

Reflections on, and Seed for, a New Consciousness

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The problems we face today cannot be solved by the same consciousness that created them.

[Consiglio Korea report](#)

What we are living through has much to do with an understanding of the Divine and an interpretation of scripture--be that the Jewish scriptures, the Qur'an, or the Bible, be that the Tao te Ching, the Vedas or the Dhammapada.

March 9, 2026 - [From the desk of Sec-Gen](#)

If I remember right, Fr Cyprian's opening remarks to the forum in Korea added this phrase to what's in his report: *only a new consciousness can solve [the problems]*. We need to apply the same thinking to the second quote above. What we are living through cannot be resolved with the same understandings of the Divine that underlie our interpretations of scripture. We also need to add the "laws and theories of physics" to the list of scriptures since those are what most of the secular world is conditioned to have faith in. Moreover, the same modes of dialog and institutional organization that were shaped by the existing consciousness cannot overcome limitations that that mindset has imposed. Inter-monastic dialog was a great start and needs to continue but unless the dialogic paradigm expands to include other orders and institutions of the Church(es) we're mainly talking to ourselves. A new consciousness will of course need to be sparked by something new which brings me to another [quote from March 9th](#): ... the main question we should be asking is, "What is the next step forward in the evolution of human consciousness? And, following on that, what is the next stage of maturity in Christians' understanding of God, and how can we as a church encourage that growth?"

Whatever the next step is has to be global in scope and needs to be taken early within the next 24 years just to meet zero net emissions. That's only 6 US election cycles and things are unlikely to change as long as a high percentage of voters continue to think that global warming and the environment are *not* issues *because* Christ will return and rapture them away. That's pretty strong evidence of 'a' Christ Consciousness, but as Fr Cyprian pointed out on March 9th, it's 'a' consciousness contrary to the official position of the Catholic Church. If the Catholic Church can refine and more clearly state it's official position on Rev., then perhaps the new consciousness this world so desperately needs can be globally instilled in humanity and we'll have a shot at avoiding extinction. And, following on that: We need a more mature Christology and Soteriology which would logically follow a refined visceral and intelligible understanding of Christ and the Spirit within the Trinity.

The Church has struggled with the relations comprising the Trinity - and in fact fragmented over various interpretations of the Trinity with its dogmatic implications - for over 2000 years so unless there's a revelation from the Divine and a hell of a lot of grace, it's unlikely we'll grok and disseminate a new Trinitarian doctrine in the next few years. Fortunately, Revelation 11 speaks of a measuring rod like a staff which is to be used to measure the Temple of God, the altar and those who worship there. After the Church receives the staff, two witnesses will have 3.5 years to spread the word (instill a new consciousness?) of what they discerned from the rod. So ... if we got the measuring rod today and 6 months from now the witnesses start doing their thing, that would leave us a scant twenty years to literally change the world. Impossible for humans. Not so for God.

I'm not brazen enough to say I've had a revelation from God, but I did have an inspiration

about 15 years ago that just might qualify. Of course as potential prophecy, it needs to be contemplated and tested by all the Church. So here goes: what if the Trinity is nothing other than *the* purely qualitative relationship of [Perfect Harmony](#)? A perichoresis of pure consonance, bound by and radiating an energy of love. In Christian terms, that would be the perichoresis of Father and Son bound by and radiating the love of the Holy Spirit. We know from our own interpersonal relations that love is both a binding force and a radiant energy. A perichoresis of Father and Son is what the Christ event revealed to us and offers a very specific human perspective. But the Trinitarian perichoresis did not change with that event. It is the eternal cause that effected creation and the eternal Omega Point toward which all of creation is continually affected ... which means that this eternal perichoresis must be knowable from many different perspectives. Since Jesus told us he was *the* truth and Paul tells us the Holy Spirit is *the* spirit of love, all we need to do is think of the awesome beauty of the Father and we have a perichoresis of Beauty and Truth bound by and radiating Love. Not just any old truth and beauty though. *Perfect* harmony implies *absolute* truth and *zenithal* beauty radiating the purest love.

Depicting the Holy Spirit as a radiance of the unity of Father and Son (beauty and truth) eliminates the idea of processions which potentially [clears up the Filioque Clause](#). Radiance and binding force are also terms that can bridge faith and science. Two open questions of cosmology are where did the singularity that went BOOM came from and how did 'order' come out of the chaos that followed. An eternal perichoresis of truth and beauty radiating a qualitative energy of love and answers both questions. Prior to the Big Bang, a radiating energy of love could have been concentrated in the singularity that became the cosmos. Physics is very comfortable with energy/matter conversion. The Big Bang would be nothing more than a conversion of qualitative energy to quantitative energy ... a spiritual energy to a physical energy. As for 'order' ... "radiating energy" travels in waves that have associated fields. We know that magnetic fields draw metallic particles along the paths of its field lines. Similarly, a harmonic field underlying the cosmos could draw any and every bit of physical matter and energy toward a harmonic order.

I only started thinking about cosmology a few months ago. That was an extension to my thoughts on evolution drawing 'individual wills' forward toward harmony. And that was an outgrowth of realizing that the proportionality of the human body with its unique upright posture fits perfectly into a kinetic space in which the measurements from a movement center to its outer bounds are nearly identical to the measurements of perfect and pure [musical intervals](#). And that's actually where I got started - looking into the axial age study of musical harmony. From what I've read, the term "axial age" mainly refers to the origins of the various spiritual traditions. What we should also look at are the parallel beginnings of mathematics, science and formalized arts. It's not just Hellenic culture that found the measurement of a perfect fifth to be 3:2 and the [phenomenon of the octave](#) to be 2:1. These were known to all cultures which also shared an intuition that the geometries and movements of musical tones and celestial orbs were related to each other; and that both were entwined with the metaphysical.

The intertwinity (inter- connectedness or relatedness aren't strong enough) of "axial age" arts, sciences and metaphysics finding expression through a very simple and observational mathematic coinciding with an inner visceral mathematic is what axial age consciousness grew out of. I'll only speak about the west for now, but also think that axag-intertwinity would be an interesting sub-dialog for DIMMID if only to explore how the different musical forms, with different mathematical approaches, resulting from different expressions of the fifth/octave dynamic were incorporated into our not-so-different contemplative practices.

Just a hunch, but I think the subsequent untwining is probably most severe in the west and became substrate on which the cancer of current consciousness evolved.

In the west, Pythagoras is credited with associating the proportions of 3:2 to the perfect fifth and 2:1 to the phenomenon of the octave. All that did was make explicit to the west the same knowledge that was already (or would soon be) known in the east. But Pythagoras also had a metaphysics in which '1', the monad is the source and principle of all things. The other significance he assigned to the monad was that the monad was unity in and of itself. The next number, '2', the dyad, derives from the monad but as its diametric opposite. The dyad stands at the furthest distance from the monad as otherness. The idea of monad as source and principle of all things goes hand in hand with the one God of the Hebrews but is not in accord with the later revelation of the Divine as Trinity. The metaphysical concepts of monad (1) and dyad (2) are also at odds with the relationship of the octave which is perceived as unity when the two notes are precisely in the proportion of 2:1. Thus, the revelation of the Divine as Trinity is also a revelation of unity (formerly thought to be the singularity of monad) to be the Perfect Harmony of '1' and '2'. In other words, '1' and '2' are 'not two' when they are Perfect Harmony.

To the Pythagoreans '3' the triad was symbolic of harmony; specifically the harmony of the monad and dyad. It was also considered the first odd number while the dyad was the first even number. All the other numbers come from the procession of even and odd effected by the monad (addition of one). It's little wonder then that Pythagoras proposed that all the notes of music were derived from a procession of perfect fifths stemming from a note of origin. This is known as the circle of fifths and is the basis for all western music. In theory, the circle is closed when 12 successive fifths return to an octave above the originating note. In practice, however, the note allegedly closing the circle is perceptibly sharp and intelligibly greater than a power of 2 (which would be an octave). In other words, we feel that the closing note is wrong *and* the intelligible mathematics prove the note is wrong. Rather than abandon his theory however, Pythagoras stubbornly insisted that the ideal of the circle of fifths *and its mathematics* were right, because earthly manifestations of heavenly ideals always fall short of perfection. In this we see the beginning of the debate over whether rational thought or inner perception is the ultimate determinant of truth.

It's possibly the dumbest debate in history though, because nobody argues that 3:2 is not a perfect fifth or that the octave is not 2:1. It's over what constitutes the proportions of the other musical intervals. Is a major third 5:4 which we perceive to be the purest major third or is it the Pythagorean third 81:64 (4 steps along his circle of fifths) even though it *sounds* sharp? This is the second strike against Pythagoras. (He already knew that his circle of fifths did not close properly.) Now his 'calculated third' is also sharp. And, if you next stop to consider that the farthest distance between any two points on a circle is half-way around it, then the dyad (in this circular context) is the interval known as the tritone (also dubbed *diabolus in musica*) with the proportion of $\sqrt{2}$:1. Strike three!

If Pythagoras' musings on intervals were limited to the intelligentsia, they would've just been absorbed by Plato (and co.) and more or less been forgotten. The average musician doesn't care about the math and will sing an interval perfectly or sharp or flat according to what's appropriate in the musical context. Pythagoras' theory, however, was used as a standard to build and tune instruments which presented an external standard for intervals. We already have innate standards for what constitutes perfect and pure intervals of music. Those are universal even though they *can* be culturally attuned. Revisiting the major third ... only the 5:4 major third has the quality of purity and rest. 81:64 is perceived as a major

third with an edge to it. We only sense that edge because of our inner knowledge that 5:4 constitutes a pure major third. Ergo, the absolute truth of the third must be 5:4 *because* that is the only measure which corresponds to the universally and innately recognized zenithal beauty of the third *because* it stirs an affirming sense of satisfaction in the human animal. Just singing music to pure and perfect intervals then is a visceral mini-perichoresis of [truth and beauty affirmed by love](#).

In the axial age, instruments were in early stages of development and music theory in regard to tuning was not widespread. The majority of the populace sang according to their internal standards which were also used to tune instruments if they were using them. The affect on axag-consciousness was to foster faith in the inner senses. Fast forward to today and our inner sense of perfect/pure intervals - the mini-perichoresis of truth and beauty affirmed by love - for the most part never really gets a chance to develop. Even though we're inundated with music, nearly all of it is tuned to the standard of equal temperament in which each interval is imperfect. A child in the simple act of singing along with Big Bird (don't get me started on Barney) is subliminally trained to override their inner sensibilities and tendencies toward pure/perfect intervals in favor of what's being presented. If they're already being conditioned *not* to have faith in the mini-perichoresis of truth and beauty affirmed by love in song, how do they make the leap of faith in more complex moral and ethical situations or even simple social interactions. And where is the ground for faith in the Divine Perichoresis of Truth and Beauty radiating Love if we're disengaged from the many mini-perichoresises that we've been blessed with the potential to engage?

Humanity has to become newly conscious of the fact that there are everyday experiences of love affirming coincidences of absolute truth and zenithal beauty. Words without visceral corroboration will be entirely ineffective though, since we so readily accept doublespeak and doublethink. On top of that, mathematics - the nonverbal symbolic language of rational thought - has been disconnected from what's directly perceivable or readily imaginable. Yet we're supposed to have faith that fantastical abstractions of mathematics support and 'prove' modern science. Sure, there are experiments and applications like microprocessors and lasers and medical scanners that validate quantum phenomenon proposed in modern theories but bear in mind that Ptolemaic astronomy presented a similar situation. At least there you could get a feel for theoretical epicycles in orbital paths since they can be drawn or pictured in one's mind. But what about 10 dimensional space, negative energy and waves of probability? Today, every field and endeavor has become so specialized and abstracted from practical experience that there's no contemporary intertwinity. The Divine *being the* qualitative state of 'Perfect Harmony' which effected [the singularity that became the cosmos](#) and continually affects life through an [evolutionary process of perfectible harmony](#) (a perichoresis of truth and beauty affirmed by love) offers a different theoretical basis for science where qualitative energy becomes a factor and we can envision what appear to be 'random or chance occurrences' as the results of choices of 'will'. 'Will' that's entirely free in humans, lessening in degree from mammals down to reptiles, fish, flora; while just a micro-yen in microorganisms and bacteria. This implies an evolution of a yen in earliest life into an inner spiritual nature in conjunction with external bodily nature. The Lord saying "let the earth put forth vegetation" sounds more like a process to me than a fait accompli. Somehow or other we evolved sensory organs working in conjunction with perceptual and cognitive capacities that all have a peculiar affinity for harmonically ordered sound. It's in the naturally occurring [order of harmonic sound](#) that we find the phenomenon of the octave and all of the perfect and pure intervals of music. Furthermore, human bodily proportions in the horizontal, vertical and sagittal planes mirror those same proportions of music. It's

only with our fully upright posture that one is able to explore that proportionality in one's own kinetic space - the area one can reach into from a fixed position. Graceful movement is harmonic movement. The orientation to beauty can potentially elevate certain practices of music and dance to sensory meditations on perfectible harmony being drawn forward by Perfect Harmony. The pervasiveness of perfect/perfectible harmony as cause and ordering principle (logos) of all creation, as well as the orientation of evolution, personal growth and social development, has the potential to effect a new intertwinity comparable to if not exceeding axag-intertwinity. We need this as soil for the new consciousness to take root in.

I don't doubt the notion of qualitative energy, massless and substanceless particles of qualia, along with fields and waves of harmony will initially be laughed at by the sciences, but while I've couched the concepts in scientific terms I am quite certain that the notion of Perfect Harmony lovingly drawing us into harmony with itself in a perichoresis of truth and beauty will resonate deeply with musicians, dancers and contemplatives. Each of these groups has a personal and communal aspect where we're occasionally touched by grace to experience a transcendent moment of absolute truth and zenithal beauty bathed in love.

Monastic disciplines east and west incorporate music, which over the last 400 years has been negatively impacted by equal temperament *and* the downgrading of music to a mere art. Explicit awareness of music as a perichoresis of truth and beauty bolstered by a refined practice of music would probably do little for professed monastics with a rich and deep prayer life, but could have a profound affect on novices, retreatants and other guests. It might also provide a salve for acedia. Introducing a refined music to reclaim its power as a salutary institution is only a matter of education making it well suited to the novitiate (as a prelude to preK-12 parochial schools). And since most monasteries (and parishes) I've had contact with lack the necessary expertise and persons to implement and teach a refined music, they'd need to engage academics (especially post-docs) in dialog; possibly with extended stays at a monastery for shared practice and growth. A new consciousness - being relational - can only come through dialog and while interreligious monastic dialog is a great step in that direction, it needs to be accompanied by inter-institutional, interdisciplinary, and intergenerational dialog. Even so, unless all of these inter-dialogs are brought into harmony and sanctified by the love and power of the Divine Spirit ... it's just talk.

I wrote this reflection in the hope of reaching individuals within the global contemplative community who may have interests in any one of the areas I touched on. I've started two websites (prayerofperichoresis.org and perfectibleharmony.org) as a way to convey some basic concepts. At the moment they're very primitive so as to invite criticism that can mold them into something more definitive. I'm also trying to be all inclusive which dilutes the potency of perfect/perfectible harmony with respect to any one area. Plus, I only have layman's knowledge of most areas with the exception of music theory. All of which only conveys the need for interaction and I would happily and eagerly serve as a hub. I've already worked out all the math, designed a few instruments and laid out the theory of a new music of perfectible harmony in contrast to the music of a circle of fifths. Curiously, the Medieval Church Modes underlying Gregorian Chant is a special case of such a music. Contact information is on my sites should anyone wish to comment or even better ... begin a dialog that can extend beyond monastic walls. Most of this is outside the immediate scope of [DIMMID](#), but if [as I envision] monasteries are truly integral to incubating and spreading the concept of the Trinity *being* Perfect Harmony, there may be a few amongst you interested in sharing a few words.