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1

When I considered to add “Leaves” to this website, I first shrinked back, because I had the impression that I said all that I have to say, but I was encouraged by readers to further illustrate the message of my framework by examples taken from daily encounters or political events. The title “Leaves” seemed appropriate to me for a collection of insights which drop off from my mind like leaves from a tree in autumn. When they fall onto the ground they will become, I hope, the humus for new life.

For the reader of this website, it is probably rather obvious that its contents show the evolution of my thinking over several decades. In “Interdisziplinäre Zusammenarbeit”, written 1979/80, I had not yet discovered neither systems theory nor psychology, but I was already aware that rational thought needed a counter-balance. At that time my framework consisted of the philosophy of Hegel and Heidegger on the one hand, and the intuitive comprehension of artists like Paul Klee. The discovery of systems theory and Jungian psychology was a decisive breakthrough in my thinking which resulted in “From reason to consciousness” (FRtC*).

FRtC* presents a model which tries to advance to the source of the problem of humanity. I understood that mankind is engaged since many millenaries in the process of proceeding to consciousness. The end of this endeavor is not in sight. I became convinced that we can escape from the vicious cercle neither by technocratic measures, nor revolutions or wars, but only by a change of our mind, more precisely, by dealing openly and pragmatically with our psyche. Human social systems are conceived in our mind and that is the place where we must intervene to save our future.The target of an article prior to FRtC* (not published on this website) was the sociological community. It seemed to me that sociology misinterpreted systems theory and neglected psychology, both important ressources for understanding social phenomena. Then, I became aware that my text did not only address the scientific community, but other branches of society as well, and even the common individual. Some vestiges of the earlier text are still present in FRtC*.

FRtC* is intended to be a first approach and does not pretend to be complete. Since I am not a specialist neither of systems theory nor of Jungian psychology, I had to limit myself to short reviews of these two fields. It seemed more important for me to show the potential of the combination of the two fields concerning the understanding of the behavior of the human individual as well as the functioning of human social systems. Systems theory describes the functioning of natural systems at all levels, including the human individual and collective psyche. Psychology describes specifically the forces which drive the dynamics of these systems. The goal is to obtain a more complete understanding of both individual and society. Knowing ourselves, looking through the profound motifs of our actions, could become the starting point for escaping the attractor of the existing reductionist-deterministic paradigm. We must overcome this paradigm. It prohibits us to have a chance to secure our survival on this planet. I hope that my framework has the potential to become a starting point for the replacement of the old paradigm.

2

The conviction that a new paradigm is required is as old as the dichotomy between rational thought and spiritual insight. The shortcoming of the old paradigm is its disregard of the spiritual component of the human mind. Spirituality is related to the sacred. We are entering the realm of

the sacred, when we feel and accept that we are part of the wholeness of the universe. We accept this affiliation when we recognize the rules of the universe. In the last instance, it is the Self which tells us what the appropriate rule is in a given situation. This is what Jung and Edinger meant when they spoke of an intact Ego-Self-axis. Ethics is a behavior which listens to the inner voice of the Self and converts the received message into appropriate action. Ethics implies taking into account the environment of a situation, for instance, renouncing on a personal advantage in order to preserve the interest of a whole or the appropriate rights or the integrity of another person.

We have seen in FRtC* that the origin of the old paradigm goes back to the early agricultural societies. Through the millenaries, attempts to undo the disregard of spirituality have been undertaken at regular intervals. The most prominent tentatives were the foundations of the monotheistic religions during the “pivotal time” (Achsenzeit, Karl Jaspers). However, sooner or later, all religions were transformed into institutions with a hierarchy which exerted dominance. The castes of priests interposed themselves as mediators between the sacred and the believer. The experience of the sacred was deprived of its spontaneity and hence transformed into a formal rite without spiritual content. Thus, the old paradigm was pursued, instead of being changed. It is interesting to observe the progressive withdrawal of spirituality from music, arts or literature in the course of the centuries and its replacement by rational principles.

In his last book published in 1999 after his death, Edward Edinger explains the threatening degradation of the political situation, the ostensible decline of the Western civilization and culture as well as the desertation of large masses from the Christian religion as the effect of the archetype of the Apocalypse[1], i.e. being rooted within the human psyche. He resumed this development by the following statement: “It is time [that] we recognize the psyche as an autonomous factor in world affairs”.



A Mossoul-Ouest, d'intenses combats faisaient rage, avec des tirs nourris à l'arme automatique. - AFP

Since his death, Edinger’s prediction has become a still more clearly visible reality. A so-called elite tries to establish an imperial world wide totalitarian regime. It promotes terrorism in order to destroy all forms of culture and to subdue those nations which oppose it. This scenario recalls medieval paintings of hell and damnation where the souls of the damned are driven by devils into the purgatory. The imperial agenda is the immune system of the old paradigm which tries to defend itself against destruction. The agenda is driven by the collective existential anxiety of the elite. The elite forms an attractor. It attracts individuals which are strongly committed to their ego-centrism. Ego-centrism and existential anxiety form a positive feedback loop thus increasing

*FRtC = From Reason to Consciousness (on this website)



the size of the attractor. The danger is great that the elite triggers a suicidal world destruction when it feels that its attempt to "satisfy" its existential anxiety is dwindling.

Under these auspices, the chance of a transition to the new paradigm seems weak. Indeed, neither Jung nor Edinger could present a corresponding solution. Jung believed that the interlude of barbarism could last for "several hundred years", but that it was an interlude only. Edinger hoped that the turnaround would be brought about, if the number of individuals which has experienced individuation, crossed a threshold beyond which the balance would tilt to the new paradigm. Soothsayers have a hard time. They must restrict themselves to maintain hope, for instance by pointing to the doves of peace flying over the Mossul under bombardment.

[1]Edward Edinger, Archetype of the Apocalypse, Open Court Publ. Co., 1999

3

"Invitation for the dance" - The well-known waltz composed by Carl Maria von Weber starts very smoothly: A young man enters the ballroom and looks around whether there is a girl he would like to dance with. His view meets that of a young woman which has the same expectation. After a moment of hesitation, he overcomes his timidity, walks straight on to her and pronounces the magic words: "Would you like dancing with me?" His offer is accepted. They advance together to the dancing floor. The music rises to a syncope. While it shortly stops, the two dancers adjust their bodies, then are carried away by the exploding rythm. Does'nt the music express that the two have discovered that they are made to live together forever? Does'nt the music presage their whole life together?

4

Reason or spirituality? What do you think about the following news retrieved from TV: In the USA, children are allowed to drive simple vehicles (not full size cars) already at age of eight years. A girl of that age got such a vehicle from her parents. When she was driving the vehicle, it escaped her control, toppled over and burried her. The girl was gravely injured and her life is in danger. The parents "are praying for her survival".

5

We walk regularly in the forest above the village. It is a 3 km-roundtrip. We take a plastic bag with us and collect wrappers of sweets, cigarette butts, Red bull cans, etc. on our way. At the end of the walk, the bag is well filled. Regularly, we find a blue bonbon wrapper, sometimes two or three. One day, we exposed one in a transparent bag with a short invitation to preserve the forest. A few days later, the transparent bag had disappeared, but the blue wrappers continue to litter the ground.

6

L'Orfeo was Monteverdi's first opera, composed in spring 1607, while Monteverdi was at the services of the Duke of Mantua, Vinzenzo Gonzaga. In the opera, Orpheus and Euridice separate after the wedding ceremony. While he celebrates his marriage with friends, she is collecting flowers for a wedding crown. On the meadow, she is bitten by a snake and dies. He decides to descend to the Hades and to attempt to bring her back. Charming the underworld with his magic music, he gets the permission from Pluton to take Euridice back to life under the condition, not to turn back during the passage. However, Orpheus has scruples that he is victim of a treachery of Hades and doubts that Euridice is following him. He turns around and looses Euridice definetively. He is torn into pieces by the maenads.

This myth is very modern. The strange separation of the couple immediately after the wedding can be interpreted as if Orpheus' love was not sincere. The attempt to recover Euridice from the abyss of Hades is against natural law. Orpheus wants to recover Euridice physically. As an artist familiar with the "rules", he should have known that this is impossible. Instead, the compromise offered by Hades provided a spiritual recovery: Orpheus should have recognized Euridice as his Anima, his

*FRtC = From Reason to Consciousness (on this website)



spiritual companion during his journey through life as an artist. Orpheus is punished for missing the opportunity to close the loop between the technical mastering of his voice and giving a spiritual content to his music. At two occasions, he shows that he has no access to a spiritual understanding of life, i.e. to ethics.

It is a common belief that being familiar with art, music, literature, philosophy and so on, shortly: with culture, is equivalent to spirituality. Culture may be helpful in this context, but it is not a guarantor of ethics. Many prominent artists, philosophers, or writers failed completely in this domain. They "went to Syracuse" and came back empty-handed. Philosphers or poets may express sentences of profound truth without being touched personnally by what they are saying.

May 20, 2017

7

What is ignorance? Normally, we say that it is equivalent to lack of knowledge. The high level of education in schools, technical colleges, high schools and universities, as well as the progress of scientific research and technological skills suggest that ignorance is not a problem of modern society. But a closer look reveals immediately that the "perfect" map of knowledge is full of surprising white spots in areas where we would not expect them. Since we don't ask ourselves whether we dispose of the means to handle all the aspects of a new technology, we are confronted with their overlooked negative side-effects. We built nuclear reactors before we had clarified the problems related to the storage of nuclear waste. We introduced GMOs without knowing the long-term consequences resulting from the interactions of modified genes with naturally occuring ones. We destroy labor by introducing robots without offering valid alternatives to those which are laid off. We loot the ressources of Africa and repel the masses of migrants who arrive at our frontiers in search of survival. All these examples illustrate the lack of holistic systems thinking.

Thus, the decisive question is whether the available knowledge enables us to solve the problems with which we are confronted at the different levels of human activity: in our private life, as a parent, at our working place, as manager of a company or public servant, as member of a government and so on. We observe that the complexity at all levels increases more rapidly than our capacity to develop strategies to keep it under control. Systems theory learns us that there is a horizon of previsibility and that it is much more narrow than we believe. This misapprehension or, in other words, the fact that we still adhere firmly to the old deterministic paradigm, induces us to let us carry away by any tempting opportunity, whatsoever it is. This is the basic source of the uncontrolled growth rate of complexity. Obviously, the solution which imposes itself would be to reduce the growth rate of complexity, e.g. not to do everything which, at a first look, seems doable. But as rational as we are, we don't do what is plausible.

In FRtC*, I have tried to describe how this behavior is related to our psyche. The ego-determination of the human mind can be seen either as the consequence of the lack of relation to the Self or as the negative side of the Self. This is just a question of terminology. Ego-determination may develop into two opposite directions, inflation or refusal of responsibility. The inflated mind gets carried away as long as it does not meet with resistance. The irresponsible mind does not want to know, because knowledge means engagement. Instead, it prefers to join the majority of a crowd of the type "participation mystique" where it can live the delusion of being "right".

By lack of wholeness, ego-mindedness remains in the domain of the unconscious. If unconscious contents are not lifted into consciousness, they become destructive. Therefore, an ego-minded society self-organizes its self-destruction - unconsciously, i.e without being aware of it.

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8

Das Wahre und das Echte scheint

als wenn es so sein müsste
und nicht anders sein könnte.

The true and genuine, it seems,
can only be as it is and not different.

Novalis

These words of Novalis appeared on the leaflet of the calendar in our kitchen on the morning after I wrote the preceding “leave” on ignorance. Don’t they fit exactly to it? The true and genuine is the result of a holistic perception of reality, free of any ego-bias.

9

Knowledge presupposes a structuring process of our mind. Childhood and adolescence are the most determinant phases of this process which, however, should be persued during the whole life. The diversity and the interconnectivity of the resulting structure determine the horizon of possibilities open to an individual - for the benefit of himself as well as for society. It is the role of the educators to guide the young individual through the early phases of the structuring of the mind. The transition from the heteronomous to the autonomous structuring during adolescence is a period full of traps which can be decisive for the further life. Educators can influence the development of the rational domain of the mind (left hemisphere) of their disciple, but what about the development of the intuitive-spiritual domain (right hemisphere)? As has been shown (Stevens, 2004), this domain does not communicate by language, i.e. it does neither “speak” nor “hear” by the spoken word, because it is seated in the unconscious. Human specifics as ethics or responsibility are seated in the right hemisphere. Therefore, they cannot be reached by rational appeals as philosophers or theologists have tried more or less in vain during the last 2500 years.

Rather psychology has shown that the right hemisphere communicates by symbols. Therefore, in antique times, psychology was wrapped into myths. More recently, the fairy tale became the medium to bring children into contact with psychological facts. It took Sheherazade 1001 nights to turn around the spirit of her sultan. Is this the path to pursue? The rational appeal is an attack directed against the mind. Symbols have an aura of neutrality, of an advice, rather than a strict order. They are therefore more easily accepted. Therefore, it is not old-fashioned to deal with the cultural assets of passed centuries or to have an intimate and regular contact with nature. Both offer a rich symbolic content for training our “inner eyes” to form and memorize abstractions of experienced events as symbolic patterns. Later these patterns can be invoked by the right hemisphere in order to interpret new experiences. The symbolic patterns or representations form a meta-level of understanding. The lack of such a meta-level is a grave deficiency of the present society.

A. Stevens (2002), Archetypes Revisited - An Updated Natural History of the Self, Brunner-Routledge, London, chap. 4

10

Cassandra, the daughter of Priamos, king of Troy, sister of Hector and Paris, was the priestess of Apollo. The god gave her the aptitude to see ahead into the future, but claimed that she should have sex with him in return what she refused. He could not take back his gift, but as retribution he arranged that nobody believed her.

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August 6, 2017

11

Soon, this website celebrates its first anniversary and this is the moment to draw some conclusions concerning its resonance within the web community. First, the statistics show that the readership increases from month to month and reaches now several hundreds per month. Reason-to-consciousness has been accessed by readers from all continents. Second, so far, I received feedbacks only from friends and people the attention of which I attracted to it before by a personal message. Thus, encouragement and deception are in balance.

Naturally, as a systems thinker, I should know that it is a natural process that the work of any author, once it has left his desk, spreads like the seeds of a tree born away with an unknown destiny. I can only hope that the mine will germinate somewhere and will become the source of new thoughts and developments.

Since FRtC describes a new worldview, it is not easy to digest neither for scientists nor for the profane reader. Scientists may shrink back from being asked to consider themselves as part of the system they are investigating, for instance, about their ethical attitude regarding the products which they are developing or, more precisely, their psychological stance behind this attitude. Systems theoretical models are more and more used as tools for problem solving in complex environments, but the scientists, engineers or public servants who use them, act with a mindset which is still anchored in the old paradigm. Systems thinking is still far from becoming a generalized worldview.

Profane readers appear to shrink back from being asked to assume their psyche. The psyche is a biological component of our body. Animals, too, have a psyche, but the particularity of man is that he can question his psyche and thus know himself, i.e. know the motifs hidden in his unconscious which direct his thoughts and actions. Unfortunately, the unconscious is a closed chamber the key giving access to it being under the custody of our Self. The recipe of how we can come into possession of this key, can not be found in the rational sphere. It is linked to the personal psychic constitution of each of us. Therefore, the acces to a collective Self passes by the individuals, i.e. must be built bottom-up, one of the fundamental rules of systems thinking. We have still to learn enormously in this field.

12

Self-organization is a central concept of systems theory, in particular of the theory of complex systems. A characteristic feature of self-organization is emergence, i.e. the sponateous formation of a new quality at a hierarchically higher level by the interaction of agents at the lower level. Without self-organization there would be no life on earth, no human brain to think or feel. Nature does not dispose of a computer, for instance the calculating machine which Laplace would have liked to have in order to compute all causal sequences in the universe. Instead, nature must proceed by trial and error or, in other words, by mutations and selections, a concept which has produced the environment and the miraculous diversity of organisms which together form the network called biosphere. As everything in nature, self-organization is bipolar: it can be constructive or destructive.

Science has found this new way of thinking, but scientists are suddenly afraid of their own discovery and refrain from pursuing it consistently. This is the point where science should accept and introduce psychology in order to close the loop of its own self-organized development. From the sphere of science the new paradigm should radiate over the rest of the society. Science should not only serve its self-satisfaction, but also an educative mission, again in form of a self-controlling feedback loop.

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13

Social systems need an overarching “roof” in order to maintain their cohesion. Insect societies are hold together by genetically fixed behaviors which, for instance, are triggered by pheromones. Human societies have a mental roof. Examples are the religions, ideologies of all kind, e.g. globalization. In FRtC, I described two typical patterns of them: “participation mystique” and “Candida Rosa”. Participation mystique is Ego-driven. The participants are mentally passive executors. They submit to ego-inflated leaders without questioning what they are doing or thinking. They don’t have an opinion of their own and are unable to assume reponsibility. Candida Rosa is Self-driven. The participants must bring a strong personality into the social system. In FRtC (p.11), I have cited W. v. Humboldt’s definition of the qualities both on the personal as well as the social level required to achieve a Candida Rosa type of society. They are a necessary, but not a sufficient condition. The spiritual component must be added.

It is obvious that the paradigm practiced by the occidental society, and the ideologies associated with it, are of the ego-driven type. They are all obsolete. We need a new “roof”, a new “mental roof”. To be commensurate with the actual world scenario, it must be holistic, i.e. make use of the totality of our mind, in other words, it must be of the Candida Rosa type.

14

Very often holistic decisions are not possible because the available information is too limited. The future development is unforeseeable. The existing paradigm tries to solve problems top-down. It fixes objectives and defines measures to achieve them. Thus, it creates the illusion of certitude. Certitude disseminates a feeling of security or apeasement - until the moment of truth. Then excuses are forwarded to explain that unforseeable circumstances are responsible for the failure of the roadmap. The approach of a systems thinker is different: he chooses a bottom-up approach. Like a craftsman he comes along with a rich toolbox appropriate for all kinds of possible problems. If the problem resists identification, he proceeds by trial and error to isolate it. He confronts long term uncertainty with patience and prudence. Uncertainty is a natural feature inherent to most life processes. It is not pertinent to ignore the prossibility of failure. It can sometimes be adequate to wait until the self-development of the problem dissolves it in the course of time. This holds particularly in the case of psychological problems. This is the point where systems thinking touches religiosity: confidence, or better faith, can be the only solution.

15

Those who have already visited my website may have remarked that I have displaced Delacroix’s painting “Jacob and the angel” from the French to the English section. I thought that it is better adapted to the main theme of this section which is FRtC. Why? Jacob represents the Ego-driven mind wheras the angel represents the spiritual mind. Jacob tries to impose his will and fights for it aggessively. The angel just resists. Is this the attitude to adopt against all these attempts of gaining domination which are under way everywhere in our world? An attitude of patient resistance until the solution reveals itself?

16 Other than by symbols the right hemisphere can also communicate by feelings and emotions. Both are reactions to phenomena hitting our senses. In a first instance, they bypass rational analysis. We have the choice to submit them later to such an analysis or not. We can accept them as authentic messages from our unconscious or submit their content to the appreciation by our reason. In both cases the Self has an important controlling function. There is no magic recipe. The spiritual component of our mind is not only an innate capability. It can be structured by a self-organization process. We have very little experience in this field. A big task for the future!

17

The Self connects us to the deep strata of nature, to its wholeness. By listening to the Self and

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obeying its advices we embed our choices and decisions into the flow of the evolution and overcome the bias of the archetypal infrastructure. We also learn to listen to others and to consider their propositions. Thus, we lay the foundation for dialogue and cooperation and gain distance from confrontation, conflict and war.

September 26, 2017

18

Manipulation is the modern form to impose domination. In the "civilized" western world, the use of armed violence is no longer fashionable. Manipulation is a gentle way of domination. It is more easily accepted and, to some extent, even welcome, because it produces the illusion, that there is no need of objection against the authority, i.e. there is no obligation to assume responsibility which is voluntarily delegated to the governing establishment for the reason of comfort.

First, manipulation bears on information: information is filtered to conform with the agenda of the governing body. Individuals who rely exclusively on this official information, obtain a completely deformed image of their political, economic and cultural environment. Second, manipulation aims also at transforming the spiritual, ethical or religious sphere, in other words: the psyche, of people. At present, we assist at a large-scale attempt to destroy the identity not only of individuals, but of complete nations. Identity is related to the Self. If we are alienated to our Self, we are no longer capable to develop an opinion of our own. Similiarly, a nation which abandons its identity, is at the mercy of obscure political forces and looses the capability to influence its destiny. The loss of identity opens a Pandora box releasing forces of creeping degradation.

19

This "leave" will be consecrated to the notion of complexity. Scientists distinguish between complicated and complex systems. *Complicated systems* are structures assembled according to a design. They can be produced repeatedly. Their functioning is predictable, unless an element of the structure fails by material fatigue or any other stochastic event. On the contrary, *complex systems* consist of interconnected parts which coordinate their interactions by self-organization. There is no pre-defined scheme of these interactions and no guiding center. Complex systems can adapt to unforseeable interventions (Complex Adaptive Systems, CAS). Examples of CAS are living organisms, ecosystems, social systems and the climate.

The biosphere of the earth consists of millions of plant and animal species, but comprises also the sea and the atmosphere. Each of these agents has an envelope of capabilities which defines the horizon within which it is able to defend itself against attacks. If a defensive action requires capabilities outside of this horizon, the agent is prone to succumb to the attack. The horizons of the millions of agents have adjusted to each other by self-organization and form a system in long-term stable equilibrium, even if adaptations of the system are necessary, for instance, by the appearance or disappearance of ice ages. Since such adaptations rely on the interaction of mutations and selections, the time scale is an important factor. This is why the rythm of the succession of generations has equally adapted to the time scale of geological and astronomical events.

Increase in complexity is a characteristic feature of processes in nature. An increase of complexity provides living organisms with increased possibilities of survival. However, since the complexity of a system is constituted by a network of interacting capabilities, its persistence depends critically on the their persistence. Thus, we have the paradox that, on the one hand, the increase of complexity improves the chances of a system to survive, but that, on the other hand, the failure of one or several of its capabilities make it prone to succumb to attacks. Hence, we find again the principle of edge-of-chaos which is characteristic for many phenomena in nature (see FRtC*).

The human species has profited of the stability of its environment to develop its mental capabilities which distinguish it from other species. The build-up of the anthroposphere has allowed our species to reduce the rigour of its existence, at least for the privileged part of it. The success of

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this human enterprise lead humanity to believe that it has the capability to substitute the natural management of the biosphere by its own. In other words, man believed that the horizon of its capabilities is equivalent to that of nature. This attitude lead to the adoption of the reductionist paradigm which still prevails today.

However, the anthroposphere is not a complicated system, but a CAS. Nevertheless, in agreement with the old paradigm, humanity continues to manage it as a complicated system, i.e. by top-down ruling (domination) according to laws, norms or armed power with the goal to establish and maintain a stable order. Since a complex system governed in this manner runs inevitably into problems, the rules must be adjusted (the sorcerer's apprentice). As a result, the complexity of the system accelerates still further. During the last decades, we discover that man looses progressively the control of the complexity which he created. The system anthroposphere becomes more and more chaotic. This means that the reigning paradigm is wrong and that within the network of human capabilities there must be at least one which is lacking or running out of control.

During the 20th century and still now, science has spread out before us what the creation of the universe really is. At least, we have a first glimpse what it is. But science has not only penetrated the vast dimension of outer space, it has also discovered the white spot on the map of our mind: our psyche. It appears that it is the capability which is lacking, which is underdeveloped, and which we misunderstand and neglect. Compare with the preceding "leave" on manipulation and you will understand that we are running into the direction opposite to that which we should pursue. The network of our capabilities must be holistic enough, if we want to master our destiny. Without the knowledge of our psyche, our image of ourselves is incomplete and therefore insufficient. Read more in detail in FRtC* what I have to say on this subject.

October 1, 2019

20

This website has been dormant for two years. The interruption was caused by health problems caused by my age and our move back to the outskirts of Zurich which we had left nearly 20 years ago.

The questions which come up immediately are:

- What has changed during the two years in the world and what has not changed?

  On the political stage, Western governments pursue their politics of self-destruction while their declared objective is to maintain their dominance over imagined opponents. Their behavior reflects the existential anxiety of the leaders of the unfortunate alliance of politics and economy. Their actions serve their interests and have nothing to do anymore with the interests of the nations or people for which they are, in principle, responsible. Against their will, nations are engaged in the guilt for war crimes, genocide, starving and forced displacement of millions. The gap between us and our elected representatives continues to widen.

  This scenario is suddenly disturbed by a 16-year old girl which recalls us that the real menace is elsewhere: the threatening breakdown of the biosphere of our planet. Hastily, our masters try to assemble a program in a long night-session (in order to simulate seriosity). Fifty (lost) years after U Thants declaration before the UN assembly (see FRtC*), the problem has become gigantic. However, it cannot be solved on the basis of the paradigm which has caused it. It requires a new one. It requires a new human mind. It would also be our chance to access to a higher level of consciousness.

- Is there any development visible regarding the subject of this website?

  Systems Theory is practiced in in many scientific disciplines, but in not any university is it part of the ground courses for the students. Systems Thinking is not part of the programme of primary schools or colleges. Its introduction has been discussed, but as far as I know, it did

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finally not take place. I have not found any mention of raising Systems Thinking to the level of a paradigm for society.

- And the last question: Did I change myself and how?
  Yes, I have changed. My framework has taken possession of my mind by installing a sort of meta-level worldview in it. The result is, that I have become more clear-sighted. When I walk through the streets or the super-market, I have the impression that I feel the status of the mind not only of people which surround me, but also of the collective which they form. I ask myself how our society will be able to cope with the ecological crisis in the light of the present status of knowledge and mind both at the individual and the collective level. Therefore, I have decided to invest the few remaining years of my life fighting for improving this worrying situation.

August 30, 2020

21

Again, nearly one year has passed since the last entry into Leaves. But I did not waste my time. Sure, at 85 years, it is no longer an 8-hour working day. But the matter I deal with is not handy stuff. As I announced last year, the focus of my work will be on the advancement of Systems Thinking at different levels of education as basis for a new paradigm. In July, I could publish my "Leitfaden für systemisches Denken" in German. You find it in the German section of documents. I try to interest Swiss school authorities to introduce it into their teaching. Since I have no qualification in pedagogical matters, It would be up to them to adapt it to the differnet levels of education, i.e. at primary schools, colleges, vocational schools and universities. An English version will follow, but at the moment, I prioritize another work, which will also be published on this website.

22

Recently, we watched on TV the Kurosawa's film "The forgotten Fortress" (1958). The story tells the attempt of the pricess and heiress of of a clan to recover the territory which had been lost to an enemy clan.

June 10, 2026

23

In my article „Nature - our Master Teacher" I have stated that we have the right perception neither of nature, nor of our place in nature, nor of ourselves, more precisely: our mind. I traced a model of nature based on a hymn of Friedrich Hölderlin and an elucidation of this hymn by Martin Heidegger. I described a concept of our mind based on the work of M. Heidegger (philosophical aspects), C.G. Jung (psychological aspects), and Anthony Stevens (neurophysiological aspects) which underscores the capacity of our mind to attain (real) consciousness by combining in an interactive way the inputs from the two hemispheres of our brain. I cited the suggestion of C.G. Jung that nature may have developed man as a creature capable to realize consciousness in order to overcome her weak point, which is that she has no consciousness of herself.

In this description of the role of consciousness for nature and man, I forgot an important element:

> *Nature has given us a mind able to realize consciousness,* ***but has combined it with the assignment to accomplish this mission****.*

However, the behavior of the human society shows no signs that she has understood what is expected from her. But what will happen, if we ignore to fulfill this mission? According to her firm law, nature will lose her interest in us and will abandon us. We will lose her protection. Since humanity has no real predator, nature will leave it up to us to destroy us ourselves. Is this process already under way? Yes, but we don't see it, because we do not see nature. She is out of our view.

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Everyday, we reduce the space, where we can meet her. The slow progress of destruction does not only concern landscapes, water, air and soil, but also culture, i.e. painting, music, literature, theater, folklore, sacred spaces, our feelings, emotions and our capacity to communicate with others. As a consequence, instead of realizing consciousness, we recede from it.

Will nature regret it, if we miss this opportunity? No, as said before, she has no conscious mind to regret something.

Nature knows neither good nor evil, but only consequences - Simon Butler

She has a universe with billions of stars and planets at her disposal to start another experiment. But it would be a pity for us, because we miss the access to an immense space of new experiences.



*FRtC = From Reason to Consciousness (on this website)