

## New Story News for November

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November 16, 2020

I received very little news from you all this month. I think our minds were occupied elsewhere. On Sunday, November 8, after a victory that wasn't, I gave this message in meeting at Friends Meeting at Cambridge.

*I heard a voice calling for help and I remembered a quote that had been with me all week. The quote is from **Ntozake Shange** author of the play "For Colored Girls Who Have Considered Suicide When the Rainbow is Not Enough." She wrote:*

*"I found god in myself  
& I loved her  
I loved her fiercely"*

This spoke to me. What I mean by god is probably different from what you mean, so please read the term generously! I plan to explain how I understand God in another post. Rainbows are a reason to celebrate even when they disappear, and we are left with the clouds still on the horizon and more work to do. Since then I have been looking around for rainbows. You need know something is possible in order to search for it.

Below are some further sources of inspiration from New Story visionaries and some scientists. I assume that many scientists have held spiritual beliefs, but only a few have found the source of these beliefs in science. These few, like Brian Swimme, are special. My selection of quotes is not based on an exhaustive research, but merely a report of what I have come across in researching the New Story. Please send me your comments, observations, and, most importantly, suggestions for further investigation!

### The Rainbows and the Clouds.

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**Pat McCabe** –Woman Stands Shining of the Diné Nation and Lakota Spiritual Way of Life

We have to move into radical self-love and radical self-trust, because we have that knowledge in our biology. We have that knowledge in our spirit. We have that knowledge and our connection to all the life that came before, that has the wisdom to draw in what we are so deeply searching for at this time.<sup>1</sup>

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<sup>1</sup> "Emergence, Restoration and Co-Creation," November 2020. <http://newstoryhub.com/2020/11/emergence-restoration-and-co-creation-with-pat-mccabe-the-future-is-beautiful-podcast/>

**Joanna Macy**—Environmental activist, author, scholar of [Buddhism](#)

The third story is the central adventure of our time: the transition to a life-sustaining society. Contemporary social thinkers have various names for it, such as the ecological or sustainability revolution; in the *Work That Reconnects* we call it “**The Great Turning**.”<sup>2</sup>

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**Jean Houston**—Director, Foundation for Mind Research, and  
**Ervin Laszlo**—Author, founder of systems philosophy and general evolution theory

We live in challenging times. Yet, what if we are poised to become more than we think we can be—more than we can imagine—as a species? The birth of new ways of using our human potential and our shared, common humanity are converging with both new science and the direct experience of oneness.<sup>3</sup>

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**Sarbmeet Kanwal**—Physicist, Cosmologist, Adjunct Professor at Brookdale Community College

Do the laws of the universe provide insights into life? Science has opened our eyes to new ways of looking at the world. Our universe evolved from a tiny seed into chaos with more complexity at every stage. We are perhaps the only path through which the cosmos can evolve further. There are forces at play now that are trying to pull our whole species together through greater connectedness and deeper harmony. The chaos in the world today might be the starting point for the evolution of a single harmoniously functioning, earth-wide community. We are also in danger of letting our greed and narrow mindedness tear our species apart. We must put our faith in the power of the universe to keep creating order out of chaos. We need a collective awakening. Swimme said, “The universe is not simply a place, but a story, a story to which we belong, and out of which we arose.” We can create a single global brain that can collectively serve all of humanity.<sup>4</sup>

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**Riccardo Manzotti**—Philosopher, Psychologist, and AI Expert, Professor of theoretical philosophy at the IULM University (Milan).

When I propose an identity between consciousness and the world, I am following the same explanatory strategy scientists and philosophers have always adopted. I have simply settled on a new candidate for identity: not ideas, not neurons, but the world itself. Since there is nothing in the head but neurons and chemicals, the brain cannot constitute our experience; the only thing *identical* with a person’s experience is experience itself, which is outside our nervous system. When I see an apple, my experience is the apple I see, and I am my experience. This is why objects of whatever kind—cars, songs, other people, pets, food—are so important to us; they constitute our experience. Think of the body as a kind of hyperactive proxy that allows objects in the world to manifest themselves, much the way your

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<sup>2</sup> “The Three Narratives,” November 2020. <http://newstoryhub.com/2020/11/the-three-narratives-joanna-macy/>

<sup>3</sup> “A New Evolutionary Trajectory,” podcast. <http://www.empoweradio.com/home/podcasts/on-demand/dr-julie-show/816703-New-Evolutionary-Trajectory-with-Jean-Houston-and-Ervin-Laszlo.html>

<sup>4</sup> “Chaos to Cosmos” TEDxAsbury Park [https://youtu.be/HW\\_PLtH2uDg](https://youtu.be/HW_PLtH2uDg)

phone allows a friend's voice to be heard. The cause of the voice is not in the phone, but the phone is necessary for the voice to be there.<sup>5</sup>

Preston: So, you are looking at the phenomenal experience as being a property of the object?

Manzotti: Exactly.

Preston: This sounds like the Buddhist concept of becoming one with someone you love or become one with an object. Have you explored that at all?

Manzotti: I don't know anything about Eastern philosophy. I move from a purely physical, logical, and rational background. But many people have pointed out the analogy. I would really like to spend time with Buddhist thinkers to find out what they mean by consciousness.<sup>6</sup>

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**Frank Wilczek**—Theoretical physicist, mathematician and a Nobel laureate, Professor of Physics at the Massachusetts Institute of Technology

The Question: Does the world embody beautiful ideas? Or in other words, Is the world a work of art? The context for this question is a spiritual cosmology. The question does not arise in most religions. The motives for the Creator God are usually given as goodness, righteousness, a monument to His glory, or beyond our knowing. But many scientists have found beauty in the physical world. The Standard Model of quantum physics embodies beautiful ideas and further enhancements to the theory will be inspired by beauty

Does the world embody beautiful ideas? You bet it does. And so do you. Leonardo da Vinci's drawing of *Vitruvian Man* suggests that there are fundamental connections between geometry and (ideal) human proportions. This reflects the even older mystic tradition that the human body reflects the structure of the Universe, and vice versa. The most daring hopes of Pythagoras and Plato to find conceptual purity at the heart of creation have been far exceeded by reality. There really is a Music of the Spheres embodied in atoms and the modern Void, not unrelated to music in the ordinary sense, but adding a strangeness and abundance all its own.<sup>7</sup>

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**David Bohm**—Theoretical physicist

Reality is something that exists independently of being known. What is the process implied by the mathematics of the Quantum Theory—I call the process *enfoldment*. The mathematics itself suggests a movement in which any particular element of space may have a field which *unfolds* into the whole, and the whole *enfolds* into it, so you have this movement. I call the *implicate* or enfolded *order*, which

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<sup>5</sup> "On the Nature of Consciousness: A Live Online Conversation with Riccardo Manzotti" | New York Review of Books. : <https://www.nybooks.com/daily/2018/01/29/consciousness-and-the-world/>

<sup>6</sup> Also, Interview with Stuart Preston <https://www.youtube.com/watch?v=Ix3CXAe8PQE>

<sup>7</sup> *A Beautiful Question: Finding Nature's Deep Design* by Frank Wilczek.

unfolds into the *explicate order* where everything is separate. Now in the implicate order everything is internally *related* to everything. Everything contains everything.

Everybody has many experiences of this implicate order. The most obvious one is ordinary consciousness where consciousness enfolds everything that you know or see. So, you are not acting mechanistically in the sense of being pushed or pulled by objects in the surroundings, but rather according to your consciousness, and then you act. So, consciousness is really our most immediate experience of this implicate order. You might think of *nets* of consciousness that are finer and finer or we may think of capturing finer and finer aspects of the implicate order.

I think that there is an intelligence that is implicit there, that a kind of intelligence unfolds. The source of intelligence is not necessarily in the brain, which is the ultimate source, but much more enfolded into the whole. Now the question of whether you want to call it God, that depends on what you mean by the word, because taking it as a personal God might restrict it in some way.<sup>8</sup>

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**Carlo Rovelli**—Theoretical physicist, Luminy of Aix-Marseille University.

What is entirely credible...is the general fact that the temporal structure of the world is different from the naïve image. The naïve image is suitable for our daily life, but it's not suitable for understanding the world in its minute folds, or in its vastness. In all likelihood, it is not even sufficient for understanding our own nature, because the mystery of time intersects with the mystery of our personal identity, with the mystery of consciousness. The mystery of time has always troubled us, stirring deep emotions. So deep as to have nourished philosophies and religions. In order to escape from the anxiety time causes us [some] have denied its existence. We have imagined the existence of "eternity", a strange world outside of time that we would like to be inhabited by gods, by a God, or by immortal souls.

Physics helps us to penetrate layers of the mystery. It shows how the temporal structure of the world is different from our perception of it. It gives us the hope of being able to study the nature of time free from the fog caused by our emotions. [But] perhaps the emotion of time is precisely what time is for us.

Our fear of death seems to me to be an error of evolution. Natural selection has produced those big apes with hypertrophic frontal lobes, with an exaggerated ability to predict the future. It's a prerogative that's certainly useful but one that has placed before us a vision of our inevitable death, and this triggers the instinct of terror and flight. Basically, I believe that the fear of death is the result of an accidental and clumsy interference between two distinct evolutionary pressures—the product of bad automatic connections in our brain rather than something that has any meaning. Fearing the transition is like being afraid of reality itself.

And it seems to me that life, the brief life, is nothing more than this: the incessant cry of these emotions that drive us, that we sometimes attempt to channel in the name of a god, a political faith, or in a ritual that reassures us that fundamentally everything is in order in a great and boundless love—and the cry is beautiful. Sometimes it is a cry of pain. Sometimes it is a song. And song is the awareness of time. It is time.<sup>9</sup>

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<sup>8</sup> "Quantum Theory, Consciousness & the Implicate Order" <https://www.youtube.com/watch?v=wy9kS8ob2Y>

<sup>9</sup> *The Order of Time* by Carlo Rovelli (Penguin Random House, 2018)

**Steven Weinberg**—Theoretical physicist and a Nobel laureate in Physics

However, all these problems may be resolved, and whichever cosmological model proves correct, there is not much comfort in any of this. It is almost irresistible for humans to believe that we have some special relation to the universe, that human life is not just a more-or-less farcical outcome of a chain of accidents reading back to the first three minutes, but that we were somehow built in from the beginning. ...But if there is no solace in the fruits of our research, there is at least some consolation in the research itself. ... The effort to understand the universe is one of the very few things that lifts human life a little above the level of farce and gives it some of the grace of tragedy.<sup>10</sup>

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**Wikipedia**—Free, open content online encyclopedia created through the collaborative effort of a community of users

**Quantum** mysticism is a set of metaphysical beliefs and associated practices that seek to relate consciousness, intelligence, **spirituality**, or mystical worldviews to the ideas of **quantum** mechanics and its interpretations. Quantum mysticism is considered by most scientists and philosophers to be **pseudoscience** or **quackery**, Schrödinger's studies of Hindu mysticism never compelled him to pursue the same course as quantum metaphysicists such as David Bohm or Fritjof Capra." In contrast to the mysticism of the early twentieth century, today quantum mysticism typically refers to its New Age incarnation that claims to combine ancient mysticism with quantum mechanics. Called a **pseudoscience** and a "hijacking" of quantum physics, it draws upon "coincidental similarities of language rather than genuine connections" to quantum mechanics. Physicist **Murray Gell-Mann** coined the phrase "quantum flapdoodle" to refer to the misuse and misapplication of quantum physics to other topics.<sup>11</sup>

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<sup>10</sup> *The First Three Minutes: A Modern View of the Origin of the Universe* (Basic Books, 1993)

<sup>11</sup> [https://en.wikipedia.org/wiki/Quantum\\_mysticism](https://en.wikipedia.org/wiki/Quantum_mysticism)