics

Spiritual empiricism: experiential mysticism, spiritual experiences

THREE STRANDS OF VALID KNOWLEDGE

Instrumental injunction: practice, exemplar, paradigm, experiment

“If you want to know this, do this” (p. 155).

Direct apprehension: “immediate experience of the domain brought forth by the injunction” (p. 156).

Communal confirmation (or rejection): checking the evidence with others.

Evidence, Kuhn, and Popper

“New injunctions disclose new data” (p. 158).

“Contrary to extreme postmodernism, paradigms disclose data, they do not merely invent it” (p. 159).

“genuine knowledge must be open to disproof, or else it is simply dogma in disguise” (p. 159).

The three strands of valid knowledge serve as guides “to separate the dependable from the bogus” (p. 160).

Chapter 12: What is Religion?

Modernity preserved many aspirations, ideals and values of mythology but negated most of its literal contents.

“if religion is to survive in a viable form in the modern world, it must be willing to jettison its bogus claims” (p. 165).

Enlightenment was the *“counterforce to mythology”* (p. 166).

Myths were a source of
Brutal social hierarchies
Gender oppression
Wholesale slavery
Barbaric torture

Religion at its core *“is a science of spiritual experience”* (p. 169).

Metaphysics: statements without evidence.

Chapter 13: The Stunning Display of Spirit

Narrow science: confined to sensory experience

Broad science: all direct experience, evidence and data (sensory, mental, spiritual)

Deep Science

Self and self-expression and aesthetics
Morals, ethics, values and meaning
Objects, ITs, processes and systems

“The three strands of deep science separate the valid from the bogus in each quadrant (or simply in each of the Big Three), helping us to separate not only true propositions from false propositions, but also authentic self-expression from lying, beauty from degradation, and moral aspirations from deceit and deception” (p. 176).

A Broad Science of Each Quadrant

Deep Science applied to each Quadrant

Upper Right (individual-exterior)
Physics, chemistry, geology, biology, neurology, medicine, behaviorism
Lower Right (collective-exterior)
Ecology, systems theory, sociology

Upper Left (individual-interior)

Logic, mathematics, introspective psychology, art, aesthetics, mental phenomenology, spiritual or mystical experiences

Lower Left (collective-interior)

Intersubjective signs, values, shared cultural meanings and worldviews

“*cultural studies* focus on the shared meanings and intersubjective values that act as the interior glue for members of the society (all of which are significantly described in we-language, and therefore must be studied as a ‘participant observer’” (p. 179).

Validity Claims: different types of truth

Objective truth (behavioral – upper right)

Subjective truth (intentional – upper left)

Interobjective truth (social systems – lower right)

Intersubjective truth (cultural justness)

Part IV: The Path Ahead

Chapter 14: The Great Hierarchy in the Postmodern World

“*each level of the Great Chain actually consists of at least four dimensions or four quadrants*” (p. 190).

Levels of Morals

Stages of Moral Development

Preconventional: sensorimotor, hedonistic, egocentric, magic-impulsive

Conventional: conformist, sociocentric, mythic-membership

Postconventional: worldcentric, rational-centauric, universal

Moral structures are intersubjective internal structures

New Role of Science

“all interior events have exterior correlates” (p. 196).

Empirical science is on the external domains of each level of the Great Chain rather than just on the bottom level of matter

“Spirit does not physically rise above nature (or the Right-Hand world); Spirit is the interior of nature, the within of the Kosmos” (p. 196).

Chapter 15: The Integral Agenda

“Any interior experience that passes the test of deep science may be provisionally regarded as *genuine knowledge*” (p. 202).

Evolution

“Each stage is true, each succeeding stage is ‘more true’: it contains the previous truths and then adds its own, emergent, novel truths, thus both including and transcending its predecessors” (p. 207).

Political Awareness

Integral Approach harmonizes premodern religion (all levels) with the differentiations of modernity (all-quadrants)