

**Ancient Schools of wisdom,
Contemporary Spirituality 4.0.,
Sustainable Development
and Industry 4.0.**



An Issues paper on evolution of the concepts of spirituality.

Including case study: Slovenia.

Marko Hren

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Towards Spiritually-Free Civilisation!

Marko Hren

in cooperation with **UPASANA**, Cosmological Society
and **Staroslavov HRAM**, Academy for Nature Centred
Faith and Traditional Mysteries Research
Ljubljana, Slovenia, 2020

Marko HREN

ANCIENT SCHOOLS OF WISDOM, CONTEMPORARY SPIRITUALITY (4.0),
SUSTAINABLE DEVELOPMENT AND INDUSTRY 4.0.

An Issues paper on evolution of the concepts of spirituality

Including case study: Slovenia

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“In a spiritual sense, the human being did not make a substantial progress from stone age hunter! ... We could even talk about regression here, since the pattern of human superiority over animals and the predator kind of exploitation of resources only evolved until today when man is using military progression against human race itself.”

Dr. Zmago Šmitek, 2019

EDITOR'S NOTES

Some parts of this paper were delivered in a form of conference papers at diverse programs of UPASANA's Academy for Nature Centred Faith and Traditional Mysteries Research, at three consequent Symposia on late Christianisation of Slovene territory (held in 2017, 2018 and 2019 in historical town Kobarid, Western Slovenia) in organisation of the Association of Slovene ethnic faith (Slovenski staroverci) and as conference papers at two ICPNA (International Conference on Peace and Nonviolence Action) conferences organised by ANUVIBHA – (Jaipur 2017 and Delhi 2019), as well as at the diverse occasions under auspice of World Intellectuals Forum – WIF.

The paper is primarily meant for free access in digital form. I published major part of recent works in digital form only (most of them are available for free download at the Slovene national digital library www.dlib.si), to reduce footprint and costs and to increase accessibility. With due respect to the footprint, I decided in 2019 to provide for two volumes in printed version: the present volume in English is thus also available in print (contact info@UPASANA.si), while the Beletrina publisher released in 2019 my comprehensive monography under the title "Spiritual Leadership in Slovenia in Ancient times and today" (www.beletrina.si). It is available as e-book as well as in hard cover printed version and encompasses comprehensive argumentation for the summarised thesis in this paper. Parts of the findings are a result of my attempted phd study (1990–1994) at University of Ljubljana on medieval heresies based on nonviolence – the background is duly explained in the chapter 'Context and Background'. In 2019 I received a sudden push simultaneously from three independent sources, alerting me to complete the research and consequently I restarted the reading exercise. This led to the decision to publish this first volume of the research effort, integrating my individual research with the contemporary development of ethnic faith studies and contemplations in

my domicile country Slovenia which is elaborated here as a case study. In addition, I framed this research effort in the context of UN Sustainable development process.

The volume is intentionally compiled synoptically and substantially abbreviated, to reach wider audience, trigger the discussion and further exchange.

Special thanks to Thomas Daffern, Ian Fry, Dick van Niekerk and Aleš Erbežnik for the push mentioned above as well as to all members of Slovene ethnic faith community for the pull – these wonderful and brave people recently raised their voices and released their insight on our deep cultural heritage and traditional knowledge. They continue to expand framework for rapid advancement of our joint research effort on daily basis; this makes us firmly convinced, that the spiritual reform in Slovenia has been practically accomplished and that we can expect impact of this transition fairly soon.

The stream of change in the domain of spirituality was symbolically inaugurated during the summer solstice 2017 when the Cosmogram consisting of 12 stones around the ritual Lind tree at the central cultural quarter in Ljubljana at Metelkova street was redesigned and tuned to first rays of the summer solstice sunrise appearing above the Museum of Modern Arts, touching the Lind tree on the axis of the 12th stone named The Stone of Vraja (slo: vraža) placed at the entrance to the Slovene Ethnographic Museum. The Cosmogram was redesigned by the Elders of Upasanas' Academy for Nature centered faith and Ancient Mysteries research Staroslavov Hram" (see the picture on the page following the Content Index).

Jaromir Stanislav Marko Hren, May 2020

Note on the cover graphics

The cover graphic with ancient peace dove as a fossil was designed by Slovene artist Jaka Modic as a cover page for my book of pre-war pacifist poetry published in May 1992, just after the war broke out in Yugoslavia. The book was published under the title "Srečanja" (Meetings) and was dedicated to all conscientious objectors who rejected military service in dissolving former Yugoslavia. When it comes to poetry, I owe my

gratitude to a long list of many poets, but at this occasion I need to extend special thanks to at least some of them, notably to Victor Hugo, Neil Percival Young, Patty Smith and Leonard Cohen. Particularly Leonard's poetry and his voice accompany me throughout my life: the night when he passed away, he appeared in my dreams, and I heard him singing his Anthem. I woke up and on my way to the downtown I kept singing the chorus: "*ring the bells that still can ring ... forget your perfect offering, there is a crack, a crack in everything, that's how the light gets in ...*". Arriving to the office, I learned the sad news about Cohen's departure ... and even his departure vouches a strong mystical message – we are related in a complex, convoluted, redundant way, in dreamtime and in poetry, in inspiration ... in the domains of spirituality. And there is a crack in everything, there is hope, aspiration, a motivation for spiritual endeavour. The masters' Anthem together with the fossil of an ancient peace dove hold a great part of messages that I hope to evoke with this book.

Leonard Cohen

ANTHEM

*The birds they sang at the break of day
start again I heard them say
don't dwell on what has passed away
or what is yet to be.*

*Ah the wars they will be fought again.
The holy dove She will be caught again
bought and sold and bought again
the dove is never free.*

*Ring the bells that still can ring, Forget your perfect offering
There is a crack in everything That's how the light gets in.*

*We asked for signs the signs were sent:
the birth betrayed the marriage spent.*

*Yeah the widowhood of every government –
signs for all to see.*

*I can't run no more with that lawless crowd
while the killers in high places say their prayers out loud.
But they've summoned, they've summoned up*

*a thundercloud and they're going to hear from me.
 Ring the bells that still can ring Forget your perfect offering.
 There is a crack in everything That's how the light gets in.
 You can add up the parts but you won't have the sum.
 You can strike up the march, there is no drum.
 Every heart, every heart to love will come but like a refugee.
 Ring the bells that still can ring Forget your perfect offering.
 There is a crack in everything That's how the light gets in.*

Note on historic momentum

I felt last minute need prior to release of this publication to add a note on historic events overshadowing the time when the book is being published. I finished this book in isolation due to 2020 pandemic of CORONA virus, COVID-19. The information on our disposal indicate that there is a large probability, that the pandemic is a result or at least collateral damage of biological warfare. I am afraid that this pandemic has a probability to be once called 'a third world war'. The fact is that we, as citizens of Earth do not yet possess enough information to firmly conclude, whether this CORONA virus was released from biological labs or/and from Wuhan's animal market intentionally or not, but there are enough indications to suspect, that the COVID 19 was experimented-with in labs equipped for weaponisation of biological material.

The CORONA virus pandemic resulted – in only 6 month – in a dramatic reduction of local and global mobility and consequently in the decrease of environmental footprint normally produced by passengers and cargo mobility, the radical fall back in global production of goods and services, and consequently, to a historic test of environmentally hazardous concept of hipper-production and hipper consummation.

I will intentionally not refer to pandemic in this paper in length, since COVID-19 is being already a part of diverse speculations. The pandemic easily fits into diverse agendas and assumptions, be it supposing conspiracy of camouflaging of damage made by 5G on atmospheric oxygen with COVID-19, be it blurring or firing of the context of trade war between US and China, be it assigning pandemic a role as support measure to speed-up the transition to hi-tech production (referred herein as transition to

Industry 4.0., including the penetration of digital technologies, autonomous driving etc) due to peak-oil and rise of clean tech, be it the European and US interest to close the borders against migrants from south (Mexico in the case of US and mid-Asia and Africa in the case of Europe). It seems that all listed and many other hidden agendas or motivations for current crisis are well possible. It is easier for Western politicians to justify the closing down of vehicles production blaming the pandemic than to admit, that US and Europe fail to compete with hi-tech investments in Asia. Free-minded people will be able to analyse the real reasons and causes of current pandemic only after the impacts will be evident. The impact on air pollution is already measurable after a couple of month of pandemic in regions affected by virus first (Wuhan in China, Lombardy in Italy) and in the best of scenarios the pandemic was designed (also) with good intentions. Whatever the scenario behind this precedential global pandemic is, we, the people, have a right to know the truth. My book goes to print&web before the formal investigations concerning the roots of pandemic started. But the fact is, that the Chinese government, with the knowledge of WHO, maintained the spread of virus in secrecy until it finally suffused efficiently to the world. Then, the same institutions reacted robustly, efficiently and with relatively good results to finally manage and stop the epidemic in a “reasonable” time.

Let me share at this point – in a nut-shell – a view of a natural faith elder¹.




Traditional wisdom would make us observe natural disasters and diseases as a sign, alerting, that we are doing something substantially wrong. COVID as a SARS type of disease, meaning, Severe Acute Respiratory Syndrome, attacks the respiratory system, the BREATH of humanity. While the respiratory system of the Earth was attacked so brutally over colonial times by human race itself, humanity is facing respiratory disease pandemic. Last year, Brazilian and Australian governments have let their forests – the planetary respiratory system core – burn without declaring state of emergency and without implementation of efficient early stage measures. Colonial powers were burning forests in occupied

¹ See biographical note.

territories for centuries without any sense of global responsibility.

We are called to rethink our breath, though. The breath of individuals, the breath of communities and the breath of the earth.

As we will see in this paper, the breath is understood here as core infrastructure of spirituality. As my old friend from Brazilian rain forests indigenous people would say “for white people, the churches are the infrastructure of spirituality, for us, the dreams serve this purpose”. The dream time is the time of narrowing of activity on Breath. I cannot avoid pondering to the reference on SARS in the introductory note, since this paper was originally written to recall the ancient understanding of breath, of respiratory system, Slovene D(i)H, or D(a)H or D(u)H – as we will see later in the paper.

Wherever a reader comes across the symbol  bridging the paragraphs, it indicates the momentum to take a deep breath. DuH is a root word of Slovene spirituality, ‘duh-ovno-st’.

Humanity received a final call to rethink the breath, to rethink the spirituality – both terms being in Slovene language synonymous. Some readers would expect that nature faith elder would assign the authorship of current pandemic to the intelligence of mother Earth, to noosphere, the Prajapati, Slovene Nikrmana, and would support the hypothesis, that the intelligence of the solar system provided for pandemic to enforce the collective restrain and thus the cleansing of the atmosphere. Such hypothesis would presuppose that the virus evolved and mutated and spread all naturally. I shall –at this point – leave both hypothesis open for additional assessment. Last but not least, the human collective intelligence can be nothing but a hologram integral part of noosphere, the intelligence of GEA.

Alcohol is identified in my research as probably most propagated manipulative substance ever in history (see chapter on legacy of Spirituality 3.0.). It is interesting to observe that the present pandemic can be paralleled to a largest historic pandemic – alcoholism; the promotion of COVID-19 can be compared to global promotion of alcohol. The latter is being extensively promoted also through some major Spirituality 3.0. institutions, as we will see later. Alcohol takes – according to WHO data – over 3 million victims each year while flue and influenza related respiratory diseases result in up to 500.000 deaths yearly. Alcohol, as – literarily – a blinding agent², is probably the most widely spread agent

² See the origins of the word al-cohl from Arab.

for manipulation and lies. Some major Spirituality 3.0. institutions enhanced the saturation of “blinding agent”, probably the first biological weapon into world populations to reduce the revolt potential of colonised people for the last two millennia. The “biological” war with alcohol and drugs was probably the longest world war ever fought on the planet. Shall we reflect on this issue within the debate on spirituality?

There are numerous and far reaching consequences of current biological warfare with Corona virus but I will only discuss two outstanding characteristics of it. First, the fact, that the crisis has enough attributes of warfare to call it a war, and second is an assumption, that the “positive” impacts achieved by COVID 19 should have been achieved through peaceful, democratic means, without imposition of major violation of human rights and freedoms. This alerts us to question the efficiency of parliamentary democracies and of the global governance systems. The air, soil and sea pollution and climate change, phasing out of the use of fossil fuels, the imbalance and counter sustainability of world production and trade including the world trade mechanisms and consequently the systemic maintenance of inequalities on the planet all those and many other challenges have been widely discussed in parliaments across globe as well as in multilateral institutions. But it needed global state of emergency caused by biological weapons, to pass laws and decisions that could not have been adopted in times of relative peace. The historic momentum of Corona – Covid-19 pandemic shows, that humanity is not ready yet to confront problems with peaceful means. The issues that could certainly be dealt with in parliamentary, democratic way, were redirected to military jargon, state of emergency being declared all over the place and governments being allowed to impose human rights obstructions.

I will argue, that this is a result of a handicapped spirituality.

The outcome of present pandemic – in terms of awareness – is even at this early point at least the following. Humanity needs substantially less travel and transport as currently exercised. The daily commutations, the mobility due to tourism and transport can be and shall be dramatically reduced. We learned this lesson and humanity is undergoing a training on reducing travel, production and consumption. Much work in education and work can be done without travel, at home. Humanity has improved the quality of air dramatically due to COVID 19 crisis.

COVID-19 is cleaning the air for us – but we need to rediscover and refine our breathing by ourselves.

Did we really need a pandemic to stop the unnecessary mobility? In short: if multilateral institutions were not able to design and implement measures to dramatically and quickly reduce Co2 footprint generated by mobility, then, those, who designed the COVID 19 campaign, met substantial success in less than 6 months – majority of governments co-operating fully without any multilateral agreement whatsoever.

But the strategies are built on fear and remain in the domain of military concepts, while the notion of cyber-bio-convergence warfare is being manifested for the first time on a global scale – this is why it is quite possible that the current pandemic will be once called the ‘third world war’. Even if the pandemic was not designed as a war, it is managed as a war. And this sheds light on prevailing state of the art of spirituality.

In the best of scenarios, one of the major goals of COVID 19 campaign would be to avoid unmanageable, and stop the warming of the planet just-in-time. Another set of goals seems to deal with piloting the management of unavoidable. For example, managing the local food production, radically less consumption and less production and much less need for services (such as hair dressers, cleaning cars etc), performing education in extreme conditions, online, managing processes and public services largely online. For the first time ever in known history, large regions (Europe as a whole) and humanity globally, actually stopped for a couple of month. At the same time, large parts of population made a quantum jump in using information society services, while the ‘digital divide’ widened rather than narrowed which might result in further inequalities on long run. This is an unprecedented experience. Governments are at the lead of the process that appears to be coordinated and managed perfectly. And there is no transparent master plan, no agenda adopted, no resolution passed in multilateral arena.

Humanity is moving and producing substantially less, the global value chains are getting reconfigured dramatically. The consequences on world trade will be substantial. But the world “official” governance system is not at the frontline of the biggest campaign ever in known history of humanity.

We are spending more time with families, in local communities, with children and on our gardens, in the fields and in the forests.

Well – in two paragraphs above, we put in a nutshell what humanity shall be doing without the fear and pressure of pandemic anyway.

Rebuilding communities and producing necessities largely locally. Raise the level of self-sustainability substantially.

A highly respected friend, dr. Sohan Lal Gandhi, recently shared with some of us a letter underlying, that the traditional knowledge and associated values offer a great deal of solutions for the present crisis of humanity. S.L. Gandhi refers to teachings of HH Mahavir, particularly the self-limiting of needs of humanity and self restraint. We could easily extrapolate those values to other natural faith cosmologies and values such as the respect of the nature and all resources, proper sustainable management, using local resources in a sustainable manner applying strict rules to assure resources for long-term availability across-generations. These values are opposite to the prevailing predators culture, that we will discuss in detail in this paper.

We shall be able to ask key questions, that planetary and local governance structures shall address/answer. In first place, these are the questions regarding the biological weapons, the role of Wuhan lab and associated labs across the world, the questions about the role of WHO and about the new generation of warfare (bio-digital, including 5G and AI) in general. The consequences of biological material that can be weaponised, the consequences of growing ubiquitous presence of radiation due to internet of everything and 5G, are not being assessed yet but there is enough indication to move with global response to it quickly. And this is emblematic matter of spirituality, of ethical concepts determining our collective relations to nature and life in general. Whatever the true scenario behind the present pandemic is, we shall insist on being informed about the truth at certain point. And there are enough indications, that make us suspect, that the COVID 19 pandemic was premeditated carefully and is also being managed according to pre-set milestones.

ABSTRACT

This research-based paper is intended to foster discussion of the relevance of traditional, ethnic, pre-religious spiritual knowledge and related schools of wisdom for contemporary spirituality and for the sustainable development of civilisation. It examines the potential role of spirituality to provide for prompt responses by humanity to today's key challenges, and the term 'spirituality', key definitions, and the evolution of the concept of spirituality.

For this purpose, the term *Generation Spirituality 4.0.* is coined to encourage reflection on current trendy discourse about industrial revolutions that promote the transition to so called Industry 4.0., and to underline the need to think spirituality and production/consumption simultaneously, again as two interwoven processes. Once these two processes were unbundled in the past – and some arguments are offered about when this could have had happened – the predatory culture started to flourish and prevailed for roughly two millennia. This is the epoch referred to in this paper as *Generation Spirituality 3.0.*, that was substantially assisted, enabled and also fuelled by some Spirituality 3.0. (infra)structures coloured largely by the phenomenon of religions.

It is argued that humanity is transiting from Spirituality 3.0. to Spirituality 4.0. while the Colonial age and the predatory culture is being phased out. This transition has been made possible and is conditioned by re-emergence and new validation of ancient traditional spiritual knowledge (Generation Spirituality 2.0. and Spirituality 1.0).

Furthermore, Spirituality is promoted as a potential shortcut to compensate for the (potentially) negative effects of, digitalisation, data-euphoria and the pending massive deployment of artificial intelligence (AI) applications. The relationship between positive and negative potential impacts of the digital era and AI are framed in direct dependence on the truth-worthiness of applied spirituality.

The primary focus of the paper is Indo-European heritage and Mediterranean. However, limited but valuable research into other indigenous heritage on other continents is introduced and that cognition hereafter applies to indigenous knowledge and spirituality both generally and globally.

It is also argued that the knowledge incubated and embedded in indigenous cosmologies, and in particular in ancient schools of wisdom, survived the colonial age and the long lasting predatory culture in some regions, the Mediterranean and Europe for example, through the protection of cultural codes and rituals. This occurred through the movement of hermits, early schools of mysteries, Gnostics, monastic orders and heresies and, in its later phase, historic movements of reformation, renaissance, anarchism and finally liberal/ liberation political and cultural movements. Particular attention is given to the wisdom-threads sustained in the past by Bogomils, Essenians, Bohemian Husits, Pitagoreans and Cathars in the Balkans and Mediterranean, and to Jains in India since those were the cosmologies that drew authors attention repeatedly to the convoluted complexity of 'spirituality'.

The core of these movements is an urge for individuals' spiritual liberation as a foundation for individuals' responsibility. In this core or threads of wisdom stands a tangible conceptualisation of spirituality, allowing for in-depth understanding by individuals of interconnectivity of manifest phenomena on Earth. If colonial nations wanted to force enslaved local populations to destroy their own natural resources for the profit of predators, they needed to remove the spiritual leadership and the spiritual codes embedded in cultures as habitat-protection mechanisms. Therefore the elites who gained power, the imperial and bourgeois coupled with military and religious headquarters, systematically and intentionally dismantled all accessible aspects of traditional, libertarian spiritual wisdom in order to continuously manipulate and subordinate the colonised populations and, consequently and continuously, to exploit people and resources in colonised regions and thus maintain the predatory culture.

The traditional spaces for warship, the knowledge of rituals and sacred language codes, were systematically converted to their opposite, destroyed or kidnapped by imposed alienated concepts of spirituality that were forcibly deployed over a large proportion of the world population.

However, the thread of authentic wisdom and spirituality remained vibrant, it was sensed and discussed by intellectuals throughout the history of humanity. Some of those voices are recalled in this paper to underpin the conclusion that traditional knowledge needs to be thoroughly reintegrated in contemporary culture.

Some examples of language codes will be given, unveiling the richness, spiritual depth and beauty of Slovene language, authors native language – which is presented in the paper as a case study, substantiated by recent extensive revival of ethnic, nature centred faith which will be synoptically presented as a chronicle displayed from the research point of view of the participant-observer.

Colonial practices, supported by religious authorities, have been responsible for apocalyptic damage to native spirituality concepts and the destruction of natural resources, and have contributed to the present climate crisis. The most recent examples of such practices were manifested in 2019 and 2020 through burning forests of Brazil and Australia. Political and governance considerations of both countries illustrate the impact of colonial age policies on our planet today and that humanity is still at the very beginning of the de-colonialization process which began little more than half a century ago with the adoption of the UN resolution on the rights of indigenous peoples (UN, 1960).

INTRODUCTION TO NEW GENERATION OF SPIRITUALITY – SPIRITUALITY 4.0.

Two and a half millennia of colonial, imperial, predator's culture is getting towards its end. Our generations are therefore the first to put this issue most seriously on the top of intellectual's agenda. A fundamental rethinking of spirituality is a necessary part of the process of de-colonisation of the world. The revival of pre-Christian, nature centred, ethnic, natural faith referred to in this paper as Generation Spirituality 1.0. and Spirituality 2.0. is in the heart of this process. I am proud to be able to present in this paper the case of Slovenia. Recent revival of Slovene ethnic faith in my home country Slovenia over the past decade is presented synoptically as a chronicle.

I feel obliged to unveil this chronicle to scholars abroad Slovenia in the capacity of elected chairman of the Slovene ethnic faith association³, and on behalf of the elders of natural faith operating under the Academy for Ethnic Faith Research Staroslavov Hram, a research and education branch of the cosmological society Upasana⁴ to which I also serve as a chairman. Some examples of language codes are given, unveiling the richness, spiritual depth and beauty of Slovene language, my native language while the synchronicities of language codes and meanings in other Indo-European languages reveal the overall coherency of ancient wisdom cross –cultures. This indicates, that ancient schools of wisdom were on the one hand universalistic and on the other hand – permanently in touch with each other, both physically and meta-physically. A unique insight and chronicle of the simultaneous reoccurrence from centuries of clandestine operation of Slovene ethnic pre-Christian faith in diverse regions in Slovenia over the past decade is presented from the research point of view of the participant-observer. Here I refer to diverse types of actors – direct descendants of Slavic ethnic faith, field researchers and academics as well as to contemporary practitioners.

³ www.staroverci.si

⁴ www.upasana.si

This way, the paper invokes the systematic solidarity amongst indigenous spiritual leaders and centres of wisdom to enhance and speed-up the phasing out and the closure of colonial age. To awake the full potential of the holders of traditional, indigenous knowledge and spirituality, the world governance shall be fundamentally scrutinised and serious thinking shall be devoted to substantially evolve the governance protocols and structures to quickly accommodate proper, central space for the voicing of the indigenous and other modalities of traditional knowledge. In my view, this is key for survival of humanity.

In this respect, I share views with friends in India, notably, Dr. Sohan L.Gandhi, Dr. Gulab Kothari and Dr. S.R. Bath who are eventually and non-coincidentally also key people behind the recent International Conferences on Peace and Nonviolent Action – ICPNA, that are traditionally organised under explicit auspice of spiritual leaders and opinion makers. For all of us, there is no doubt that peace and spirituality are indivisible. This would alert some of the readers, evoking the good old slogan of east-west movement for demilitarisation from the 1980s: peace and human rights are indivisible. We share the conviction, that traditional knowledge shall be rediscovered, evaluated, validated, reinterpreted and reintegrated in the contemporary knowledge base and into regular curricula of education systems as a key pillar for quick achievement of sustainable development behaviour patterns, social values and responsible personal conduct of world population.

There is enough evidence for an assumption that ancient knowledge survived more than two millennia of oppression and is still available in its fragments or building blocks in such quality and to such an extent that its complexity can and shall represent a solid foundation for the completion of evolution of spirituality to new (4th) – generation. Substantial evolution of spirituality is understood here as a precondition for both, the global peace and the manifestation of UN Sustainable Development Goals as well as a prerequisite for sustainable management of the megatrends related to digitalisation and artificial intelligence and for reasonable use of other emerging technologies.

Substantially evolved, new conceptualisation of spirituality is key for humanity to gain ability to quickly elevate its consciousness in a sense of collective awareness and responsibility and in such a way provide for positive evolutionary spin to human developments in other domains (notably Industry 4.0 with digitalisation and artificial intelligence, globalisation of economy, urbanisation and overpopulation, climate crisis,

the crisis of parliamentary democracy and subsequent lock-up of democracies and human rights etc). These were a result of the culture of disrespect, ignorance, manipulations – that characterised the colonial, imperialistic epoch – hereafter called ‘predators culture’.

Spirituality 4.0. – as presented in this paper – is characterised by individuals’ acknowledgement of diverse sources of knowledge, from introspective or mystical (cosmic big data), traditional or cultural, “deep craft”, scientific or vedic & educational/curricular or didactic (cultural big data), and last but not least digital or www-based (digital big data).

This way, I attempt to feed-into debates of contemporary conceptualisation of education for sustainable world, the over-urbanisation and population growth and pending decline of relevance of the present concepts of religions and above all, into the debate on approach to planetary boundaries issues by applying proper ethics to contemporary deployment of emerging technologies that can – in best of scenarios propel the sustainable economic models and – in the worst of scenarios, further push worlds populations into ignorance, apathy, dis-responsibility, alienation, lies, manipulations and consequently, disrespect, therefore, push humanity even deeper into the suiciding culture of prevailing predators behaviour patterns. Major reform of spirituality concepts, illustrated herein as evolution to Spirituality 4.0. is seen as a shortcut – or even as the only way to prevent the later scenario.

Quantum jumps to be performed:

Task	Risk /prevailing cultural state of the art	Path
seeking truth	ignorance	Acknowledging the laws of dhamma*
compassion	alienation	Upasana, the concept of nearness/ubiquitous bonding*
response-ability	apathy/escape	Acknowledging the laws of karma*
ethical action, non-violence, Ahimsa*	manipulated reaction/disrespect, predatory devastation	Acknowledging the laws of dharma*
equality	supremacy/superiority	Awareness, fight ignorance
freedom	predatory enslavement	The power of the truth (Satya Graha), autonomy

**concepts are well known and are understood here correspondingly to general use of terms while they are discussed thoroughly elsewhere in this paper to assure proper placement of individual term in the context of the arguments presented here.*

Definitions of terms used

The language that we use determines the way we will structure the thinking about spirituality. Mircea Eliade in his introduction to *Patterns in comparative religion* paved the direction to address the debate by introducing the focus on hierophanies and examining those as far as the information available makes it possible. Eliade notes: “Now, in my research what have primarily interested me are these facts, this labyrinthine complexity of elements which yield to no formula or definition whatever. Taboo, ritual, symbol, myth, demon, god, these are some of them; but it would be an outrageous simplification to make such a list tell the whole story. What we have really got to deal with is a diverse and indeed chaotic mass of actions, beliefs and systems which go together to make up what one may call the religious phenomenon. This book deals with a twofold problem: first, what is religion and secondly, how far can one talk of the history of religion? As I doubt the value of beginning with a definition of the religious phenomenon, I am simply going to examine hierophanies— taking that term in its widest sense of something which manifests the sacred.” We will come back to Eliades’ approach in a conclusion.

If we apply Eliades’ thought to the discourse on spirituality which is even broader and more complex and above all more subtle phenomenon than religion then we are even more in a need to refine the terms. When we talk about spirituality, we need to dig deep in subtle spheres and use neatly defined spirituality terms. What language shall we use then?

We shall start with examination of the word ‘language’. And at this point, we introduce our beloved case study – the Slovenian case and Slovene language. The ‘language’ in Slovene translates to the same word as ‘the tongue’, ‘jezik’. We will observe the beauty of this convergence of the two words later on. If ‘language’ determines the way we structure the thinking, then the ‘tongue’ determines the way we perform the breath, the essence of the spiritual practices, the real stuff, the subject matter. The subtle sphere where spirituality exercises. And in Slovene language, we only have one and one only word to encompass the thinking and the practice (air control) – ‘jezik’. The tongue is an essential organ to direct the air in a crucial flip in spiral, internal kleins’ bottle, the convoluted tunnel that some teachings refer to as kundalini, while many schools of wisdom use the same symbol for it – the snake in different

spiral, sometimes knotted elevation. The beauty of Slovene language goes on and on here – we use the same word for sky (si: nebo⁵) and for soft & hard palate (‘mehko in trdo nebo’) – the point, where we curve the tongue to direct the breath upwards, is – in our language – literary the point of sky – ‘nebo’ – the point where the hard palate suffuses into the soft one. In other words – properly directing the breath, we literary reach the subtle spheres of the sky, the subtle self.

We will further explain this while exploring the depth of the Slovene words dih, duh arham, d@rham and hram in the chapter dedicated to the case study. Sufficient to note in the introduction, that Slovene word for spirituality is based on the root word ‘breath’ – ‘dih/duh’ – ‘duhovnost’. Spirituality in Slovene language is directly related to breath. The translation back into English could be spelled out like ‘breathfulness’.

We shall use the language of the breath in Spirituality 4.0. discourse, the language of the tongue (‘jezik jezika’ ;-).

The paper calls for an open debate on conceptualization of spirituality. Spirituality is understood here as an integral part of human being, representing its capacity to expand awareness and consciousness. If the mind is human capacity to process information and intellect is human capacity to cognize, then spirituality is human potential to expand awareness and seek for solutions creatively beyond cognition. Spirituality integrates cognitive capacity (intelligence), emotional intelligence, intuition and introspection. As such, spirituality is perceived as a root domain for creative coexistence on the Planet and as a key domain determining the quality of relations between individual, the other members of the species (community and the human race) and other sentient beings as well as seemingly non-sentient universe. Spirituality is therefore in the very center of gravity of processes aiming at peace, justice and sustainable development of humanity and therefore must be understood as a decisive factor for the future of humanity.

Spirituality in this paper is defined as a journey and dynamically understood ability⁵ of individual aiming to expand his/her awareness and

⁵ Dr. Kothari (Kothari, 2015) explains the Vedic understanding of such ability, inherent to each and every individual, introducing the »component of spirituality (adhyatma) that our body possesses in relation to Adhidevic principle” which assumes establishing relation to deity (supreme spirit, or adhibuth) as autonomous, liberated person.

consciousness. Some use expression “transcendence” from one sphere of awareness to another. Spirituality is in this sense unconditionally linked to knowledge, insight, creativity and human potential to think innovatively. Spirituality is key for ethical, artistic as well as scientific performance of an individual. As such, spirituality as cultural phenomenon represents a domain per-se: we will also refer to it as a *spirituality domain*.

Spirituality concept is defined as ideas structured multi-dimensionally (dimensions varying in dependence of microcosm in which it is defined, the ethics, social implications, governance/ hierarchical system, links to economic/production system etc.) about the spirit (si: ‘duh’) and cosmo(genesi)s that allow systemisation, typology of components across selected criteria, that apply to both individual/ personal and to collective/social expressions/practices of spirituality.

Systemisation and typology is comprised by procedures and protocols according to which conceptualisation is performed.

The *spirituality components* or *building blocks* (elements as referred to by Eliade) of spirituality concepts form a framework to structure and operationalize spirituality.

The selected criteria as proposed here involve:

- *relation between production methods and the spirituality*
- *ratio of centralised – decentralised performance across diverse parameters (such as ownership, governance, spiritual practices)*
- *expression: oral-written-symbol-digitised*
- *ratio intuitive/rational*
- *relationship PEOPLE – NATURE (Slovene ROD – PRIRODA).*

It will be claimed, that spirituality is key (even provides for a shortcut) for humanity to attain abilities for promptly deciding for truth, compassion/respect, responsibility and nonviolence. It will be argued, that Spirituality generation 3.0. in its perverted aspects (offering moral support – via so called spiritual authorities – to colonial and imperial actions, massive violations of human and animal rights and massive destruction of habitats) accompanied and enabled Industry 3.0. (with its strong and even dominant component of military technologies) to drive the planet and its biosphere, including human species, on the brinks of survival, creating a culture of over-production, over-consumption

and sophisticated predatory behaviour. The process of decolonisation must be therefore accompanied by a process of evolution of Spirituality towards the generation 4.0. since it is more than certain that we cannot solve the problems of humanity using the same ideologies and concepts that created those.

Spirituality in this sense is not understood as abstract journey of which the intangible impacts are somewhere in remote spheres of time&space.

The impacts of spiritual effort are potentially immediate, substantial, tangible and measurable. If we take the case of application of spirituality in the domain of daily consummation, for example, the impact is measurable in terms of sustainability of consumption, the quality of purchased goods and last but not least in the structure of family budget. The paper aims at promotion of sustainable, responsible, restrained consumption (and production) according to high standards of sustainability, including Fair trade and ethical trade as well as of new business models integrating cooperatives, sharing economy and the supporting digital technologies. The dreams of early anarchists, such as Bakunin and Kropotkin envisaging a global network of and exchange between independent, autonomous cooperatives, are close to realistic appearance now with ubiquitous access to digital technologies and with ubiquitous access to information regarding the ethics related to all aspects occurring in the value chain of each products regardless the complexity of the globalised production.

The connection between anarchist philosophy and Spirituality 4.0. will be underpinned by Slovene language gifting reader with a creative and self-explanatory suggestion – the only true religion is anarchism. This – at the first glance premature statement – is in reality embedded in Slovene expression ‘vera’, today intentionally erroneously used as a term for ‘religion’. As we will show later, the term ‘vera’ in Slovene language in its root-meaning equals to ‘authentic, truth-worthy’, ‘true’. Authentic ‘religion’ for Slovenes is therefore rooted on **spiritual liberation**, on autonomous, authentic identity of an individual. It is anarchistic in its most precious meaning of the word ‘anarchism’ that is pictured here with my beloved slogan: “neither sheep nor shepherd”.

Could there be a better way to introduce the Slovene story as a case study?

It is made clear in the paper, that I rather speak of spirituality than of religion. I will systemise religion as a phenomenon appearing in the

third generation of spirituality concepts evolution, the Spirituality 3.0. Different terms will be used when referring to native spirituality, to ethnic, place base, traditional faith polytheistic, animistic cosmological systems based on the respect of the Nature and the Creation in its entirety: I rather use terms 'nature centred faith' and 'natural faith' then 'nature belief' or 'natural belief', or 'pagan' or 'heathen'. The word "faith" implies stronger attribute of confidence in relation to traditional knowledge and the traditional system of values as well as faith in regards to the Laws of Nature and Laws of cosmic logos.

Evolution of spirituality – early birds vowing it

The mere notion of spirituality and the understanding/ conceptualisation of spirituality in the course of history is, for that very reason – of fostering the **spiritual liberation** – at the core of our concern. For the purpose of the debate, a simple categorisation will be used to draw potential parallels with popular contemporary classification of industrial/ production revolutions acknowledging the fact of relative spiritual stagnation or maybe even **spiritual regression** over the history of humanity, as dr. Zmago Šmitek, ethnologist and renowned recently deceased Slovene scholar in the field of cosmologies and mythologies would claim⁶. Šmitek authored a remarkable volume of titles regarding Slavic mythology and – in particular Indo European – comparative religion. In his last masterpiece titled "The whispering of the wild hood", Šmitek claims: *"in a spiritual sense, the human being did not make a substantial progress from stone age hunter! We could even talk about regression here, since the pattern of human superiority over animals and the predator kind of exploitation of resources only evolved until today when man is using military progression against human race itself."*

When the need to reflect on the evolution of the conceptualisation of spirituality will be argued, we will presuppose the existence of genuine impulse of humanity to transcend to new dimensions of awareness regarding the universe (micro and macro), not in a sense of denial of previous generations of spiritual concepts, but in a true sense of expanding the consciousness and consequently the awareness. Name this

⁶ Šmitek, Zmago, 2017.

simple curiosity or a permanent call originating from eternal genuine bond between individuals life and eternal consciousness. One of my favourite authors, to whom I owe much of the inspirations, Dutch scholar, pacifist, and activist Bart De Ligt⁷ framed his decision to resign from his Christian pastoral after the end of the 1st world war in a sense of “*growing beyond Christianity, acknowledging all religions as branches of great tree of cosmic religion*”. Peter Van den Dungen in his introduction to De Ligt's book *The Conquest of Violence* explains such decision being “not a question of denial but of transcendence”. De Ligt's life, tireless activism and his intellectual contributions shall be understood as an early call for coherent analysis of the roots of violence on one hand and potentials for nonviolent and peaceful revolutions on the other. De Ligt equally questions imperial culture, the violent nature of the bourgeois societies, the effects of population growth and the role of religions supporting the tripartite structure of violence: (imperialism – capitalism – war). But above all, he pioneered the promotion of peaceful techniques for revolutionary changes in societies.

De Ligt was an early bird who de-facto announced the transition of humanity to Spirituality 4.0. while he was at the same time aware of the slow pace of revolutionary change when it comes to human consciousness; (de Ligt, *Conquest* pg 57). His genius mind could not miss Victor Hugo's apologetic, pioneering announcements and prophecies about the arriving end of the wars as “premature enthusiasm”.

De Ligt's and Hugo's legacy is – at least outside France and Holland – underestimated. It is almost unknown that Victor Hugo coined the words »Les Etas Unis d'Europe«, United States of Europe. Victor Hugo and his contemporaries have coined such visionary governance conceptualisations primarily due to their ability to see the world in its inter-connected nature, therefore, using their natural, animistic philosophies and views. It is not at all a coincidence that thinkers of such – clearly close to Jain – understanding of interconnections of planetary and extra planetary consciousness have also pre-meditated the concepts and institutions of global governance, notably, the United Nations and European Union.

The importance of Hugo's spirituality in wider pan-European space is evident in the works of Dostoevsky – particularly in his novel *Besi*. I refer to *Besi* – which is an identical word to ‘besi’ used in Slovene language,

⁷ Author of *The Conquest of Violence: an Essay on War and Revolution*.

literally meaning bad spirits – and some etymological arguments are given in a glossary of terms under the word “vraja, vrag”. Dostoevsky makes a clear distinction between vrag and besi. Besi (rus: Бесы), was written by an author who lived in times of censorship and the novel itself is about the fear of the violence of bourgeois. Dostoevsky was evidently well aware of the original meaning of the word »besi« but had to carefully hide his knowledge in extensive dialogues of his main figures. It shall be noted that Dostoevsky spent 4 years agony in one of Siberian prisons, after he promoted the prohibited heretic letter of Belinski to Gogolj in 1849. To tell the truth, this letter by Belinski shall be re-read and re-distributed to Slavic people today since it still holds equal relevance. Upon his return from prison Dostoevsky framed his views on religion and spirituality through the dialogue between his traumatised characters of Besi.

Dostoevsky and his contemporaries use diverse terms for »besi«: zlog, soton, zloda, zlodej, demon, diabola, and this fact alone is enough reason to contemplate on the question, what is the original slavic meaning of the term ‘vrag’. Vrag will be liberated from the pot of manipulations and placed where it shall stand; in the central place of the Slavic Pantheon – in the domain of Vragman, Slavic Brahman. To do so, we will need to liberate our mind from catholic interprets of early Slavic etymologies, like the one picturing »vrag« as a fallen angel, the murderer (associating it to Jn 8,44), because of which the Slavic etymologic dictionaries interpret the word ‘vrag’ as deriving from baltoslov ‘vorgrb’ meaning, the one who kills, the enemy. We shall note, that »vrag« in such context already performs as converted figure, being distanced from its original use, being a victim of Christianisation of language codes. Colonial reproduction and repetition of converted meanings resulted in automated repetition of the fraud and in such a way anchored the spring for the colonial reflex in linguistics – linguistic colonial reflex later devastated the real meaning of root words in our languages like a tsunami.

The narrative of Dostoevsky in Besi is of course profane, a story is about anarchistic, nihilistic revolutionary group »Narodnaja rasprava« and the deep, historical cosmological discourse is hidden carefully underneath the urban pathology of Russian bourgeois and equivalents of french »miserables«. The title ‘Besi’ was chosen carefully, and it seems as if the core of the novels’ message is right in the title. ‘Besi’, the evil forces in man, the mysterious potential of beast in human nature, which

we believe was created to evolve the nature of the right cause, in Slavic language, the world of »prav«. Slovene language treasures still the original meaning of 'besi' even though the word has been lost through centuries of its replacement with 'vrag' or other synonymous words listed above. Vrag, is a product of Christian theology and even genius of the capacity of Dostoevsky could not resist using the converted terms. But Dostoevsky had a good feel of this problem, and he brings in the narrative displayed by Belinsky in his heretic letter to Gogolj⁸.

It is not only what Belinsky declares: »one cannot keep silent when lies and immorality are preached as truth and virtue under the guise of religion«, but his loud objection to Gogol's book whom he accuses of »teaching the barbarian landowner to make still greater profits out of the peasants and to abuse them still more in the name of Christ and Church /../ and would you expect me not to become indignant?«...Belinsky is reaching far alerting Gogolj: "Therefore you failed to realize that Russia sees her salvation not in mysticism or asceticism or pietism, but in the successes of civilization, enlightenment, and humanity. What she needs is not sermons (she has heard enough of them!) or prayers (she has repeated them too often!), but the awakening in the people of a sense of their human dignity lost for so many centuries amid dirt and refuse; she needs rights and laws conforming not to the preaching of the church but to common sense and justice, and their strictest possible observance."

Dostoevsky does not hide his intention to call for religious reform in Russia and in the world in general. To fully understand his call we need to observe his relation to Victor Hugo and French libertarian thought. On the top of it, Dostoevsky and Hugo were almost synchronously exiled – the former from 1849 till 1854 and the later from 1851 till 1870. Dostoevsky was sent to labour camp in Siberia, Hugo was in exile first in Bruxelles, Belgium and later on the island of Guernsey where he drafted his nature centred, natural faith masterpiece »Ce qu dit la bouche d'ombre«. To link the epoch with Slovene case study; during the years of the exile of Dostoevsky and Hugo, our hero, great Slovene poet France Prešeren exiled himself beyond the borders of life – he passed away in

⁸ V. G. Belinsky 1847. Belinsky viewed Gogol's book, Correspondence with Friends, as pernicious because it renounced the need to "awaken in the people a sense of their human dignity, trampled down in the mud and the filth for so many centuries." (source: Wikipedia)

1849; he must have had observed the great works of his contemporaries with great sorrow since he himself failed to complete for Slovenes an adequate literal work in terms of spiritual renewal even though he was – as intellectual – fully able and ready to do so. Official bio of France Prešeren report that he died in his best creative years, only 48 years old, primarily because of overconsumption of alcohol. Prešeren's life and work was plain of symbolism till his last breath.

Lets look into what Hugo displays in his Contemplations in his Genesis of Creation, titled '*Ce que dit la bouche d'ombre*' – What are the lips of shadow saying. Hugo reveals his animistic polytheistic cosmological stand. Lets have a close look into a detail:

*Dieu n'a pas fait un bruit sans y mêler le Verbe.
Tout, comme toi, gémit ou chante comme moi.
Tout parle. Et maintenant, homme, sais-tu pourquoi?
Tout parle ? Écoute bien. C'est que vents, ondes, flamme,
Arbres, roseaux, rochers, tout vit !
Tout est plein d'âmes.*

Contemplations were published first in 1855. 'Besi' was published in 1872, two years after a historic gesture of Hugo coining his natural faith, pagan inspiration to design a magic ritual initiating Europaen Union: planting the first being, the first »thing« that he called »*United nations of Europe*« – oak tree – *Chêne des Etats-Unis d'Europe* in his garden in Hauteville. Hugo planted the oak, United Nations of Europe, on 14 June 1870, commemorating the fall of Bastille, and just a few days before the new war with Prussia was declared. He declared at this point, that the new war can only lead to united Europe. And he also declared, that he himself, as a visionary of the future, would not await the day of unification. He was right in both points he made.

Now lets' see some parts of Besi where the call for spiritual reform is coded. The genius in the personality of Dostoevsky phrased some core attributes and rules of the advanced spirituality and at the same time he made no doubt about the failure of – at that time – prevailing religion.

Great part of reform statements were gifted to main figure of Besi, Stepan Trofimovič; Dostoevsky quotes his poem right at the introductory chapter where we read about the feast of life, the transition from

sins to enlightenment, victory of life against death. It is diverse choirs performing, male, female, but also a choir »of certain powers« and another choir of »souls, that did not live yet but have a desire for life«. In this feast of life, everything sings, »even the insects even minerals... meaning ... a thing that has no soul at all....«.

A synchronicity with Victor Hugo and *Ce que dit la bouche d'ombre* is clear, while Hugo goes even deeper – for him, »everything sings and speaks, since everything is plain of souls«, everything is alive. Hugo makes his natural faith transparent. Dostoevsky hides his heresies in the dialogue with the epic of Trofimovič, who, at certain point declares clearly, that he »is not a Christian, but rather an ancient pagan, like Goethe or old Greeks«.

Dostoevsky displays key trouble of the time: censorship: Trofimovič was obsessed with the fear of censorship and he was afraid to release his epic, while Dostoevsky keeps convincing him that the epic is entirely innocent. Trofimovič is a key figure performing as an apologist of pagan faith. But there is another figure, Šatov, who is in charge of promoting a spiritual reform – similarly to Slovene France Prešern in the epic *Baptism at the Savica source*. Šatov even declares, that Russians are chosen to save the world in the name of new god, Russians were supposed to be exclusively given keys to secrets of life and to new words of god. Šatov declares that the purpose of peoples movement in each and every nation is to find god, their own god, exclusively their own that determines faith related to this unique god of the very nation. According to Dostoevsky, God is synthesis of the personality of every nation.

Via Šatov, Dostoevsky without hesitation points to responsibility of Rome and Vatikan declaring Roman Catholicism as counter-Christian, since they present Christ who failed to confront evil and declared existence of anti-christ, and in such a way executed the western civilisation. But for our discourse, the most important message passed via Šatov is about the apocalyptic nature of imperial »universal church«. Šatov says that it never could happen that a major part of nations would have one god in common – always each nation would have their own god. When gods become a common domain of nations we are at the point of annihilation of national identity.« Šatov also takes stand against the frontline spies of colonial age the Jesuits, declaring »even if spies struggle hard, no, I reject to be a Jesuit!«

Dostoevsky drew in "Besi" almost complete narrative for the spiritual liberation and for the evolutionary leap of spirituality.

Today, having sustainable development paradigm in mind, we would translate Šatov in a following way. Codes of ethics (including the ethics in relation to all beings), and consequently the rules concerning the sustainable management of natural resources, can only be set for specific local environment, specific biotope, specific ecosystem and specific culture. Each and every nature-centred, natural faith had to take local, regional and cultural boundaries and specifics into account. In Slovenia, the core witness of natural faith, Pavle Medvešček, reports that spiritual leaders in western Slovenia strictly divided their territories – for example on left and right side of river Soča. This is not coincidentally, since the climate in different parts differs substantially – due to interplay of Mediterranean and continental influence.

Dostoevsky makes it crystal clear: »when gods become a common domain of a large part of nations, the gods die, as well as the faith of people and the nations themselves, die. The stronger the nation, the strongest the tie to unique national god«. Each and every community, local people, must identify their own sacred places in nature, places of worship, places where the codes of ethics and codes of conduct are strengthened, repeated, developed, passed to generations. Šatov says that there was never a nation without religion, meaning, without authentic understanding of what is good and what is evil, of what is right and what is wrong. When nations begin to converge with understanding of what is right and what is wrong, a capacity to distinguish right from wrong in different ecosystems that demand different sustainability approach, decreases and nations are on the way to get extinct.

These are core messages in Besi, announcing deep, root renewal of spirituality, based on traditional, ethnic, nature centred, natural faith concepts. These were – in traditional communities – involving all beings of creation. The rules, the codes of conduct determining what is right and what is wrong related to essential, vital functions, that were of supreme importance for sustainable survival of the nation across generations. The rules were made for specific peoples, in specific habitat, in specific times. Long term Sustainability was embedded, suffused in the belief systems, communities were saturated with the codes via conceptual building blocks of spiritual practices in question. Goes without

saying, that – this way – spirituality concepts were far from anthropocentric, since – by definition – they included cross-species, bio-diversified, anima-diversified framework.

The understanding of sacred is – accordingly, reflected in elementals of creation, the nature, the selected beauties and wanders of environment in proximity of the community. The nature is at the same time the object of warship and the foundation to contemplate to sky, to universe, to eternal timeless consciousness – the Vedic Prajapati, the Slovene Nikrmana. We will see in the glossary of cosmological terms in Slovene language, that such conceptualisation finds its place in language itself: in Slovene language, the land in use of the community is called “svet”, which is the same word as for the ‘world’ and in adjective it means ‘sacred’. The world, and the land in use by community, are sacred. Full stop. ‘Sveto’!

It is easy then to translate Dostoevsky for the needs of our discourse: nation exists as long as it holds to its own god ... Each and every community knows their own »besi«, its own »vraja«, its own laws applicable to the ecosystem where they nest. Each community is truly a community only as far as their rules are authentic and autonomous. Now we are close to the essence: to spirituality embedded in anarchist philosophy, particularly of those compatriots of Dostoevsky such as Bakunin and Kropotkin.

The root cause of anarchism is based in deep spiritual reflection – let us recall the thought of Peter Kropotkin, the author of *Mutual Aid* »*The life of universe is eternal source of higher, poetical thinking for me, The oneness of humans with the living and non-living nature – this poetry of nature is becoming my life philosophy...I recognize, that anarchism is much more than activism for better society.*«

Dostoevsky concludes, that the replacement of Gods is not an easy job. But this assumption is not enough reason for further delays in spiritual reform after the globalisation and multiculturalism are well on their way. I have no hesitations allocating positive connotations to the phenomena of multiculturalism. As an integral part of a megatrend of globalisation and urbanisation, multiculturalism primarily brings about positive impacts particularly due to access to diverse sources of knowledge and traditions, enabling much faster comparative research, and above all, enhancing global inspiration for individuals, who feel marginalised in their own societies due to their marginalised views or convictions. This way, multiculturalism enhances shaping, empowerment and

public engagement of marginal identities. In such a way, multiculturalism in fact strengthens authentic identities. This potential of globalisation and multiculturalism, to serve as empowerment for particular identities, is neglected and remains overshadowed by ideological views, claiming, that multiculturalism brings about the melting of cultural identities, thus, contributes to »More of the same«, to disappearing of subcultures, small ethnic identities etc.

Greatest minds of Europe of 19th century were ready to serve as instrumental minds for Spiritual renewal of Europe. Was that the underlying reason for two wars being imposed on the continent in early 20th century? To dismantle the potential of spiritual liberation?



Narrative –Spirituality 1.0. to Spirituality 4.0.

The paper provides for a narrative⁹ displaying human evolution regarding the conceptualizations of spirituality. This is presented in a simplistic manner on purpose, sketching generations of spiritual concepts from Spirituality 1.0. to 4.0., methodologically linking spiritual concepts' evolution to production concepts' evolution (Industry 1.0. to Industry 4.0.) and related societal/population/urbanisation growth (Society 1.0. – Society 5.0). Evolution of the concepts of ethics is added adequately in a cross-cutting manner.

It is encouraging to see, that the research in the topics related to ancient spiritual knowledge is booming. The connections between the dots are being drawn step by step. If, for example, my research quest that started in the 1980s could hardly hint to uninterrupted connections between ancient schools of mysteries, today we can already observe a firm structure of uninterrupted links between carriers of wisdom – both in local traditions and in international cooperation amongst spiritual

⁹ The detailed descriptions were published in Slovene language edition *Duhovno vodstvo v Sloveniji nekoč in danes* (Spiritual leadership in Slovenia in ancient times and today, Beletrina, Ljubljana, Q2 2019) simultaneously to the appearance of Šmiteks last volume *The whispering of the Wildhood* by the same publisher.

leaders. For example, the research in medieval monasticism ... proved links between Egyptian hermits of post Therapeutic time till Constantin, and grounded explicit succession to medieval European monasticism¹⁰ and also displaying good reasons for intellectuals, scholars in spirituality and mystics to join monastic orders, avoiding military service, finding sanctuary for independent free spiritual activity; the safest places for spiritual heretic activity were monasteries.

The discoveries of primary sources (Nag Hammadi Library, Kumran scrolls, archaeological findings, comparative linguistics, etymology, ethnological research, daily display new connections between the dots picturing ancient net of schools of wisdom. Today we can make firm assumptions concerning separate building blocks of ancient schools of wisdom, we can draw parallels and connections between contemporaries and we can prove uninterrupted continuity of the carriers of the knowledge until today. This forms a baseline, a solid tarpaulin for quick transition to Spirituality 4.0.

In this respect, special tribute is given to ddr. Pleterski, who contributed an important theoretical study on Cultural Genome – introducing his grandiose work he announced: "I am convinced, that all information needed to reconstruct the Cultural Genome are already available. We only need to identify and connect those, which can not be individual but collective effort. "(Pleterski, *Kulturni Genom*, Page 22). Pleterski displays his passionate research into the logic behind myths and suggests, that, 'as genome determines biological manifestation, cultural genome determines cultural manifestation. There must be a common denominator somewhere far in the past ././ For all myths ... while the cultures kept migrating." Pleterski gives some of the keys to sacred geometry in the region of Balkans, Eastern Europe and middle Europe and discovers the repeated patterns in "mythical landscape" subject to the rule of "ritual angle", or "sacred angle", the angle of the inclination of the earths' axis determining seasons, this determining the reproduction cycle of vegetation and animal kingdom. The basics for the respect of the rules of Nature.

Assuming that humanity is now at the peak of the research effort to connect the dots of ancient wisdom, and supposing that the critical

¹⁰ Claire Lesegretain, *Les grand orders religieux, Hier et aujourd'hui*, Fayard, 1995. C. H. Lawrence, *Medieval Monasticism, Forms of religious Life in Western Europe i The Middle Ages*, Longman, New York, 1984, 1989.

mass of population *de-facto* already performed a transition to new generation of spirituality, referred here as Spirituality 4.0., while simultaneously humanity as a whole is at the critical point of adoption of digital technologies, I will suggest a brief assessment of the potential of Spirituality 4.0. in terms of its capacity to neutralize the potentially harming effects of digitalization, automation and artificial intelligence. The discussion about the evolution of spirituality is therefore to mitigate the rising influence and harming effects of Industry 3.0. production concepts of Humanity, the long lasting colonial predatory exploitation of nature and resources and ubiquitous digitalisation including the spill-over of the applications based on artificial intelligence.

Spirituality 4.0. is grounded on:

- ubiquitous knowledge availability as a substance for the notion of informed citizen (individual response-ability).
- Integration and individual assessment of all streams of knowledge available: traditional, introspective, curricular and academic and web-based.
- Rediscovered and innovatively integrated knowledge about introspective detects and other aspects of mysteries.

Key mission of Spirituality 4.0. is to attain **Spiritual Liberation** of the civilisation for a fast evolution of collective consciousness, potentially leading to responsible, ethical and sustainable decisions made by individuals.

Without the spiritual liberation and the rise of consciousness, the trends of AI and overall digitalisation will increase the overall **alienation of humanity** from communities and from nature and from self-awareness and thus also from human potential for autonomous, authentic, ethical decision making. Such development could consequently discharge individuals' response-ability thus enabling the implosion of humanity.

This is why we see spirituality and particularly traditional spiritual teachings based on profound introspective self-awareness, of key value for sustainable development and thus for the future of humanity.

Humanity is in a need of fast stream effort to rise global awareness and response-ability.

Ability to respond – literarily.

Traditional spiritual schools of wisdom are seen as an underestimated and far from being fully awakened potential. This is for one simple reason: all ethnic groups have indigenous knowledge embedded in their culture, stories, myths, cultural genome (more about it in Pleterski, 2015). We have predateous codes of Spirituality 4.0. built in the fabric of our languages – we were told those through the fairy tales of our childhood and we are catching the substance by the tale as Slovene proverb says when clock is ticking.

Spirituality, as a means for awakening the cultural codes deeply embedded in cultural genome, is therefore seen as a potential shortcut for most needed shift, the transcendence of human consciousness to reach awareness of collective response-ability.

This is why the paper concludes with arguments for fundamental adaptation of world governance system with respect to the suggested validation of traditional knowledge. Each and every nucleus that survived colonial predators era are important for the fabric of Spirituality 4.0.

Establishing an unconditional relation between spirituality and the multitude of daily decisions made by each individual, positions spirituality as a key factor for the sustainable development of humanity. In fact we could argue spirituality provides a shortcut for resolution of the global problems of humanity, and not as an optional, experimental or instrumental feature of separate groups/categories (be it ethnic, regional, subcultural) of members of human species. Identifying common cultural, cosmological grounds, the genome of our civilisation, would eventually propel the awareness of majority regarding the response-ability of all for major problems of the civilisation.

Some key terms of new spirituality conceptualisation will be suggested. The methodology for this exercise will involve targeted etymological comparison of selected Slovene and Sanskrit words, contemporary linguistics and semiotics also tracked in ritual formulas embedded in folklore/music/poetry and the related symbolism and comparative mythology backed with historical analysis. However, I will not claim this work as a scientific output, since the approach is rather convoluted on purpose and thus intentionally liberated from any rules except from the sincere desire to look beyond debris and search for truth.

Value added and contemporary relevance of rediscovery of ancient traditional knowledge will be substantiated. The arguments focus largely

on Indo European context and even more narrowly, to relations between Indian and Slovenian heritage – two cultures that hold the same linguistic code for VEDA, the knowledge as science. References will therefore be made to Key Slovene (i.e.dr. Zmago Šmitek) and Indian authors¹¹ revealing VEDAS, particularly dr. Gulab Kothari and dr.S.L. Bath who announce that the “knowledge embedded in traditional Vedas shall be brought to surface, and be interpreted in today’s scientific knowledge.”

¹¹ See the bibliographical index.

CONTEXT AND BACKGROUND: PEACE, NONVIOLENCE, SPIRITUALITY AND ANCIENT SCHOOLS OF WISDOM

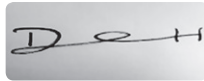
The Story – Slavic pacifist and nonviolence activist in the attempt to put ancient wisdom on the domestic academic research agenda

The decision to finally publish this reflection was made in Istanbul on my way to New Delhi during my winter solstice travel to Delhi in December 2019. We gathered at 10th International Conference on Peace and Nonviolent Action – ICPNA under the auspice of ANUVIBHA global organisation and at the same time we convened the World Intellectuals Forum – WIF executive board meeting. Our venue was emblematic for the discourse on Spirituality 4.0. – the Jain temple at Mehrouli, Delhi in a district of a number of temples and places of worship. Symbolic venue holds – as all true symbols – a secret; the Prajapati Chowk stands in the midst of the wider area of the diverse temples area but remains invisible to visitors – it silently and modestly dwells at the crossroad of temples of spiritual celebrities. Invisible and humble presence of the supreme authority from one of the oldest sacred texts available on the planet – RigVeda, Prajapati – as a generic deity – will have an emblematic position hereafter, guiding the reflection on spirituality. Let it dwell at all crossroads where our paths of thoughts and walks will meet. Prajapati tells it all in Mehrouli – occupying secretly the crossroad, the point of junction, being the guide from the side, not the sage from the stage, dwelling modestly in the midst of the relatively luxury architectures of Spirituality 2.0. and 3.0. infrastructures.

Playful devas made it that I brought with me a couple of texts on Bogomiles and medieval heresies written recently by Dick van Niekerk¹² as reading-stocks for that very journey. This selection was somehow

¹² Bogomils et Cathares sur la phrase-cle dans la Priere divine, Bogomils and the Reformation, crossroads and missing links, 2017.

spontaneous and adhoc. After I coincidentally received simultaneous encouragements to get back to my good old research topic by people I give a credit to in the editors' note, I started again the reading exercise and prepared an updated compilation of books and electronic volumes. I was caught by surprise when I realised that the topic of medieval heresies is being researched so extensively and also with coherent assumptions to those of mine from decades ago. Van Niekerk appeared right in a centre of gravity of my old research interest. I also thought that I would might have had included some of Van Niekerks' arguments in my lectures in Delhi. Anyway, It finally turned out that I passionately absorbed both papers by Van Niekerks already at the very start of my travel, in ancient town previously known as Constantinopolis, while I was waiting for my connecting flight. Van Niekerk catapulted my thoughts from to-days' mega polis Istanbul back into my good old research passion, back to the times of Constantinopolis.



Van Niekerk was inspired by and quotes Maria Koleva, Bulgarian film maker (among other, author of *Les Bogomiles ou les aimés de Dieu, comme disaient les gens – les Cathares*, 3 parts presented in 2007)) and her prophetic:

»on découvrira que l'Europe spirituellement libre a débouté en 1167 dans le petit village de Saint Felix Lauragais.«

'We will soon discover, that spiritually free Europe originated in 1167 in a little village called Saint Felix Lauragais.'

What instantly kidnaped all my attention was the notion »spiritually free Europe« above the fact that the discourse between Koleva and Van Niekerk was about Bogomil pope Nikita from Constantinople, who was supposed to offer historical discourse with an appeal for union of Bogomil and Cathar communities in 1167 at the Council at San Felix. Actually all the three mentioned ponders in the quoted statement ringed the bells in my mind: the accent given to the historic *pacifist bond*

between Cathars and Bogomils, the notion of *spiritual liberation* and the point, that Nikita originated from Constantinople/ Istanbul, where I was located at *that very moment*, waiting for my connection to Delhi. My presence in the ancient point of Nikitas departure to brother Cathars, the past obsession with the research in European heresies, including Manicheans, Bogomils and Cathars, and my recent preoccupation with the puzzle of an urge to contemplate a new liberation approach ... the three met in Van Niekerks research and provided a final push to re-embark on my ancient studies and contemplations.

The discourse on Spiritual Liberation – in the midst of the bio-cyber turmoil

Peace and sustainable development are indivisibly embedded within the spirituality domain and shall therefore represent an emblematic part of the discourse on Spirituality and Liberation. In June 2019 I published a book on Spiritual leadership in Slovenia including a ground breaking report on esoteric support¹³ for Slovene independence struggle (1988–1991), a chronicle on reappearance of Slovene ethnic faith heritage in public¹⁴ and the effects of an era of colonisation of Slovene land. I argued that Slovenes and Slovenia are still suffering colonisation epoch effects, a sort of post colonial-reflex¹⁵ event though we claim that we live under the rule of law in a country that is supposed to be free. But

¹³ I served as editor of Vodnarjev list (the Paper of Aquarius), a monthly newsletter of emerging spiritual groups in Slovenia in the 1980s and in this capacity I was kept informed about numerous spiritual/ metaphysical / occult activities related to the war-prevention and peace prior to wars in Yugoslavia that spread in June 1991. In 2011 I convened more than a dozen of interviews with key actors and the findings were amazing. The volume, diversity of techniques and approaches (spiritual practices) as well as the magnitude of participants in the stream for peace witness an immense spiritual effort prior to and during the aggression of Yugoslav army against Slovenia and also display the rich diversity of spirituality landscape in Slovenia of the time.

¹⁴ In this paper presented as a case study.

¹⁵ As Flemish author Stefan Hertmans would phrase it in his Letter to Europe that he had written at the initiative of the Days of Poetry and Wine festival organised on Ptuj in Slovenia in 2018.

undoubtedly, our society is locked in financial, ideological, political and religious lobbies that hinder free, sustainable and efficient development. As a result, Slovenes remain – to the pretty much same extent as unfortunately majority of ethnic groups in the world – substantially spiritually handicapped and stagnate in a need of Spiritual Liberation after we have gained political sovereignty and independence in 1991. But the term ‘spiritual liberation’ is not used popularly and actually we are yet to adapt it. Let me therefore precise what will be meant with the term ‘spiritual liberation’.

Spiritual Liberation will apply in this paper to people not dogmatically following or being imposed any religious or other spiritual doctrine. Spiritual Liberation pre-supposes people not culturally subordinated to any spiritual leadership. It means that people autonomously discover their authentic identity and spiritual links with the world. At the same time spiritual liberation applies to spiritual leaders who gradually reclaim the core mission of spiritual wisdom-holders from ancient times, which is to make peace with societies and within societies as well as between societies and nature (in a sense of Slovene coherency of terms NATION – NATURE, slo: ROD – PRI-RODA¹⁶. Spiritual freedom assumes the acknowledgement of spiritual intelligence¹⁷ and presumes individuals’ full authority over spiritual matters. Spiritual leaders in this context operate in attitude of “guide from the side” and not in the attitude of “the sage from the stage”. In relation to political, economic and social leadership, the spiritual leaders operate as independent opinion makers, dedicated to maintain the eternal wisdom, to foster peace, ethics and preservation of ecosystems.

As simple as that.

Contemplating Van Niekerks papers on my stop-over in Istanbul made me recall my never completed and never forgotten phd research theme that – in the light of Van Niekerks papers on Bogomilism and

¹⁶ Further explained in a glossary of Slovene cosmological terms.

¹⁷ Spiritual intelligence (SI) is discussed broadly, for the purpose of this paper we take a definition by <https://sqi.co/definition-of-spiritual-intelligence/> defining SI as “a higher dimension of intelligence that activates the qualities and capabilities of the authentic self (or the soul), in the form of wisdom, compassion, integrity, joy, love, creativity, and peace. Spiritual intelligence results in a sense of deeper meaning and purpose, combined with improvements in a wide range of important life skills and work skills.

Cathars – seemed to be more relevant than ever. It seemed as if the spirit of Dutch Bart De-Ligt¹⁸ that I studied thoroughly 4 decades ago, somehow re-appeared in Dutch Dick van Niekerk in terms of motivation and imperative. De Ligt provides a brilliant argumentation for Dutch co-responsibility for the age of colonialism and for predators culture. He condemns Holland as being co-responsible for colonial exploitations. This stand is but emblematic for his entire life performance; a radical, sharp intellect he himself being a living example of autonomous, critical and active intellectual. De Ligt is a model story for our debate on spiritual liberation. We shall understand, that humanity made no substantial progress in this respect after De Ligt despite of the formation of UN, and adoption of human rights charter and the declaration on the rights of colonised peoples. Humanity is still under permanent lock-up of post-colonial metastatic structures. This is a true pandemic of humanity. And governments do not declare a sufficient level of quarantine against it.

Four decades ago, I was – as a peace and nonviolence activist, conscientious objector – preoccupied by observing the militarisation of former Yugoslavia and the pending violence. But today, violence is displayed around us to no lesser extent. Lets take some examples from here&now. We witnessed massive riots upon arrival to Delhi at winter solstice 2019 after the Indian parliament passed the Citizenship Amendment Act¹⁹ discriminating citizens rights to obtain citizenship on religious basis. Some weeks later, Only a couple of days after my return from Delhi via Istanbul again and flying over Iran and Afganistan, the US assassinated Iran's top commander General Qasem Soleimani a had of elite military with an airstrike in Baghdad which led to new escalation of tension in the area while refugees from lasting conflict in Syria and neighbourhood generate massive refugees waves to Europe over the past years,

¹⁸ Dutch pacifist, author of first anthologies of nonviolent action Paix Creatrice.

¹⁹ The Citizenship (Amendment) Act, 2019 passed by the Parliament of India on 11 December 2019. We arrived to Delhi in 19th, just at the peak of riots. The Act amended the Citizenship Act of 1955 by providing a path to Indian citizenship for illegal migrants of Hindu, Sikh, Buddhist, Jain, Parsi, and Christian religious minorities, who had fled persecution from Pakistan, Bangladesh and Afghanistan before December 2014. Muslims from those countries were not given such eligibility, after Bharatiya Janata Party (BJP), currently leading the Indian government promised in previous election to offer Indian citizenship to persecuted religious minorities from neighbouring countries.

challenging European nations to constantly rethink the values of solidarity and compassion. Violence erupts to surface constantly without any interruption. A contemplation in past reflections about the history of pacifist philosophy is therefore repeatedly being underpinned by developments on the ground – wherever we go we face the trap of never ending inter faith clashes.

The question “Where is the core reason for violence?” is equally relevant today, as it was ever before. I have obsessively asked myself this question 40 years ago, before the wars triggered in Yugoslavia of that time. My reasoning at that time led to the conclusion, that religions were key enablers of the spread of violence in Yugoslavia. This was a shocking and sobering conclusion that I was forced to make peace with. Religious institutions were not necessarily the key originator, but certainly the key enabler. The key originators were elites in power, the metastatic interwoven bond between political (communist) and military elites. I extensively wrote analytical antimilitarist contributions in pre-war and early conflict stage periods²⁰. Bosnian citizens later²¹ voted on basis of religious / ethnic identities. The mere existence and the political as well as economic power of Yugoslav military, additionally fuelled by militarised society were fundamental obstacles for our attempts to approach the resolution of the conflicts with nonviolent means. The Balkan culture of militarism, that existing religions not only failed to address but even assisted, led to a shocking and sobering balance sheet of Balkans for 20th century: three major periods of structured armed violence during three wars, including the 1st and the 2nd World War. This is why I decided in 1988 to explore vortexes of pacifist, nonviolence philosophy within existing religious streams. I assumed, that peace-building and war prevention efforts could more steadily stand on foundations that would integrate religions – being the main self-identification domains for major parts of worlds populations.

We are forced to ask ourselves the same question observing the cases of contemporary violence in Delhi, Bagdad, Syria and all over Europe when it comes to issues related to refugees and migrants. But my

²⁰ Antimilitarist analysis of Yugoslav situation was presented in several papers published in English in 80s; some of them are republished in Hren, 2008, Hren, 2011 and Hren 2012

²¹ During the elections held in Yugoslav republics in 1990 and 1991.

reasoning today leads to substantially deeper answer. The answer to the question regarding persistence of violence seems to be embedded in deep craft, cultural stuff, not merely embedded within (religious, military, political) institutions.

It is all about the handicapped spirituality and long lasting predatory culture, the outrooting and final absence of truth-worthy spiritual teachings. This handicap started in Europe and later spread across the world.

It is about the loss of ethnic, authentic, native spiritual concepts, almost complete annihilation or reconversion-to-opposite of the true meaning of spiritual words (and worlds) and symbols, eradication of places of traditional warship and almost total outrooting of spirituality personnel, the professionals, the carriers of wisdoms and their schools of wisdom.

The civilisation found itself substantially spiritually-crippled while it performed the biggest cannibalistic crimes in 20th century world wars, and finally brought the world to the brinks of Nuclear War, to planetary boundaries and climate crisis and to substantial loss of the sense of solidarity when it comes to discussions and policies related to people escaping from war zones and from totalitarian regimes.

Slovene ethnic faith survivals witness, that the strongest hit against traditional wisdom and spirituality was not during the middle ages inquisitions, but during the 20th century world wars²².

We are catching the depth of eternal spiritual wisdom by the tail.

A most critical, fundamentally fatal diagnosis of the cultural situation is at stake, directing us to look far back and far wide into spirituality horizons of our civilisation.

I am afraid that we shall look far back to find a domain where nowadays' wars are anchored and where might as well dwell the potential to unleash the bonds of violence.

Looking far back is an enabling condition to identify the shortcut to sustainable future.

But to do so, a true understanding of the nature of spiritual liberation is needed.

²² As a cofounder and elected chairman of the Slovene ethnic faith association www.staroverci.si, and as a founder and elder of UPASANA cosmological association and its Academy Staroslavov hram, www.upasana.si I am daily in contact with descendants and researchers in the subject matter. The statement is based on first-hand experience and witnessing.

I guess and I hope, that we collectively, as humanity, have sufficient reasons and motivation to go for it, to leave the surface-view and dig deep. The “official” response to the above described crisis by the world elites is – as it looks like – to engineer, design, implement and manage a new war, this time with biological-weapons; something presented as a global pandemic COVID-19 is – as it seems – nothing else but another warfare, this time “entrusted” to sophisticated biological warfare labs. The so called “pandemic” has – in fact and in effect – all characteristics of warfare, including the economic targets and final beneficiaries, and, above all, there is a pre-meditated “collateral damage” on target populations. Let me just note here, that the issue of migrants from Syria and Africa in Europe totally saturated public media prior to the COVID pandemic But the issue of refugees completely vanished after the appearance of pandemic even though it is clear, that massive numbers of refugees at the border with Turkey represent one of the high risk hot spot areas also for the issue of pandemic.

COVID-19 pandemic is managed largely with military rhetoric's. Heads of states are declaring state of emergency; government headquarters turn into crisis headquarters. Slovenian government, in an evident intention to highlight the nature of warfare, symbolically nominated a spoke-person for CORONA pandemic crisis management who also served as a spoke-person of the Slovene government defence headquarters during the war for independence in 1991. And at the closure of pandemic, Slovene government symbolically expressed thankfulness to the “fighters against pandemic” by military parade in the air: a flight of NATO military planes over the country on June 1st. Sic! And we saw similar proofs of the concept all over the world, political leaders using military jargon, military gaining civil plenipotentiaries, parliaments subverting human rights. As it seems at the point of release of this paper, the measures limiting human rights might be justified in terms of strategies to slow down the spread of virus, but this part of the ‘pandemic story’ is – as it seems – only a fractal of the whole truth.

The SARS corona virus and COVID-19 pandemic provide for additional motivation to rethink the spirituality of humanity, since the colour and the smell and the visual appearance of the response of our governments to crisis situations is still militaristic which proves, that humanity de facto remains a predator culture.

The more the daily violence and warfare keeps us busy, the more I am convinced, that we need to identify, nurture, revive, contemplate, and promote the parts of our cultural genome, that nourish nonviolence as a precious corner stone of our identities.



My mind got caught in a time loop there, in the hub of Istanbul during the winter solstice of 2019. My life-obsession to connect dots of old religious teachings, gnosis, mysteries, spirituality and ideals of peace on Earth woke up again.

Intuitively, rather than rationally, I was drawn to study Bogomils decades ago, however, I was never content with the depth of my understanding of the matter and I kept postponing writing or lecturing about it. In early 1980s I came across Borislav Primov book *Les Bourges – histoire du pape Bogomile et des adeptes*²³. What drew my attention is that Primov claimed undoubted strong links between Bogomils and Cathars, and even suggested strong influence of Bogomils on Cathars, The central part of his book is dedicated to the meeting of European heretic spiritual leaders in 1167 at Saint Felix de Caraman – Primov subtitles the chapter “Le Front Heretique Commun”. At the same time I came across one of the first versions of translations of Kumran Essenian Scrolls into French²⁴. As a mathematician by profession, I was reasoning with logical cognition – after the first reading of the mentioned books acquired in Paris, it seemed that the axioms of both cosmologies, the Essenian and Bogomil, are coherent, connected. And above all, they resonated with my deeply sensed ID. Well, the way I understood my authentic identity at that time was convoluted, indeed. I intuitively felt myself Pythagorean, being attracted by the fragmented pieces of information on his school, his life and his vast field of expertise. If I was to choose a school of philosophy, I would without any doubt choose Pythagorean – I normally promoted Pythagoras as the last holistic philosopher in Mediterranean basin. And last but not least, my identity in religious terms expressed by undoubted intuitive pacifist imperative, seemed to

²³ Primov, 1975.

²⁴ Dupont, 1959.

be a karmic echo of a Jain that seemingly spontaneously took Gandhian strategies as a guideline for his political attitude. This framework, uniting Pythagorean – Jain – Essenian – Manichean – Bogomil threads appeared to a mathematician as a logical frame for research and to an activist as a challenging imperative for action, consisting of a spicy mix of Manichean heresies, Essene purity, Pythagorean scientific method and Jain ethics and discipline as science of living coupled with great empathy with the anarchist philosophy. Such diversified menu of intellectual concepts provided sufficient food for thought for decades.

Unfortunately I was not aware of strong remains of Bogomil culture in Slovenia – I only later discovered the Valle dei Bogomili (Dolina dei Bogomili)²⁵ on the Slovene – Italian Border, witnessing the existence of highly developed culture during the break from 1st to 2nd millennia. Even though I studied Dragojlovič (1982) who argues in detail the strong presence of Bogomil Heresies in Balkans, particularly in Serbia and Macedonia, and claims their strongest presence in 11th century I was not able to draw adequate influence for the whole territory of Yugoslavia of that time.

But there he goes today, Dick van Niekerks recent paper about the same meeting, and the same Bogomil Pope Nikitas who travelled all long from Mediterranean Constantinople to Saint-Félix-Lauragais in Pyrenees to make peace with his spiritual brothers, Cathars. Van Niekerks, quoting bravely Maria Koleva coins this meeting as a beginning of spiritually free Europe (... *‘l’Europe spirituellement libre’*).

Can we take Nikitas message as equivalently to Ashokas? And where are we with spiritually free Europe almost one millennia later? What progress did Europe make? My deceased colleague Šmitek would answer, that we spiritually made no progress. But let us ponder on this again a bit later.

Now I really owe a reader the story in a nut shell so that he or she gets a feel for this mysterious time-loop I was trapped-in in an ancient region of Constantinople.

²⁵ The place is physically easy to locate and visit and the structure is extremely well preserved, proving, that the place was used for worship throughout the time. However, it is puzzling to note, that there are only very few sources published about it, see for example http://www.luoghimisteriosi.it/friuli_basovizza.html



In 1980s I joined a Slovene peace movement and at the same time, the at-that time appearing NewAge Spiritual local groups. I was also a member of a local folklore group where I was playing wind and string instruments. I was not at all aware, that – over the years – a link between folklore, tradition, spirituality and peace would reveal to me as an essential connection to understand human evolution. At that point I met dr.Mira Omersel today's leading ethno musicologist expert of Slovenia – founder of Trutamora Slovenica, Katedra Veduna and the group of musicians today known as Vedun²⁶. Mira is a lead spirit today vowing the need to differentiate pop music from traditional mission and meaning of music. She takes the breath and sound with utmost responsibility, tolerating no sidewalks. She is campaigning for the liberation of sacred sound, and as a healer and spiritual teacher she offers a great insight in planetary wisdom of shamans, in Slovene vedun's²⁷ (see vede, vedun in glossary of terms). Mira and her team contribute a central pillar of knowledge to the campaign of the spiritual liberation in Slovenia.

The three threads, pacifist philosophy, spirituality and traditional knowledge (promoted publicly at those times in folklore predominantly) ... only connected decades later.

The short story goes as follows. We were touring with my folklore group in one of those street folk festivals so popular in central Europe at the time – during 1970s. I was handed a leaflet in the crowd, »War is a crime against humanity« And this established a long lasting connection to War Resisters International (WRI). Until then, the pacifist philosophy, that I was born-with, emerged through dreams and poetry. I was guided on my way to spirituality via pacifism by dreams. I brought this path with me in my incarnation as an imperative – there was no other explanation for an absolutely clear and powerful determination for pacifist action. I will never forget the repeatedly appearing dreams of an adolescent – when arms in imaginary battels ceased to work and a warrior had to rely on inner, sacred powers. Magically, I always emerged from battels without scars

²⁶ https://www.vedun.si/index_eng.htm

²⁷ Omersel, 2020; The compilation of contributions to the third symposia on christianisation and ethnic faith held in Kobarid 2019.

... woke up from nightmare and realised again and again, that the warrior was left in battle armless again. But with victorious feeling.

A drive towards pacifism and spirituality was not rational, was not grounded in education ...it was an imperative beyond cognition, received from subtle spheres of celestial mind.

The unknown WRI activist in Switzerland who handed me the leaflet made me aware for the first time, that I was not a lonesome dreamer, but a part of a movement, a part of a global peace, nonviolence, conscientious objectors movement. I established my first action group immediately after returning back home to Ljubljana, a capital of Slovenia – an autonomous republic of Yugoslavia at those times. This way a pacifist circle appeared in my secondary school, a troika of dreamers, Sova, Terah, and myself shared poetry, dreams and visions. We translated a War is a crime against humanity WRI leaflet regularly and distributed it in a small number of copies.... And soon we were interrogated by regime, being also threatened with dismissal from the school. But my career of activist was deployed. It is thanks to the War Resisters International and its staff in London, 55, Dawes street, notably Myrtil Solomon and Howard Clark, that I came into possession of De Ligts' historic volumes Paix Creatrice. Reading through De Ligt I became aware of the relation between spirituality and peace and above all, it was evident, that there is a secret thread between historic schools of wisdom, even over the middle ages through so called "heretical" groups. De Ligts works firmly grounded my three fold comparative research interest: Jain/LaoTzu, Zoroaster, Manichean, Essenian/Bogomil/Cathar, European Heresis and ancient schools of Mediterranean, in particular Pitagorean towards the Anarchist movement (including Kropotkin, Bakunin, etc) promoting spiritual liberation. I focused on the notion of nonviolence in observed ethical systems and cosmologies and framed my phd thesis on pacifist leadership and nonviolent heresies within spiritual schools, mysteries and religions in European history, ranging in time to contemporary Quakers and Jehovah witnesses. Since I lead the campaign for conscientious objection to military service in Yugoslavia, I paid special attention to religious motivations for nonviolence and for pacifist stands, leading individuals to take high risks, confront military courts and scarified up to ten years of their life in military prisons for the loyalty to their deep spiritual convictions and ethical norms.

I felt that in the core of the alternative to violence dwells spiritual root, spiritual potential of man that shall be revealed to foster peace on Earth. My erroneous assumption was, that most of this knowledge was lost and caught in a couple of books only... it took me decades to discover, that the genuine mystery schools survived, and it took me long to revise my starting hypothesis, that nonviolence is in the core set of constitutive pillars of ancient spiritual teachings. Nonviolence is much more than that; it is a supreme law and mission of spirituality, Gandhi was going into this subject properly, translating it into a political strategy of satya graha: ahimsa paramo dharma; the power of truth is based on nonviolence as a supreme law. As simple as that: nonviolence is based on truthfulness.

The political situation in former Yugoslavia in 1980s imposed a realistic dimension to such philosophical reflection, Yugoslavia was often called a “barrel of powder” a country where the 1st and the 2nd war found its nest to exercise mass destruction including most brutal ethnic mass-killings.

With colleagues in Ljubljana peace movement, we decided to found a Peace Research Institute. Each one of us selected research priorities, and I have chosen two tracks: nonviolent conflict resolution including political mechanisms, and tracing the nonviolence philosophy in history. For the later, I proposed a phd thesis to University of Ljubljana and I received a grant. The final theme was broadly the following: nonviolence in European intellectual heritage from middle age heresies to renaissance and anarchism. I further developed my old ideas for the research with the attempted to draw parallels between religious heretic groups (Manicheans, Cathars, Bogomils, Bohemians, Albigenses, Quakers...) and 19th century philosophies. I framed my studies and my understanding of the background to heresies, the Pythagorean, Essenian and Jain teachings that were manifesting in Indo-European area from 5th century BC on as historical thread to medieval heresies. I was struck again and again identifying synchronicities of the teachings, ranging from elements of cosmology (the role of key elements of creation, fire, water, air, earth), values (non-possession, nonviolence), customs (practicing restrain – using simple dress codes, bare foot), codes of conduct (regarding food, diet, travel).

Campaign for Nonviolence and Demilitarisation – Slovenia in the 1980s

While the conflict in Yugoslavia was rising, our campaigns²⁸ for peaceful resolution were prioritised, peace treaties amongst the citizens of diverse ethnic and religious origin were extensively promoted and signed, peace conferences were planned and for this purpose we established the Ljubljana Peace institute where I served as founding director. I was fully engaged in exploration of modalities for peaceful resolution of conflicts in Yugoslavia and my phd studies went idle for a while.

The Swiss campaign for Switzerland without an army in late 80s gave wings to our movement and we launched the campaign for referendum for Slovenia without an Army (referred to in published documents – see bibliography index as Slovenia – a peace zone). Early beginnings of my exchange with India are related to Narayan Desai, an outspoken member of War Resisters International council, to which I was re-elected twice over the 1980s. I was directed to study Jain philosophy by my colleagues in research of nonviolence. Indian culture holds immense track record of global influence. For the purpose of this paper, I will only note the intellectual and spiritual influence that Indian philosophy had on our approach to Yugoslav crisis in the period 1985–1995.

Due to the campaigns of the Slovene peace movement, we can firmly conclude that late 1980s of previous century represent a peak of pacifist activity in Slovenia with its last and overarching campaign for non-violent resolution of Yugoslav crisis. The peace movement established a complex campaign for demilitarisation of Slovenia and for introduction of peace politics. I served as a speaker for both and in this capacity I was nominated member of National council for security presided by Slovene president Milan Kučan and to Parliamentary Commission on Peace Politics. Our failure to stop the war is documented sufficiently, including the attempts to draw lessons from the failure.²⁹

²⁸ Campaigns ranged from Campaigns for nonviolence in education, from kinder gardens (campaign against war toys) to curricular education, conscientious objection to military service, demilitarisation and particularly nuclear disarmament to promotion of peace politics and nonviolent conflict resolution strategies.

²⁹ I suggest an online overview titled Slovenian Peace movement in the context of Yugoslav Anti-war Contention, Hren, 2012.

The major influence on my approach and major motivation was the Mahatma Gandhis' cause of Satya Graha, and by the pure and crystal clear thought of Jain philosophers. Dr. S.L. Gandhi was operational to make me contribute to first ICPNA conference in Landun, Rajahstan just before the wars broke out in Yugoslavia in 1991. At that time I was gifted a most valuable experience to learn and receive guidance of his holiness Acharya Tulsi and Muni Kishna Lal as well as by other Jain monks and thinkers. These experiences gave me wings to promote ambitious plans and campaigns locally, in Slovenia and broadly in Yugoslavia.³⁰ Some of them ended successfully and some of the ideas were overshadowed by the strong stream of violence. I will be always grateful for spiritual support of Jain brothers and sisters. At this point I shall give homage also to Jure Detela, one of the earliest and most profound Slovenian pacifist philosophers. He himself was in fact, in his personal attitude, a Jain – not as a member of Jain community but Jain as a philosopher. Detela and myself drafted Pacifist Compact for Yugoslav nations in pre-war times and thousands of individuals have signed it³¹. Only in 2018, the memorial book of Jure Detela, an anthology of his writings is being released in Slovenia³² and this made his contribution to Slovene history of pacifist eternal.

Ljubljana Peace Institute, the initial study on ancient wisdom schools

The Peace institute of Ljubljana was founded a couple of weeks before the war sprang out in Slovenia in June 1991. The aggression of Yugoslav Army against Slovenia represented the end of our efforts to assure peaceful and nonviolent transformation of political landscape in the region. It was the beginning at the same time of another period of warfare for Southern Slavs in Balkans. The third slaughter in one century.

³⁰ Hren, 2011.

³¹ Activities of Slovenian Peace Movement are relatively well documented; some primary sources are presented partially in English also on open access digital library in my volume dedicated to Detela, *The Anthology of Peace Movement – If you Want Peace, Prepare for Peace*; <http://www.dlib.si/stream/URN:NBN:SI:DOC-UQVDMAQX/f61d7e4e-295e-482f-8ca9-9e21fef640b3/PDF> The picture of Jure Detela can be found on page 2. Of this e-book.

³² Jure Detela, *Collected poems of Jure Detela*, Beletrina 2018.

But little is known that the independent new born government of Slovenia not only supported the idea of founding Peace institute for the purpose of organisation of Peace Conferences under auspice of UN and/or OSCE but also by funding first research. I received a grant for a research on Nonviolence in European Heresis from the Early middle ages to the Enlightenment and Anarchism. The grant allowed me to direct the initial phase of the foundation of the institute and to perform peace and nonviolence campaigns in the region, while the former were the reasons form my phd study to freeze and remained unaccomplished until today. We could symbolically say, that the renowned peace institute of Ljubljana foundation is in a research related to ancient schools of wisdom.

Many volumes are available documenting the magnitude of our non-violence campaigns. I myself published chronicles in 4 volumes with self-explanatory titles, published in pdf at Slovene digital library and those are cited in bibliographic index. Specially one is interesting for the beginning of our story – How we (the peace movement) failed to prevent the war in Yugoslavia. In this volume I presented the campaign for demilitarisation of Slovenia and for the peace process to accompany the disintegration of former Yugoslavia, I presented reasons for our failure with a purpose to draw lessons for future challenges without knowing, what the next crisis would be. And now we face the challenges – the planetary boundaries. My main conclusion evaluating our failure to stop the war was, that international progressive movements and intellectuals must act at early stage of recognition of the crisis, we must establish a mechanism to arrive to common understanding and common awareness about certain problem, and then act in an orchestrated manner.

Gandhian Nonviolence, Acharia Tulsi and Slovenian Spring (independence struggle)

Dr. S.L. Gandhi was instrumental for my first participation at ICPNA conferences in 1991, promoting peace studies and war prevention in Yugoslavia just before the conflicts evolved into violence and finally wars broke out in Slovenia in June 1991. I had been – as a speaker of domestic peace and nonviolence movement – profoundly inspired by the Gandhian philosophy and in particular by Jain ethics of nonviolence. At this occasion,

I would wish to vow tribute to His Holiness, deceased Acharia Tulsi who granted me opportunity to get deeper into the understanding of the relationship between Jain religion and contemporary society which was for me of utmost importance since I was researching the reasons for alienation of prevailing religions in my own societies. In a way, the Gandhian philosophy and Indian culture and values were – by their influence on the peace movement, also key pillars of Slovene resistance movement. During the years 1987–1988 Slovenia has faced a number of threats by Yugoslav regime and particularly by the Yugoslav Army. The resistance movements were getting ready for escalation of violence and gross violations of human rights. Janez Janša (future defence minister and today's prime minister), Igor Bavčar (future minister of Interior), Igor Omerza and myself, were employed at SME Mikroada, that served – aside of its core business in ICT – as operational center of Slovene democratic movement. We were in possession of a number of documents revealing the oppressive plans of the regime, and at the same time, of a number of documents backing the preparation of resistance. The office of Mikroada was filled with sensible information. It is not by chance, that intelligence services were monitoring the activities of the personnel of Mikroada closely. The archives of intelligence service prove, that the intelligence services have broken into our offices several times in April 1988 and inspected documents and finally interrogated offices officially on May 31 1988, confiscated a number of papers and arrested Janez Janša, while I was campaigning in US at that time. This triggered a massive resistance campaign of Slovenian people, often referred to as Slovenian Spring which finally ended in referendum for Independence in 1990 and to first democratic elections.

It is not by chance, that the first document on the list³³ of confiscated material was my appeal to general strike and nonviolent resistance that I undersigned as a speaker of the peace movement. The paper was meant to be published upon my return from US and was treasured in Mikroada office in the drawers of Janez Janša. The paper was intending to mobilise massive resistance against violations of human rights in Slovenia. The paper in its introduction refers to Gandhian struggle in India and in its conclusion offers diverse means of cooperation of general public in the campaign of nonviolent resistance.

³³ The confiscation documentation was reproduced in its integrity in Janez Janša, Ivan Borštner and David Tasič book titled *7 let pozneje* (7 years after).

Gandhian campaigns in South Africa and India as well as the Jain philosophy putting AHIMSA in the center of human ethics were therefore an inspiration for Slovene campaigns. It might be, that an attempt to apply Gandhian strategy in Yugoslavia was crucial for the enrolment of events in former Yugoslavia since 1988. Namely, the Slovene parliament established a commission to investigate the case of interrogation of Mikroada Offices and the imprisonment of Janša and other collaborators (Borštner, Tasič and Zavrl). The parliamentary commission has released its reports, where Igor Bavčar, as a principal rapporteur declared: “the chronology of intelligent services reveals evidences, that intelligent service reported to Stane Dolanc and Andrej Marinc³⁴ on 26. Of April 1988 about the existence of the document prepared by the peace movement regarding the nonviolent resistance against potential violent actions of Yugoslav army in Slovenia; ... the intelligence reported about secret investigations in Mikroada but only mentioned the paper of Marko Hren, not any other material.”³⁵ Such conclusions hint to importance that the Yugoslav intelligence services paid to the potential of Gandhian nonviolent strategies.

Unfortunately, the official chronologists of Slovene independence did not pay that much of attention to this story as it would deserve in a sense of its value to promote nonviolence as political strategy.

Ancient schools of wisdom survived Colonial age

The truth has a peculiar attribute – it would mysteriously appear somewhere, somehow, regardless the amount of effort made to hide or annihilate it.

Leonard Cohen put it in a verse:

“there is a crack in everything... that’s how the light gets in...”

In this chapter I will synoptically hint to limited number of pillars that ground the eternal bridge connecting – in a sense of spiritual

³⁴ Stane Dolanc and Andrej Marinc were key figures of Slovene political life of the pre-independancy period. Dolanc was a member of Yugoslav presidency and Marinc a president of Slovene central committee of the communist party in 1988.

³⁵ Bavčar, Igor, The minutes of the 13 session of the Parliamentary commission for the investigation of the political responsibilities of functionaries during the investigations, arrestment’s and the juridical procedures against janša, Borštner, Tasič and Zavrl. 1995.

concepts – the schools of wisdom. It shall be underlined, that we can speak of research about the ancient cultures and wisdoms for not more than a century, and we can only speak of cross-disciplinary, comparative research that can bring relatively firm assumptions for not more than a couple of decades. Only recently, the scriptures and alphabet of ancient cultures are getting deciphered, archaeological findings enabling the display of astro-archaeologic cognition and associated cosmologies are only emerging. And above all, we can only speculate about the existence of highly developed civilisations that possessed knowledge, insight and technologies to build giant structures on the surface of the earth, including the pyramids. In my paper, I will not get into hypothesis related to those later civilisations even though it is a matter of logical cognition to assume, that there must have been a fairly good communication across the ancient schools of wisdom far before 1000 BC. I will also avoid any speculation on potential abilities of spiritually advanced individuals to access universal knowledge, the augmented, enriched silence where all information about everything is coded. Some Slovene natural faith elders³⁶ call this sphere literarily “rich silence” (slo: ‘bogata tišina’) and this way associate it with the technique of deep introspection, deep contemplation needed to access the rules of nature. Today’s artificial intelligence apps are only simulating this realm.

In one of the later chapters³⁷ I will discuss complementary issues regarding chronologies of Christianisation and colonisation as well as the legacy and the debris of colonial spiritual overrule against natural, ethnic faith and traditional mystery schools.

I was – to begin with – fascinated with the story of Indian ruler Ashoka when I began my cruise over the past to identify nonviolent heritage in the history of humanity. I wrote about his life story in local Slovene educational papers 3 decades ago and I taught about him in schools in times when the Peace movement of Slovenia performed extracurricular lectures on nonviolence education in primary schools. The story about a nonviolent emperor was accepted by kids with particular curiosity.

Even today, there is a great deal of debate on the origins of Ashoka faith and about his life. In any of the cases, my hypothesis from decades

³⁶ Hren, 2019 reports on natural faith elders from the catchment of Nevljica, central Slovenia.

³⁷ See the chapter Historical context – the predators culture of colonial ages is arriving at its dawn.

ago, that Ashokas legacy shall be taken as a benchmark in the history of spiritual development, seem to be valid: we can take 5th century BC, as a peak of golden times of Spirituality 2.0. which connects the early period of Buddhism and Jainism in India, the flourishing of Essenian and Therapeutic teachings and the variety of schools of Mysteris in Mediterranean, including today's Turkey, Egypt and Greece. The cultures on the continents, that were not colonised by European imperators until 15th century, are estimated to have stable internal dynamics until colonisation and a time-shift in forcible transition to the concept of Spirituality 3.0. Influential cultures, like Mayas, Inkas in meso-Americas, the dream-time cosmologies of indigenous peoples of today's Australia, New Zeland and Pacific, with highly developed cosmologies, were in from our perspective – I a relatively unknown development and potentially at their spiritual peak until the middle ages, or, in certain cases prior to their apocalyptical annihilations due to natural disasters, illnesses or other destructive events. According to Eric Cline George Washington University the nations of eastern Mediterranean were – for example – well connected at the period Prior to 1000 BC, then in a couple of decades warfare plague, earthquake, drought end some other disasters have devastated the region and one nation after another collapsed, Egyptian Empire, Hittite Empire, Amorite states, Luwian states, Canaan, Babylonia, Mycenaean kingdom. We can assume, that spiritual development paralleled developments in other domains (architecture, arts, production techniques). Recent discoveries at Gobekli Tepe temples, the enigmatic monolith prove the earlier hypothesis that early Neolithic cultures possessed knowledge on geometry and architectural planning proving the existence of a highly developed culture.

There is one and one only reason why we limit our analysis to Indo-European continent, and this is the fact, that Abrahamic religions have – thanks to their decisive role in imperial and colonial operations on the planet, temporarily – and regarding the surface only – overruled any other spiritual concept, this Spiritual concept is labelled here as Spirituality 3.0. At this point it is to underline, that I have no intention whatsoever to claim, that there can be a methodological tool to compare pre- Spirituality 3.0. concepts on planetary scale; however, for the purpose of the reflection in this paper, which is an issues paper – I make a working hypothesis, that Spiritual concepts carrying spiritual practices across the world prior to

Abrahamic religions have enough of the key typological characteristics in common to form a solid typology, primarily due to the universal relation of (small-scale comparing to today's populations) communities to nature and the presumed means of production, taking a relatively well researched insight into emergence of bronze, iron and other materials into production cultures across the planet.

The quality of exchange between ancient sages must have been fairly good or even excellent. The knowledge of mathematics needed to build as complex architecture as Gobekli Tepe temples, is comparable to knowledge needed to organise travel on long distance, across Mediterranean sea and across vast plains of Middle east, encompassing ancient Mesopotamia, and North-east Africa. According to witnessing of sages on diverse continents, there was an undoubted reliance on telepathic communication across physical distances and a punctual memory on information gathered concerning the reliable centers of wisdoms in long-distance neighbourhood. During my visit to Jain community in Rajsamand, Rajasthan in 1991 we convened long hours of discussions with HH Acharia Tulsi a patron and chief teacher of Jains. We dedicated special attention to consistency of spiritual teachings in the past and we exchanged views on complementarities while I inquired about the memory of Jain teaching regarding the links with Mediterranean sages from the time of Ashoka, therefore, from the early times of Jainism and Buddhism. I explained my hypothesis regarding the coherence of Jain, Essenian and Pythagorean teachings that made me wonder how much these ancient schools of wisdom actually learned one from each other prior to Alexander the Great and following imperial intrusions. I remember still today a serious and calm expression on His Holiness face when he slowly and doubtlessly answered, that the communications were regular, both in physical and in telepathic modality.

It seems that the supreme result of such communication was the incarnation of Ashoka; when the Mediterranean culture produced Alexander the Great, the extreme imperial warrior, then, Indian cultural basin answered with a counter product, a reform proposal, a transformation pilot – they revolutionised pacifist Ashoka. And we shall note that Alexander had been trained by Aristotle. Without any doubt, Ashoka was sending envoys to neighbouring regions – as far as to Greece and Mediterranean. Edicts of Ashoka³⁸ represent the first known non-killing codex,

³⁸ 3rd century BC, Cast of inscribed rock, Gujarat;

and the first inter-religious dialogue attempt, that was promoted widely, with all due political/diplomatic support. What seemed to be interesting for a pacifist scholar is that the foundations of non-killing civilisation were laid 2500 years ago not only by Pythagoras and mystery schools in today's Iran, Iraq, Turkey and Egypt, but in a much wider geographical area. Ashoka's life and deeds prove without doubt the historic ancient attempt to promote widely the values of unity and tolerance amongst religions. Missions and ambassadors have been exchanged between emperors in both regions regularly.

Ashoka's life is a source of innumerable reflections, ranging from elaborations about his cruelty prior to shift to Buddhism, which is sometimes attributed to exaggerations to glorify the impact of Buddhist teachings, to scientific debates on early faith of Ashoka. Particularly the later are interesting since they display arguments about the relations of Jain and Buddhist early teachers and spiritual authorities. Edward Thomas even made a conclusion, that Buddhism is but a branch of Jainism³⁹.

The inscriptions suggest that for Ashoka, Dharma meant "a moral polity of active social concern, religious tolerance, ecological awareness, the observance of common ethical precepts, and the renunciation of war. For example:

- Abolition of the death penalty (Pillar Edict IV)
- Plantation of banyan trees and mango groves, and construction of rest houses and wells, every half a mile along the roads. (Pillar Edict 7).
- Restriction on killing of animals in the royal kitchen (Rock Edict 1); the number of animals killed was limited to two peacocks and a deer daily, and in future, even these animals were not to be killed.
- Provision of medical facilities for humans and animals (Rock Edict 2).
- Encouragement of obedience to parents, "generosity toward priests and ascetics, and frugality in spending" (Rock Edict 3).
- He "commissions officers to work for the welfare and happiness of the poor and aged" (Rock Edict 5)
- Promotion of "the welfare of all beings so as to pay off his debt to living creatures and to work for their happiness in this world and the next." (Rock Edict 6)

³⁹ Thomas, Edward, 1876.

Modern scholars have variously understood such dhamma concept as a Buddhist lay ethic, a set of politico-moral ideas, a “sort of universal religion”, or as an Ashokan innovation. But what is important for our concern is a fact that Ashoka widely promoted and used nonviolence and universality of religions as well as religious tolerance throughout indo-European continent, shortly (half a century) after the formation of the empire of Alexander the great.

While the Macedonian emperor exported colonial thinking, Ashoka answered by exporting values.

Jain or Buddhist Legacy?

For our debate it is less important to whom goes the credit for Ashoka's turn to nonviolence, to Jains or Buddhists. What matters is a historical evidence, a great memorandum of the occurrence of systemic effort of an important regional leader, to promote intercultural exchange, to send missions across the borders of his empire to promote interreligious and interfaith union, tolerance, peace and nonviolence.

We can therefore estimate, that communication and unity of ancient mystery schools reached its peak between the time of Ashoka and the burial of temple of Ephesus (356 BC, the year of destruction of temple of Artemis in Ephesus), This is also the period of most probable peak of the vitality of the Essenian school of wisdom in Kumran.

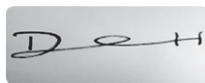
After this strong presence of the relatively – as it seems – high level communication and union of schools of mysteries across Iranian – Indian – Egyptian-Greek territories a decline starts. We place the beginning of the decline to Herostrats' burning of Ephesus temple, and the final completion of the decline to the 3rd century AD with Constantin and the beginning of the domination of Christianity. The Spirituality 2.0. was phasing out and Spirituality 3.0. was phasing-in over long centuries of overlap of course. This was the beginning of a real “fall of humanity” – the fall of key values needed for survival of civilisation. The fall was – more or less erroneously – referred to in many different contexts in some religious streams and recently also in New Age teachings. What I describe here as the “fall of humanity” is the fall in a sense of discontinuity of values, discontinuity of schools of wisdoms, the fall into oblivion – the fall into the history of lies against the rule of truth. The fall into a disrespect of the nature and Earth. We are at the peak of the culture of lies and disrespect at the moment – and this is coinciding with the peak of the culture of colonial predators.

There is some logic in this; predators culture developed self-protective mechanism, that can be described as “denial”. In order to survive with terrible, devastating behaviour patterns of colonial cultures, they needed to construct, build, maintain and enforce the overall, complex sphere of lies, serving as a denial mechanism to suppress the visibility of true nature of hipper-consumerism, violence related to imperialism and unequally distributed wealth, violation of human and animal rights.... and to camouflage the true objective, the planetary robbery resulting in an – as it seems today – irreversible damage caused to nature. We will see later, in a chapter dedicated to the legacy of Spirituality 3.0. how the complex system of erroneously interpreted “forgiveness” as spiritual virtue, was institutionalised and widely promoted to enhance the denial.

Romantically we are challenged to express – maybe a biased – view, that Spirituality 2.0. with Ashoka performance and the Ephesus temple at its peak, represent a golden age of spirituality in the known history of humanity. In Indo European context such hypothesis has strong grounds and as much as we can compare spirituality concepts it has a chance to survive global test.

AN important field of research today is dedicated to the role of Essenians. In 1980s I was inspired by first volumes appearing after Kumran scrolls have been translated. I made my best to get in possession of state-of-the-art volumes promptly, such as Andre Dupont Sommer, *Les écrits esséniens découverts près de la mer morte*, appearing only 12 years after the discovery in Kumran. Dupont argues, that the discoveries at Kumran will be essential for the understanding of the genesis of Christianity. Of course, research deepened after Duponts pioneering work, the hypothesis of Jean the Baptist being Essenian and therefore Christianity direct descended from Essenians seemed to me more than reasonable. But I could never internalize the hypothesis of Essenians being of Judaic origin. Now evidence is being presented⁴⁰ for my past intuitive hesitation since the Judaic origin of Essenians is being questioned by diverse authors, particularly after additional astro-archeological research, study of ... moon calendar used by Essenians as opposite to sun calendar used by Judaic tradition of that epoch. As it seems, the Essenians were an independent school of wisdom, integrating the knowledge of that time from diverse sources. An open ‘universitas’ in a real sense of the word.

⁴⁰ For example Robert Feather *The Qumran Mystery & the secret initiation of Jesus & John the Baptist*.



We need to make peace with the fact, that Colonial cultures only study indigenous cosmologies for a couple of centuries. On European scale, the year 1784 appears as a milestone – the Bhagavad Gita was translated into Latin and this can be taken as an early beginning of comparative studies in religions. A century later, E.M. Taylor publishes *La Civilisation Primitive* (1871) as a methodological primer for anthropological research of natural faith. Mid 19th century holds evidences of the beginning of a large scale inter-disciplinary research, as for example in the domains of archaeology⁴¹ and anthropology⁴².

As was the case with the First Slovenian Opera dedicated to God Belin, so was the case with larger part of the Indigenous heritage – the research was locked into the archives, either subjected to self-censorship or to the censorship of Vatican and Royal secret archives. Taking example of Indo-European studies, first elaborations on Sanskrit language go back to Jesuit Thomas Stephens as early as in 1583, Heinrich Roth in 1760s, and a bit later by Paulinus – all those works were only rediscovered from archives in the second part of 20th century. There must be a good reason why!?

Still today, the credibility of research in Europe concerning the natural faith remains at zero point – while there is a range of best practices concerning the separate research in Natural faith, there is still no overall recognition on relevance of Natural Faith in European research today⁴³. It looks like nobody heard Plato declaring “the ultimate design of the Mysteries ... was to lead us back to the principles from which we descended, ... a perfect enjoyment of the spiritually good“.

⁴¹ i.e. the first sites researched in Egypt 1821– hieroglyph RosettaStone, Mesopotamia 1845– excavation in Babilon.

⁴² i.e. for Polinesia William Ellis publishes a research in mythology in 1833, for Northern America H.Rowe Schoolcraft publishes *Collection of north American Indian myths* in 1839; and for Keltic cultures Jacques Boucher puts to light *Les Antiquités Celtiques et Antédiluviennes* (Celtic and Antediluvial Antiquities) in 1847.

⁴³ Within European Research programs only a very modest share was invested into research related to religions and there is practically no evidence on comparative research into traditional natural faith European pre-Christian heritage. European research programs can be assessed at <https://cordis.europa.eu/>.

This is particularly true for the rituals and magical power of symbols and words used in rituals. Ancient schools of mysteries and wisdom seemed to have been in possession of techniques and philosophies backing the bond between universal/ global/ collective/ noospheric (or any other term we use) consciousness/ intelligence/ awareness/ knowledge on the planet. This is key reason to take traditional knowledge as a solid foundation for the culture based on new generation ethics (Ethics 4.0.) involving the respect to the rights of all manifestations of creation and in this sense the foundation for viable Sustainable development approaches. The traditional schools of spirituality and mysteries have one premise in common: these were schools aiming for truth, aspiring deep understanding of creation, and they were opposite to ignorance since their mission was to nourish and establish bonds, relations, connections amongst all sentient and non-sentient elements of universe. The longing for truth and aspiration towards ethical response-ability/responsiveness lies in the center of the spirituality missions.

And since it is in the nature of truth, to have a capacity to reappear suddenly somewhere at random place ... the traditional mysteries could never be successfully outrooted! And they shall be back now on the front door, to assist humanity to make a decisive move.

The line of thought for the narrative presented in this paper is based on the following logical sequence of statements:

- I. *The underlying reason for degradation of environment, injustice on the planet and wars, lies in long centuries of “predators culture” within which the ignorance is the reigning attribute. Ignorance lead to denial in lies. We live in a culture of lies, fake news and manipulations.*
- II. *The underlying reason for the domination of predators culture dwells in the fact, that genuine, authentic ethical systems (spirituality) were outrooted. The traditional schools of mysteries and the holders of wisdom were victims of persisting Herostratic craving-for-fame-syndrome embedded in colonial elites and this – over a millennia and a half of colonial age – affected all cultures on the planet. The sacred coding’s of mysteries in our languages were deleted or converted, the schools of wisdom were pushed in heresy’s and on the very margins of societies and the sacred places in nature, symbolizing the elevated consciousness of nature-protection,*

were either destroyed or camouflaged by colonial religious symbolism and corresponding infrastructure.

- III. *The risks of the loss of biodiversity and life on planet Earth are therefore directly related to the loss of trust-worthy spirituality. New conceptualization, new understanding and implementation of spirituality on the planet is seen as potential shortcut and may be even as the only way to timely resolution of the contemporary problems of humanity, including the risks related to over-urbanisation, traps of digitalization and artificial intelligence etc.*

The bottom line of my personal story told here is that I had to waste thousands of my creative hours to arrive to conclusions that shall in my view be integrated in the very core of educational system of our societies. I needed 40 years of continuous effort to liberate my mind from crap, manipulations and lies. Reader may cognise that I was not that successful and bright enough, but if we contemplate the worlds heritage in literature or any other intellectual domain, we will see how persisting the colonial, predatory imprints are – being saturated in the culture they influence the minds of generations to a substantial degree.

The minds of our kids are thoroughly contaminated with colonial crap and predators thought patterns, the games, the video production, the toys, the heroes, ... at least one third of my educational investment of time for my kids goes for the balancing of the deep craft behaviour patterns of our cultural debris. I speak here as a father.

EVOLUTION OF SPIRITUALITY CONCEPTUALISATION

There is a vast field of mature literature and research on religious and spirituality concepts, structures, systemization and typologization of building blocks –enormous work has been done on this topic and I will not attempt to reinterpret the research undertaken by now. Enormous work is being invested in the field of comparative religions today, and the support of cross-disciplinary comparative science to the shift to Spirituality 4.0. will be decisive, since it provides for reliable grounds for logical cognition of major parts of population.

What I aim at is to present an innovative and simplified-enough view on spirituality, grounded on Case study of Slovene cosmological codes that offers a self explanatory narrative for the transformation of spirituality conceptualisation. I justify this experiment with my participant-observer role in a series of contemporary spiritual networks and associations, both, locally in Slovenia and globally.

But despite of this, what really still struck me is the fact, that, whatever cosmological term I take in my research and contemplation focus, I discover two sides of the coin; on the one, there is a strong presence of ignorance regarding the cosmological meaning of the observed term and on the other there is a deep content, the meaningfulness additionally supported by the coherency with indo-European synonymous terms.

Let's take, for the start, a mysterious term 'mana'

My friend Aleš Erbežnik inspired me to look into convergence of two words: Sanskrit prasada or prasad, and Slovene prasad. In Slovene language prasad would mean an ancient, original fruit, or other vegetable product. Prasad in Vedic terms encompasses a complex approach to ritual consummation, graciously gifting food in a (physical or metaphysical) presence of deity. Prasada therefore connects the manifested (gross) food and the sacred, the deity. In Slovene language, Prasad would indicate the primordial, the original food so to say. We can extrapolate this argument and call such food – eternal, celestial food.

Prasad also translates as The Grace of God (Bhagavadgita, chapters 3 and 4), materialised in a form of food. By definition such understanding of food and food consumption assumes, that the food we consume was first in touch with deities. And this leads to the conclusion, that consummation of food is by definition an act of connection with deity, with sacred. And as such the act of consummation is sacred itself.

At this point, we evolve the argument with the notion of mana. Mana is the celestial food – originating from the upper levels of air, according to Vedas, the air of pranas, fire, light, therefore, from the spheres filled with quint-essence, to borrow expressions from Mediterranean schools of wisdom. It is not by chance, that Slovene expression for spirit – duh/dih, or breath, taken in its function of subtle spiritual breathing exercise, aims at consummation of pranas, mana, celestial food, representing the primordial consummation, or PRASAD. Slovene language goes even further – the holly spirit is translated as ‘sveti duh’ – which associates to breathing in the domain of sacred – of light. While some cultures still keep original idea of mana, as a celestial energy, or prana.

Slovene language has over the centuries been reduced to understanding of mana as honey, symbolising the sweetest and richest “Prasad”.

But there is another interesting link of breath with celestial food: as explained in glossary of cosmological words, DUH-ati as a verb is preserved in Slovene language at least as profoundly as in sanskrit where “duhati” translates as extraction of essentialities (soma, prana) which probably corresponds to consummation of celestial food, mana, absorbed from the air by breath. Sanskrit and Slovene languages point to the same direction.

Even our key poet, that I keep referring to in my research, France Prešern writes about Celestial mana and refers – in one of his poems (To Girls/Dekletom), to Biblical reference to Mana, but in another poem (Baptism at the Savica source /Krst pri Savici) it associates mana with eternal spirits and souls – the celestial level.

The translation of holy spirit into Slovene language matches perfectly the basic building block for advanced, ground-breaking structure and conceptualisation of contemporary applied spirituality: ‘sveti duh’ – joining spheres of light (sveti, svetloba) and air (dah, dih, duh), signifies the domain of mana, the carriers of mana, of quintessence. Christianisation substantially hid the previously existing, evidently highly advanced understanding of spirituality, embedded in Slovene language

itself. In popular understanding, neither mana nor prasad, let alone the supreme function of breath (dih, duh) find their proper space today.

Spirituality evolution – on what grounds can we talk about it

Next question arising is whether or not we can talk about spirituality evolution and what we will understand under this term after we have had defined the term *spirituality domain*? Did the concepts of spirituality – within the spirituality domain – transcend from one generation to another or did they rather revolutionary change in one or another direction? *What do we mean by conceptualisation of spirituality?*

If we take Cultural genome⁴⁴ as a carrier of cultural manifestation, as Dr. Andrej Pleterki suggests – ‘as genome determines biological manifestation, cultural genome determines cultural manifestation.’ According to Pleterki, Cultural genome is an assembly of findings concerning the functioning of the world and about the consequent rules that determine the life of individual and of the communities. What certainly changes through time is the conceptualisation of spirituality in terms of cultural manifestation of (collective) expression of spiritual practices, teachings and consequently individuals’ spiritual conduct.

Can we claim, that spirituality evolves across generations? What we can observe is the conceptualisation of spirituality that manifests through the geometry of spaces of worship in relation to astroarcheology, we can observe the consistencies of mythical stories, also the persisting nature of key archetypes over different ideological epochs also reflecting in spiritual practices applied. But can we talk of a contiguous evolution of the concepts?

Evolution on the time scale would demand a solid definition of time and space – while the perception of here&now is subjected to change, not only due to the theories of relativity backed by the recent quantum and space research, but also due to the ever changing means and techniques and technologies of knowledge acquisition. This is why I will rather suggest a dynamic view on spirituality evolution and to use the

⁴⁴ Pleterki, 2015.

term generation, rather than any other (phase, epoch...). The suggested four generations of spirituality are framed in dynamic perspective assuming that each generation of spirituality overlap and feed one into another – both, with positive and negative social implications.

The changing perception of here&now – Dynamic view on spirituality

The inertia of spiritual teachings of introspective nature calls for centring of the spiritual practice on the principle “here&now”. But a question appears, how to apply the “here&now” principle and the techniques of introspection in the era of ubiquitous data flow, data supported visualisation, augmented reality and digital-twins–supported cognition. In the time, where “here” is virtually everywhere, and “now” is more relative than ever.

We obtain news and information about virtually anything, in any time.

Shall the principle of Buddhist dhamma, the presence in now, the right perception related to “now” ... be redefined in the world of ubiquitous access to big data?

Can we claim that digitalised information (big data) can be a key trigger for the reversal of the spiritual stagnation/regression of humanity? I think that the answer is affirmative. Even if we take the “dhamma” concept which is indeed perfectly elaborated to match our inquiry as a starting point, then, one of the key processes to further observe would be the mere notion of perception. Perception results in acquisition of information and consequently in cognition. What happens, when the acquisition of information – while perceiving an external phenomenon – is enriched by augmented reality application backed by big data repositories in virtual cloud and geared by artificial intelligence app? How will spiritual practice deal with such multifaceted perception? When people discuss over table today, they are assisted by smartphones and verify as well as upgrade information as they speak. We could call such exchange ‘*an augmented debate*’, informed debate of citizens, that wish to perform informed discussion. If we aim at high quality exchange of views amongst individuals, we could not but support the saturation of ICT in our “perception means”.

The speed of acquisition of data and the pressure on the human apparatus engaged in perception is unprecedented. For less than a century (a handful of generations) a growing number of people is being exposed to rapid changes of images and atmospheric conditions (heat, humidity etc) due to quick and frequent change of individuals' position (from house, to outdoor, car, metro, office, street outdoor, park, airplane... acclimatised spaces...), penetration of screens (TV and smartphones) and vehicles. Never before in history a person could move so often and so fast and never before in history, a human eye and brain would receive that much of images as it can receive today. This is a real shift performed in 20th century. We cannot guess what will be the future genetic consequences of the pressure on perception apparatus due to exposure to rapidly changing images but we can assume, that human brain was not designed for such overwhelming and rapid perception streams. Do we need a new generation dhamma for a new approach to a right perception?



Dr. Zmago Šmiteks' quote on the spiritual stagnation/regression of humanity referred to in the introduction, is taken from his last manuscript that happened to be delivered to the publisher (Beletrina, Ljubljana, Slovenia) at the same week as my recent book "Spiritual leadership in Slovenia in ancient times and today" – in august 2017. Šmitek passed-on, only few weeks after the submission of his breakthrough book. I was made privileged to read Šmiteks manuscript before it was published – our books actually appeared in public simultaneously in the second quarter of 2018. There are several synchronicities in both mentioned publications, that keep me obliged to pay tribute to Šmitek while discussing the evolution of the concepts of spirituality. The most valuable synchronicity is our joint effort to bring affront the question of the spiritual development, spiritual evolution of humanity as well as of the value of language codes embedded in our languages still today. This reflects in diverse topics that Šmitek and myself both dealt with thoroughly in our simultaneous recording of our thinking. Some of the synchronicities that directly feed into our debate are the following:

- *Sacred codes in language; Šmitek argues the evolutionary emergence of the concept of spirituality from the very fundamental experience of the wild hood that kept maintained in Indo-European languages ... in Slovenian literary; see the case of Divjina – dev in the glossary.*
- *Relationship people – nature/divjina as a key factor gearing spiritual evolution, Šmitek starts with neolithic hunterand ends with some indications on exposed importance of wild hood for revolutionary leaders and dictators of 20th century Europe.*
- *Šmitek questions and condemns the Colonial culture.*
- *Šmitek draws a line between knowledge and science (znanje – znanost) by underpinning “knowledge” with traditional knowledge and heritage.*
- *This way Šmitek provides for scientific relevance for subjective sensing and reasoning of the relationship between people and nature and he places such reasoning in the core of religious nature of man.*

The two volumes, simultaneously published by Beletrina publisher call for essential reflection about what spirituality actually means to us. It is self-explanatory, that Šmitek is using spirituality only in a form of adjective and never in a form of noun which directs an interesting dynamics to our rethinking of spirituality. The phrase most frequently used by Šmitek is “spiritual travel” signifying most often the shamanistic transcendence, the other are: spiritual values, spiritual ideal, spiritual potential, spiritual sense, spiritual beings, spiritual forces, spiritual evil, spiritual intermediary, spiritual assistant, spiritual insight, spiritual reality, spiritual culture, spiritual atmosphere, spiritual transformation, spiritual protection. Šmitek is using spirituality in 16 categories. Never as a noun: spirituality.

Let’s ponder on that very fact that supports our suggestion that Spirituality shall be understood as a dynamic process, a stream – we cannot lock it into a system or hermetic typology, it is dynamic in time and space and in its manifestation. This is also why we rather speak of generations then of concepts linked to epoch, nations or geographical areas (time, space and cultural identity based classification).

Spirituality in this sense is understood as a stream, an evolutionary process, rather than any form of stagnation, let alone a dogma. This is also why the institutionalisations of spirituality does not necessarily bring added value neither to the process nor to the culture. The most frequent use

of the term spirituality by Šmitek, the 'spiritual travel' indicates Šmitek's understanding of the subtle nature, the dynamics of spirituality: it is primarily a travel, transcendence across the spheres of awareness, mobility of spiritual self between the worlds of existence. The reduction of such travel to ascension might be biasing since spiritual travel normally supposes the existence of the ways to return. The spiritual travel is normally not a one way, linear process, it is rather a result of convolution of streams.

Let's make a deviation towards our case study. Similarly to the term spirituality described above, we should never in Slovene language use the word faith/religion – 'vera' as a noun – it shall only be used as an adjective 'veren', which – as we see in the glossary, means "true", "authentic". In such a way, the faith, the religion, begin to make sense in a context of freedom of spirit. I insist on strict separation of terms religion and spirituality, but acknowledging the true meaning of the Slovene word 'vera' as official translation of 'religion' – we could easily find coherence between 'vera' and spirituality. And adding our interpretation of the root meaning of DUH as Slovene root for spirituality ('duh-ovnost').

Šmitek and myself simultaneously and with punctual synchronicity in time and space, said goodbye to dogmas of Spirituality 3.0. and to the conceptualisation of spirituality based on dogmas, giving equal value to diverse categories of knowledge and insight: introspective insight as knowledge (Slovene: 'za-znanje') and scientific knowledge ('znanje' or 'veda'). Scientific means of acquisition of knowledge translate as "znanstveno", introspective means translate as "zaznavno".

The changing notion of here and now gets most clearly reflected in the today's production and use of products. The value chains of products are dispersed across continents, the raw materials, production and the labour force as well as the consumers make majority of products a global responsibility. Labour and environmental standards crash into the over complexity of diversified regulations and standards.

The life-span of products is getting shorter and the products end-up in garbage substantially faster than ever. On the top of it, the products are composed largely by non sustainably produced non-organic materials that make the garbage life cycle much longer than the life-cycle of products themselves. This made the production life-cycles reversed loop in comparison to traditional sustainable production, where the materials after the end cycle of the product life disintegrated relatively fast while the products were made to last long.

The sustainable path for future manufacturing has been made clear: the life-expectancy of products shall be made longer again and the servicing provided; at the end of life time of products, the ingredients shall be used for another purpose. The contemporary research makes it clear – the prolonging of the life of products is – in terms of sustainability assessment more favourable scenario than any other (including the full modular design and recycling/reuse). The changes needed in consumption and production patterns and in associated global trade mechanisms are absolutely key for humanity to remain within the planetary boundaries and survive. I was privileged to cooperate with European Commission over the period 2017–2020 on the project funded by European Commission – under Horizon2020 scheme with acronym SMART – sustainable market actors for responsible trade. This 4-year project generated methodology for sustainability life-cycle value-chain assessment for selected categories of products, taking global dimension and related policy complexity into account. The project just finished and provided not only a complex research guide and sustainability assessment methodology but also excellent recommendations for future economies. It was led by Oslo Law University which holds excellent research capacity to streamline regulatory complexity regarding global value chains and trade mechanisms. This is a ground breaking project, showing the future standards for re-design of sustainable global production chains.⁴⁵ And guess what: the main line of argument resulting from this hipper complex project is matching the good old rule of production: products must be repairable, quality products will need to last long, will need to be designed in modular way, in order to allow repair and be modularly reused! This is exactly how the production was organized not that long ago.

My good old mountaineering hand-made shoes are 43 years old, my racing bike is forty years old, both can still be serviced and both serve me perfectly well. My five years old (brand new) hemp canvas jacket shall last longer than my body. I feel of course a strong sentiment of attachment and a good share of respect to these products and their designers. Such manufacturing shall be labelled ‘sacred’.

The knowledge for long-lasting products is still there – but the predators culture imposed the culture of hipper consummation and outrageously rapid replacement of products, all leading to mass production of low quality, hipper-designed crap that end in garbage soon after it was

⁴⁵ The reform proposals are published at <https://www.smart.uio.no/>

taken off shelf. This is where the conscientious objection finds the largest space for engagement.

Detachment versus Alienation

We need to redefine some corner terms used in debates about spirituality.

Detachment is popularly used to counter attachment. Attachment normally applies to any addiction, be it related to physical phenomena, taste, chemistry, feelings, or even thoughts. Dogmas are in this sense understood as attachment of the mind.

In spiritual teachings, any attachment is treated as a potential obstacle in the endeavour for freedom and liberation.

Now, we are discussing here an issue of potential danger of further alienation of humans due to penetration of digital technologies and particular the AI.

Alienation must be differentiated from detachment.

While we strive for detachment from bad habits and addictions, we need to develop mechanisms, education and opportunities for our children to ally with environment, human, animal, plants and mineral as well as celestial nature. In other words, keeping direct relationship, direct experience with creation (we all know the parable of kids today reasoning that milk comes from supermarket and not from cows) is important for in-depth understanding of the life on earth, since this is the humus for true respect as opposed to prevailing disrespect which is fertilised by alienation.

Much will be written in future about the role of artificial intelligence and digital technologies in detaching people from reality and we need to consider this processes seriously, reflecting on positive aspects of connectivity and relations⁴⁶ via technologies and considering seriously the emerging problem of further alienation of people from the essence of life via same technologies.

⁴⁶ Joël de Rosnay was amongst pioneering authors moving further from »information society« coining the trend »relations society« and the notion of 'L'Homme symbiotique' to facilitate the rethinking of the role of technologies to rise the ecological awareness and responsibility and to define a positive role of emerging technologies in globalised word.

While detachment in a sense of “less dependence, more autonomy” must be treated as a positive phenomenon, and thus treated in terms of encouragement and empowerment, the alienation must be treated as a factor creating a favourable environment for further development of predators culture.

The Evolution of Spirituality – from colonial predator to responsible planetary citizenship

Everything is subjected to change:
awareness of spiritual nature of man changes substantially as well!

The intention of this paper is to shift the arguments from the debate on religions and theology, away from the cognition on myths and dogmas, straight into the debate on essential, the spirit, the spirituality. We aim at the debate free from religious concepts, exploring jewels of knowledge embedded in diverse threads of ancient knowledge survival. Humanity has almost lost introspective, inner ability to explore and discover rules of universe (the whole), but has gained scientific means to explore the same and re-validate the ancient knowledge. Only now we are able to compare and discover relevance of orally passed knowledge through mythic stories, symbols, sound patterns, language, phono linguistics supported by rediscovered ancient scriptures. It is because of the mere essence of spirituality, that these could not have been outrooted, despite of millennia's of harsh repression and violence.

There is a good news – a man longs for truth. It is in our nature, our existence resonates with authentic, with true, with real ... with 'vera' in Slovene⁴⁷. And our existence does not resonate with lies – lies cause conflicts within and hinder resonance.

Longing for truth versus continuity of the predatory culture and the culture of lies and ignorance led humanity to evolve spiritual concepts from one generation to another. The survival of ancient knowledge till today is a proof of displayed nature of the truth – and this shall be understood as a good news.

⁴⁷ See the glossary; 'vera' is today erroneously understood as »religion«.

I of course first found interlocutors for my thesis amongst Indian philosophers and spirituality opinion makers. As mentioned earlier, professor S.R. Bath was – in his capacity of a chairman of Indian Council of Philosophical Research – amongst key thinkers in this domain and he makes the point crystal clear, showing, that the “modern model of development has originated in the background of materialistic and competitive, rather mutually conflicting conception of human beings and the universe”. He claims, that the “mechanistic, reductionist paradigm not only is the spiritual dimension of human and cosmic existence discarded, it has also been wrongly assumed that the goal of human endeavour should be to have mastery, victory, domination and control over Nature.” He suggests that “the Nature will provide us nourishment and peace only if we live in peace with it. Worship of Nature is the keynote of spiritual way of life”, Bhatt concludes.⁴⁸

It was also of great encouragement for this elaboration, to discover the work of my co-member of the World Intellectuals Forum Executive Board, dr. Ian Fry, Australian scholar who authored his own comprehensive innovative categorisation of religions. It seems that we have both been working on this matter simultaneously over the past few years. We finally met in Delhi over winter solstice 2019 and we agreed that our presentations could converge easily. For the purpose of this paper, I also chose to briefly present the categorisation of Beazley (1998) and the elaboration followed by Paul Gibbons⁴⁹ since his starting point was from entirely different angle of view on the matter and sheds additional light on the arguments, to think spirituality simultaneously to production concepts.

Slovene scholar dr. Gregor Lesjak⁵⁰, presented his paper at the symposia on Christianisation and Slovene ethnic faith that I organised and moderated in Kobarid, West Slovenia in August 2019, in which he – for the first time in history – categorises Slovene Ethnic faith in a framework of religious landscape. For this purpose, dr. Lesjak develops a methodology and presents the typology.

Lesjak in his paper present the opus of Pavel Medvešček and defines the terms of old faith, stara vera as a nature centered faith applied on the

⁴⁸ S.R. Bhatt, 2018.

⁴⁹ Paul Gibbons, master thesis, Spirituality at Work, a pre-theoretical overview, organizational Behaviour, Birkbeck College, University of London.2020.

⁵⁰ Dr. Lesjak Gregor is a sociologist and director of the Governmental office for religious freedom of Slovene government.

territories of Western Slovenians – therefore localised Slovene communities. His reference to localisation of natural faith spirituality is meaningful, since it brings-in the attribute of territorial aspect which supports perfectly my earlier reference to Dostoevsky and his visionary definitions of the religion that make sense. This way Dr. Lesjak expands so called pagan studies, defines “old faith” in Slovenia in relation to newly imposed Christian religion and provides for “acceptable typology for Slovene religious organisations”. It is important to observe, that dr. Lesjak insist on framing Old faith in Slovenia as “traditional” and even more, under the category of “old faith” he includes “not only the historic continuity of old faith carriers but also contemporary followers, both, eclectics and revivals. This supports my proposal to see spirituality concept evolution in view of transition from one generation to the other while each inherits selected characteristics form all previous. The contribution of dr. Lesjak is ground breaking since he unbasted the myth of Rome Catholicism as “traditional Slovene faith”, the myth, that was for long years objected by Natural Faith Elders of Slovenia, that claim of course, that Catholicism cannot be promoted as traditional faith for Slovenians while the ethnic pre-Christian faith survived in a contiguous and continuous manner in terms of knowledge holder’s succession, survival of practices and maintenance of sacred spaces. The term ‘traditional’ shall be carefully reserved for truth worthy tradition embedded in cultural genome. Institution or concept, that systematically damaged or reverted the original meaning of language or spatial codes, cannot be treated as ‘traditional’ since it played a role of ‘counter-traditional’ stream.

The attribute of locality and the territorial approach consequently gears the debate on spirituality towards pluralism of spiritual concepts, and – of course – away from pretensions to promote any spiritual concept as applicable universally – in a geographic or/and ethnic sense. Such spiritual pluralism is also promoted by Gibbons in his Spirituality at work; particularly in terms of “irrevocably substitution of a fragmented cultural assessment for the Judeo-Christian consensus until recently dominant in Western experience”. As Gibbons puts it, the fragmentation “leads to a collage or mosaic of all things spiritual which is less coherent than the “grand narratives” of the past, but from this collage, several common types of spirituality emerge. “ This way, the decentralised nature of Spirituality 4.0, conceptualisation, the localised nature of fragments of spirituality building blocks and the dynamic nature of

the evolution of generations of spirituality is being additionally argued. Dostoevsky had envisaged it all through.

Gibbons evolves on the Baeslys' (1989) research on spirituality at work, distinguishing "sacred spirituality" from a "psychological spirituality".

Psychological spirituality is defined there as "a faith in a universality of the human spirit that binds them to other human beings and to the Earth and that instils within them a compassion for their fellow humans and for the world that is motivational and sustaining." According to Gibbons, Beazley claims that "psychological spirituality" is not a form of spirituality because it does not involve the Transcendent dimension. Gibbons explains that »this is a useful distinction, but seems coloured by Beazley's personal and ethnocentric perspective that assesses one type of spirituality as sacred, and another as less-sacred, or not-sacred.

Religious Spirituality according to Gibbons represents a relabelled Beazley's sacred spirituality in a sense described above. Examples include Christianity as well as Hinduism.

Secular Spirituality would include humanistic and Nature-centred spirituality (e.g. in the Ralph Waldo Emersons' tradition).

Mystical Spirituality is added by Gibbons who puts special attention to it (examples Buddhism, Mystic traditions within religions) particularly when he categorises ethical systems to the typology of threefold spirituality typologies. In this typology, the ethics have been introduced in the following typologies: Virtue based /Aristotelian for Mystical, Situational/personal for Secular/nature and Kantian for Religious spirituality.

Gibbons typology differentiates spiritualities also regarding:

- theistic beliefs as central (religious spirituality), atypical (secular spirituality) or diverse (mystical spirituality);
- spiritual needs are met through god and religion (religious spirituality), met through personal agency and context (secular spirituality) or via domination of spiritual fulfilment over carnal needs (mystical spirituality);
- personal change results from "grace" while value of individual effort varies (religious spirituality) individual effort (secular spirituality), union with divine provides spiritual strength (mystical spirituality);
- typical practices such as prayer/worship (religious spirituality), personal growth and aesthetic appreciation and therapy (secular spirituality) and meditation/prayer (mystical spirituality);

- assumption of the nature of humanity as complex and variable (religious spirituality), essentially good but “damaged” by past and current events (secular spirituality), essentially good but requires constant “emptying of harmful instincts” (mystical spirituality).

This approach offers an interesting set of ingredients for the discussion on spirituality conceptualisation differentiating the levels of 1. *personal attitude* (theistic beliefs, dogma or open), 2. the *needs of the individual to be addressed by spirituality domain*, 3. the notion and observation of *change* (implying the dynamic view), and 4. the *means of change* (the practices) and 5. the awareness of *evolutionary context* (nature of humanity). We will see, that the 5 categories’ can be easily integrated into the logic of 4 generations of spirituality concepts evolution displayed bellow, in terms of attitude/needs/change/practices/context. I will mention bellow a case of Indian project “Clean Ganga” that illustrate clearly the need for reconceptualization of spirituality on all 5 mentioned levels.



Dr. Ian Fry released to WIF his proposal⁵¹ for The Evolution of Systemic Religion, and revelation of Divine Covenant. Fry grouped spiritual streams historically into 5 epochs of the “revelation of divine covenant” and three phases of the evolution of religious belief and he drew a comprehensive map including major religious streams and their evolution over time scale, including Yahwism Judaism, Hinduism, Christianity Buddhism and Islam. He defines 5 epochs.

1. Exemplary revelation
2. Shared Responsibility
3. An Extended network
4. Brutal demonstration
5. Application

⁵¹ Fry, 2019; conference paper delivered at ICPNA, Delhi, December 2019.

While he envisages the emergence of the 6th epoch as possible “**Fulfilment**”.

Under **Exemplary revelation** Fry lists the known categories of spiritual practices on the planet, from early knowledge of Homo Sapiens and its migrations from 100.000 BC onwards including first indigenous cosmogonic creationists, Neandertal burials, Northern and Australian Shamanism, totemisms, central Asian pre-Vedic fertility worships, China folk religion, Accadian empire, early kingdoms of Egypt etc.

Shared Responsibility according to Fry characterises a relatively short epoch around 3rd century BC to 4th CA century. In my categorisation this matches almost entirely to the definition of Spirituality 2.0. that I romantically call “The Golden Era Of Human Spirituality development”. Fry gave it a substantial meaning simply addressing to it as “shared responsibility”. Fry’s and mine categorisation differ but in a detail – I qualify into Spirituality 2.0 early schools of wisdom, including Pitagoreans, early Jainism and Buddhism etc, therefore – there is at least 2 century addition in my categorisation putting the 2nd epoch back to 5th century BC. but we both agree that in all evolutionary transitions – when it comes to cultural phenomena – there exist a longer period of phasing – in and phasing – out, the overlaps of coexistence and cross fertilisation of concepts.

An Extended network and Brutal demonstration epochs according to Fry range from 6th century to 20th century and correspond to my proposal under Spirituality 3.0. It includes European crusades, Muslim conquests and consolidation of castes in India. This epoch is characterised by Fry with “doctrine of discovery and with triggering European Colonial Era as well as with appearance of anti-Semitism in Europe. but at the same time with mushrooming of free-thought groups. Fry underlines the 1435 Papal encyclicals granting colonial era slavery, resource and exploitation.

Application epoch that potentially leads to Fulfilment is somehow corresponding to the vision herein discussed as Spirituality 4.0. generation leading to Society 5.0. It is characterised by the rule of law, strengthening the notion of state-hood and citizenship and above all – the human rights.

According to Fry’s and mine categorisation, there is of course a large “miss-match” overlap period between the epochs/phases/generations, when existing concept phases out, get evolved, and a new generation of spirituality conceptualisation is phasing in.



Now let's have a closer look into the proposal identifying 4 generations of spirituality. It takes into account the convolution of sequential (in time) development as well as typological heritage. Convolution of both streams lead to “generational” approach to spirituality conceptualisation while – for the sake of simplification and coherency to production/industrial, social (r)evolutions and advancement of ethical concepts we are introducing the scale from spirituality generation 1.0. to spirituality generation 4.0.

The four generations of spiritual evolution are presented synoptically and in simplified manner on purpose.

My intuitive assumptions are as follows:

1. The *spirituality domain* is – throughout the time and across generations, of the same composition, similarly to the domains of geosphere, atmosphere and noosphere. It is a matter of quality of concepts and techniques, that determines the extent of awareness/internalisation/expression of spirituality in communities and within individuals.
2. The dynamics of the “spiritual progress” therefore refers to the access to spirituality domain and to expression/manifestation of spirituality and not to spirituality as such.
3. each generation of spirituality represent a thread, a succession of conceptualisation over time. Spirituality succession cannot be sequential and the quality of the spirituality potential cannot be diminished over time.
4. Individuals throughout the generations possessed capacity for autonomous sensing, cognition, introspection and validation of spirituality building blocks and were able to form individual spirituality concepts. The ratio of population identifying with the mainstream conceptualisation of spirituality dynamically changed in all cultures – there were always heretic individuals and minorities challenging the mainstream, and there is always an interaction between those sometimes resulting in creative conceptualisations and sometimes in conflict.

Spirituality 1.0

Spirituality 1.0. extends over Neolithic nomadic lifestyle when nature is perceived and understood largely intuitively. The concept of spirituality follows its centre of gravity: spirituality is embedded in human awareness.

PEOPLE and NATURE are INDIVISIBLE. Slovene language still holds this bond in the terms ROD and pri-ROD-a where ROD stand for PEOPLE and the NATURE stand as PRI-RODA. Both are etymologically connected cosmological codes reflecting the holistic (in terms of awareness) conceptualisation of spirituality.

Since human beings are largely hunters and nomadic, the function of relation of man with wild hood remains continuous and contiguous. We are in possession of far too modest evidence on assumed existence of highly developed cultures prior to 1000 bc. to reckon that the production involved technologically developed agricultural, urban or other utilities and infrastructures that would allow for feeding of large populations. We assume that the survival chain of relatively small number of settlers would predominantly be based on hunter-gatherer culture.

Consequently, what prevails in human consciousness is One Law – THE LAW OF NATURE. Spirituality – being embedded in human awareness – is embedded as well into society as whole – it exists as societal. Its expression is oral and primordial art including the use of symbols. There are evidences and proves of existence of technologies available also today (use of metal, clay, pottery, beton).⁵²

Spirituality is not described and taught, but intuitive, built into culture via primordial art and symbolism, including the rules of architecture. Daily expressions of spirituality are close to those of instinct, the introspection is a matter of life-time experiential education process – starting in a womb. Leadership succession is consistent with the nature of spirituality – the knowledge and skills are passed on via intuitive, introspective selection of successor. The thread of uninterrupted knowledge transfer was maintained across generations Spirituality 2.0 and 3.0. particularly through

⁵² See for example Der Anschnitt, Zeitschrift fur Kunst und kultur im Bergbau, 2016, no 31 :Anatolien und seine Nachbarn vor 10.000 Jahren Anatolia and neighbours 10.000 years ago https://www.researchgate.net/publication/313025507_Symbols_and_Abstract_Motifs_in_Neolithic_Art_More_than_just_Fanciful_Aesthetic_Designs

shamanistic practices; as for example by Siberian / Altai peoples of Tuva and Hakasia. Nature centred spirituality and ethnic faith, traditional ethnic beliefs find authentic roots in Spirituality 1.0. generation and this made them protected against colonial attempts of annihilation. We will see in the chapter presenting the Slovene case study, that ethnic natural faith of Slovenians holds major part of characteristics assigned to Spirituality 1.0.

Spirituality 2.0

Spirituality 2.0. – accompanies the trend of permanent dwellings, agriculture and urbanisation – it is characterised by the early beginnings of separation of man from nature. Important historic civilisations are at the core of this spirituality generation on diverse continents. In Indo-European context these expand from Egypt, Mediterranean, Northern Europe, across Mesopotamia to Indus basin. It is characteristic for the period from roughly 2000 BC till the 4th century CE, assuming, that relatively large concentration of settlers appeared in diverse parts of the world much earlier.

Two Systems of Laws arise due to rising culture of permanent settlements. Nature is getting interpreted. The expression is largely oral, the scriptures occur and the cosmological codes find memory in written hymns. Describing the understanding of genesis of creation, the calendar, the rules for agriculture and hunting in relation to deities holding authority over separate rules/forces.

Vedas (as science) and related mystery schools get into place to provide for interpretative framework and cross generational transmission as well as treasuring of knowledge.

Spirituality 2.0. evolves from a break of PEOPLES from NATURE, (in Slovene language, a break of ROD from PRI-RODa.

This is a time in evolution of man, when permanent dwellings emerge and a need to establish a relationship between man and nature occurs; the functions between man and nature are still permanent, however no more continuous but discrete (sequential).

Human being learns to interpret, describe the relationship with nature, since people migrate into and out of nature sequentially. Spirituality becomes a matter of interpretation, art, (through myths, cults and

rituals) is the main media, since societies are largely oral. Spirituality remains a matter of community, societal.

There are two sets of laws getting into place – the Laws of community and the Laws of nature. There occurs a schism between sacred (wildhood) and worldly.

In Slovene language we still hold this bond embedded in the term *dev – div – divjina*.

Two events can be pinned to symbolise the beginning of the phasing out of Spirituality 2.0. generation. The birth of Aleksander III of Macedonia – Alexander the Great, (20. July 356. BC) and the (apparently synchronised in time and space) burning of Artemidas temple in Ephesus by Herostrat, The death of Julian (363) can be pinned as a point of symbolic completion of phasing out of Spirituality 2.0. Julian had an overall interesting life-story, as a member of Constantinian dynasty and being raised by the Gothic slave Mardonius, apparently pagan sage which might be the reason for Julians resistance to Christianisation.

Spirituality 3.0

Spirituality 3.0.; PEOPLE (ROD) begin disconnecting from NATURE (PRI-RODA)¹ – separated systems for lay-life and spirituality get into place. Spirituality becomes a domain of dislocated elites.

There comes an era of multitude of laws. Spirituality becomes alien, consequently, non-understood. Humanity establishes institutions of spirituality, religions, that operate in dislocated spaces from nature. Alien myths and spiritual institutions as independent social systems and categorises overshadow the internalised, intuitive spiritual capacities of people.

Since people are separated from nature, spiritual systems become superficial, dogmatic, alienated, surrealistic And when this reflects in the eyes of “others” also tragicomic.

In literature, this is often described as “fall of humanity”, expulsion from paradise, from wild-hood, from sacred.

At this point, human beings begin again to contemplate into the true meaning of sacred, they rediscover the word re-ligare – to align again the gross with the subtle, the matter and the spirit, the man and the nature, singular and universal.

Communities are broken down to pieces due to the alienation from the nature that gave communities the coherent cradle to exist and grow. Man gets individualised, becomes lonesome, depressed, lost.

In the last phase of production patterns of Industry 3.0. this fuses with the peak of the fall of Spirituality 3.0. People shaped into concepts of Spirituality 3.0. and Industry 3.0. along with the crippling of communities, loose the control over ethics and in such a way get trapped in the attempt to subordinate the nature completely.

The loss of ethics in relation to nature leads to environmental crisis!

Industry 3.0. and Spirituality 3.0. concepts culminate in their destructive potential in a peak of colonial/imperial era, in a turmoil of predators culture between 17th and 20th century. The beginning of the culmination of Spirituality 3.0. can be pinned to the Frys' above mentioned 1435 Papal encyclicals granting colonial era slavery, resource and exploitation. The Spirituality 3.0. reaches peak in 20th century industrialisation, urbanisation, military industry and culminates in 2 successive world wars, in Iron Curtain and Block Division that later offer playground for nuclear war threats. The predators pathology turns into homicide. I put symbolic beginning of the phasing out of the spirituality 3.0 to year 1960, when UN adopted a declaration on the rights of colonised peoples (UN 1960).

This is where we are now – in a shock of facing planetary Boundaries.

While the Earth is devastated, its resources crippled and biodiversity rapidly getting lost – this puts all species under the risk of survival.

The planetary boundaries concept was initially coined only in 2009⁵³, but has been continuously and extensively evolved and amended since and now humanity has grasped sufficient understanding of global sustainability parameters. We are in a position now to gear development and economic processes in such a way that the Earth Ecosystem remains in relative balance. Key challenge to achieve this will be to assure Policy coherence on global level. But first, the policy complexity needs to be scrutinised, analysed and dealt with. The value chains of products and services are globally interdependent and interwoven, major part of global production, trade and consumption is of global nature. Sustainability Assessment methodologies concerning the life cycle of products and services, including all externalities, consequently the standards and regulations, will dictate a radical paradigm shift in global economy and trade. A major effort of intellectuals, spiritual leaders and other opinion makers is needed to

⁵³ Rockström 2009.

provide for the spill over of understanding of pending paradigm of ethical trade, ethical consumption and ethical production.

Spirituality 4.0. – paving the way to Society 5.0.

Spirituality 4.0. is getting based on individuals' awareness of global dynamics and inter-connectivity. It is based on transversal junction of traditional knowledge, introspective practices, Vedas and Science and all related streams of knowledge and education.

It is based on freedom of thought, on human rights and full autonomy of individuals to decide for their convictions and beliefs and therefore assume full responsibility for their actions.

It matches with a 4th generation revolution of the concepts of production (so called Industry 4.0., sustainable, circular economy, based on modernisation of industries, including enabling and emerging technologies, sharing business models and – in its core – digital technologies.

It also matches with a 4th generation of revolutionising ethics – from anthropocentric to anima – diversity centric, holistic ethics including the ethics in relation to all sentient beings.

Spirituality 4.0. – as presented in this paper – is characterised by individuals' acknowledgement of diverse sources of knowledge, from introspective or mystical, traditional or cultural, scientific or vedic, educational and last but not least digital or www based.

1. Traditional – deep knowledge about micro habitats and ecosystems.
2. Vedic – as science, primary, secondary, tertiary and lifelong education.
3. Mystical – intuition, introspection, imagination; need to keep track record on consistency of mystical schools and related knowledge. Since this is a proof of oneness of human knowledge and collective consciousness.
4. www – including crowd sourcing, internet of everything, big data, seen with the overall support of artificial intelligence applications.

How does the globalised and ubiquitously available traditional, vedic/scientific knowledge, as well as globally spread spiritual teachings

influence the concepts of individual and group (communitarian) spirituality?

All available channels of knowledge and insight are equally important in Spirituality 4.0. Family, educational system, tradition, culture and arts, vedas as science, and above all, introspection, experiential cognition, inner discipline, mystical knowledge.

Spirituality 4.0. integrates the evolution of ethics, from largely anthropocentric ethical concepts (1.0. human to human, 2.0. individual-society, 3.0 global human rights agenda). Transition to Ethics 4.0., or, as Tomaž Grušovnik would put it, third step in ethic stairway, expands ethics to environment. Already Leopold (2010)⁵⁴ frames it as evolutionary possibility and environmental urge, while Arne Naess⁵⁵ framed his Deep Ecology thinking in 1972/73, launching his paper referring to diverse scientists and ecologists – who were “out in the field studying the biodiversity and wild ecosystems throughout the world”. This was a first serious attempt to bring “western”, colonial environmental philosophy closer to natural faith, to the traditional philosophies of colonised nations on the planet. At the same time Environmental movements and political parties started to mushroom in Europe and in the late 70ties and early 80s we witness first victories of a Green party, namely, a Green party of Germany, under the leadership of Petra Kelly, my beloved friend of that time, who unfortunately passed away far too early. These were important precursors for spirituality evolution.

I see transition to Spirituality 4.0. as an enabling condition for the evolution of society to new quality – Society 5.0, that follows the hunting society (Society 1.0), agricultural society (Society 2.0), industrial society (Society 3.0), and information society (Society 4.0). Japan scientists were first to define Society 5.0 concept⁵⁶ as “A human-centred society that balances economic advancement with the resolution of social problems by a system that highly integrates cyberspace and physical space.”

In other words: cyber space is a reality, as much as any other.

The evolution of production technologies and methods (Industry 4.0) plays important role in the concept of Society 5.0. – and so it does in generation Spirituality 4.0.

⁵⁴ Leopold A. 2010. Land ethics.

⁵⁵ Naess A. 2011.

⁵⁶ **Society 5.0** was proposed in the 5th Science and Technology Basic Plan as a future society that Japan should aspire to.

What makes a difference as regard to current potential of evolution of humanity to Society 5.0. is an opportunity to gear transition simultaneously on all tracks: production, spirituality, ethics and societal issues, including the modus operandi of societies (cooperative business models, sharing economy etc.).

Ethics generation 4.0, implementation of Industry 4.0. matched with Spirituality 4.0. are enabling conditions for future culture, future society, the Society 5.0.

Spirituality evolution, peace and UN agenda for Sustainable development

Following the invitation made by dr. S.L.Gandhi, international president, ANUVRAT Global Organisation (ANUVIBHA) I made a contribution to ANUVIBHAs International conference on peace and nonviolent action – ICPNA, held in December 2017 in Jaipur. I elaborated on Natural Faith with particular notice on Slavic experience of treasuring the indigenous traditional faith concepts over millennia of inquisitions, crusades and other expressions of colonial violence. During my stay in India I learned about the planned National Seminar titled Indian Culture and Sustainable Development for Solving Human Problems in March 2018⁵⁷s. The convergence of the messages I conveyed, with the thoughts underlined during the plans for and papers of the mentioned seminar could not be understood as coincidental or stochastic. Rather we shall conclude that the assumptions that we developed in seemingly parallel worlds, are convergent: traditional values and ethics, traditional schools of wisdom shall be rejuvenated and put affront of the development strategies. Besides, the holders of the knowledge thread of traditional wisdom shall be integrated in the world governance systems not merely following the principle of “inclusiveness” and democracy, but truly understanding that the introspective deep knowledge concerning the creation is of decisive value for the future of humanity.

The Slovenian campaign for the recognition and the research of pre-Christian Slavic natural faith is presented in next chapter as a case study.

⁵⁷ organised by Jaipuria Institute of Management, Jaipur in collaboration with and sponsored by Indian Council of Philosophical Research, New Delhi.

Evolution of the concepts of spirituality through 4 generations: Spirituality 1.0 - Spirituality 4.0.

Spirituality 1.0 – INTROSPECTIVE

from Neolithic nomadic lifestyle on. Nature is understood intuitively – embedded spirituality.

One law, law of nature---

DIV-DEV-DIVIINA PEOPLE  NATURE

CCA -100,000 to cca -10,000
Population - cca 100,000
Rural - nomad
Hunting society - PREDATOR

Spiritual concepts:
Decentralised – poly animistic
Totemistic, phono/oral
Intuitive - embedded

Spirituality 2.0 – REFLECTIVE /INTERACTIVE permanent dwellings, agriculture, urbanisation – separation of man from nature. Two Systems of Laws arise. Nature is INTERPRETED.

PEOPLE  NATURE

PEOPLE START TO INTERPRET NATURE – TWO LAWS COMING INTO PLACE

CCA-10,000 to cca -350/363-Julian
WORLD Population 25mln
Rural – settled, nomad
Agricultural society

Spiritual concepts:
Schools of mysteries
Myths, oral,
Introspective →Vedas

Spirituality 3.0; RATIONALISED

PEOPLE disconnect from NATURE - separated systems for lay-life and spirituality..

SCHYSM OF PEOPLE AND THE NATURE PEOPLE  NATURE

CCA -500 to cca 1960
WORLD Population (170 mio in year 0 to 3bil in 1960)
Urban → nomad
Manufacturing society

Spiritual concepts: centralised
rationalised, institutionalised
Appearance of religious systems
Appearance of heresis and dualistic schools
Multituned of alienated LAWS

Spirituality 4.0. GLOBALISED – HOLISTIC

Is getting based on individuals awareness of global inter-connectivity

PEOPLE  NATURE

From 29 centura (1960 decolonisation, 1995 – internet)
World Population – 7,7 bil
Urban →quasi-rural
Information society

Spiritual concepts: traditional knowledge and a misteries reinterpreted, all vedas available over the humanity, digitalisation
Vedas, Introspective, phonolinguistics, digital, heritage

The process enrolled in parallel to »Indian model of reaching SDGs« yet arrived to the same conclusion: traditional faith and indigenous value systems /ethic are not only fundamentally supportive, but shall be understood as a foundation pillar for the construction of firm institutional frame for the achievement of SDGs⁵⁸. UN and its branch organisations gave value to traditional knowledge continuously in the past decades, particularly the Commission for sustainable development CSD⁵⁹ and through the activities supported and disseminated by UNESCO⁶⁰. The rise of awareness is of the fundamental importance for the traditional, introspective knowledge ‘come-back-to-societies’ and as such calls for pilot large scale implementation. Intellectuals worldwide shall pull strengths together to put the traditional nature-centred faith finally af-front of the political debate concerning the development practices. The traditional cultures seem to understand much better the boundaries nature makes for their long-term survival cross-generations. They understood the boundaries on micro, and they were aware of the deductive principle of “yotha ande tatha pinde” – as above, so bellow, as in the universe, so in the body, as in macro, so in micro!

The United Nations Commission on Sustainable Development (CSD) was established by the UN General Assembly in December 1992, based on previously existing United Nations Conference on Environment and Development (UNCED), also known as the Earth Summit. Today, the UN millennium Goals and the CSD merged in Sustainable development Agenda which is in my view a good move towards consistency of policies and towards policy coherence for development, particularly noting the fact, that new development agenda attempts to be applied universally.

From 2017–2019 I chaired a set of a first three national annual symposium on Christianisation and Revival of Natural Faith Tradition in Slovenia and I narrated this process in its potential contribution to the implementation of UN Sustainable development goals. During the ICP-NA 2017 conference it became evident, that – in international circle of

⁵⁸ Petrič, Nejc and Hren, Marko, Association of SLOvene Natural faith, 2018.

⁵⁹ See for example the authors speech at the UN Commission for Sustainable development during Slovene presidency to European Council in 2008 at https://sustainabledevelopment.un.org/content/documents/eu_9may_linkages.pdf

⁶⁰ See for example the databases published at <http://www.unesco.org/new/en/natural-sciences/priority-areas/links/>

intellectuals and spiritual opinion makers – we share the conviction, that traditional values and ethics shall be rejuvenated and put affront of the development strategies. My professional engagements within the Office for development of the Slovene Government are also closely related to sustainable development projects and particularly with the development of emerging technologies in a support of sustainable development. There is an exemplary cooperation between Slovenia and India on the River Ganga Basin project; it is not surprising that this – most probably the most ambitious Indian sustainable development and cutting edge technologies project was promoted with a slogan «*Reviving Faith, Rejuvenating Life, Attaining Salvation!*». This slogan seemed to be emblematic for ICPNA conference, calling for large scale cooperation of scientists, spiritual leaders, decision makers and citizens.⁶¹ The population of Ganga basin alone has grown over 35 million in the period 2001–2011 and the trend is continuing. The Ganga basin is in this sense emblematic for the worlds' over-population problem. Clean Ganga project can flagship the economy of scale of transiting technologies and can showcase the integral holistic approach to transformative actions; equally integrating technology, spirituality and social innovation in major sectors including agriculture, manufacturing and housing while putting smart-communities and digitalisation opportunities in the center of gravity of the operation. Clean Ganga project is probably one of the biggest challenges on the planet with respect to the need to adapt the traditional value systems to the present needs of the global ecosystem. We have discussed the question, whether or not Hinduism shall adapt to new realities of overpopulation and urbanisation, particularly with regards to practices like 'offering gifts to sacred river Ganges'. Ancient spiritual practice, to leave remainders ritually to the river, which was in a capacity to dis-integrate (largely organic) material, including corpses, is today totally obsolete and self-suiciding. I find no better case to illustrate the need to evolve, and adapt spiritual concept to the emerging realities and contexts.

A quarter of a century ago (in 1991) dr. S.L. Gandhi was also instrumental for my first participation at ICPNA conferences, promoting peace studies and war prevention in Yugoslavia just before the conflicts evolved into violence and finally wars broke out in Slovenia in June 1991 and later-on consequently in Croatia, Bosnia and Serbia. At that time, we assessed

⁶¹ See Clean Ganga National Mission for Clean Ganga(NMCG) <https://nmcg.nic.in>

the nonviolence heritage of European heretic cosmologies and beliefs as well as their potentials for nonviolent action. I have been – as a speaker of domestic peace and nonviolence movement – profoundly inspired by the Gandhian philosophy and in particular by Jain ethics of nonviolence. At this occasion, I would wish to vow tribute to His Holiness, deceased Acharya Tulsi who granted me opportunity to get deeper into the understanding of the relationship between Jain religion and contemporary society.

25 years later, I reported back to my Jain friends, about a major progress concerning the spiritual landscape in Slovenia and elsewhere in Slavic parts of Europe. New spiritual and religious groups are mushrooming. Spaces for worship and meditation are getting diversified to accommodate needs and aspirations of seekers of spiritual path, and of the way to their true identity, true self or using upasana term: hram. Considering the recent research of public opinion, we conclude that all religions and spiritual practices in Slovenia find themselves in a minority position, none of them holding more than a minor share of the population as true followers. The previously existing monopoly of one religious institution had vanished in a rapid descent over less than quarter of the century. The dynamics of change in spiritual identifications of the population is still propelling.

How can we perceive such shift in spirituality in regards to its potential for the quick transition of worlds' population awareness concerning the planetary boundaries and the climate change?

The thesis and messages delivered at the seminar in March 2018 made me reassured, that Indian traditional culture is continuing to inspire the world towards holistic, sustainable development approach. Several speakers at the cited event have gravitated thoughts to the same idea; Shri Shreevats Jaipura⁶² for example underlined, that “traditional ethics of nature conservation could be looked upon as a source of inspiration and guidance for the future”, while prof. Bhatt soberly concluded and announced that “the classical Indian alternative will be reconstructed and given a fair trial to ameliorate the human miseries, as was its objective”⁶³. Prof. Bhatt further elaborates that “key concepts of Indian culture (embedded in rich ideas of yoga and kshema, asteya and aparigraha) are the only means for sustainable development and as such contain immense potential to guide

⁶² See Indian Council of Philosophical Research, 2018,

⁶³ Ibid.

the world towards the path of sustainable development. ... But they need creative reinterpretation to suit the present day requirements". This way prof. Bhatt proposes the stream of trans-cultural inter-religious debate. Such line of thought complements Ashok Bapna's call to address global problems "respectful to the imperative to reflect the root causes" and he points to *possessiveness* or *parigraha*, root causes of the problems of humanity well elaborated in traditional Indian philosophy⁶⁴. Today's prevailing global root cause for inequalities, injustice and imbalance, and primarily for the decoupling of human race from nature, lies in the – still prevailing – colonial culture, synonymously called *predator culture* which – developed over centuries of imperial and colonial attitudes all over the Earth – finally cut the traditional bond of human communities with nature, with biodiversity, which is understood by UPASANA⁶⁵ as anima-diversity. Slovene language etymologically still preserves such bond with the terms ROD and PRIRODA, where Human Race stands for ROD and Nature for PRI-ROD-a. Slovene sources concerning the Slavic natural faith code the supremacy of Nature over any other concept in the overall reference to Nikrmana⁶⁶, the entity governing the Nature in all its aspects. We could seek parallels to Vedic reference on Prajapati (Rigveda) to arrive to better understanding of such cross-cultural overall deity representing the forces of the creation.

»Indian Sustainable Development model"⁶⁷ and the ambition "to bring Indian Culture on the forefront as an alternative strategy for sustainable development and provide a blue print to the global society, specially to the United Nations"⁶⁸, is being backed by philosophical substantiation and political operationalization of re-emerging Natural Faith movements globally. This hypothesis will be illustrated with the case of reviving Natural Faith philosophies in Eastern and central Europe, notably in my country Slovenia. However, the principle shall be understood as

⁶⁴ Ashok Bapna, 2018

⁶⁵ UPASANA in capital letters stand for Slovenian Natural Faith Religious Association, Cosmological Society UPASANA, www.upasana.si.

⁶⁶ In detail elaborated by Slovenian Natural faith tradition researcher Pavel Medvešček, 2015.

⁶⁷ as referred to by professor S.R. Bhatt, 2016, Sustainable Holistic Human Development – AN Indian Perspective.

⁶⁸ expressed by prof. Ashok Bapnas. See Indian Council of Philosophical Research, 2018, Prologue by prof. Ashok Bapna.

universal. The Indian aspiration⁶⁹ to bring micro level traditional faith concepts to macro (i.e. the UN) is matching the ambition of Slovene natural faith protagonists and we have joined the ANUVIBHA vow with all enthusiasm and support. In this sense, Slovenian Natural Faith community joins the Indian endeavour to bring traditional knowledge a-front of the global effort to achieve Sustainable Development Goals.

In my presentation at ICPNA 2017 in Jaipur I argued, that the predators culture of colonial ages is arriving at its dawn while the culture, based on traditional values and on traditional bond of human race with nature, the natural faith, the faith in nature, is rising again. I further argued that predators culture can and should be supplemented by reintroduction of the natural faith ethics, values and complex cosmologies. I presented some examples such as UPASANA concept of sanjama⁷⁰. We are faced with extensive discoveries of meaningful etymological similarities in terms used by Sanskrit and Slovene languages, particularly when it comes to cosmological terms; such as a-hram and arham⁷¹, sanyas, sanyama and sanje, while the term upasana itself is used in both languages practically synonymously. Sufficient to say that the key word VEDA is still today used in Slovenia in official classification of the fields of knowledge and of scientific research (Slovene “vede”)⁷². The discoveries of etymological and cosmological cross-continental union reveal – together with other contemporary trans disciplinary discoveries (such as genetics, archeoastronomy⁷³ etc) – a great potential for reinterpretation of the union of humanity and for joint solutions to global problems, particularly to issues of globalisation, inter-racial violence, xenophobia and racial intolerance.

⁶⁹ Ibid; prof. Bapna expresses hope that “humble effort at micro level would pave the way for macro level solutions to the present day intricate problems of the world”.

⁷⁰ The words Sanjama, Sanjava, Sanyama are indeed synonymously used in Slovene (referring to UPASANA) and in Sanskrit (referring to Patanjali Sutras), in dual form.

⁷¹ During the ICPNA conference in Jaipur, December 2018, we dedicated special effort with Jain munis to elaborate on UPASANA and Jain (upasana) understanding of the mantra A-HRAM, AR-HAM and we finally concluded, that the sound picture of both mantras can be interpreted as synonymous.

⁷² For example see the classification (vede is used in plural) used by the main funding agency for science and research, SLOvene Research Agency. <http://www.arrs.gov.si/sl/> at http://www.arrs.gov.si/sl/gradivo/sifranti/inc/Preslikava_ARRS_VPP_FOS_WOS.pdf

⁷³ See for example dddr. Andrej Pleterški, 2015.

I came to conclusion that a long term, systematic and interdisciplinary process is needed to deal with the matter that I intended to resolve with my phd. alone. For this purpose I later founded cosmological association UPASANA and its research and education branch Academy Staroslavov Hram⁷⁴, named in memory of ancient Slavic elder Staroslav.

Natural faith ethics corresponds to the new concepts of 3rd generation ethics⁷⁵, however the added value of supposing “new” ethical approach, is primarily “beyond anthropocentrism” quality. But the latter is embedded in traditional ethical systems and we can conclude that the evolution of the ethics is getting back to prime traditional ethical systems embedded in traditional, natural faith. Victor Hugo and his contemporaries have coined such ethical conceptualisations via animistic views⁷⁶. It is not at all a coincidence that thinkers of such – clearly close to Jain – understanding of interconnections of planetary and extra planetary consciousness have also pre-meditated the concepts and institutions of global governance, notably, the United nations and European Union. I was given an opportunity at ICPNA conference in Jaipur, December 2017, to address the respected audience at the closing plenary with some concluding remarks concerning the conference and I used this opportunity to invite spiritual leaders and opinion makers, to continue the flow initiated by the intellectuals who paved grounds to UN in times when there was no single institution of global governance. While we share criticism concerning UN, particularly regarding its biased governance (primarily the unbalanced nature of the Security council) we shall in my opinion not allow UN be kidnapped by power-game politics, we shall insist UN equally serve all nations. In my view, this is our duty, our debt that we shall pay to our ancestors who premeditated collective global governance in view of passing better UN to next generations. Rather than inventing parallel structures, we shall pull intellectual and spiritual strengths together, to make UN a just and well balanced multilateral governance system as it was originally envisaged.

Dr. Thomas Daffern, a co-organiser of recent ICPNA conferences and a coordinator of European branch of World Intellectual Forum (WiF) offered a forward text to D. Swaminadhan – a WIF chairman – book on

⁷⁴ www.upasana.si

⁷⁵ See for example dr. Tomaž Grušovnik; 2017.

⁷⁶ Most clearly described in Victor Hugo's genesis of existence, *Ce que dit la bouche d'ombre*, published in his collection *Contemplations*.

global governance⁷⁷ displaying a set of issues that could serve as a frame of reference. The question was raised whether WIF focus shall be towards a reform of UN or to »think« a new governance system »out of the box«. Or convene both discussions at the same time as dr. Daffern suggests. I support dr. Dafferns idea and will build on it. I suggest we convene the thinking completely out of the box and liberate our thoughts from the fixation on any end-result of the reflection. Gradualist approach has been suggested to rebuild the world governance which – by itself assumes regional discussions first and global integrative reflection next. I see this as an opportunity particularly in view of my arguments, bringing affront the natural faith and traditional cosmologies that are by definition of local/regional nature even though our research proofs and indicates the existence of universal genome and pattern. But thinking out of the box shall not involve hidden agendas of building “parallel structures” to UN from the scratch. I will display some arguments why we shall judge UN in dynamic, not static way and I will defend my position, that we owe due respect, support and energy to our predecessors, who premeditated global governance in the time where there was no single mechanism of systemic dialogue between the nations of the world and now, once we have structures in its juvenile stage (UN being – together with its embryonic beginnings – less than one century old) we shall insist that the development of the UN goes in the direction envisaged by the intellectual founders and not contribute to the implosion of the process by establishing ‘parallel structures’.

Regional governance systems evolve as we speak. European Union, for example, is in a process of permanent evolution of its governance system which finds itself in permanent crisis. Slovenian president, with a group of our lead intellectuals, recently proposed a so called »Ljubljana initiative«⁷⁸ promoting a new constitution for European Union, to strengthen its executive coherency while making existing institutional setting more efficient. Some solutions, both in the domain of executive as well as of parliamentary structures are in line with dr. Swaminadhan proposals, namely, the increased executive multilateral structures

⁷⁷ dr. D. Swaminadhan, 2019, dr. Swaminadhan is a Global Chair of the World Intellectuals Forum (WIF);

⁷⁸ For more information, please consult the link: <http://www.up-rs.si/up-rs/uprs-eng.nsf/pages/5D15E0B0A4878677C12580E20041A7E7?OpenDocument>

for peace and security and the confederative nature of the rule of law. The world leaders as well as public opinion makers are well aware of a need to adapt the governance system. As dr. Daffern displays, those who propose changes are many but the real question is where is the integrative force and if this is the niche where WIF could intervene? The present governance systems are only a good half of a century old, and were established after centuries of reflection of our ancestors, intellectuals, who lived in times of harsh violence while there was no single trace of global or macro-regional democratic governance on the planet. Amongst them, we shall point to the pioneer visionary amongst global governance thinkers, Victor Hugo, who premeditated and promoted UN and EU structures a century before those came into existence. Let me quote from V. Hugos' closing speech at the international peace conference in Paris in 1949 where he acted as a chairman. Hugo noted that the conference was held on the anniversary of the dreadful massacre of St. Bartholomew (august 24. 1572) and he used this co-incidence to exercise emblematic dynamic discourse approach to the reflection. Here is how an intellectual, who coined the words »Les Etas Unis d'Europe«, United States of Europe illustrated the dynamic approach.

»And yet on the anniversary of that same day of horror, and in that very city whose blood was flowing like water, has God this day given a rendezvous to men of peace, whose wild tumult is transformed into order, and animosity into love. The stain of blood is blotted out, and in its place beams forth a ray of holy light. All distinctions are removed, and Papist and Huguenot meet together in friendly communion. (Loud cheers.) Who that thinks of these amazing changes can doubt of the progress that has been made? But whoever denies the force of progress must deny God, since progress is the boon of Providence, and emanated from the great Being above. I feel gratified for the change that has been effected, and, pointing solemnly to the past, I say let this day be ever held memorable—let the 24th of August, 1572, be remembered only for the purpose of being compared with the 24th of August, 1849; and when we think of the latter, and ponder over the high purpose to which it has been devoted—the advocacy of the principles of peace—let us not be so wanting in reliance on Providence as to doubt for one moment of the eventful success of our holy cause.«

There is no doubt that a challenging need lies in a fact, that Planetary governance failed to address pressing issues in a satisfactory manner. It is true, that far too many world problems are not (yet) dealt with successfully. But some are! The dynamic – in relation to static – analysis, evaluates the progress made in time, rather than particular operation in time. The picture is not black and white. We shall acknowledge the today's policy complexity of practically all interrelated issues, be it peace, economy, human rights or environment. I will give some examples of the progress and successes made in those fields. When we say “complexity” we in fact mean “over-complexity” of national, regional and global policy, legal, economic, social and environmental parameters influencing the success rate of global governance measures, i.e. policies.

The fact is, that there was no single trace of global governance in place shortly before my generation was born. The fact is, that I was born a couple of years before the UN passed declaration on the rights of sovereignty of colonised nations.⁷⁹ This act paved grounds to the beginning of the end of colonialism, and the fact is, that Victor Hugo spoke to the above mentioned Peace conference 4 decades before European Colonial nations met in Berlin (1885) to adopt the Berlin declaration and established the rules of colonisation, this very conference coined the term of “effective occupation”. This sinful term was invented to prevent conflicts between different colonisers and to define standards for international approval of the robbing of the world populations and of their habitats.

And we would agree, that colonial, predatory culture, characterised by ignorance concerning the sacred nature of natural resources and by ignorance concerning the suffering of colonised peoples, is still a root problem of our civilisation.

My point is, that humanity is at the very beginning of a decolonisation process, at a very beginning of human rights agenda and of Sustainable development thinking. My entire life is impregnated with these issues, as well as with the cooperation with structures of International governance – which is, as I revealed earlier, of my age. In a primary school, I joined a first UN friends club in my hometown, Ljubljana in Slovenia (former Northernmost republic of Yugoslavia). There was no TV at that time, and we prepared weekly a wall newsletter about world news in school. This is how I came across international politics, overshadowed by world conflicts, and the role of international governance systems, as

⁷⁹ UN 1960.

early as in a primary school. I continued to work with UN clubs as teenager, as an ahimsa follower in my dharma and very soon – as a secondary school scholar I formed my first pacifist circle. I was an intuitive conscientious objector and after I met War resisters International street activists in Zurich Switzerland I came across Mr. Asbjorn Eide, Charna Mubanga-Chipoya report to UN (1983) on conscientious objection to military service. This gave wings to young ahimsa follower to organise a nonviolence campaign in the pre-war Yugoslavia as explained in introductory chapters. Sufficient to add, that multilateral institutions, both, GO (UN) as NGO (WRI, Peace pledge union, Qakers etc) played a very decisive role to shape my role as activist and also as a believer in the rule of law. Looking back into the last half of the century, the progress made – is enormous in all fields of policies. The static view on the situation remains as horrifying as displayed by dr. Daffern, but the dynamic view requires optimism as displayed by Hugo in the conclusive statement of the above quote *“let us not be so wanting in reliance on Providence as to doubt for one moment of the eventful success of our holy cause”*.

Existing Governance system was established during world wars. Can we premeditate a new governance system in peace (still)? The motivation as presented till now focuses on inefficient governance structures of the present on one side and on the other side on analysis of threats that need urgent global mitigation. The pandemic 2020 is yet another proof of the old concept – regulations being adopted under the pressure of fear. There is one lasting outcome of the pandemic: the laws were drafted to limit the human rights, impose control over population and exercise state of emergencies.

I suggest that our motivations do not build on fear but on values. The motivation for a future governance system shall focus on evolution of constitutional ethics. On values. This is the prime task of spiritual leaders and intellectuals as opinion makers. Namely, I am convinced, that the present discourse on ethics fails to address one absolutely crucial domain, the domain that a Slovenian poet, who passed away during the beginning of Balkan wars in 1992, Jure Detela, phrased in a poem:

Europe lacks' a poem about the fact
that Human eyes are rounded
the same way as the black eyes of a deer!

New generation ethics shall take cosmic realm into account. It shall concretely and urgently deal with and establish standards related to:

- issues of technologies, biodiversity and the use of technologies (for example, the ethical questions related to use of 5G and its effect on ecosystem and related species). This corpus of ethics shall go beyond anthropocentric view and shall equally take into account the issues of data privacy (emblematic anthropocentric domain) and the protection of species that suffer major impact of 5G related radiation.
- issues related to human intervention in space, relations to beings, life and intelligences that are not yet known to human race (so called alien, extra-terrestrial etc.).

Raison d'être for the (re)new(ed) governance system? 4th generation ethics?!

Is there a challenging need or a philosophical research evolutionary innovative idea to reform the global governance? Asks dr. Thomas Daffern. It is both. There is a challenging need to give value, to truly rediscover the nature centred pre-Christian faith and traditional cosmologies knowledge on habitats and biodiversity and to integrate this knowledge into development policies and projects. At the same time our research, convened on diverse parts of the globe, discovered the bonding patterns of our sacred etymologies, the uniting shapes of ancient knowledge on geometry, the coherence of traditional astroarcheological findings, the relevance of ancient understanding of vitality of organisms and nature. We are coming to understanding of inter-wovenness and interdependence of Life on Global and on Cosmic scales. Ages ago, our ancestors treasured such understanding in an introspective manner, today, we treasure it also on big data repositories, in our research archives, we cherish it at our scientific conferences, meetings of intellectuals, spiritual leaders or activists.

Or, referring to Jacques Derrida where radical hospitality for all beings is seen as ethical limit – a regulative idea to guide our moral action. In other words, the Natural faith, the Traditional Values and ethics of ancient cosmologies (I.e. Vedas) can be proposed as a center of gravity for new reflection of World Governance. This way, Humanity could be encouraged to step on a new evolutionary circle of ethical standards, away from anthropocentric view on ethics, a step towards nature,

towards natural sources, towards anima diversity, towards true sustainable development. Or, as Lynn Townsend White declared that "More science and more technology are not going to get us out of the present ecologic crisis until we find a new religion, or rethink our old one."⁸⁰

We need to build deep ecology, natural faith, traditional belief values, thinking, standards and criteria back into the governance logic. We shall facilitate (serve as translators, transmitters) the step from anthropocentric regulation towards anima-diversity supporting regulation.

For me, as a natural faith elder; such ethics is build in our ancient cosmology – as it is promoted in vedic cosmology via values of aparigraha, anekanta, ahimsa etc and via the concept of hologram oneness of the existence – "yotha ande tatha pinde".

World Governance was established in a period when Colonial thinking was still legal; let's remember, that only the UN resolution of 1960 – paved the way to the abolishment of colonies. Still today, the voice of colonised nations is not heard in multilateral governance and our natural faith ethical system neither! We shall strive to bring affront the remaining indigenou nucleuses of civilisation with uninterrupted knowledge on cross-species ethics that still exist on a planet. Revolutionary concept would involve gate keepers, the guardians of thresholds of indigenous communities, as well as already well organised traditional knowledge holders.

Representatives of anima-diversity and habitats are missing in present governance systems. We still only have humans in parliamentary bodies !? The world governance remains anthropocentric and is being exported to the universe. Even though the Artificial Intelligence is getting mature enough to be able to reasonably interpret the messages of other beings maybe even with more sense than individual parliamentarians. But for the time being I would suggest we better rely on natural, ethnic faith traditional leaders as resources to serve as intermediators with nature. These are representatives of communities that today figure either as indigenous marginalised communities in relation to colonial settlers (i.e. aborigines in Australia, New Zeland and Polinesia) or, in best case, minorities within multicultural societies (i.e Indigenous communities in Canada). There are but few cases of initial stages od representative structures of traditional cultures – as for example Sami

⁸⁰ Published in an essay, *The Historical Roots of Our Ecological Crisis*, *The Journal of Science*, 1967.

people in northern pole (all relevant countries) and only a handful of best practices of best practice national arrangements for representation of traditional people (Bolivia, Ecuador).

I propose a clear focus on identification of best resources related to natural belief, traditional knowledge, uninterrupted introspective awareness of the link between humans and other species. And strive to integrate this knowledge into ethical fabric of local, regional and global governance.

For a transitional period of time ... I would go for a process where holders of traditional knowledge would be at the forefront, leading the discourse of new global ethics and not only engaged to satisfy the “participatory” principle. This way, the ‘alpha’ version of the structure and of the content of the new generation ethics, would be less contaminated by linear, dualistic cognition.

For the start, there are two main global issues that the reflection on new governance system shall address:

1. **AMNESIA.** Obsolete knowledge of civilisations, that nourished holistic relations to all aspects of creation is key to assure Sustainable development and implement SDGs. This knowledge luckily survived on this planet despite of centuries of colonial, imperial and ideologically grounded violence including most brutal means of annihilation. De-colonisation has only started – as we explained earlier, but in terms of awareness and attitudes, colonial thinking and predators culture prevail and will only be outrooted if systematically dealt with in the whole chain of educational sequences. We shall openly address these issues and discuss the state-of the reality. The ethics, values and precious knowledge inherent to natural faith shall be researched and rejuvenated systematically.
2. **IGNORANCE** as a root cause of injustice and violence still prevail. We live in a culture of lies and frauds. With information society, digitalisation and ubiquitous connectivity, the information flow is open and this creates a new opportunity. Intellectuals have a duty to be at the front of ‘satya graha’, of the power of the truth – the main tool of nonviolent struggle. But we need to trigger genuine interest and motivation for people to go for the cause of truth. And this is the domain of spirituality. To win against **IGNORANCE** and **LIES** a major effort of spirituality opinion makers shall be consolidated. And let

us remember, that mental attachment lead to dogmas, and dogmas constitute ignorant religious concepts. To conquer egocentric spirituality concepts is a necessary step in a cause against ignorance.

Indigenous cultures, the aboriginal cultures, the natural fait leaders, shall be given a lead of indicated intellectual discourse. They shall be put at front of our intellectual course. Natural faith philosophies shall become a part of a mainstream philosophical discourse! And the leaders of this mainstream shall be representatives of non-colonial cultures. I will say it blunt; natural faith leaders shall not be invited because this would be politically correct, but because, they shall really be given a lead for the new development process. Following this line, I would propose a restructuring of the distribution of decision powers within the UN bodies and or additional governance vehicles to enable strong visibility and decision power of indigenous peoples from all over the world.

We shall work out a global action plan for de-colonisation of European mentality and put an end to European predator culture! Cultural institutions could play much bigger a role to reflect the damage done by colonial and imperial thinking; a range of innovative projects could be designed. Let's just take one example (further elaborated in my publications): The first and for a long period the largest powder factory in Europe, Fabrica del polvora de Barcarena, has been transformed in a cultural center, with a museum of powder. But this museum tells nothing about the effect of powder in colonised countries while it tells quite something about technologies of production of powder over centuries. On the other side of Atlantic, there is a museum of imperial history in former prison for slaves in the port of Paraty in Brasil – this museum tells nothing about indigenous peoples. Causes and effects fail connection. Activities to establish missing links could easily and not costly be implemented using new technologies of augmented reality, virtual reality and data repositories. Such activities shall be designed and monitored by a global group of intellectuals presided by pre-Christian, ethnic faith elders.

Comparative religion studies involving natural faith are only at a very embryonic stage. We shall promote the research of natural faith with respect to nowadays paradigm of SDGs on all levels, national, regional and multilateral. In my contribution at 2017 ICPNA I also vowed a good news that studies and practices of traditional ethnic natural faith,

traditional wisdom, indigenous knowledge is becoming a trend and are accepted broadly as common sense. But we should not overlook the bad news, which is that we can only speak of serious, holistic, interdisciplinary approach to traditional wisdom in the major part of the world, but evidently in Europe⁸¹, and in traditions backed by substantially larger human and financial resources (i.e. Kelts and Druidism), admit that we can only speak of serious interdisciplinary research particular in Eastern, Slavic part of European continent, for not more than a couple of decades. Not only Slovenians and Slavs, also scientist investigating the in this domain for the past 20–25 years only.⁸² Slovene Natural Faith Association “Slovenski staroverci” organised a first scientific symposia on Crhristianisation and its effect on Natural Fait in Kobarid, West Slovenia on August 2017⁸³. A positive reaction of local population was of great motivation for a decision to keep symposia on-going and was later enrolled also in August 2018 and 2019. In addition, I claim with firm proofs that humanity possesses equally limited knowledge about early Christianity as about pre-christian knowledge and beliefs. Let us remember, that the rare primary sources on Christianity were found in Kumran by Dead See (Essenian scrolls) and in – Nag Hammadi, Egipt (genuine gospels) only a half a century ago (mid 20th century).

In this respect, Indian culture can pave the way towards the understanding of eternal knowledge of natural faith since it preserved an uninterrupted succession, both oral and written, of traditional knowledge. But, as mentioned earlier, the Bhgavad Gita was only translated into European languages after 1784 and only after comparative studies followed. But, 20th century in Europe and in particular in my country Slovenia, was completely overshadowed with violence since three major

⁸¹ Within European Research programs only a very modest share was invested into research related to religions and there is practically no evidence on comparative research into traditional natural faith European pre-Christian heritage. European research program scan be assessed at <https://cordis.europa.eu/>.

⁸² As was declared by prominent expert, dr. Martin Schönfelder during his lecture in Ljubljana at Slovene National Museum in 2015.

⁸³ The Symposia is documented on line on www.staroverci.si and www.upasana.si. The contributions are in-print. See Petrič, Nejc et. Al., 2018. Kobarid is a small town in the border area between Slovenia and Italy; inquisition against natural faith followers ordered by Catholic hierarchy in August 1331 left sufficient evidence in primary documents as well as in literature.

wars (1914–1918, 1941–1945 and 1991–1995) ruled-out any option for in-depth contemplations into national identities. The creative potential of at least 4 generations, the potential for a revolt against colonial thinking, was thus diminished and prevented.

Post – colonial reflex

Today's prevailing global root cause for inequalities, injustice and imbalance, and primarily for the decoupling of the human race from the nature, lies in the – still prevailing – colonial culture, synonymously called “*predator culture*”. It developed over centuries of imperial and colonial attitudes all over the Earth and finally almost cut the traditional bond of human communities with nature, with biodiversity. The traditionally existing ethics of preservation of biotopes for all living beings had almost been outrooted and supplemented by wild, non-ethical or counter-ethical hyper consumerism. The shift of global populations into mega-policies make this process exponential. Biodiversity, being a term coined by global environmental protection policies is understood by UPASANA as anima-diversity which finds support in Slovene natural faith reference to already mentioned Nikrmana.

Two questions arise spontaneously: why did the natural faith in Europe revived so late and secondly, why have the violence against Natural faith had been manifested globally in such a complex, total and intense way over almost two millennia of the process of Christianisation of the World? Slovenia, as a country of closest proximity to the headquarters of Christianisation (neighbouring to Italy in the West, Austria in the North, Hungary in the Eastern frontier and Slavic Croatia on its bridge to Balkans in the South), offers a showcase to answer those questions.

HISTORICAL CONTEXT – THE PREDATORS CULTURE OF COLONIAL AGES IS ARRIVING AT ITS DAWN

The good news is that studies and practices of traditional ethnic natural faith, traditional wisdom, indigenous knowledge, is becoming a trend and common sense both in institutional science and amongst independent individual actors. But at the same time the bad news has to be outspoken, namely, that we can only speak of holistic, interdisciplinary approach to traditional wisdom in Europe and in particular in Eastern, Slavic part of European continent for not more than a couple of decades. The access to primary sources on internet which is now the main tool stipulating large-scale participatory and inter-disciplinary research is only being available after 1995.

The systemic amnesia and systematic saturation of post-factual mistruth concerning the Natural Faith cosmologies and Christianisation had left a thick debris material over traditional knowledge and the associated values.

Europe is at the very beginning of an era when it will unveil its roots! And unless it finds its roots, European nations will not be able to truly communicate to other cultures! We are still far from knowing the truth about historic events let alone about the true exchange of knowledge and mutual influences of cultures across globe in the remote past. The true knowledge about “the other” is the best ground for mutual respect, which is a precondition for lasting peace.

When I was born, the monopolistic spiritual warship in Slovenia was held only in a foreign language – the Latin, which was above all only understood by a handful of people. Only in 1965 the Vatican council allowed religious rituals of Catholic church in non-Latin languages.

Availability of sacred texts of colonial and of colonised cultures today gives people an opportunity, to make their own judgement and decisions concerning their spiritual path. This was only made possible over the last couple of decades.

We are therefore amongst the first generations to have access to globally available primary sources. This evokes our responsibility. The veil of secrecy also applies to sources and evidences concerning the violence – in many cases of ethnocide character – of Christianisation on the Globe. In Slovenia, the Christianisation took form of spatial, organisational, human resource and etymological substitution of the foundations of traditional cosmologies. The warship places in nature, used by our ancestors, were destroyed and covered with Rome Catholic churches, the holders of traditional knowledge were prosecuted and forced into migrations or into conversion, the words and chants used for sacred rituals and warship, were substantially converted in their very etymological meaning or adapted for new use with substantial modifications. Only now, the cross-disciplinary study of sacred terms and mantras enable us to research the original meaning of the words in our national language – Slovene while we discover astonishing similarities with Sanskrit and other languages. Some of the examples are listed below in a glossary of cosmological terms in Slovene language and special attention is given to synchronicity of sacred words *hram/arham*, *vraža/vraja/svarga*. Both terms were over centuries completely deprived from their original sense – popularly, ‘hram’ is now used as a “pub”, and ‘vraža’ as a “false belief” – something worth nothing. In its true meaning ‘hram’ stand for true home, true identity, and ‘vraža’ stand for sacred chant – *mantram*.

But why did the Colonial violence against natural faith had to be manifested in such a harsh manner? The answer lies in “predators *raison d'être*” of Colonialism. The colonial powers had to erase natural faith cosmologies before they could force enslaved local populations to exploit natural resources of their homelands. The robbery of natural resources was necessarily accompanied by the destruction of ecosystems, of sacred species and live hoods. To make local people destroy their own sacred land, a bond between local communities and sustainable indigenous cosmologies had to be cut first. This involved: the abolition of the community rules that were regulating the sustainable consumption of local resources, the conversion of the meanings of sacred words and chants that supported the local cosmologies and rules, the destruction of shrines in nature that were there to warship the Creation, and the crusades against the natural faith community leaders to outroot the eternal thread of wisdom. In Slovenia, we are –step by step, word by word, place

after place, rediscovering the traces of old shrines in nature, and we re-discover a new (old) etymology of sacred chants.

The history cannot (yet) be interpreted in black&white colours; but some facts speak for themselves. Lets' look into some of the self-explanatory facts concerning the European Traditional Natural Faith heritage, with a focus on Slovenian experience.

Only in 1689 J.V. Valvasor provided for the first record of traditional belief in Slovenia in his monumental work "Slava Vojvodine Kranjske". A century later, in 1780 a first Opera ever written in Slovene language was dedicated to god BELINUS, embedded in the Libretto of Feliks Dev. A composer, Jakob Francišek Zupan prepared Opera Belin for staging and consequently lost his job as a teacher; both the Libretto and Opera vanished. Only in 2008 the libretto of BELIN was rediscovered – again, after more than 200 years of a gap.

In 1836 our most prominent poet France Prešeren, who is also an author of Slovene anthem, puts to public his masterpiece "A baptism at Savica source" which represents a first and sophisticated piece of poetry dedicated to the struggle of Slovenians for their own traditional religion. This work is still today the best ever written memorandum on existence and annihilation of Slovene Natural Faith Tradition. Prešeren was in line with his European contemporaries Dostoevsky, Goethe, Hugo and other thinkers, who sailed beyond the orthodoxies to understand the true identity of their people. It remains a puzzle, on what grounds Prešeren started his glorious epic with dedication of the work to the "manis of his deceased friend Matija Čop", who was amongst key intellectuals in region of the time. We neither know the magnitude of what Prešern and Čop have discussed neither we know how much of pagan studies of the time they were aware of. But the fact is, that Mani finds a place in the introduction to the epic, the fact is, that Bogomila is the principal heroine of the epic, being a daughter of Slavic wise elder Staroslav and the fact is that there is a converted druid appearing as a key figure of Christianisation, converting Bogomila and Črtomir, her beloved leader of the defence of the 'old' faith. In our analysis of the epic, the Christianisation is – according to Prešeren – clearly a result of tactics due to censorship. It is presented in a way that shows that the Christianisation was suggested by the "druid" for survival reasons, while the core objective of the epic is to evoke natural faith deities, to promote the

resistance of the protagonists and followers of the old faith, and to make a judgement concerning the brutal nature of Christianisation.

We find Manicheism, Keltic druids and Bogomils coded in the epic, aside of Slavic ethnic faith deities, which shows clear intention of Prešeren to map the spiritual influences on the territory of Slovenia prior to forcible adoption of Christianity.

In 1905 a liberal political and intellectual leadership in the capital of Ljubljana, with enlightened architect Jožef Plečnik and visionary mayor Ivan Hribar, erected a monument to Prešeren in a very centre of Slovene capital Ljubljana. A key note speaker at the opening of the monument, writer Ivan Tavčar, declared at the ceremony, that the Work of Prešeren was “equivalent to any gospel”. This event embedded the memorandum of Natural Faith revival of early 20th century into the very centre of the capital city and provides for a proof, that intellectual and spiritual elite of the nation was – at that epoch – absolutely aware of the relevance of traditional ethnic faith and values.

Slovenia therefore entered 20th century on the wings of liberal thought and enlightenment, but also spiritually fundamentally crippled by centuries of inquisitions, crusades, and censorships. However, 20th century was completely overshadowed by three major wars in the region (1914–1918, 1941–1945 and 1991–1995). The creative potential of at least 5 generations, the potential for a revolt against colonial thinking, was thus diminished and even dismantled. Our survivals of nature-centred ethnic faith – the elders – claim, that the violence of Italian occupation during the first and second World Wars ended in a harsher damage for Natural Faith tradition than the long centuries of inquisitions. Yet, despite of a major violence against natural faith followers during the first and second world wars, the natural faith survived until today. The Natural Faith and Beliefs cannot be outrooted. They nest with Nature itself.

The mid – 19th century, at the rise of global interest in world traditions, the predators culture was still free of bonds, regulations and limitations. As mentioned above, the Berlin Conference united Colonial Nations to define imperial rules of the game in 1885! We can take the Berlin conference as a momentum of legalisation of predator’s culture and also as a knife hit from the back into the heart of the vision of enlightenment.

Colonial, imperial, predator-kind of order in Europe remained legal until the adoption of UN declaration on the rights of sovereignty of

colonised nations in 1960⁸⁴. This declaration was one of the first achievements of an – at that time – teen-age world governance structure – the United Nations and we can take 1960 as a beginning of the end of the Colonial thinking. We – as humanity – are still stuck at this beginning and our joint task, a task of spiritual leaders, intellectuals, scientists, artists and politicians remain to complete the work after the vision of the founders of the UN and pass the world liberated from predators thinking to new generations.



State of the mind in Europe enables such sight –
photo taken by the author in Sevilla, Spain, 2017.

Europe has been almost cut away its spiritual roots and traditional values and this resulted in a loss of social and spiritual capital.⁸⁵ This af-

⁸⁴ UN 1960.

⁸⁵ Dr. Prabhat Pankaj declares that Loss of social and spiritual capital has taken a big toll on humanity. It has put the world on its brink. See Indian Council of Philosophical Research, 2018. Dr. Pankaj further suggests that the “solution lies in reiterating and re-establishing the good old practices and culture in the modern context”.

fectured and crippled all three pillars of sustainable development – social, economic and environmental. Social with respect to the loss of basic community organizations and leadership, economic with respect to the loss of understanding of interconnection of resources and of the long-term sustainable approach to consumption and environmental in terms of a loss of understanding of the sacredness of nature, loss of the bond with planetary consciousness and with anima-diversity. As a result, the culture evolved into culture of greed, the predators culture, as opposed to Patanjali's understanding of *anekanta* and *aparigraha*, non-greed, and non possession. The profound nature of this key root-cause of the problems of Humanity was expressed by the authors of *NewAge Anthem*, the song *Imagine* – by John Lennon and Yoko Ono. When it comes to non-possession, the authors of 'planetary governance anthem' express doubts "I wonder if you can", they sang, while dreaming of the world without borders (the concept easily translated into vedic *Vasudhaiva kutumbakam*⁸⁶) they thought "it's easy if you try". Artists intuitively expressed in their poem the philosophical thread of our discussion. DR. S.L.Gandhi puts it simple and straight: "...all religious traditions emphasise restraint in consumption."⁸⁷ He finds Lord Mahaviras' "twelvefold ethical code of conduct superb and unique – twelve small vows (*anuvrats*) are a roadmap to the path of sustainability", he says. His words summarise perfectly the natural faith – the local codes of ethics were tailored to the long-term needs of local habitats. The concept of Relative economics⁸⁸ can only be realised combining micro (local) and macro (global) dynamics of economy. This is supported by leading Japan expert on standardisation, dr. Yoshiakija Ichikawe⁸⁹ who envisages achieving SDGs via platforms for smart cities and smart communities and introduction of Society 5.0 through holistic approach and digitalisation. As a professional policy maker, engaged in development scenarios, I see major advantages and opportunities of globalisation against the threats – concerning all pillars of sustainable development. Even when it comes to arguments related to the apparent threat of the loss of national iden-

⁸⁶ Maha Upanishad, VI, 71–73.

⁸⁷ Gandhi, S.L., paper delivered at ICPNA conference 2017, Jaipur, India.

⁸⁸ See prof Ashok Bapna contribution. Indian Council of Philosophical Research, 2018.

⁸⁹ In his lecture in Ljubljana, 2018, he elaborated on business models to resolve social issues, while he argued, that exponential growth will (still) be needed to match SDGs for services and products needed in future.

tities merged into “global village”, I claim, that the availability of open data and open flow of information can – on contrary – contribute to the deepening of local identities and thus to truly multi-cultural, diversified world. Diversification is embedded in natural faith ethics since it is applied to local specific sets of life-conditions – it is following ‘place-based policy approach’ to use policy jargon.



Culmination of destructive potentials of **Industry 3.0.** and **Spirituality 3.0.** coincides with the peak of colonial era, and reflects in the peak of the manifestation of predatory culture between 18th and 20th Century.

And there we are – in a shocking confrontation with planetary boundaries and in an urge to rapidly change the conduct, to rapidly change our culture from predatory back to sustainable.

The burning forests of Brasil and Australia in 2019 shall be understood as the last call for action.

A quick transition to 4.0. simultaneously in all areas (production, social, ethics, spirituality) is needed, which means, revolutionary shift including a new conceptualisation of the sacred and its hierophanies!

Human intervention in space shall serve as final trigger! Humanity is far from being ready for such shift since all the areas mentioned above will be dramatically challenged!!! Can we presuppose that today unknown forms of life on other planets in universe will be subject to at least the same system of ethic as we strive to implement on earth with universal declaration on human rights and with the cluster of multilateral agreements on the protection of habitats and species? Today, there is practically no monitoring system in place to control the operations of a handful of power elites in space.

Legacy: Key Spirituality 3.0. debris to be unveiled

Major parts of colonised populations were forced to adopt rituals that involve intentionally converted root-meanings. The conversion of traditional rituals involving waters to consummation of alcohol (social and

“spiritual”) rituals is at the center of gravity of such systemic turn of essence into its opposite. I thoroughly explained this in my essay *The Veritas versus Vino*⁹⁰. The legacy of Christianisation as an integrated tool of contemporary European colonialism, is without any doubt immense. The over-institutionalisation of Catholic dominance on the globe is above all pointing to doubtless responsibility of these Spirituality 3.0. institutions for the state of the art of the Earth of today. The planetary boundaries issue is – in spiritual sense – largely a legacy of Rome Catholic Church values systems. The already mentioned examples of Brasil and Australian right wing governments and their roles in forests being burnt recently is just an echo of colonial destruction maintained over centuries of wild, non-monitored and non-controlled predators’ operations.

I have selected but four building blocks of spirituality 3.0. on the case of Rome catholic church spiritual practices, to illustrate the legacy. The selection is indicative, but it is illustrative enough to show the magnitude of the ‘debris problem’. I have chosen the following building blocks of the Rome catholic spirituality conceptualisation:

- forgiveness,
- water-to-wine ritual,
- a selected part of Our Father prayer and
- the highlighted concept of love.

Forgiveness or ‘green light for predators’

The legacy of institutionalisation of Spirituality 3.0. is heavy indeed – the key institutional catch is represented in the notion of infrastructure of ancient secret service of religious and feudal elites represented by confessional box, booth or reconciliation room. But it is not only this wide spread secret information service that makes the concept problematic, above all, it is the notion of “Forgiveness” itself, as a central part of spirituality conceptualisation, that deserves attention. The amount of violence and damage done by colonial powers in the name of Christianisation, coupled with the overall concept of “forgiveness” resulted in overall acceptable planetary destruction –reaching planetary boundaries today. The Rome catholic church with the legacy of the practice of “forgiving” holds direct responsibility.

⁹⁰ Publicly available at www.upasana.si and www.dlib.si.

In the pre-Christian teachings of Yeshua⁹¹ Levis S.Keizer notes, that “Yeshua taught two ways for release from hob, ‘moral debt’ or the consequences of sin (hata). The first is teshuva, ‘returning to God,’ or the very misunderstood word ‘repentance.’ The second is to forgive or ‘release’ (shalach) all those who had sinned against you from their moral debt to you – in other words, to emotionally disentangle yourself from any desire for revenge or other ill feelings against them. This was a form of kichesh or non-attachment taught in the wisdom schools. In order to understand what forgiveness is and how it works to mitigate the consequences of one’s own sins, we need to differentiate the concepts of sin and debt.”“This explanation by Levis S.Keizer is crystal clear and I provided full quote here since it is self-explanatory, particularly in the light of previously explained difference between detachment and alienation. The original spiritual conceptualisation of forgiveness is primarily meant to call for ‘non-interference’ of individual egos in the laws of ‘carma’ of the others, who commit a sin against the individual in question (the notion of disentangling from the desire to revenge) and not to “erase” the sin.

We could further elaborate on the misuse of erroneously implemented concept of “forgiveness/dismissal” for information harvesting and acquisition of valuable confidential, personal data. We could question the financial part of it– which might have been the prime motivation for the “forgiveness fraud” – and ethical issues of dismissals granted for payment in confession booths across the globe, we could further rise questions concerning the legal grounds of property attained by churches on the basis of confidential information acquired in ‘reconciliation rooms’. But for the purpose of this paper, we intentionally limited the argument to mere non-sense of the notion of “forgiving” in the context of the debate about spirituality conceptualisation building blocks.

To conclude: subversion of ethics, disobeying the codes of conduct, are irreversible acts of damaging the creation. In this sense, these are inerasable and thus unforgivable acts. Something that is done is there for ever! On the other hand, it is of entirely different nature of things, when somebody else commits a non-ethic deed to another person. In such a case, we shall apply a technique of detachment to free ourselves from judging the other or even penalising the other. Still it does not mean, that we shall not condemn the wrongfulness of non-ethic deeds, or to completely abstain

⁹¹https://www.academia.edu/11318607/THE_PRE-CHRISTIAN_TEACHINGS_OF_YESHUA

from penalisation, it means, that we – literally – free ourselves from the burden of the bad deeds of others. The discussed notion of “forgiveness” subverted the importance of the quality of ‘response-ability’ that plays a central role in Spirituality 4.0. conceptualisation.

The force of authentic prayer – celestial, eternal food or daily survival

But even deeper, more long term and substantial is the role of Christianisation regarding key spirituality practices. Lets’ take but the most outstanding case in observation.

The recent studies⁹² in Bogomils and Cathars spirituality show, that ancient schools of mysteries praised in prayer the primordial substance, the eternal essence of existence, pane substantialem, the quintessence. The daily prayer was directed towards the permanent link to celestial (food), and not to satisfaction with “daily bread”, with earthly survival.

Lechem ha Mahar in his work *Bread of the Morrow* explains it as follows. “The gospels of Matthew and Luke use the Greek word *epiousion*, “Grant us today our *epiousion* bread. But Greek *epiousion* is a hapax legomenon, that is, occurs nowhere else in any classical, biblical, or Hellenistic Greek. It had no dictionary definition or precedent in Greek literature and thus was a mystery to the early gentile churches, who decided to translate it as “daily” or “needful.” In the Latin Vulgate and later English translations it was rendered to mean “our daily bread” despite the fact that Yeshua taught that his disciples had no need to pray for their food and clothing. The traditional English translation “daily bread” never had any legitimate basis. Fortunately, however, we have fragments of the Lord’s Prayer in Aramaic quoted by the Church Fathers, who had access to now lost Aramaic writings of the Ebionites and other Jewish Christians. They found that the original Aramaic word was *mahar*, meaning “of the future, of the morrow. The morrow⁹³ is a reference to the coming Messianic Age when God will

⁹² See for example Van Niekerk, 2019, Bogomils et Cathares sur la phrase-cle dans la Priere divine.

⁹³ Lechem ha Mahar gives the following reference: “Jerome, who had access to the lost *Gospel of the Hebrews*: “In the Gospel according to the Hebrews for ‘super-substantial’ bread I found *mahar*, which means ‘of the morrow’, so that the sense is: Our bread of the morrow, that is, of the future, give us this day.” <http://www.earlychristianwritings.com/text/gospelhebrews-mrjames.html>”

dwell with mankind and the Malkuth will live in the hearts of humanity. The “bread of the morrow” is a kabbalistic phrase referring to the divine teachings, manda (knowledge), and razim (secrets, revelations) that were concealed in the Heavens and would become known in the coming Messianic Age, like those Yeshua revealed privately in his seder meals and mishqad with the disciples. That is why in the original Aramaic there is a contrasting Semitic parallelism between “this day,” meaning now, in our daily life, and “the morrow,” which refers to the ‘Olam Ha-Ba or coming messianic age when God’s Malkuth will be fully established on Earth, i.e., in the human heart and world.”

This complements our discussion on key words ‘mana’ and ‘prasad-a’ opened in the introduction to the chapter Evolution of Spirituality conceptualisation as well as the elaboration of the words ‘duh’ and ‘zrak’ in the glossary of Slovene cosmological terms, and indicates that spiritual conceptualisation of traditional cosmologies took cosmic, eternal dimensions of existence centrally in their cosmologies and rituals, while Spirituality 3.0. reduces –in this very case – cosmology to linear, ‘daily’ interaction and daily survival which turns the ‘attitude’, ‘needs’, ‘context’ and the ‘means’ (as discussed by Gibbons, cited above) completely upside-down.

The manipulated water – vino versus veritas

Promotion of wine (wine being a blurring agent), ritualization of wine and the transformation of the ritualization of pure, source essence, the water, are symptomatic for Spirituality 3.0. and complement the notion of “forgiveness”. Both lead to ignorance regarding the injustice and moral conduct and finally, to the justification of predatorish culture, disrespect of the nature and we can firmly conclude, that the alcoholisation of populations was key to enable the colonial robbery of natural resources. In the later stage of colonisation, drugs upgraded the role of al-cohl (arab word for: blinding).

Sufficient to say, that the gospels discovered in Nag Hammadi library as the rare primary sources regarding the early Christianity do not mention the wedding where the water was presumably being converted to wine. There is also no anthropological evidence of wine being used massively during the (wedding?!) ceremonies of the region of the time. We have good reasons to put the whole issue of imposition of wine in (social) rituals of today’s civilisation under most serious question. In my personal

view, following personal research and taking into account cases from 20th century, i.e. the drugs (including heroin and other addictive substances) imposition on the markets of US in post-Vietnam war period, saturation of Bask cities with hashish 'enriched' by addictive substances as well as other cases of massive saturation of populations with drugs and alcohol, the availability of drugs and alcohol serves no other purpose but to the elites in power, to dismantle and demobilise the revolt potential of generations, able to challenge and subvert the power structures. And since these substances are largely organised on illegal markets, the profits largely end in black-funds, outside democratic control, and are easily directed for illegal operations of elites in power. Alcohol is – today – a far bigger reason for deaths (including the collateral damage due to traffic incidents caused by alcohol use) than all respiratory diseases together. And the world leaders never call for abolition of alcohol nor they do prohibit social gatherings (rituals including) involving the use/ promotion of alcohol.

The (i)relevance of “love” as a spirituality conceptualisation building block

A conceptual building block that would deserve particular attention is the notion of “love”. But this one deserves a thesis on its own. Sufficient to say, that – in my modest opinion – the conceptualisation of love in religious sense as universal imperative resulted in as much confusion as conversion of water to alcohol, replacing the understanding of karma with forgiveness and reduction of celestial food to daily bread consumption needs. Slovenian philosopher Slavoj Žižek wrote extensively about the trouble with love as an imposed concept. Kathleen O'Dwyer⁹⁴ analysed his quotes on love and she notes that “Žižek's analysis of the Christian injunction ‘to love one's neighbour as oneself’ queries both its possibility and its expediency. His argument centres on the assertions that the universal love so promoted disavows that which is unlovable in human nature, and that love must in some sense be an autonomous decision (simply, that love cannot be commanded)”.

Love cannot be commanded. The principle of freedom is embedded in any conceptualisation of love. George Bizet vowed this message clear in Opera Carmen: »*L'amour est un oiseau rebelle, Que nul ne peut*

⁹⁴ Dr Kathleen O'Dwyer 2010; Žižek on Love, published in Philosophy now magazine https://philosophynow.org/issues/77/Zizek_on_Love

apprivoiser ... L'amour est enfant de Bohême, Il n'a jamais jamais connu de loi!« Love is a rebel, Bohemian child that never learnt any laws. It is either completely liberated and free from any conceptualisation, law or dogma, or, it does not exist, it is gone (Bizet in Carmen would phrase it this way: *Loiseau que tu croyais surprendre Battit d'aile et s'envola*,). In other words, love cannot be a part of spirituality conceptualisation. Victor Hugo, my beloved poet, phrased it straight – during his last breath – in his last words laid down on a napkin ...

Aimer, c'est ... agir.

Love is a matter of (right) action, of dhamma, dharma, as opposed to ignorance and/or reaction.

We shall call people to act concretely, rather than to love abstractly!

We shall call people to insist on respect of ethics, not to forgive.

We shall call people to keep their eyes soberly open, and not to put shields of al-cohl on that keep them passive, ignorant and – potentially violent.

Today, the concept of love is too often used as an undisputable, fictive argument disarming both, the dialogue and action.

RE-EMERGENCE OF THE SLOVENE NATURE-CENTRED/ETHNIC FAITH; case study

Natural faith revival could only come along with scientific achievements and constitutional ethics arrangements put in practice; the human rights agenda and the associated charter served as a prerequisite for each and every struggle for the rights of each and every indigenous community on the planet. So it does for the re-emergence of the Slovene ethnic nature-centred cosmology.

Slovenian constitutional arrangements today grant for the principle of »neutrality« of the state in the relation to religions and beliefs. This evolved as key instrument to guarantee the freedom of conscience and constitutionally guaranteed human rights granting free expression of citizens' faith on non-discriminatory basis. All religious, cosmological and philosophical systems and beliefs are – in constitutional terms – put on equal level⁹⁵.

The lighthouse concerning the constitutional arrangements remain the Brazilian constitutional reform in 1988. With the new constitutional concepts, the indigenous peoples were exemplarily assured of respect for their social organization, customs, languages, beliefs and traditions.⁹⁶

⁹⁵ The decision of the Constitutional court of Slovenia no. U-I-92/07 about the 7th and 41st article of the Constitution of Slovenia strengthening and précising the clause on the division of state and religious organisations, underlying the imperative of »neutral state« in regards to religious organisations. The principle of neutrality alone – according to the Constitutional court – assures true experience of the freedom of conscience and equality of religious and non-religious individuals and religious communities.« The principle of neutrality is therefore seen as a prerequisite for the expression of spiritual freedom. Slovene Constitution is therefore a proper tool for spirituality liberation struggle.

⁹⁶ This is stated in the head of article 231 of The Constitution: "It is recognized that the indigenous peoples have the right to their social organization, customs, languages, beliefs and traditions, and their original rights over the lands that they have traditionally occupied, it being the duty of the federal government to demarcate these lands, protect them and ensure that all their properties and assets are respected".

1988 was as important for Slovenia as for indigenous peoples in Brazil. This is a year of the peak of Slovenian spring that led Slovenia to its final political independence in 1991.

Despite of a one and a half millennia of violence against traditional natural faith on the territory of Slovenia, the natural faith heritage maintained uninterrupted until the political independence of Slovenia; yet – the spiritual sovereignty was not accomplished neither is spiritual freedom, freedom, that our poet France Prešeren dreamt about in already mentioned epics on Christianisation, declaring “we will find the way to where our sons will freely choose their faith and laws”.

Scholars erroneously assume that major annihilation of pre-Christian faith was committed during the period between 7th and 15th century, including the waves of European Crusades and inquisitions, but, the elders and transmitters of heritage in Slovenia witness⁹⁷, that major hit against natural faith holders was committed during the first world and until the second world war of the 20th century, claiming, that Natural faith was proudly – though largely in secrecy – practised in parallel to Christianity for long centuries. And major part of ‘old-faith’ practices is still performed in secrecy. The fear of presumable religious majority, the mysterious network of influences and the power of institutionalised religion hold nature-centred faith citizens still today in fear and isolation. Majority of our sources still today do not dear to go public.

Only after achieving the political sovereignty of Slovenia and after we have put the parliamentary democracy in place, the conditions occurred for natural faith heritage to slowly begin its come-back to surface. This manifested through a number of channels, largely via individual practitioners and researchers going public. Slovenian academy of science and its Scientific and Research Center have had fulfilled their mission and provided for the first, exhaustive track record in a series of *Studia Mythologica Slavica*⁹⁸. Outstanding volumes were published under the scientific authority of ddr. Andrej Pleterški, his own ground-braking volume *Cultural Genome*⁹⁹ in 2014 and the referential compilation of the collection of works of Pavel Medvešček in 2015¹⁰⁰.

⁹⁷ See for example Medvešček, 2015, Personal archive of ethnic faith witnesses.

⁹⁸ <http://sms.zrc-sazu.si/En/Supplementa/splosno.html>

⁹⁹ Cultural genom – the space and its idegram of mythical story available at http://sms.zrc-sazu.si/pdf/Pleterški_Kulturni_genom_2014.pdf

¹⁰⁰ From the invisible part of the sky – Iz Nevidne strain neba available at <https://iza2.zrc-sazu.si/sites/default/files/ISBN9789612548490.pdf>

Slovene Natural Faith Association “Slovenski staroverci” and The Cosmological society UPASANA were funded in 2015, assembling numerous individual natural faith practitioners and researchers from all over the country for the first time under umbrellas’ of legal persons. We organised a first scientific symposia on Christianisation and its effect on Natural Faith in Kobarid, West Slovenia on August 2017¹⁰¹. A positive reaction of local population was of great motivation for a decision to keep symposia on-going and we organised additional symposia in August 2018, and 2019 harvesting even better quality of scientific contributions and even stronger echo vowing encouragements from the participants.



One of the first public rituals of Slavic natural faith representatives from Eastern, Central and South – Eastern Europe. Slovenia, August 1915 placed at Ajdovski gradec near Bohinjska Bistrica, the same very place where poet France Prešeren staged a final combat of “old faith” defendants under the command of Črtomir.

¹⁰¹ The Symposia is documented on line on www.staroverci.si and www.upasana.si. The contributions of the first two symposia were published also in print, the ontributions from the third symposia (2019) will be published in 2020. See Petrič, Nejc et. Al., 2018, 2019. Kobarid is a small town in the border area between Slovenia and Italy; inquisition against natural faith followers ordered by Rome Catholic hierarchy in August 1331 left sufficient evidence in primary documents as well as in literature.

Convergence of understanding of key cosmological terms

There is a direct relationship between the efforts to protect the rights of indigenous knowledge, the agendas of human rights, sustainable development and peace. Long centuries of denial of indigenous peoples and of environment go along with the prevailing nature of ignorance embedded in predators culture. Ignorance is a root cause perpetuating injustice in relation to humans and in relation to all other kingdoms of nature. The rejuvenation of traditional wisdom is fundamentally important today with respect to promotion of values and ethics. Prof. Bhatt elaborates with good reason that “key concepts of Indian culture are the only means for sustainable development and as such contain immense potential to guide the world towards the path of sustainable development /.../ But they need creative reinterpretation to suit the present day requirements”, professor argues.¹⁰²

We are faced with extensive discoveries of meaningful etymological similarities in terms used in Sanskrit and Slovene languages, particularly when it comes to cosmological terms and concepts; such as a-hram and arham¹⁰³, sanyas, sanyama and sanje¹⁰⁴. The discoveries of etymological and cosmological cross-continental union reveal – together with other contemporary trans disciplinary discoveries (such as genetics, archeoastronomy¹⁰⁵ etc) – a great potential for reinterpretation of the eternal understanding of the sense of union of humanity and consequently for more smooth elaboration of joint solutions for global problems, particularly to issues of globalisation, inter-racial violence and xenophobia. The

¹⁰² As referred to by professor S.R. Bhatt, 2016, Sustainable Holistic Human Development – AN Indian Perspective.

¹⁰³ During the ICPNA conference in Jaipur, December 2018, we dedicated special effort with Jain munis to elaborate on UPASANA and Jain (upasana) understanding of the mantra A-HRAM, AR-HAM and we finally concluded, that the sound picture of both mantras can be interpreted as synonymous.

¹⁰⁴ The words Sanjama, Sanjava, Sanyama are indeed synonymously used in Slovene (referring to UPASANA) and in Sanskrit (referring to Patanjali Sutras), in dual form. The similarities of key cosmological terms used in Slovene (UPASANA) and Sanskrit languages call for further scientific and spiritual cooperation between India and Slovenia.

¹⁰⁵ See for example ddr. Andrej Pleterski, 2015.

understanding of root cosmological terms can substantially improve the understanding of key values and principles, since they are and they were universal in traditional cosmologies. Respect to all life is at the heart of those values. The loyalty and sincerity but above all the confidence to the laws embedded in cosmologies enabled practical manifestation of the respect towards all live hood. Such approach corresponds to the Sustainable development agenda, since it puts community needs and ecosystem needs and boundaries equally at the front.

The Natural faith ethics therefore supports Sustainable development principles and goals and it is not by chance that intellectuals widely discuss new era of ethics. Slovenian intellectuals recently published a program for Renewal of Europe¹⁰⁶ and they underlined the needs to face the general Alienation of population, to actively address the need for preventing further colonisation, to truly grant the respect of dignity and human rights and to develop the so called 'Third step to ethics' – expanding the anthropocentric approach to ethics widely into anima-diversity.

Glossary of the Selected cosmological terms in Slovene language

For the purpose of the case study, I selected a set of terms in Slovene language¹⁰⁷, that represent a meaningful narrative important for cosmologies understood in this paper as building blocks of Spirituality 4.0. The selected terms subject to the following criteria:

1. The term resonates with terms in sanskrit and other languages and therefore reflect a wider, or even universal etymological background beyond separate native/ethnic languages.
2. its meaning was (acknowledging that we speak of the case study on Slovenia) converted over centuries by colonial elites in power to its opposite, or diverted to such an extent, that the true meaning could not be sensed any more or was simply pushed into oblivion.
3. Understanding true meaning of these terms would substantially contribute to the formation of new generation spirituality.

¹⁰⁶ Hribar 2017.

¹⁰⁷ Citations mainly include items from Slovene etymological dictionary, Snoj, 2016.

4. The selected terms are not dealt with as cosmological terms in etymological dictionary and in the available scientific research. I intentionally avoid interpreting terms that are recently extensively elaborated in published works by academic or informal researchers. Outstanding example of such trendily researched word is 'tročan' or 'triglav', explaining traditional threefold /trinity spirituality concepts and cosmologies and since the highest and cult Slovene mountain holds the name Triglav (three headed) which is at the same time a name of one of the traditional Slavic deities. Above all the most exposed ethnic faith cave holds the name Triglavca; the mentioned words of course fuel the motivation of a number of researchers¹⁰⁸ and this leaves a scholar with sufficient information. I selected terms that are not a subject of available research.

Hram, drham / arham / true home

Hram in several Slavic languages holds the same meaning, a sacred place (normally in nature or used in metaphysical sense). Being converted, popularly 'hram' is today used to label "pub"; consequently there is a number of wine-hram, wine cellars in the country. Hram is an outstanding case of systematically converted meaning of the term to its opposite. Over centuries, a word signifying sacred place, where truth prevails has been transformed to a word signifying a place where the mind goes blurry – and where there is room for manipulation with lies and fake news.

I made extensive research in the meaning of the word hram and its harmonic relatives such as arham, hrum, hran, hren. For Jains ARHAM is one of the most important mantras, sung centrally in diverse meditations and spiritual exercises, including in most sophisticated evolutions of so-called preksha-meditation. It stands as a guidance to reach the true self, while in diverse modulations particular syllables hold a special cosmology displaying connection of separate levels of existence with the universe. We dedicated special effort with Jain disciples to elaborate on UPASANA and Jain (upasana) understanding of the mantra A-HRAM, AR-HAM and we finally concluded, that the quality of both mantras can be interpreted as synonymous. Jain scientific insight explains the sequence of sounds as follows. 'A' signifying Brahma, the Creator of all, the

¹⁰⁸ Detailed explanations of the spirituality concept involving traditional threefold approach using "tročan" are available for example in Pleterski, 2008 and 2014, Medvešček, 2015 or at www.staroverci.si.

unity. The second letter of 'Arham' is 'r', which signifies the fire element. It plays an outstanding role in awakening the power of bio-electricity. With the awakening of this power, all torpor ceases and the body throbs with a newfound vitality. The aspirate –'h' awakens the life-force. The incantation containing this letter grows very potent. In the Buddhist method of meditation, the recitation of the seed letter, 'hun' is much prevalent. In order to awaken the life-force this spell word is abundantly used—'Hran', 'Hrin', 'Hru', 'Hron', 'Hram'. M – the nasal dot. It has no independent existence, but it increases the power of the letter with which it combines. The pronunciation of 'Arha' lacks the harmonious rhythm which emanates from the enunciation of "Arham". The vibrations issuing from rhythmic harmony are more powerful; they serve to awaken many centres of consciousness and kindle the life-force.¹⁰⁹

Arham and Hram signify true self, true home, sanctuary, sacred space, also sacred place within self. True authentic, autonomous self. Home. In Hindi, Slavic languages and Dravidian languages, the meaning of this sacred mantra converges.

DH and DUH – BREATH – the root of spirituality (slo: duhovnost)

Dūh *duhām* ^{lat.} 'spiritus, animus, odor' meaning spiritual, also to smell.

Old Slavic *.duxъ* or *sapa* and 'duševnost', hrv., srb. *dùh*, rus. *Dúx* duh, dih, sapa, zrak, češ. *duch* 'duh'. Pslovan. *dûxъ* čoterraročy, meant a "breath" 'izdihni' – to die.

Duh and Dev; Zmagó Šmitek¹¹⁰ indicates transitions of spirituality concepts across generations referring to diverse cognitions related to wildhood (divjina). Šmitek etymologically connects the root 'div' from indoeuropean diuo abd praslavic divъ, meaning something shiny, radiating, celestial, (comparing to latin deus, sanskrt deva and avesta daeva). Šmitek offers two conclusions; first, that the «nature was sacred by itself», or second, "the nature was sacred since it was created by celestial entity".

Yoga sutras of Patanjali explain sanyama as supreme performance of our minds and consciousness Sanyama = DHarana + Dhyana & DHyaanam + SamaDHi. All pillars of sanyama contain DH. Hypothetical observation: Sam'd'hi sounds in Slovene language as SAMO DIHAJ – SAM DH = and literally translates as breath-only – pure spirit = essence, dreamtime. Reduction of activity on breath. Pure breath, pure spirit.

¹⁰⁹ Source: Jain sacred texts at <https://jainworld.com/>.

¹¹⁰ Šmitek, 2019.

DUH-ati as a verb is preserved in Slovene language at least as profoundly as in Sanskrit where “duhati” translates as extraction of essences (soma, prana, milk directly from the female) which probably corresponds to consummation of celestial food, mana, absorbed from the air by breath. Sanskrit and Slovene languages point to the same direction. The concept of DH and the threefold structure of the air determines subtle and gross breath. This structures the threefold communication and thus represents a basic »infrastructure« of spirituality. DH is omnipresent, is characterised by here and now and as such a fundamental system of connectivity amongst all created. DH is an enabler to raise awareness and consciousness, it is a pre-condition for life. DH is transcendental due to its connectivity function across three levels of air (see the concepts of air – ‘zrak’ below).

DH is affirmation (D) and disaffirmation – bifurcation (H), and thus a basic principle of creativity (interplay between chaos and union).


The concept and cosmology of air in Slovene language, represents the infrastructure for the breath, ‘dih, duh’ therefore, the holistic communication system, the core infrastructure for true spirituality serving one supreme goal – to maintain connection and awareness regarding interdependence of everything with everything.

It is interesting to observe, that the structure is three-partite, earth, air and fire. While the water must be always present as a neutral element.

DH is the medium of the quintessence as described in ancient Indian vedas as omnipresent in all levels of the air (vayu) and as a basic building block of all that exist, the mysterious Prajapati, primordial creating principle »yat pinde, tat brahmande« directing the introspective method of perception and awareness. It supposes, that the same creational principles apply to universe and to the human body, to macro and to the micro, as above, so below. Slovene sources of ethnic faith in western Slovenia describe similarly the principle as Nikrmana (Medvešček, 2015).

Whenever a symbol below is inserted in our paper, it is meant to call reader to take a deep breath.



Note: The symbol is designed by the author. Normally the Academy Staroslavov Hram would advice a scholar to identify the vowel connecting D and H introspectively, by meditating on the breath during the (silent or voiced) contemplation on D and H during inhalation and exhalation. Since Slovene language uses all vowels to connect D and H we leave the use of the mantra to individual exploration and in the symbol this reflects by the use of a sign  to connect D and H.

Amongst the variety of derivation from the root 'dih' one is of particular interest for our study, the word 'nav-dih' meaning inspiration. DH, the root breath in Slovene language derives straight into inspiration. This is how Slovene language maintains the bond between spirituality and creativity.

Duh in some other languages

Japanese DUH – to unite, body, manas, mind and spirit, duh in a sense of creation, HU has a meaning of creative power.

In English it transformed to key verb TO DO – again, signifying the creative nature of breath and of spirituality. Druid DWR pronounced close to DUH means oak tree, a tree sacred to druids.

Zrak, vzduh, v-eter / radiating air, air of devas, ether, prana, air of celestial devas

Slovene language still today defines a three-fold nature of the air.

'Zrak' is the earthly air, containing physical radiation of objects and beings.

'Zrak' is deriving from the Slovene word for radiation 'žarčiti' while in Croat and Serbian the connection is still today even more visible – the word for radiation is 'zraka'.

Radiating air is physically measurable (radiating heat, electromagnetic waving, radioactive waves etc.).

'Vzduh' as atmospheric air contains entities not measurable with conventional instruments mentioned above. The Slovene meaning of 'vzdušje', applies to the quality of relationships 'in the air', as created amongst the beings inhabiting the biosphere, the layer between the Earth surface and the atmosphere. 'Vzdušje' would therefore literarily mean 'atmosphere' (in the sense of emotios) created by certain beings in defined space.

The conversational use of the word today means “atmosphere” also in emotional sense. Its root meaning derives from the old Slavic ‘vzduh’ stcslovan. *vъzduxъ*, zrak, *văzdūh* – still today in diverse Slavic languages meaning ‘air’. It is interesting, that the meaning of ‘vzduh’ in Slovene language (‘vzdušje’) is still today authentic, relating to atmosphere in terms of emotional and energy conditions in the domain of heart and feelings.

This level of the air is the air of the earthly devas, the beings responsible for communications between the creatures of the world. In the natural faith tradition of western Slovenia, as recorded by Medvešček, these devas are called ‘zduhci’ confirming the hypothesis of cosmological position of the second level of air – ‘v(a)zduh’. In Croatian and Serbian ‘vazduh’ is the first translated option for ‘air’ still today.

‘Ether’ is the domain of the air on the level of solar system. It contains celestial mana, the prana, the prime energy and prime information on the spiritual level itself. Slovene language treasures the word ‘v-eter’ as the highest level of the air, the air that travels and moves fast, normally arriving ‘from above’, the wind. The wind, the ‘v-eter’ has been used in Slovene to describe radio waving – what radio stations send into ‘air’, is called ‘sending to ether’. Ether, is therefore understood clearly as a carrier of information. Ēter, from*lat.aether, gr. aithēr, ‘brightness, sky, light, upper level of the solar air – where the gods dwell’.

Vedas and Slovene cosmology – key conceptual frame for authentic spirituality – the cosmology of DH – “breath”

SLOVENE VEDA and DH	element	quality	level	SANSKRIT VEDAS
Veter	Eter ETHER	Knowledge – vidya (akasha) COMMUNICATION	NOOSPHERE SANJAMA	prana
V(a)zduh	Zduh	e-motion interaction coordintaiton	ATMOSPHERE SUBTLE	vyana
Zrak	Žarek – RAY	Vitality – Radiation consumation	Eearth – GEOSPHERE and BIOSPHERE GROSS	apana

*Prana, Vyana and Apana are originally threefold division of vayu, while the categorisation later evolved to 5 (samana and udana added) and finally 10 fold. Dr. Gulab Kothari¹¹¹ has recently published comprehensive works on Vedic literature, four volumes known under title Maanas, describing the functions of levels of vayu.

¹¹¹ Kothari, 2011.

drhal // tribe, community

drhâl, plebs ultima, minor people. Most probably evolved from *drûg*, meaning a comrad, friend, collaborator.

Drhal is still puzzling me, but it seems that it could be an important cosmological word – since it without a doubt signifies “community”, collaborators, friends, and since it involves the sequence of sounds d-r-h-a-l/m.

The popular meaning of drhal today is far from positive – it signifies an uncivilised group of wild beasts, also, a group of wild, uncivilised people. Again, this is in my view done on purpose as conversion of precious meaning of the word to its opposite. My working hypothesis is, that communities that were using a vraja (mantra) d-r-h-a-m) during community rituals, was given a name “drhal”, similarly as for example remote villagers in Slovenija, who used to perform community rituals in circle (krog) were given a popular name “krogarji” (the ones that dwell in circles) and such naming remained popular till the end of 20th century¹¹². The hypothesis needs additional research.

MiR // shanti /// peace

In all Slavic languages ‘mir’ appears and remains with the same meaning while the connotation in Slovene language it holds a particular dimension directly related to community (drhal) dynamics) – ‘mir’ signifies the point of reaching consent.

When all information and all stands and views are consolidated, then we arrive to peace. In the universe, all information is consolidated. Slovene word for universe is literarily vse-mir-je ‘all-is-peace’. This offers spiritual conceptual ground for early democracies as implemented by Slavic communities. The former US President Bill Clinton described the ancient ceremony at Dukes’ stone of Slavic dukes as “the foundation of the western political tradition”, amongst the first democracies of Europe¹¹³, demonstrating the delegated community participation in decision making.

»There was nothing quite like it in Medieval Europe. When a new Duke was about to be installed in the Duchy of Carantania of the 7th

¹¹² Personal archive of ethnic faith witnesses. A village »Krogarji« was located in proximity of Krvava peč near Ljubljana.

¹¹³ During his visit in Slovenia in 1999. See for example <http://thezaurus.org/webzine/webzine/history.html>

and 8th centuries, he did not assume power solely by divine right, as was common elsewhere in Europe. Instead, the prospective duke, symbolically wearing peasants' clothing, faced a member of the peasantry who had been selected by ordinary people. Using an early form of what was to become the Slovenian language, the peasant then questioned the soon-to-be duke – and the surrounding crowd – about the duke's integrity and asked him whether he was really concerned with the well-being of his duchy.«¹¹⁴ Such elaborations indicate to highly developed standards of democratic order, today discussed in the framework of direct democracy concepts.

But in military service today, the soldiers are ordered “mir-no” to stand still and obey orders. Not to seek the consensus, truth, awareness and right perception, Universal information. No, MIR in military is converted into the paradigm of obedience and linear decision making as opposed to inclusive, consensual, direct democracy based cosmological notion of “mir”.

Rod – pri-Roda, community and nature/habitat

In most of the Slavic language the word rod stands for native, tribe, relatives, and it derives from “roditi”, to give birth. What is interesting is its relation to pri-roda, the nature. The nature is therefore defined as an environment of the tribe (rod). The coupling of the nature and the natives within the same root of the words rod – priroda is self-explanatory and offers a firm cosmological tie between the community and its environment (hram). The word ‘priroda’ has been supplemented in Slovenian

¹¹⁴ See for example <https://www.rtvsllo.si/news-in-english/slovenia-revealed/thomas-jefferson-may-have-been-inspired-by-the-proto-slovenian-state-of-carantania/323361>: »French political philosopher Jean Bodin relied on Pope Pious II's account for his description of the Carantanian Installation of the Dukes in his seminal work on republican rule. And it was that book that Jefferson had read before drafting the Declaration of Independence. In the 1960s, Slovenian-American professor Joseph Felicijan discovered that Jefferson had personally marked the page in Bodin's book discussing the installation ceremony. According to Felicijan, the description served as the primary inspiration for Jefferson's Contractual Theory, the notion that no one has an inherent right to rule someone else, but that a ruler enters a contract with the ruled and that he has an obligation to those he serves.«

language with 'narava' – nature and the etymological link of rod with priroda was almost lost.

Sanyama and sanjava – sanyama

Yoga sutras of Patanjali explain sanyama as supreme performance of our minds and consciousness.

Sanyama = DHarana + Dhyana&DHyaanam + SamaDHI; concentration, contemplation, meditation and Samadhi.

In slovene language sanjava means dreaming in duality. Dreamtime in duality. Sanjam means literally "I am dreaming". Dreamtime is therefore – if we couple the Slovene and sanskrt/patanjali explanation – exactly matching the dreamtime of aboriginal cosmologies: the time for introspection and cosmic telepathy, therefore, the supreme capacity of the mind and of the perception-ability of humans. The interesting thing in taking Slovene form of dreaming in duality (sanjava) which phonetically matches best to the sanskrit sanyama, is, that duality pre-supposes relation between observer and observed, the meditator and the object/subject of meditation. Dreamtime involves the relationship between dreamer and the object of dream. This supposes the highest quality of relationship.

Svet, svetloba, sveto – World, land, sacred, light

Slovene word for the world (as a whole) is SVET. In popular language, 'svet' also signifies the land that belongs to household, or to the tribe, the property, the earth available for cultivation. But 'svet' is also an adjective meaning sacred.

Svet in Slovene language is therefore a sacred microcosm available for us, and is defined as a fractal of macrocosm simply by using the same word for both.

Svet is holly.

Svet-loba means light. O-svet-liti means to enlighten.

Again, there is a strong sacred tie in this word linking the community and the land that community cultivates – svet. The nature is sacred!

It contains sacred light by definition of terms.

We will come back to the sacredness of 'svet' in the conclusion.

Upasana and upasana

»Upa« v Sanskrit – proximity, **Upaśama**—completely peaceful, in control of the senses and mind, **upasatti***. connection with, union L.; service, worship L.; gift, donation, upasthaa = to stand near, to stand by. Upasana in Vedic texts signifies a path towards deity, a worship practice, a way of life respectful to deity. The nearness to deity. In Slovene language it was preserved in even more meaningful way: upasati as a verb literally means to match, to fit, to bring two object tightly and perfectly close to each other so that they perfectly match and form a new entity with new function. In esoteric meaning we understand “upasati” as calibration of personality and the soul, perfect harmonisation of activity of mind and body and soul – in other words, submission of personality to deity. Unpopular understanding, the word evolved to word (archaic) pásati – pášem – to feel good, to taste well (food), to suit well (cloth, hairdressing).

Upasana and arham.

Upasanas' symbol illustrates the unity of HRAM and ARHAM. The form of a symbol is a pentagram and each angle contains one letter of arham or ahram.

The word 'upasati' has been pushed into oblivion. It is used in popular conversations mainly by artisans.

Vera, Veren / authentic – the only truth-worthy religion

Associated to Re-ligare. The Slovene word for “religion” is ‘vera’ and we need to look at its original mission. The word ‘vera’ is today intentionally erroneously used as a term for ‘religion’ The term ‘vera’ in Slovene language on the other hand originally equals to ‘authentic, truth-worthy’, ‘true’.

VER(n)O(st), means authentic-ness, true nature of somebody or something, original.

The true meaning of the word for religion, belief, faith, the word ‘vera’, originally in Slovene language calls for the seeking of truth (Budist Dhamma). It was supplemented by a concept of dogmatism, blind belief into dogmas.

‘Veren’ (translated as religious) individual is the one who is true to him/herself. Therefore, the one who acts according to his or her own judgement, autonomously, responsibly. Each action of such person is an

action and not a reaction. In other words, ‘veren’ individual (religious person) is an anarchist.

Authentis, the one acting according to his or her own authority, from autos, + hentes,

The original meaning of ‘vera’ is Truth worth.

We should never in Slovene language use the word faith – ‘vera’ as a noun – it shall only be used as an adjective ‘veren’, which- as we saw, means “true”, “authentic”. Stcslovan. *věra*, rv. *vjěra*, srb.*věra*, rus. *véra*, češ.*víra*. Pslovan *věra wāra* convent, fidelity. Noun ide. *uēro*- true, real, lat.*vērus*’ true, **věra**-e’ fides, religio’, *vēren*, *vērník*.

Vede and vede

Key word VEDA is today used in Slovenia in official classification of the fields of knowledge and of scientific research (Slovene “vede”). For example see the classification (vede is used in plural) used by the main funding agency for science and research, Slovene Research Agency¹¹⁵. Vedas in Indian context represent wisdom originating from ancient India (2nd and/ or 1st millennia BC). The key word ‘veda’ accordingly evolved into a term signifying a carrier of knowledge: ‘vedec’, ‘vedun’, ‘veduna’¹¹⁶

Vest, a-vesta, zavest, prav

In Slovene, we have one word for information and for conscience; ‘vest’. In our cosmological pattern, the information equals conscience. Evolved term ‘consciousness’ translates to ‘za-vest’ – meaning the domain behind the information.

Slovan.*věšť*, sŕvěšť originally means awareness, knowledge.

Prav stcslovan. *Pravъ*, true, rus češ. *Právyj* ‘right, true!’

The Avesta/ə’vestə/ as language and as collection of Zoroasters’ teachings might be well connected to the indo-european primordial code of VEST.

¹¹⁵ <http://www.arrs.gov.si/sl/> at http://www.arrs.gov.si/sl/gradivo/sifranti/inc/Preslikava_ARRS_VPP_FOS_WOS.pdf

¹¹⁶ Mira Omersel contributed a conference paper at Symposia on Christianisation and ethnic faith in Kobarid 2019. A compilation will be published by Association Slovenski Staroverci in 2020 and will be available in electronic form on www.staroverci.si.

Today, Slovene word 'vest' is used as media news. If only the journalists and media would pass the "vest" using their conscience ('vest'), as the original term imperatively requests. The message is made clear: news and all information passed on must be true! The Avestan language and teachings of Zoroaster indicate that language is – in its prime function – a synonyme for 'truth'. See also the hypothesis in the conclusion.

Vraja – svarga, svarog, vragman, brahman

The terms vraja and svarga were over centuries completely deprived from their original sense – popularly 'vraža' as a "false belief" – something worth nothing. In its true meaning 'vraža' stand for sacred mantram. Complemented with the word "čar" which stands for a sign, symbol, object or technique used to strengthen the 'vraža'.

'vraja' in sanskrit also means »path«. And our research leads in the same direction, 'vraža'/'vraa' in *primordial Slovene* is a path ('vraja') to 'svarga' (heaven) to universe (in Slovene all-peace – vse-mir) to brahman/vragman¹¹⁷, to the world under the rule of The Just (the world 'prav' in Slovene). The term vraža is converted also in official etymology since it is associated with the verb "to throw" – 'vraža' 'vrže' and this way associated to the witchcraft ritual of throwing seeds, stones, chards or other media of the fortune tellers. It might also be, that both interpretations are related – the root verb "vreči", to throw, indicates a move, a gesture, a motion, and this way by default an intervention into destiny, the triggering of the animation principle. As explained in the chapter Evolution of spirituality – early birds vowing it, Slavic writer Dostoyevsky offers a brilliant explanation for how 'vraja' was converted to 'vrag', the devil.

Furthermore, there are additional synonymous words in sanskrit, indicating the high probability of the above interpretation, 'Vraji' is something that moves, an element of dynamics, 'vrajati' means to walk, to travel, to move. Slovene word 'rajati' means to dance.

Now, in the schools of mysteries, each action, each move, was dedicated to the »upasana«, to the nearness to deity, to approach to the oneness with Brahman.

Each gesture of a shaman, of a holy person is a move toward the world of truth ('svet prav' in Slovene).

¹¹⁷ In sanskrit, vragman is sometimes even noted as synonymous to brahman.

'*vraja*' is therefore a path to the sky, normally supported by mantram, singing, dance ... all facilitating community or individual to approach 'svarga', to the god of the master consciousness of the solar system – to the deity representing the solar system consciousness. Svarog.

The right action, the dhamma, is therefore synonymous to 'action geared by *vraža*'.

The root 'raj in sanskrt means to rejoice, since the path to deity is a joyful task.

If we connect the Indo-European roots and the remaining memory of the primordial meaning, then v-raj means literarily the move towards DUH, towards consciousness, towards the celestial spheres. Svarog is a Slavic mythological deity representing celestial spheres, the fire element, the solar consciousness. Universal knowledge though. Could it be a coincidence, that the portal of Slovene digital library (www.dlib.si) designed to harvest all electronic publications, is named after Svarog¹¹⁸? The deity filling the big data of universal Slovene knowledge?

There we go, I find no better way to conclude the Slovene case study!

¹¹⁸ Portal for safe submission of e-publications at the SLOvene National Library
<https://svarog.nuk.uni-lj.si/>

SPIRITUALITY AND THE TREND OF DIGITALISATION AND ARTIFICIAL INTELLIGENCE

Following the assumptions that we made earlier, we conclude that domain of spirituality is a key factor determining the decision making of individuals – and of collective entities, including humanity as a whole.

As such spirituality is conditioned by autonomy of the decision maker – meaning that spiritual liberty leads to more autonomous decision making. Only the decisions made by people autonomously, bring about the lasting effect.

Spirituality is therefore perceived in a direct relation to the process of empowerment of people to take decisions autonomously and responsibly, in a sustainable manner.

The less autonomy, the more alienation. The more external decision making, the less freedom, the more alienation. Alienation is a key driving force for ignorance and food for predatory attitudes. The attachments and ignorance are root causes of violence and injustice in the world.

The role of data and information on decision making and on the state of the art of the consciousness is substantial and complements the quality of spirituality to form an equation resulting in a quality of the decision making.

In the introductory comments we questioned the nature and the efficiency of contemporary parliamentary democracies. As we see now, the democracies fail since the culture is based on lies and not on truth, since the overall spirituality has been handicapped and consequently the quality of decision making severely damaged.

In Slovene, we have one word for information and for conscience; ‘vest’ – in our cosmological pattern, the information equals conscience. As explained in the glossary of key cosmological terms, the true meanings of key words have been systematically pushed into oblivion.

How do we approach the complexity of information flow in the era of globalisation and ubiquitous big data accessibility (internet). Rather than

using the word digitalization alone, we shall use additional terms such as datisation, dataphobia and datatopia. The nature of open data is similar to the nature of a being – it struggles for visibility. The more visibility (read transparency) of information, leads to the more manipulation with (read computing) and the more cognition (read intelligence), and this is all in nature of the existence of open data.

Can we now give an answer to the question in introduction, whether or not spirituality can be understood as a shortcut to sustainable development? Or even as the only way? What is the ratio between risks and advantages of future trends? And is there a chance to reverse the historic trends of lies, fake news, manipulations, ignorance, alienation, violence ... using the same tool as production trends are using for industrial transition – the digital technologies?

<p>MEGATRENDS; DIGITALISATION, GLOBALISATION, URBANISATION, INDUSTRY 4.0 (WITH AUTOMATION AND ARTIFICIAL INTELIIGENCE)</p> <p>RISKS</p>	<p>BALLANCING MEGATRENDS WITH SPIRITUALITY</p> <p>OPPORTUNITY</p>
<p>Besides major positive aspects of megatrends, humanity will need to deal at least with the following potential negative impacts of large scale implementation of digital technologies, including AI</p>	<p>Spirituality techniques potentially balance the potentially negative effects of digital technologies by enhancing:</p>
<ul style="list-style-type: none"> • More alienation! • Extended ignorance due to biased shift to 'virtual realities'! • The culture of lies&fraud strengthened even though the technologies offer opportunities for large scale verifications and authentications! • Increased Hipper-consummation of information – infomonsters! 	<ul style="list-style-type: none"> • Right perception, right action! • Compassion, upasana, ethics 4.0 • Focus on permanent conscientious judgement. A-vest-A! • Development of Collective, planetary consciousness as a pool of collective awareness, responsibility. • Permanent, holistic assessment of compliance to ethical standards when making (purchase) decisions.

Slovene root – words offer simple solutions as we have tried to show in our case study: ‘vest’ as information, equals to ‘vest’ as conscience! They are indivisible in truth-worthy cosmology.

To draw a lesson from our case study in a nut-shell as a conclusion I would summarise the complexity of the mission of the connected terms vest-veda. All effort shall be made on all levels of education to re-establish the bond between knowledge, information, ethics and action, and in such a way make the in-coming generations master the autonomous judgement regarding the perception, (re)production and use of information available from the domains of their cultural genome, traditions, vedas, world-wide-web and above all, from their individual introspection – the domain of ‘rich silence’ as referred to by the elders of Slovene natural faith.

Slovene root-term ‘vest’ (conscience) is therefore central to the concept of Spirituality 4.0. It found its way to Slovene constitution. At the time of Slovenian spring, when the constitution was drafted, we promoted ‘vest’ particularly in relation to military service and the Constitution of 1991 granted individuals the right for conscientious objection in a clause that affirms a general right for conscientious objection¹¹⁹. Today it is more than evident, that the constitutional right for conscientious objection shall be used in practically all domains of life, starting with production and consumption.

If we follow Eliades suggestion from our introduction and focus on examination of hierophanies we can again find support in Slovene language to arrive to conclusive statement.

The permutation of the letters forming the word ‘vest’ allow simple solution – vest – svet.

We have explained in the glossary of cosmological terms in Slovene language, that the land in use of the community is called ‘svet’, which is the same word as ‘svet’ for the ‘world’ and in adjective it means ‘sacred’. The world, and the land in use by community, are sacred. The language is sacred itself – it shows the indivisibility of sacredness and the environment (‘svet’ as macro and ‘svet’ as micro). As above, so bellow.

Slovene language this way sheds light (light in Slovene language derives from ‘svet’ – svetloba’) to simple answers for the notion of “sacredness” in spirituality 4.0. ‘Sveta sta svet in svet’: the word (‘svet’) as whole and the land we use (‘svet’) are equally sacred (‘svet-a’ in dual form). In other words, the micro and the macro are equally sacred (‘sveta’ in dual form) – as above so bellow. Both radiate light (‘svet-loba’). The world and the land we use call us to examine our conscience (‘vest’) during each and any relation to them. (In Slovene language: Svet je svet¹²⁰ in zahteva od nas vedenje* po vest-i. ‘Vest’

¹¹⁹ Article 46 of the Constitution of the Republic of Slovenia.

¹²⁰ More in Borenovič, 2019.

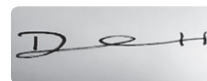
(as conscience) mirrors the consistency of the respect of sacred ('sveto') in the nature (micro and macro, 'svet' in 'svet').

*We introduced the verb 'vedênje'. It means 'behaviour' but primarily 'védenje' 'knowledge' – one word for both. Again we are faced with the principle of indivisibility of action and quality/values. The behaviour in Slovene language assumes action based on knowledge ('véda'), awareness ('za-veda-nje') and conscience ('vest'). Slovene etymological dictionary alone gives enough ground for firm assumption, that the original language codes derive from a clear cosmological framework: the deep knowledge of the cosmic laws that can be assessed by sentient beings via introspective means (including intuition) that are embedded in human cognition via the 'voice of conscience', is the platform for the right (i.e. ethical, sustainable) behaviour/ action.

The right action. The Vedic Dhamma. And Slovene language sails with it: the act of initiating the growth (of ideas, plants, actions...), the act of sowing in conversational Slovene sounds like 'set'v', yet another permutation of 'vest' and 'svet' and tells us crystal clear: every act of sowing, each and every initiated action/deed shall be determined by scrupulous examination of conscience thus providing cognition (intelligence) with the complexity of the universal knowledge – the consciousness. Since vest, svet and set'v, the individual singularity as micro, the world as macro cosmos, the relation between both ('vest' as conscience) and the deeds/actions, are indivisible. It is the mystery of 'vest' (conscience) connecting them redundantly. 'Setev' (sowing) shall follow the sequence 'Vest sveti sveto iz sveta v svet' (conscience sheds light of sacred from the world to our land/hram).

A-vest-A. The only way for humanity to continue the harvest on the planet Earth.

It might be, that the vibrant survival of voices of traditional wisdom in Slovenia is due to the eternal power of the language codes and related cultural genome. Last – but not least, the power of nature-centred cosmology provided for the Slovene flag and symbols, Slovene anthem and the principal youth hero being authored by nature-centred faith protagonists, geomantic artist Marko Pogačnik, poet France Prešeren and writer Josip Vandot. They embed rich, vibrant spirituality domain elements shedding light on the stairway to Spirituality 4.0.



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BIOGRAPHICAL NOTE

Marko Hren Conceptualised, established and today serve as chief elder of the first Slovenian nature-centred, religious association, Cosmological Society UPASANA – free dreamy spirit www.upasana.si, registered under Slovene Law on religious freedom. In this capacity he was elected in 2015 by Slovene religious associations as a member of *Slovene government Council for a dialogue on religious freedoms*. He dedicates his life to comparative studies and contemplations in world's traditional religions and philosophies, primarily observing the eternal thread of the ethics of nonviolence. In the 1980s, he served as editor in chief of the first transversal spirituality monthly newsletter in Slovenia Vodnarjev list (the Acquarious news). Simultaneously, he started his phd studies at University of Ljubljana on comparative religions with the thesis “Nonviolence in European Heresy from Early Middle Age till Anarchism”. He got suffused in comparative contemplation into Essenian, Cathar, Bogomil, Pythagorean, Vedic (particularly Jain) and other traditional spiritual streams. His explorations in this respect are on-going and now focused on transversal fusion with traditional natural faith heritage in Slovenia.

He was amongst founders and serves as elder of the Association of Slovenian natural belief www.staroverci.si. In 2019 he was elected president of this association. He serves as teacher at the UPASANAs Academy for nature centred faith and Traditional Mysteries research.

Marko Hren Conceptualised and served as a speaker for the campaigns of the Yugoslav and Slovene Peace movement in 1980s and 90ties. He co-founded and directed The Center for the culture of Peace and Nonviolence in Ljubljana (1988), Slovenia, co-Founded Ljubljana Peace research institute (1991) and served as founding director. <http://www.mirovni-institut.si/en/>. From 1985–1992 he served as editor of Slovene peace movement and Slovene democratic opposition newsletter

in English and Slovene languages (Independent Voices from Slovenia, The Intruder etc). Samples are available at the archives of the Peace Institute of Ljubljana. He was repeatedly elected as international council member of the War Resisters International. He was a member of Slovene president's Council for Security and partnered with a range of international and domestic peace and human rights organisations. He published a number of articles on the history of nonviolence. Part of it is available free at www.dlib.si, In 1990 he Conceptualised and served in initial period (1988–2002) as an elected chair of Multicultural center established in former Yugoslav Army Headquarters at Metelkova street in Ljubljana, Slovenia. https://www.culture.si/en/Metelkova_mesto_Autonomous_Cultural_Zone. He served as a representative of Metelkova network at Trans – Europe Halles. <http://teh.net/>. Amongst other, he conceptualised and raised funds for a dozen of pilot social cooperatives, wrote a hand-book for establishing the social cooperative titled “Cooperation; New wave of cooperatives”, edited a Community architecture development plan for the site and organised a global conference on *Ethics in cultural cooperation* in 2000 in cooperation with Interarts association and Trans Europe Halles.

Marko Hren Conceptualised and initiated (2001) first Fair trade store in South-Eastern Europe in Ljubljana – 3 muhe <http://www.3muhe.si/> and served as a chair of the board of www.umanotera.org, Slovene lead foundation for sustainable development. His focus was on promoting and elaborating ethical trade.

Later on, as a Slovene government civil servant, he tracks record on Continuous involvement in sustainable development policy making; for the last 18 years, he serves as senior expert at the Slovene government <http://www.svrk.gov.si/>. He is engaged in diverse aspects of Sustainable development, transition to Industry 4.0., circular economy and digitalisation.

He serves as a member of the Executive board of the World Intellectuals Forum (WIF). <http://www.wiforg.in/Executive-Board.html>.



Slovenian nature-centred faith Association: www.staroverci.si.

Slovene Natural Faith Association “Slovenski staroverci” and The Cosmological society UPASANA were founded in 2015, assembling numerous individual nature centred faith practitioners and researchers from all over the country for the first time under the umbrellas of legal persons. We organised a set of first three scientific symposia on Christianisation and its effect on Nature centred / traditional faith in Kobarid, West Slovenia on August 2017, 2018 and 2019. Kobarid is a small town in the border area between Slovenia and Italy; inquisition against natural faith followers ordered by Catholic hierarchy in August 1331 left sufficient evidence in primary documents as well as in literature.



UPASANA: www.upasana.si

UPASANA in capital letters stand for Cosmological Society UPASANA. UPASANA established its research and education branch Academy Staroslavov Hram named in memory of ancient Slavic elder Staroslav. Academy Staroslavov Hram is dedicated to research of ancient schools of mysteries, traditional ethnic faith and other nature-centred rituals and practices.



UPASANA is a transversal cosmological association, paying respect to all spiritual traditions and sources of wisdom globally, that have left footprint on cultural genome of our region. And those are numerous. UPASANA integrates introspective approach and hologram-view with exact vedas as science and (oral) place-based traditions.

