

# **A Review of - “A Quantum Shift in the Global Brain: How the New Scientific Reality Can Change our World, Ervin Laszlo”**

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## **Abstract**

In the book Quantum shift in global brain, Ervin Laszlo (EL) proposes a new theory on physical reality. He hopes that this theory will enable us to solve the current problems of our society. As in the case of any other similar books, EL has chosen the unscientific path to connect spiritual thoughts with modern science unsuccessfully. His two theories have questionable validity due to several problems. The wrong beliefs and myths he has listed and discussed are only current realities rather than just beliefs or myths. Having seen the negative impact of such realities, many nations and international agencies and businesses are implementing corrective actions which also involve communities.

**Keywords:** Global Brain, Quantum Shift, Nature of Reality

## **Review**

In the book Quantum shift in global brain, Ervin Laszlo (EL) proposes a new theory on physical reality. He hopes that this theory will enable us to solve the current problems of our society. He examines the causes of the unsustainability that has crept into our society. This requires to be changed for our very survival. These changes need and will be paradigm shifts of macro scale. The society allows maximum level of the shift and there it stagnates. The next phase of new ideas start with mounting pressures for change to the better. This gives rise to new ideas to solve the problems. Then a point of leap forward into new reality occurs. It is not clear whether the author intends this process of development-stagnation-pressure-new ideas-forward leap-changed society to be rhythmic or cyclic occurring at regular or irregular time frames.

Macro-shift heavily depends on development of new scientific paradigm or innovations to effect the required change. He proposes two theories in this context.

According to the first theory, Theory of the cosmic plenum, a quantum vacuum (derived from quantum theory and quantum mechanics) develops outside the normal space and time dimensions. Through non-local effects, it connects all events and conscious thought. This forms the basis for global brain. It is difficult to accept that something outside space and time can influence the events and thoughts here. Equally, if this is only the basis, what is really the so-called global brain?

In the second Theory of coherence, he bases ethical values on coherence of mind and bases health on body. According to him, we understand physical, emotional and mental health as being caused by corresponding chemical signatures, but in a non-interrelated fashion. Continuum knowledge is absent. Now coherence is limited to describing light emitted by lasers. If this coherence can be extended to living functions, it could become a basis of new scientific paradigm for health. Why we should have continuum knowledge among physical, mental and emotional health is not properly explained by the author. The other question is: do we need to

have such continuum knowledge? It is falsely assumed that such knowledge is non-existent. For example, we know very well now that physical health is influenced by emotional and mental health and vice versa.

A major defect is in the inability of the author to connect the two theories with their practical applications in the solving the societal problems discussed first.

Lorimer (2009) notes that EL defines global brain as the network of quasi-energy and information processing created by the entire global population. In effect, it is the sum total of activities of all brains in this world. But has the sum a net positive or negative sign or is some sign assumed. This question arises because activities of diverse brains may not always create uniformly positive or negative output; some of them may be positive and some negative. If net sign is assumed, how does one measure it?

A quantum shift is indeed a macro-shift according to EL. It is the sudden transformation of the fundamental nature in the relations of majority of the global population. This is evident. For a significant impact to occur, a large majority of population needs to be affected. EL also wants paradigm shift in the nature of reality as understood by science. This means, the thinking of a large majority of population needs to be affected by new science. This may not be easy as acceptability by all communities is a major problem.

Doubtlessly, global problems need global solutions. But the danger of it being imposed from the top is unwelcome. Breakdown of society can be transformed into breakthrough for which EL suggests five components through four steps: trigger, transformation, critical/chaos, breakdown and breakthrough. If breakdown can be transformed into breakthrough, it should happen as the last step. That means, only when the previous three steps have happened, the final step is possible. The most likely problems are: transformation and chaos periods may be much longer than desired.

EL seems to live in 19<sup>th</sup> century or even in older period. No one believes that nature is inexhaustible. The realisation that resources are scarce and we must utilise them efficiently and with regeneration is in-built in modern management processes. Similarly conquest, colonisation and consumption were prevalent when large areas of the world were conquered, colonised and wealth plundered for home country consumption. Most of these areas have become independent. Hence, this theory is also invalid. As his theories are outdated, his ten commandments are also out of date. Who is he to proclaim commandments? Who has given the authority to him for that? These questions definitely arise.

His blending of spiritual and scientific aspects into concepts like cosmic plenum is a far-fetched idea. As in the case of many other failed attempts to bring science into spiritual aspects by other authors, EL fails without presenting any misinterpreted scientific evidence to fool the readers as also himself. Western bias of not rejecting reincarnation theory, but conveniently borrowing the Hindu term Akash (meaning vast expanse of space or eternal soul, but wrongly used by the author), the so-called personal experience of discarnate communication does not empower anyone with divine power as discarnate does not have to be divine. Doubtless, humanity is capable of rapid transformation as history has proved on several occasions. It is only perfectly natural and logical that nothing is static and change is inevitable in its own way. But it does not need fantastic theories connecting mind and matter.

According to Martin (2008), EL's book presents a reality map, which guides us through this world of problems, opportunities and challenges. Knowledge of interconnectedness between the changing world and changing map of the world, we can proceed wisely, intelligently and confidently. The implied meaning is that "otherwise it is not possible". This contention is definitely wrong. World has been changing for better or worse in the past and it will continue in the future too. If the intention is to ensure that it changes for the better, are the proposed steps adequate? Humans are facing rapid population decline as old age population is increasing due to better health care system. To increase the population we need more young generation. Does it mean we either kill the old people or at least stop all the health care given to them as macro-shift process? Bifurcation and mutation in animal world are shown as macro-shifts to stop extinction. Given the probability of mutation increasing fertility even in artificially induced cases, the outcome cannot be any dramatic. Only way is to increase number of children per family and allow men to have several wives as is prevalent in some cultures. But this has huge costs too. Already such solutions are being examined by nations most affected by declining population. When such purely scientific methods are available, we need not mix spiritual issues with it.

Many idealistic maxims or commandments are proclaimed by EL. But these are not new. All religions ask for equality, sharing of wealth and other ethical codes of conduct. Thus, EL's new maxims are only old wine in new bottle.

Near-death experiences narrated by those who had them are cited to prove that there is something out there which revitalise us with positivism if we are returned. But such instances are very few and we cannot depend on them too much for macro-shifts. The only way we can increase their frequency is to serve a serious blow to a large number of people to undergo mass-scale near death experiences and return positive minded. But this is a far-fetched idea.

Thus the examples and events described to justify or prove certain contentions are not practically applicable. It is sad that many authors who try to connect modern science with spirituality use Vedic terms without knowing their true and full meaning.

In the views of Petcher (2009), the book was an interesting read because it was a strange juxtaposition of trends of society and world, physics related to quantum and chaos theories and pseudoscience containing wide breadth and bold claims. Many claims are based on controversial points which are taken as facts by taking sides. This is an unscientific approach. Petcher questions the acceptance of the controversial theory of non-linear dynamics as the model of evolution. EL has discussed the method of achieving the culture of holos in Part 2 of the book. He suggests harnessing quantum world of coherence in our minds. Although quantum mechanics produces excellent results on non-local coherence (entanglement), EL takes it to the level of suggesting that quantum mechanics demonstrates inter-connected world of consciousness of entire humanity. EL explains the concept using pseudoscientific jargon interspersed with wrongly interpreted legitimate scientific facts without references. EL's new theories of metaphysics, new theology and new morality can hardly appeal to a true physicist. Interference of wave fronts of self by those of others is said to transmit only information and energy. If at all any such thing happens, it is the energy that is affected first by any physics. So, this theory is wrong. EL relates quantum shift in global brain to transpersonal consciousness conveyed through A-field. EL correlates this to various traditional theories of enlightenment. Thus, finally the so-called modern concepts already exist in the traditional spiritual philosophy. Most of the last section contains communications with dead using old outdated electronic equipment like tube radio. This phenomenon is explained using A-field holograms. Why modern electronic

equipment cannot communicate with the dead is an intriguing question. It seems more like magic than science. The utopian vision provided by EL is at best offers a salvation process from current “sins” through peace and harmony which his akashic field is supposed to provide.

It is notable that Chung (2014), through scientific research, has found many parallels between quantum physics and Confucian philosophy. There could be similar parallels with other philosophies also.

McCraty, Deyhle, and Childre (2012) describes about an institution established by them to facilitate shift in consciousness from instability and discord to balance, cooperation and enduring peace. All these already being addressed by appropriate management concepts. Do we need the mediation of metaphysical-spiritual philosophy to transform competition into cooperation or positive thinking and changing? The problems of conflict and competition are common only among nations and big corporations. As the impact is big, deep and long-lasting spread across the world, we assume that the problem is with people. Just uniting people for heart-based actions is not going to be successful. Countries and corporates need to be corrected. But who will bell the cat? One example of the scientific management possibilities is illustrated by Scheel and Vazquez (2011). The paper proposes a management model to correct social imbalance created by unbalanced industrial growth and resource utilisation across the world. The model suggests insertion of technology for innovation chains to rectify, recycle, reuse and redesign industrial processes. Integration of economic, social and environmental sub-systems of this macro-system is visualised. This does not mix up religion with economics or science.

To say that six billion people (entire global population without exception) are connected is an exaggeration. We can perhaps, say a majority are not connected as they do not have modern communication networks to do so. Making them connected and connected to what one wants to deliver are very difficult. Thus, the concept is not practical.

Kelleher (2011) observes that achieving the dream of EL will depend upon where the transformation is started and how to engage in a global dialogue. On the other hand, Bridge (2011) recommends this book as a reading material to learn how to relax when under stress. How this book can help to remove stress is difficult to understand. A serious subjective topic cannot be a source of relaxation by may stretch of imagination. EL’s book is serious reading. May be a person under stress will find the contents too boring and will automatically fall asleep.

Short reviews given in Pacifica Graduate Institute rates EL’s book high. On the other hand, the claims on the ability of neuroscience and evolutionary theory to explain human consciousness, on which EL based his theories, are severely criticised by Tallis (2014), especially charging that such contentions abuse prestige of science. Incidentally, Tallis’ book almost becomes a reply to the book by Goodwyn (2012). According to Goodwyn, common myth, dreams and religious experiences can be meaningfully and purposefully interpreted with sufficient scientific rigour. Thus, the link between science and human consciousness is at best highly contradictory. This throws EL into doubtful validity.

Nine outdated beliefs with his explanations and critical evaluations are presented below-

1. Everyone is unique and separate. We are all unique and separate individuals enclosed by our skin and pursuing our own interests. We have only ourselves to rely on; everyone else is either friend or foe, at best linked to us by temporarily coinciding interests.

We are unique is true. But it does not mean that we are separate from one another and from nature. When we see ourselves as separate from the world, it distorts our natural impulses leading to seeking unfair advantages through unequal competitions. A sense of oneness with others and with nature is required for sustainable and peaceful world.

Even if uniqueness is assumed, it need not stand in the way of unity as the author proposes. There are many organisations which foster unity among diverse people, cultures, religions and socio-economic status. Although they had not been fully successful, even meagre success disproves that such an outdated belief exists or it is dangerous for global unity.

2. Everything is reversible. The problems we experience are but interludes after which everything goes back to normal. All we need to do is manage the difficulties that crop up using tried and tested methods of problem solving and, if necessary, crisis management. Business as unusual has evolved out of business as usual and sooner or later will reverse back into it.

If we firmly believe that problems are temporary interludes in normal life and can be solved or managed, problems occurring in our lives need not change our thinking.

EL perhaps wants to establish that once we are firm in our thinking that quantum shift is possible, problems need not deter us. All of us know that problems come and go. But one can be repeatedly tortured by problems which are created by others against him like exploitation of labour. In such cases, one may embrace leftist thinking or become a terrorist. When large number of labour is exploited around the world, the impact is serious. Thus, a person who originally becomes a devotee of EL, may change his views.

3. Order calls for hierarchy. Order in society can only be achieved by rules and laws and their proper enforcement, and this requires a chain of command that is recognized and obeyed by all. A few people on top (mostly males) make up the rules, legislate the laws, give the orders, and ensure compliance with them. Everyone else is to obey the rules and take his or her place within the social and political order.

Order from hierarchy or from male domination is harmful. Although business has learned and implemented non-hierarchical methods, government is suffering from it and is inefficient due to this.

There is some confusion here. If it is merely a belief, it is ok. But in reality, most countries in the world are democratic. The people elect the government. There are mechanisms to enact laws and regulations based on the approval of people through an action plan political parties place before the people. People vote based on this plan. The plan of the party which wins majority is implemented as the will of the people. Corrective actions, if any, are taken based on frequent surveys, opinion polls, mass movement by people against any wrongdoing.

Another point is without order, there will be chaos. Even when companies implement lean and teamwork, they are supported and guided by the policies and strategies at top level. Otherwise, chaos will result there also, Nations cannot afford to have chaotic situation without any order and system whatever may be some drawbacks they may have. It should not be forgotten that there are many efficient governments too.

4. Efficiency is the key. We must get the maximum out of every person, every machine, and every organization, regardless of what is produced and whether or not it serves a humanly and socially useful purpose.

EL wants to direct the focus on efficiency of products useful to us. According to him, efficiency will lead to unemployment and only cater to the rich.

Although EL despises this as a wrong belief, efficiency is required. None will believe that wrong and useless efficiency should be practised. Just because efficiency will lead to lower employment, we cannot afford to produce slowly involving lot of resource wastage. Efficiency is required for the products used by customers. Companies want to achieve maximum sales. So they use efficiency for improvement of quality and reduction of cost and price. When products are sold at lower prices, more customers are able to access them and not just rich. So, the need for improvement of efficiency is not a wrong belief.

5. Technology is the answer. Whatever the problem, technology can already offer the solution – and if not, it can be developed to offer it.

EL warns us about the inefficient and wrong uses of nuclear energy, biotechnology and IT as examples to delisting technology from his favourite points. Does he mean that we all should stop using them and go back to 19<sup>th</sup> century to prevent the problems. Secondly, these are only three extreme examples. There are many other examples of successful use of technology solving problems. Thirdly, technology improves efficiency of resource utilisation, a point positively argued above.

6. New is always better. Anything that is new is better than (almost) anything that stems from last year or the year before.

EL says new can be costlier, less manageable, more complex, more damaging environment and less sustainable. At least in most of the instances, replacement of old with new is done only after proper testing of all these aspects. Otherwise, there can be regulatory problems and the products may be difficult to sell.

7. My country, right or wrong. Come what may, I owe allegiance only to one nation, one flag, and one government.

EL wants people to have multiple allegiance to reaching globally. But unless one has the basic loyalty to one's country first, larger dimensions of loyalty cannot come. International organisations like UN can promote universal citizenship. Several transnational companies have already been going beyond boundaries of one specific country carrying their employees along. This fosters larger fraternity dimension. Multidimensional loyalty may be a strong word. Global fraternity is more practicable thought here.

8. The more money I have, the happier I am. There is a direct link between having money and being happy. (A Gallup survey confirmed this belief: three in four young Americans entering college consider it “essential” or “very important” to become very well off financially.)

EL gives data from USA to show that money cannot buy or bring happiness. Although it cannot be denied that money is not everything, being financially well-off is a reasonable ambition. Not having enough money even for essential things cannot definitely cheer anyone. It adds to the problems. Within a reasonable limit, having money and happiness are related, Only when greed drives us to earn money it spoils happiness and anger arising from non-fulfilment of greed leads to social problems listed by EL.

9. The future is none of my business. Why should I worry about the good of the next generation? Every generation has always had to look after itself, and the next generation will have to do the same.

Conscious planning taking care of future generation is advocated by EL here. To some extent it is true that generations have rather looked after themselves a great deal. But recent stress on negative impact of climate change, demographic tilt, environmental degradation and other problems have prompted us to include the concern on long term impact in development agenda internationally.

Thus, all the above are not necessarily wrong beliefs, although some aspects and extremes can impact negatively. We should be careful not to stretch too much of these beliefs. Concerned organisations, governments, businesses and leaders need to pay attention to them. Even if such beliefs exist among a few, if it impacts the society or environment seriously, remedial steps are being taken by concerned agencies. So, where is any problem?

The six dangerous myths listed by EL with his descriptions and followed by comments under each are given below-

1. Nature is inexhaustible. The origins of the myth that nature is an infinite source of resources and an infinite sink of wastes go back thousands of years. It would hardly have occurred to the inhabitants of ancient Babylonia, Sumer, Egypt, India, or China that the environment around them could ever be exhausted of the basic necessities of life – edible plants, domestic animals, clean water, and breathable air – or fouled by dumping waste and garbage. The environment appeared far too vast to be much affected by what humans did in their settlements and on the lands that surrounded them. Over the course of centuries, this proved to be a dangerous belief. It turned much of the Fertile Crescent of biblical times into the Middle East of today: a region with vast areas of arid and infertile land. In those days, people could move on, colonizing new lands and exploiting fresh resources. But today there is nowhere left to go. In a globally extended industrial civilization wilding powerful technologies, the belief in the inexhaustibility of nature gives free rein to the overuse and thoughtless impairment of the resources of the planet and the unreflective overload of nature's self-regenerative capacities.

It is the myth of EL that such myth exists. Early Eastern civilisations of India and China knew about exhaustibility of resources and potential of various forces including human activities to destroy it and they had rituals to revive and reinforce nature to escape such impacts. This is evident from the way such rituals are done and descriptions about them given in the religious texts. Intrusion of Western culture was responsible for destruction of nature and its resources due to their greed and taking away the resources of colonised countries for their own interests. But none has such myth and remedial actions will take time to show significant impact.

2. Nature is like a giant mechanism. This myth dates from the early modern age, a carryover from the Newtonian view of the world, according to which causes have direct and singular effects. The idea of the world as a giant mechanism was well adapted to creating and operating medieval technologies – water mills, windmills, pumps, mechanical clocks, and animal-drawn plows and carriages – but it fails when it comes to living organisms and the world that sustains living organisms. Yet the myth persists that we can engineer the environment as if it were a machine. This created a plethora of “side effects,” such as the degradation of water, air, and soil, the alteration of the climate, and the impairment of local and continental ecosystems. The myth

that nature is like a mechanism, although not as old as the myth that it is inexhaustible, is becoming just as dangerous.

Use of water mills etc. was environment-friendly way of drawing water for irrigation and other purposes. EL's contention that such myth exists is pure assumption.

3. Life is a struggle where only the fittest survive. This myth dates from the 19th century, a consequence of the popular understanding of Darwin's theory of natural selection. It claims that in society, as in nature, "the fittest survive," meaning that if we are to survive we have to be fitter for the struggle of life than others around us: smarter, more ambitious, more daring, and richer and more powerful than our competitors. Transposing 19th century Darwinism to the sphere of society can be lethal, as the "social Darwinism" adopted by Hitler's Nazi ideology has shown. It justified the conquest of territories and the subjugation of other peoples in the name of racial fitness and purity. In our day, the varieties of social Darwinism include but also go beyond armed aggression to the more subtle but in some ways equally merciless struggle of competitors in the market place. No-holds-barred competition produces widening gaps between rich and poor and concentrates wealth and power in the hands of a shrinking minority of unscrupulous managers and speculators. It relegates states and entire populations to the role of clients and consumers, and if poor, dismisses them as marginal factors in the equations that determine success in the market place.

Hitler carried the concept of fittest to the extreme of Aryan supremacy and proclaiming that only Germans are true Aryans. This has nothing to do with fittest survival. It is natural that capabilities of people differ even in the same field, those with better capability are more successful than those with lesser capability. So, whether we like it or not, it is a reality and is hard to change. If a more meritorious person is treated the same way as a dud saying that all are equal, will it be natural justice?

4. The Market distributes benefits. The myth of the market is directly related to the survival-of-the-fittest myth and is often cited as justification for it. Unlike in nature, where the consequence of "fitness" is the spread and dominance of the species and the extinction or marginalization of others, the market myth tells us that in society there is a mechanism that distributes the benefits instead of having them accrue only to the fit. This is the free market, governed by what Adam Smith called the "invisible hand." It acts equitably: if I do well for myself, I benefit not only myself, my family, and my company, but also my community. Wealth trickles down from the rich to the poor: a rising tide lifts all boats. The market myth is comforting for the rich, but it disregards the fact that the free market distributes only under conditions of near-perfect competition, where the playing field is level and the players have a more or less equal number of chips. In the real world, the playing field is not level and the distribution of wealth is strongly skewed. Not surprisingly, in today's world the poorest 40% is left with 3% of the global wealth and the wealth of a few hundred billionaires equals the annual income of three billion of the world's poor people.

Playing field not being level is not due to the fault of free market theory, but mechanisms that encourage dominance of superior corporate powers. Even if we reject the myth, distribution of wealth can be equitable, but never equal. This is again because persons who invest more money into making or selling products need to get due share. The problem arises only when greed overtakes reasonable profit and replaces it with maximum profit. But this is linked to current market mechanisms over which none has control.

5. The more you consume the better you are. According to this myth there is a strict equivalence between the size of your wallet and your personal worth as the owner of the wallet. The equating of human worth with financial worth has been consciously fueled by business; companies did not hesitate to advertise unlimited consumption as a realistic possibility and conspicuous consumption as the ideal. Fifty years ago retailing analysts Victor Lebow gave a clear formulation of the consumption myth. In his book *How Much Is Enough?* Alana Durning quotes: “Our enormously productive economy demands that we make consumption our way of life, that we convert the buying and use of goods into rituals, that we seek our spiritual satisfaction, our ego satisfaction, in consumption. The economy needs things consumed, burned, worn out, replaced, and discarded at an ever-increasing rate.” The consumption myth remains powerful today, even if it is not as brazenly stated as before. In constant dollars the modern world has consumed as many goods and services since 1950 as in all previous generations put together – and with China and India entering the consumption spree, it will consume as much again in much less time.

But consumption only can drive world forward. If nothing is consumed, all businesses and even governments will stop functioning. Wealth is an indicator of human worth. If a person is poor, none will mind him even if he is highly educated. This is not a myth, but reality.

6. Economic ends justify military means. The ancient Romans had a saying: “If you aspire to peace, prepare for war.” For them this made sense: the Romans governed a global empire, with rebellious peoples and cultures within and barbarian tribes at the periphery. Maintaining it required a constant exercise of military power. Today the nature of power is different, but the belief about the use of war to achieve political – and now economic – objectives is much the same. Like the ancient Romans, during the Bush administrations the U.S. believed that maintaining world supremacy called for “sending in the marines.” But the 21st century world is not the classical world: it is more interactive and interdependent, and its social, economic, and ecological systems operate dangerously close to the edge of sustainability. In this world the belief that war is the way to achieve economic and political objectives is a myth and – in view of its human, social, and even ecological consequences – it is a dangerously obsolete myth.

Unfortunately, this belief is still dominant among some super-powers which spoils world peace.

Overall, what EL calls myths are realities and not just myths. Increasing realisation of their negative impact is making the world wiser and remedial measures to reduce negative impact are being implemented by various countries and agencies.

Now let us examine the ten commandments of EL. The commandments with a short discussion under each of them are given below.

1. Live in ways that enable others to live, without detracting from their chances.

Although this commandment looks simple, it is often difficult to ensure that none of our activities affect others harmfully, even unintentionally. The best we can do is to ensure that knowingly we do not interfere with the activities of others in a harmful manner. There is a counter-point here: Is it alright if we do things which affect the lives of others favourably? Or should we be neutral. The part, “without detracting their chances” may essentially mean that even if it is essential for our own existence to do certain things, we should not do it if it detracts others. It is essential for us to escape from a tiger in front of us, but we are denying its food. What is right here?

Most of us try to lead such life after all. There may be a few people wilfully trying to live in a way harmful to others. But this will always be the case, as 100% success cannot be achieved in these matters.

1. Live in ways that respect the [absolute] right to life and economic and cultural development of all people.

There is essentially no difference between the first one and this. If our way of life detracts others whatever way, it is wrong. If we sing loudly, we may enjoy it; but detract our neighbours from their works. How and who determines what is right to life and whether it is breached? In some contexts, this is an extremely difficult question to decide. Here again, except a small minority, none will deliberately do the opposite of what is told here. Such minority will always be present even in the best of situations.

2. Live in ways that safeguard the intrinsic right to life and a supportive environment.

It is difficult to understand why EL has spent three commandments which essentially mean the same thing regarding live and let live situation. There may be subtle differences between right to life and intrinsic right to life, but ultimately both mean the same. Only EL has brought environment here. But environment is given exclusive treatment in the next commandment. Hence including it here is superfluous.

3. Pursue happiness, freedom and fulfilment in harmony with nature and with consideration for others.

There is the danger of an implicit hypothesis here. Happiness, freedom and fulfilment are related only to nature and others. If he means, eternal happiness in the philosophical sense, it may be true. Material happiness need not be related to nature or others.

4. Require that your government relates to all people peacefully and in a spirit of healthy cooperation.

Is EL indicating the need for a mass movement to force the government on these matters? In many situations, these may not be under the complete control of the government like in the case of communal riots or terrorist activities disrupting peace. The government can only try its maximum to control them, sometimes not very successfully.

5. Require your enterprises to accept responsibility for their effect on markets and environments, free from exploitative intentions.

Only public protests, product boycotts and other mass reactions can correct corporates from wilfully damaging environment and unethical and irresponsible marketing and selling behaviour. Such things have been happening when contexts demand. So there is nothing new here.

6. Require (or create) the public media to provide reliable information crucial to informed decision-making.

All reputed channels behave very responsibly in giving only reliable and provable information, lest legal actions are taken against them. There are self-regulatory and government regulatory mechanisms to stop any malpractices. United effort by people are required only in select cases.

7. Help those less privileged to live a life of dignity.

Many of us already do this informally or through dedicated organisations.

8. Encourage young and open-minded people to evolve spiritually.

In these days of widening generation gap, it is often difficult to convince youngsters to believe in spirituality. They dismiss such beliefs as superstitions; leave alone religious rituals connected with them. Unless there is some strong motivation, like their role model being spiritual, success in this respect is doubtful.

9. Work with like-minded people to preserve, restore and maintain the balance of your neighbourhood, country and global biosphere.

What is meant by balance of neighbourhood or that of country? Does it mean biosphere? If so, there are many environmental organisations which implement sustainable environment including biosphere with the help of the community in the area.

Overall, there is nothing new in these commandments. EL has given dressed up already existing practices an ethical norms into commandments. To transform the entire world into obeying these commands and thus bring about breakthrough is a Herculean task, if not wholly impossible.

## Conclusion

As in the case of any other similar books, EL has chosen the unscientific path to connect spiritual thoughts with modern science unsuccessfully. His two theories have questionable validity due to several problems. The wrong beliefs and myths he has listed and discussed are only current realities rather than just beliefs or myths. Having seen the negative impact of such realities, many nations and international agencies and businesses are implementing corrective actions which also involve communities.

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