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**MÔNICA CRISTINE SCHWARZWALD**

**DEVELOPMENT OF HARMONY BETWEEN INDIVIDUALS AND THEIR  
CONGENIALITY WITH NATURE  
A PARALLEL BETWEEN *ETHICS* OF BENTO SPINOZA, EASTERN  
PHILOSOPHY, AND QUANTUM THEORY**

**BRASÍLIA**

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After nearly 400 years of humanity's attempt to control nature by denying its harmony and perfection, we have reached chaos. The development of mechanistic science contributed to this chaos that is nothing less than the degeneration of the relationship between human beings and Nature. The dualistic vision and pragmatic world promoted by forerunners of the Illuminism suggested an illusion of a power in the field of rationality where mankind can predict and explain all phenomena that occur in nature. The division between mankind and God, or man and nature, causes consequences that threaten the balance and harmony of life on Earth. Several conflicts, diseases (physical, mental and emotional), species extinction, deforestation, and pollution are symptoms of the individualistic behaviour of mankind who believes in disconnection fostered by materialism. The discovery of subtle levels of matter, i.e. quantum science in the beginning of the 20th century, caused a scientific revolution whose values promote a reconciliation between science and spirituality. The behavior of a quantum – the smallest subatomic particle of matter – depends on the interaction of the observer. Quantum theory demonstrates the interconnection between God, his attributes, and his modes, that was defined as a **substance** by Spinoza. Bento Spinoza was the first philosopher to predict the existence of the quantum: which he called substance, and defined it as indivisible. Quantum theory brings up values given by Spinoza's work called *Ethics* starting with the definition of God as a substance that generates and is present in all attributes found in nature in the manner of tangled hierarchy of quantum physics. The idea that thought is an extension of the **substance**, not a product caused by the brain, is one example of quantum theory. These are the parallel and synchronicities that I intend to expose and comment on this work.

• KEYWORDS : Spinoza, Philosophy, Science, God, Nature, Quantum Theory, New Paradigms, Scientific Revolution.

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## 1. Introduction

Various conflicts; terrorism, the rising violence that has already been dubbed as "rape culture" in Brazil, the systematic destruction of natural resources that is causing and accelerating deforestation and the ecological crisis with its climate imbalance, hunger and malnutrition, the increasing appearance of autoimmune diseases, and numerous other facts disclosed on a daily basis by the media are evidence that mankind is heading fast for the chaos.

The control and exploitation of nature supported by Francis Bacon helped to promote this current situation that can be elusive when, according to projections from the United Nations World Population Prospects, the number of inhabitants reaches approximately 10 billion in 2050. The role of exploiter, researcher, and observer, disconnected and indifferent to the ecological balance, has made the human being indifferent to the imbalance reflected in Nature, that started all the chaotic and calamitous situations that humanity is experiencing in the present day as pollution and hunger, for example.

Conflicts and violence may become more brutal when, inescapably, limited natural resources, such as potable water, become scarce. The Amazon basin, if it resists climate change that is damaging to its water resources, could become the target of more belligerent governments, as has been the case in the Middle East since the 1990s because of oil.

There are already constructive initiatives of a few but sturdy groups that promote sustainable sources of energy and systems such as permaculture and agroforestry. Solar and wind energy are proven to be effective in replacing current energy production systems that degrade Nature and its resources. However, the lack of interest and inadequate investment in these alternatives demonstrated by the world leaders reveal the reluctant separatist and materialistic conduct of the human being, which is mainly aimed at exorbitant profit, thirst for power and indifference to any other creature.

This is the undeniable reality of the destructive relationship between humans and each other and of them with Nature. However, the apparent dulling of much of humanity heading toward the “self-destructive cliff” reflects 400 years of submission to the mechanistic determinism of Descartes, whose rationalism prevails to this day in scientific circles. Daily news revealing an increasingly apocalyptic reality does not resonate in the minds of much of the population who still deem Nature a distant and bucolic place to where urban dwellers rush to take refuge on the weekends after daily and strenuous work. It does not occur to the human being that Nature is not only part of his daily reality but he is also an intrinsic part of this Nature.

In view of this, it is necessary and urgent to profoundly change scientific and philosophical paradigms from the New Scientific Revolution initiated by Max Planck with his discovery of the division of the atom and the behavior of subatomic particles that contrasts the Cartesian mechanistic determinism. This discovery gave rise not only to thinkers and scientists like Amit Goswami, David Bohm, Carl Friedrich Von Weizäcker, Fritjof Capra, and Rupert Sheldrake who exposed new harmonic behavior between Humanity and Nature according to quantum theory, but also draws attention to Bento Spinoza and his *Ethics*, a singular and prophetic work while demonstrating and systematizing these same behaviors.

Both 20th and 21st century quantum scientists and Spinoza which had lived in the seventeenth century approach the monistic spiritual teachings of Taoism and Hindu pantheism. These Eastern traditions are the substratum for the involvement of Science with the compromise of the harmony of life on Earth because they explain in their spiritualist language the entangled hierarchy between the human being and Nature or God.

## 2. Monism

Benedict Spinoza (1675) called **substance** the basis of all that exists. This substance "Everything which exists, exists either in itself or in something else. "; "Existence belongs to the nature of substance. " Assigning infinity and indivisibility to substance in Book I of Ethics, he called it God: "God, or substance, consisting of infinite attributes, of which each expresses eternal and infinite essentiality, necessarily exists. "

Existence is caused by the essential power of God: "Everything that exists, exists in God and without God nothing can exist or be conceived" (ESPINOZA, 1991, 5th ed. p.89).

The idea that existence depends on a single, infinite, and indivisible substance was already part of the hermetic teachings, whose authorship is attributed to Hermes of Trimegistro, philosopher, legislator, and Egyptian alchemist who would be contemporary to Moses of the Old Testament : "All is Mind; The Universe is Mental. "(Caibalion). Heraclitus also admitted a primordial substance: "the primordial fire is at the same time the divine, and a part of it is the human soul" (STÖRIG, 1999, 17th ed., P.110).

According to Eastern Hindu philosophy, the essence of God is the same as that of the human being: "(...) there is only one true essence in the world which, perceived from the totality of the universe, is called Brahman and recognized in individual beings It's called Atman. The universe is Brahman; Brahman is but Atman in us. "(STÖRIG, 1999, 17th ed., P.26-27).

However, with the evolution of science and technology in Europe from the heliocentrism of Nicolaus Copernicus and the great navigations that helped to impose the domination and almost extermination of populations not technologically advanced like the indigenous races of the Americas and the African races that were barbarously enslaved, new paradigms for scientific knowledge emerged: the philosophies of Francis Bacon and Rene Descartes of the seventeenth century.

For Francis Bacon, "science is knowledge of the world and intervention upon it." Now the discovery of heliocentrism highlights empirical and scientific knowledge, and the Earth became just one of the planets in transit around the Sun, losing its connection with the Divine and the sacred. In other words, the inherent nature of our planet and abode was subjected to the superiority of human scientific knowledge, just as the colonized and enslaved peoples had to submit to the supremacy of the scientific knowledge of the more advanced peoples: "Bacon coined this ideal slogan to garner financial support from investing governments: 'Knowledge is power.'" According to Bacon, "aiming at scientific progress, man must dominate Nature and create from its principles." (Descartes, Bacon, Hume, and Spinoza, p.4).

Despite the methodological differences, Bacon and Descartes converge in **subject x object** dualism in precedence of the subject in relation to the object.

Cartesian dualism considers the body to be independent from thinking and values intellectual demonstration at the expense of the perception of the senses. This separation between mind and body, on the basis of these new scientific theories rise to the chaos that we experience today with the continuity of linear hierarchy of exploiters and exploited. The human being isn't an intrinsic part of nature, because the mind would be a unique feature of the human being and, according to the Cartesian thought, higher than the matter and assigned the same.

Unfortunately, this theory reigned sovereign in science until the 20th century. One of the founders of mechanistic science in the 17th century, Sir Isaac Newton, said that the universe was a thinking machine, but lifeless.

The mechanistic science, by itself, does not give reason to suppose that life has some purpose, that mankind has some purpose or that progress is inevitable. Rather, it states that the universe has no purpose and, consequently, not even the human life. (SHELDRAKE, 2012, 1st ed., p. 32).



The distance between science and spirituality attached to skepticism from Cartesian dualism strengthened accordingly the materialism of the eighteenth and nineteenth centuries "was closely associated with the rise of atheism in Europe, has a reliable description of the philosopher Bertrand Russell:"

That man is the product of causes that had no prediction of the purpose that were reaching; that their origin, their growth, their hopes and fears, their loves and their beliefs are nothing more than the result of accidental collisions of atoms; that no calls, no heroics, no intensity of thought and feeling can preserve an individual's life beyond the grave; the labor of all the ages, all the devotion, all the inspiration, all the brilliance of human genius are fated to become extinct on the vast solar system's death; and the entire temple of the achievements of the human being must be inevitably buried under the rubble of a universe in ruins – all these things, even if they are not undisputed, are almost as certain as any philosophy that rejects them can hope to survive. Only on the Foundation of these truths, on the firm basis of the relentless despair may be erected housing the soul. (SHELDRAKE, 2012, 1st ed., p. 30).

Only in the early 20th century with the discovery of the quantum, the smallest particle of matter, by the physicist Max Planck, the mechanistic determinism and cartesian dualism begin to fall to the ground. The quantum displays a completely different behavior from that taught by newtonian physics that intrigued the scientific tradition, but meets spinozean theory and eastern philosophy.

As systematized science Physics began with the school of Thales of Miletus "in a culture where science, philosophy, and religion were not separated" (CAPRA, 1975, 1st ed., p. 23), there was no distinction between spirit and matter. Understanding the parallels between the traditional teachings of his brahmane family and the new paradigms of quantum physics by Planck, inaugurated at the beginning of the 20th century, the indian PhD physicist Amit Goswami developed the **Quantum Activism**: "principles of quantum physics applied to the improvement of the quality of

human life and its relationship to Nature or the world." (GOSWAMI, 2010, 1st ed., p. 3).

Quantum physics was discovered in 1900 by the German physicist Max Planck who demonstrates that, in addition to atomic divisibility, matter can behave like waves of energy where there are possibilities and uncertainties. In other words, the mechanicism and the determinism of classical or newtonian physics are not applicable in the subtle levels of matter.

Later, the Danish physicist Niels Bohr discovered that this movement of subatomic particles is discontinuous, they move from one orbit to another of the atom with no apparent pathway. This strangeness captured by materialistic scientists was not explained yet today, leading many theorists to believe in the existence of other dimensions that transcend the immanent world.

Another theoretical physicist, Werner Heisenberg, concluded between 1925 and 1926, the quantum objects are waves of possibility that remain in a state of transcendent *potentia*, meaning these objects beyond the dimensions of time and space become real when we observe. On the measurement of quantum physics, the agent or the meter observer of the phenomenon being measured is an intrinsic part of the phenomenon as a whole. He is not abstracted from that moment that the phenomenon occurs as the Cartesian tradition of dualism subject x object. In other words, the observer (subject) can cause the change in the phenomenon (object) collapsing the reality. There is no determinism in quantum physics and any observer aware or present in the experience can change the result and create a reality according to his point of view.

"The observer and the observed are immersed and joined in aspects of a complete reality, which is indivisible and immeasurable." (BOHM, 1980, 1st ed., p. 25).

These new paradigms brought about by quantum physics gave an opportunity for writers and scientific researchers like Fritjof Capra, Rupert Sheldrake,

Weizäcker and the above mentioned Amit Goswami draw up more recently important theories that approximate the science of spirituality.

## 2.1 The Substance of Spinoza as Waves and Particles

Spinoza uses an axiom to explain the existence of its substance: "Everything which exists, exists either in itself or in something else." (Axiom I, Part I) "Existence belongs to the nature of the substance." "There can be only one substance." (SPINOZA, 1991, 5th ed., p. 77).

The existence of this substance is prior to all affections, modes, and attributes. In addition to infinite, it is the primary cause of all the other things that exist. In this way, Spinoza also defines God.

The quantum behavior while waves of possibility is not bounded by time and space dimensions and exists in all atomic structures, i.e. It is present throughout the universe.

According to Goswami, we can define as quantum qualities:

- The wave quality: a quantum object (such as an electron) can be, at the same time, in more than one place;
- The wave collapse: we cannot say that a quantum object manifests itself in ordinary space-time reality until we observe it as a particle;
- The quantum leap: a quantum object ceases to exist here and simultaneously starts to exist there, and we can't say that he passed through any intervening space;
- Quantum action in distance: the manifestation of a quantum object, caused by our observation, influences other object simultaneously as a correlated twin – regardless of the distance that separates them.

(GOSWAMI, 1993, 2nd ed., p. 27).

Spinoza also intuited the quantum wave of possibilities quality in Proposition IX, part I: "The more reality or being a thing has, the greater the number of its attributes." (SPINOZA, 1991, 5th ed., p. 83). This spinozean idea can be set from the

observation of quantum wave as it manifests itself as a particle.

## 2.2 Attributes or Archetypes

As wrote Spinoza, in Definition IV, Part I of *Ethics*, "By 'attribute' I mean that which the intellect perceives as constituting the essence of substance." (SPINOZA, 1991, 5th ed., p. 76).

According to professor Roberto Leon Ponczek, this...

intellect could be not only the human intellect. If that should happen, only the two of them exist, precisely those that we perceive and thought, and in this way the human mind would be limiting the substance to these two attributes, which would lead any logical system to a contradiction. But then what is the intellect who realizes the substance constitutes its essence? (PONCZEK, 2009, 1st ed., p. 71).

This intellect is what some scholars of Eastern spiritual systems referred to as an 'supramental intellect' or 'intuition', which renders as a discontinuous non-local collapse. They call this popularly of *insight*: that's why Einstein said: "I did not discover relativity with only rational thought." (GOSWAMI, 2010, 1st ed., p. 76)

Spinoza begins to develop the concept of attribute on Proposition X, part I of *Ethics*: "Each particular attribute of the one substance must be conceived through itself."; and in his Scholia: "(...)for nothing in nature is more clear than that each and every entity must be conceived under some attribute, and that its reality or being is in proportion to the number of its attributes expressing necessity or eternity and infinity. (...) " (SPINOZA, 1991, 5th ed, p. 84). In proposition XI, he defends the infinitude and eternity of the attributes in its correlation with the substance: "God, or substance, consisting of infinite attributes, of which each expresses eternal and infinite essentiality, necessarily exists." (SPINOZA, 1991, 5th ed, p. 85).

From now on, it's possible to realize an affinity between the concepts of attribute and archetype, whose Platonic definition was revitalized by the analytical psychologist Carl Gustav Jung: "Plato gives an extraordinarily high value to

archetypes as metaphysical ideas, for which the real things behave merely as impressions, copies." (JUNG, 1971, 1st ed., p. 71). You can understand exactly what Plato meant by archetype in his Allegory of the Cave if we compare with the same definitions in *Ethics* of Spinoza. The light outside of the cave - the Sun - would symbolize the spinozean substance, infinite, eternal, essential, and potential. The beings or things that stand between a campfire light and the observer projecting shadows on the bottom of the cave would be the archetypes or attributes. So, archetypes are these models or metaphysical ideals that are designed from the same essence (sun-light-substance) and designing shadows or imitations that can be compared to the spinozean attributes. This archetypal world is accessed when the intellect (and thought) is abandoned and stopped and, like Einstein did, and reaches the supramental intellect. Then, one can recognize the attributes and not just their shadows or imitations.

All the archetypes or attributes originate from the same substance: Proposition XII, part I: "No attribute of the substance can be conceived from which it would follow that substance can be divided." (Spinoza, 1991.5th ed., p. 87).

The parallels between the spinozean substance, and quantum energy and its properties mentioned in item 2.1 makes monism undisputed.

### **2.3 Modes, shades or copies**

By definition of the Spinoza's *Ethics*, "By 'mode' I mean the modifications ("affectiones") of the substance, or that which exists in, and is conceived through, something other than itself." (SPINOZA, 1991.5th ed., p. 76). The modes are part of the world of particles, i.e. the material manifestations and no more waves of quantum possibility. The monistic thought of God as substance puts it as essential *potentia* of all things on the proposition XXV, part I: "God is the efficient cause not only of the existence of things, but also of their essence." (SPINOZA, 1991.5th ed., p. 102). In his quantum, pantheistic and monistic point of view, Spinoza shows total inconformity with the self-centeredness and the duality of the human mind: "men commonly supposed that all things of nature act in consideration of an order (...) they say that God made all things in consideration of man. " (SPINOZA, 1991.5th ed., p. 119). The

philosopher sets this assumption as human prejudice:

"(...) why almost everyone gives assent to such prejudice. (...) as there were born losses about good and evil, of merit and sin, the praise and slander, and confusion (...) ", proposition XXXVI, Appendix. "After men persuaded themselves, that everything which is created is created for their sake, they were bound to consider as the chief quality in everything that which is most useful to themselves, and to account those things the best of all which have the most beneficial effect on mankind. Further, they were bound to form abstract notions for the explanation of the nature of things, such as goodness, badness, order, confusion, warmth, cold, beauty, deformity, and so on; and from the belief that they are free agents arose the further notions of praise and blame, sin and merit. (...) " (SPINOZA, 1991.5th ed., p. 119).

As the human being collapsing reality into their misrepresented ignorant and delusional values or affections, a chaotic world is instituted, using nature as your separatist paradigm and believing to have irrefutable rights on all modes of nature or about all things of God: " Apparently, we're stuck between the dualistic vision of good and evil, of God and spirituality , postulated by the Christian fundamentalist, A vision without meaning and without values of reality fueled by any average scientist. " (GOSWAMI, 2010, 1st ed., p. 47).

### **3. Supramental intellect**

#### **3.1. *Conatus***

*Conatus* is a latin word which literally means effort. Spinoza used it to define the physical and mental appetite, main efforts used in human survival: "Disorders and affections, expressing the *conatus*, obey the natural law of survival (stay in existence), determining the intensity of the conatus. (PONCZECK, 2009, 1st ed., p. 85).

When the affections are produced by unknown factors and outside

the mind itself, they become inadequate because of our actions, while, when the emotions are caused by the knowledge that the mind acquires from its body, they are appropriate causes of our act. This means that to the extent that the thought is associated with disorders relating to bodies which we cannot act with autonomy, or of which we don't know the cause, the mind will have the world that surrounds an illusory or imaginative scheme. Then the hatreds, superstitions, beliefs, sympathies, the various fears and phobias arise beyond the prejudices that lead to rancor and hatred that can lead to the wars or to a bad learning. (PONCZECK, 2009, 1st ed., p. 85).

Spinoza revolutionizes the traditional philosophical and religious currents that defend the disconnection between body and mind or body and soul. After all, in his conception there are no tier dualities. This notion of self-conscious matter is also present in quantum theory, especially on property of wave and a distant quantum action.

"By associating the divine essence to the existence of nature, through his infinite attributes, natural laws and the balance of the universe to the divine, Spinoza creates a kind of a religion of science. Once, the philosopher asked if he believed in God, he replied: ' I don't believe in God, I know God. " (PONCZECK, 2009, 1st ed., p. 118).

When the human being is conscious and full of knowledge of the reality around it, it becomes a quantum observer, i.e. one who interferes in the actions properly. Unawareness or ignorance are origins of inadequate causes of actions and cause chaos between men, and between men and nature.

"If people really knew that consciousness, not matter, is the link that binds us to each other and to the world, the opinions of them on war and peace, environmental pollution, social justice, religious values and all other human activities would change radically." (GOSWAMI, 1993, 2nd ed., p. 25).

The knowledge and consciousness through quantum observation, besides turning the human being who tailors the cause to its actions, also allows their evolutionary choice. The chaos of the separability mind and body gives way to the conscious choices promoting harmony in the relationship between man and man; and between man and Nature. This harmony ceases the anthropocentric vision of the

universe and directs our modes and our affections towards a more creative *conatus*.

### 3.2 Intuitive Science

In the second part of *Ethics*, specifically in the scholia of Proposition XL, Spinoza says that God is the essence of the human soul also " whatsoever ideas in the mind follow from ideas which are therein adequate, are also themselves adequate" . (SPINOZA, 1991, 5th ed., p. 160). These ideas are formed from the genre of knowledge which he called **intuitive science**: "This kind of knowledge comes from the proper idea of the formal essence of certain attributes of God to the adequate knowledge of the essence of things." (SPINOZA, 1991, 5th ed., p. 160). This genre differs from knowledge by experience, which deals with the confused and mutilated perception from the senses; the opinion or imagination, from what we hear, read, or remember; and the Reason, which comes from the common notions and adequate ideas of the qualities of things.

For the american thinker and physicist David Bohm, the attempt to describe an atomic particle in precise detail is irrelevant, because it has little meaning:

"Each point of view offers only an object's appearance in any way. The complete object is not realized with a single view, but, on the contrary, it is taken only implicitly as a simple reality shown in all these points of view. " (BOHM, 1980, 1st ed., p. 23).

The cognitive experiences, personal views, and even the spinozean Reason limit the real intuitive perception. The mind grasps fragments that form vague ideas, opinions, imaginations, and concepts. The tendency to crystallize these fragments projecting improper ideas is the most common way to formalize "theories" and the theories that are not recycled turn into dogmas. The dogmas lead to the determinism and separatist duality:

"Fragmentation is, in essence, a confusion around the issue of difference and similarity (or singularity), but the clear perception of these categories is necessary at every stage of life. To be confused about what is different and what is not means to be confused about everything. Soon, it's not an accident that our fragmentary form of



thinking is taking us to all sorts of crises, social, political, economic, ecological, psychological, etc., in the individual and in society as a whole. " (BOHM, 1980, 1st ed., p. 31-32)

The question now is how to access this essence of the attributes of God by means of intuitive science.

"The philosopher John Searle (1994) was the first to show that, in addition to the content, thoughts also involve meaning, and this a computer, being a symbol processing machine, can never render. We need a non-physical mind to process meaning." (GOSWAMI, 2010, 1st ed., p. 93)

The simple processing of symbols is still fragmentary. Attributes add the pure meanings of the archetypes. From these meanings the soul can be accessed by means of intuitive science which allows constant renewal of meaning, because it connects with the archetypal patterns and not with the content coming of opinions or imaginations.

"The creative ideas comes from the archetypal domain of our consciousness. In creativity, we take a quantum leap, going from the mind to the supramental. " (GOSWAMI, 2010, 1st ed., p. 101). The supramental intellect is, therefore, an attribute directly connected to God or intelligence to the spinozean substance.

The monist eastern philosophy of the Upanishads supports that the essence is not revealed to the Reason: "you don't get to Atman by studying many books or by genius."; "The Brahman must renounce to his studies and become like a child. He should not look for a lot of words, as this just tires his tongue. " (STÖRIG, 1999, 17th ed., p. 27). Becoming like a child means free the self of any default, dogma, or restrictive concept, returning to the purity of the *potentia* of the substance.

"Everyone remembers they were creative in childhood. We wonder how we could have lost the sense of enchantment that permeated our childhood experiences, accommodating us in adult life dominated by the mundane routines of a musty world. " (GOSWAMI, 2010, 1st ed., p. 106).

Quantum thinking is possible when it reaches the supramental intellect, i.e. to achieve creative freedom and reconnect directly to divine substance or to appropriate ideas, quantum thinking must be discontinuous in relation to all previous thoughts. In quantum theory, this process that expresses other realities different from the previous ones is called quantum leap, as happens with the *insights* already mentioned here. "Reality is the Consciousness, both in its unmanifested aspect (which, in quantum physics is called *potentia*, and psychologists label it as unconscious) and the the manifested one." (GOSWAMI, 2010, 1st ed., p. 31). Spinoza, therefore, intuited the unconscious and the quantum *potentia* calling it **intuitive science**.

"The absolute knowledge is an experience of reality entirely intellectual, born from an unusual state of consciousness that can be called meditation or mystical state." (CAPRA, 1975, 1st ed., p. 31). The Taoist temples originally were used as places of contemplation and observation.

Transcendental meditation is the maximum relaxation of human physiology in order to achieve the brain or mental activity that allows loopholes or gaps between the thoughts originated by the rational mind. This state that the Yogis call samadhi can be interpreted as the direct interconnection between the human soul and the divine essence. "The purpose of the yoga system is to control the mind and take it away from attachment to the objects of the senses". (PRABHUPADA, 1995, 1st ed., 431).

Meditation or contemplation provide another quantum quality to the practitioner: the distant quantum action when the practitioner becomes a conscious and present observer during the phenomenon. In other words, it's possible to reach the essence of attributes in their meanings, without the interference of the disorders and their dualities. "In so far as a man is determined to an action through having inadequate ideas, he is passive, that is, he does something, which cannot be perceived solely through his essence, that is, which does not follow from his virtue." (SPINOZA, 1991, 5th ed., p. 239).

#### 4. The Practice of Virtue

Spinoza defines good or evil as, "we call a thing good or evil, when it is of service or the reverse in preserving our being, that is, when it increases or diminishes, helps or hinders, our power of activity." (SPINOZA, 1991, 5th ed., p. 231). But the action of man, to Spinoza, must be controlled by appropriate ideas that build the *conatus* of balanced man towards values that constitute the spinozeans virtues.

"The man is determined to do something for the fact of having inappropriate thoughts, you can't say absolutely that acts by virtue, but only for as long as is determined by the fact of having a knowledge." (SPINOZA, 1991, 5th ed., p. 239). The knowledge that will lead us to the intuitive science or to the supramental intellect can be called self-knowledge or knowledge of God. In the interpretation of professor Leon Ponczek,

"it's not the man that express through a language that describes his knowledge of the laws of nature, but is the nature that is expressed through the man, when he describes it. Similarly, it is not the man who thinks, but God is thinking through each of its modes, including the human mind. " (PONCZEK, 2009, 1st ed., p. 192).

Therefore, the knowledge of God is accessible to the human soul, since "thus the power of man, in so far as it is explained through his own actual essence, is a part of the infinite power of God or Nature." (SPINOZA, 1991, 5th ed., p. 229). The divine essence and the human share the same substance and are interconnected by entangled hierarchy of quantum theory, i.e., "we and what we choose or think we're co-creations." (GOSWAMI, 2010, 1st ed., p. 37). This interconnection among Human-Nature-God was also explained by the biologist Rupert Sheldrake as morphic resonance: "similar patterns of activity resonate through time and space with subsequent standards." (SHELDRAKE, 2012, 1st ed., p. 108). According to the author, this morphic resonance is non-local, so it has quantum behavior and expresses the spinozean substance potential.

For Spinoza, both virtue and potential are the very essence of human nature, which is part of the infinite potential of God or Nature. After all, the foundation of spinozean philosophy is monistic.

The soul uses the Reason or mind to design his knowledge of God as appropriate ideas, which we can also call of self-knowledge. The passivity of the soul assigns inappropriate ideas, chaos, and alienation between human beings and God or Nature: "The activities of the mind arise solely from adequate ideas; the passive states of the mind depend solely on inadequate ideas." (SPINOZA, 1991, 5th ed., p. 179). The passions or affections are contrary to the implementation of the intelligent potential of the soul and disconnects it from God or from Nature, turning it to passive and alienated, causing chaos and rupture between man and nature.

Going back to the definition of Spinoza, it can be concluded that "good" is the action of the soul as part of the power of God and "evil", the passivity of the soul that increases the duality of the passions or the affections.

The propositions XXXII and XXXIV of Part IV of *Ethic* show the origin of conflicts and chaos caused by the human being dominated by affections and passions: "In so far as men are a prey to passion, they cannot, in that respect, be said to be naturally in harmony." ". In so far as men are assailed by emotions which are passions, they can be contrary one to another." (SPINOZA, 1991, 5th ed., p. 242-243).

The Reason used by the soul as a dynamic channel for his knowledge, or the knowledge of God, is the method of avoiding the chaos and conflicts.

"The highest good of those who follow virtue is common to all, and therefore all can equally rejoice therein." (SPINOZA, 1991, 5th ed., p. 245). This proposal may sound utopian, but we have a logical construction if all human beings who share Nature begin to practice the appropriate actions from the perceived understanding of one's own soul, i.e. recover the intuitive science that will restructure the *conatus*. The practice of appropriate actions and intuitive science don't concern any religion or any other dogma, even scientific. They transcend any materialistic duality because start from quantum leap-evolutionary wave quality where a particle changes its electronic orbit without traversing any intermediate-space, which is nothing more than the popular *insight* to the supramental intellect.

## 4.1 The Joy

In the third part of his *Ethics*, Spinoza discusses the influence of human affections. According to him, all the affections that are manifested in the physical body (joy, sadness, admiration, hatred, love, scorn etc.) are originated from the desire, whose definition is very close to the definition of the *conatus*: "desire is the actual essence of man (...) in so far as it is determined to act in a way tending to promote its own persistence. " (SPINOZA, 1991, 5th ed., p. 211). Therefore, if the human being has knowledge and awareness of this, he can control their affections rather than become submissive to them. In other words, be conscious of your desires is to become an observer, according to quantum theory, changing the reality through your choices.

According to Spinoza, when the soul develops inadequate ideas, it becomes passive and confused and leaves its role of quantum observer to become involved in the chaos of passions and affections. This chaotic and submissive state of the affections is comparable to *tamas*: hindu philosophy terminology that means total stock conditioning to affections or passions which obliterate intuitive manifestation of the soul or supramental intellect. The practice of meditation can lead anyone to other states in which the soul expresses appropriate ideas and becomes conscious observer in order to collapse, i.e. perform their own reality. The only affection produced by the soul, besides the desire which is the essence of all affections, is the joy, according to Spinoza. The soul in a state of joy is the higher good of Spinoza who intuited the *samadhi* Yogi in their definitions of joy and of sorrow:

- II. Joy is the transition of a man from a less to a greater perfection.
  - III. Sorrow is the transition of a man from a greater to a less perfection.
- (SPINOZA, 1991, 5<sup>a</sup> ed., p.212).

The path toward perfection is in evolution from *tamas* to *rajas* and *rajas* to *sattva*, according to hindu philosophy. Using Reason as defined as a knowledge kind, Spinoza shows how to start detachment to affections in *tamas*. Human beings use their mind in their circumstantial reasoning and creativity capacity to achieve *rajas*. *Rajas* is related to the knowledge kind used to resolve common issues such as what to study or how to improve working life. Accessing the joy and the higher good is the

quality of *sattva* attribute or, in other words, the development of intuitive science kind of knowledge.

## 4.2 The Joy in Education

The development of virtue and perfection of joy in humanity depends almost exclusively on education. It stimulates the knowledge available on Reason in order to make intuitive science accessible.

"The current education is centered on work, on which the preparation for a job has become the primary goal and the processing of meaning was relegated to a secondary role." (GOSWAMI, 2010, 1st ed., p. 188). If the mechanicism sets education in such a way as to block the creative ability and intuitive science of human beings to the point of losing its meaning, the priority is to get it through the study of new paradigms as to unite quantum science and spirituality with the support of the monistic philosophy of Bento Spinoza. In the specific case of brazilian education that is in full reform amid the crisis provoked by the recent provisional measure no. 746, it is necessary to present of a new project that promotes creativity and joy by retrieving the meaning in teaching. Creativity and joy need to be entered as a matter of urgency in the brazilian educational system and should be extended to both sudents and teachers for a very simple reason of quantum theory: the entangled hierarchy that, as we have seen, does not establish the primacy of the subject over the object but connects them as parts of the same phenomenon.

"I believe that education is the possibility that an individual designated as an educator A and another as educating B reverberate as modes like temporary beings in Nature, as the forces that made the first resonate, permit the second, ressonate them too." (PONCZEK, 2009, 1st ed., p. 313).

This harmonic resonance, in addition to promoting the joy in the educational environment, will also be responsible for peace in an environment increasingly affected by widespread violence:

"If, on the contrary, the master walks into the room, and conveys what

he knows, with the joy of knowing that he is the cause of his own knowledge, of his walk and his talk, inviting his students to participate in his joy, wanting anything that doesn't result from his action, he will be taking a step towards wisdom and happiness, i.e. will be approaching the real education. Conversely, the student that wishes that his master transform him will suffer from anxieties and frustrations because his desires are directed to others. But if, on the other hand, he realizes happily, he is a cause and raw material of his own learning, inviting the master to know his progress, he will avoid the affection of sorrow, giving also another step towards convergent wisdom. " (PONCZEK, 2009, 1st ed., p. 96).

This new conduct based on quantum entangled hierarchy and spinozean intuitive science reaches the supramental intellect, enabling the evolutionary quantum leap of everyone involved in the education system.

"The third kind of knowledge depends on the mind, as its formal cause, in so far as the mind itself is eternal." (SPINOZA, 1991, 5th ed., p. 292). Exercising this level of learning, in addition to stimulating happiness and harmony, operate on approaching perfection and joy, direct attributes of God or Nature.

### **4.3 The Joy in The Health**

The physiologist Claude Bernard noted In 1859 that all the systems of the human body work together no matter how different they are, in order to maintain the proper functioning of the body as a whole and, consequently, keep life. This body's ability to maintain the regular and holistic functioning even in facing environmental changes is called **homeostasis**. This proves that the interconnection of particles and quantum non-locality are present in all levels of organisation and systems operation that share the spinozean substance and seek harmony operated within the appropriate ideas and actions.

For the joy and the higher good to become permanent for humanity, health should be prioritized as much as education. The well-being and the quality of life attached to wisdom allow coexistence among human beings and between them and

nature in conditions of equality and fraternal sharing, without the need of control or usurpation. The detachment from affections and the survival is an issue resolved by intuitive science: "in proportion that the mind understands more things by the second and third kind of knowledge, it is less subject to those emotions which are evil, and stands in less fear of death." (SPINOZA, 1991, 5th ed., p. 295). Fear of the death represents a disorganized state of mind that does not understand the soul, its connection with God and, consequently, its infinitude and timelessness. In other words, death can happen only with the modes, i.e. with the physical bodies and materials, while the soul remains as part of the eternal substance. However, the fear of the death can also result from illness, which is a result of the disruption of homeostasis. Traditional medicine is fragmented. Also, it considers the human body devoid of soul and purpose, it is divided into so many specialties as the physical body number of functions. It is not the goal of traditional medicine to preserve the homeostasis, but only remove specific symptoms.

Homeostasis is relevant for preventive medicine, especially for the holistic ones. It considers the existence of subtle energy bodies that interact with the physical body. Classical Homeopathy and Ayurvedic medicine are examples of holistic medicine that, working together with allopathic medicine (traditional), could help to prevent many of the diseases that drive individuals to an invasive medicine, while keeping them in public hospitals for hours without the slightest comfort or respect for the being.

Providing the knowledge of quantum theory with the organized lessons from Spinoza's *Ethics* and developing intuitive science to students of all learning levels and providing preventive medicine to maintain homeostasis, humanity achieves the purpose of the famous Latin quotation from the roman poet Juvenal: "*mens sana in corpore sano*".



## 5. Final considerations

The 21st century may be historically the time for the "Great Turn" of humanity. The various crises (economic, ecological, etc.), the lack of energy resources, the growing problem of drinking water scarcity are compromising for the survival of the human being in a not too distant future. The changes cannot be superficial, but should reach the values and remove deterministic concepts rooted in every mind. Prejudice against immigrants in Europe, for example, besides hideous is useless, because immigration will never end. It is a consequence of the aforementioned crises and wars, but that shouldn't give in to the idea that we are part of a whole, of the same substance or of God. However, understanding God from the perspective of the various religions will only promote more disconnection coming from the dogmatic vision of faith. Under the monist point of view of Spinoza, and the quantum properties, God can be explained as the substance that permeates the entire universe and that makes us all equal and interconnected. Not only humans, but all the creatures of nature that share the same importance within the entangled hierarchy are interlaced, regardless of their size, complexity or function. The extinction of four species of a hawaiian native bees, for example, can compromise the cultivation of a large number of plants, because they are fundamental to the process of pollination. The ability to understand and realize the interconnection, either with a syrian refugee or with a bee, means love in Spinoza's understanding:

“God loves himself with an infinite intellectual love. The intellectual love of the mind towards God is that very love of God whereby God loves himself, not in so far as he is infinite, but in so far as he can be explained through the essence of the human mind regarded under the form of eternity; in other words, the intellectual love of the mind towards God is part of the infinite love wherewith God loves himself.”  
(SPINOZA, 1991, 5<sup>a</sup> ed., p.294) .

It can be concluded that the spinozean love is not a feeling or affection, but an understanding reached by intuitive science or the supramental intellect. This love transcends any religion and its tenets. Religious laws and punishments become obsolete once God becomes an understanding of the supramental intellect and not a disconnected entity, superior and punitive.

The science will approach spirituality through the quantum paradigm, because the mechanism philosophy also becomes obsolete as a method that explains and defines the nature. The quantum leap, the behavior of waves, the uncertainty and the role of the observer can choose the result of experience still intrigues scientists skeptical or materialistic. However, most scientists and philosophers mentioned in this monography understand that the quantum behavior is closely connected to Taoist and Hermetic philosophies, as if the ancients already understood the subtle matters of the universe as the human soul or god as creator Brahman. From the recovery of these philosophies, people can study without prejudice, old acquaintances like Alchemy and Astrology which offer systems of self-knowledge and self healing considering its approach to the quantum paradigms.

Mankind has a long and arduous path ahead to conquer the higher good of joy, to live in peace, without discrimination, without borders in perfect love with God, i.e. with Nature. The resistance of those who hold political, economic, and religious power can be relentless for a while. However, gradually the evidence presented here and the verge of destruction, famine, and diseases may be the boosting factors for the new paradigms and the life in harmony on Earth.

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CONTACT MÔNICA CRISTINE SCHWARZWALD

e-mail : [monica@templodeminerva.com](mailto:monica@templodeminerva.com)

phone : +55 61 981395185