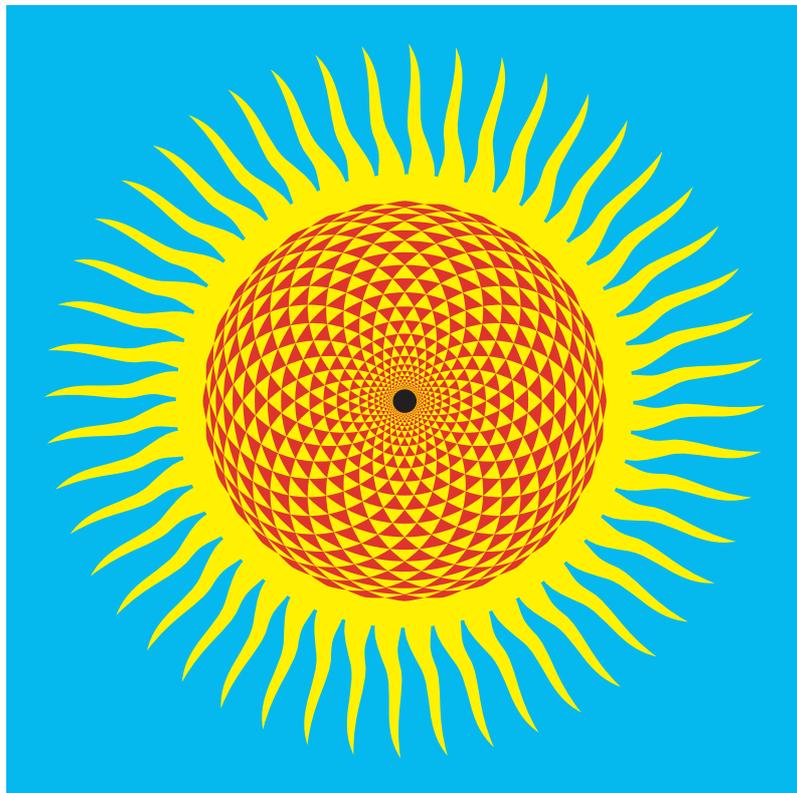




# **Awakening Self-reflective Intelligence**

## ***The Eyesight of Consciousness***



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## Preface

This article (without endnotes) is an introduction to what has been revealed in consciousness through my lifelong search for Love, Peace, Wholeness, and the Truth, unifying science and spirituality. Since 1980, the principal focus of my self-inquiries has been to understand what it truly means to be an intelligent, conscious human being, in contrast to machines with so-called artificial general intelligence.

Such Self understanding leads to the recognition of the existence of synergistic psychospiritual energies, a prerequisite to answering the most critical unanswered question in science today: *“What is causing scientists and technologists, aided and abetted by computer technology, to drive the pace of scientific discovery and technological development at unprecedented exponential rates of acceleration?”*

Also, we cannot solve problems with the fragmented mindsets that create them, as Einstein pointed out in 1946, when examining the prospects for World Peace. Such a healing transformation is very easy to state but extremely difficult to put into practice in the dualistic world of form. For it involves changing from egoic, combative, either-or ways of thinking to a holistic, harmonious, both-and approach to life.

This ability to see both sides of any situation is the essence of Self-reflective Intelligence, required to resolve the great global crisis confronting humanity today, as evolution passes through the most momentous turning point in its fourteen billion-year history, called its Accumulation Point in chaos theory.

Unprecedented times require unprecedented solutions, building on the insights of the mystics over the millennia, which I present in several books and many essays and articles, available on my websites, answering many questions that affect us all at these turbulent times we live in. This transdisciplinary piece thus contains summaries of my more detailed writings, which you will recognize if you have read some of my other efforts before, with some additional insights I have recently discovered.

However, writing is a one-way communication. To understand where I am coming from, I am sure that it would be much more beneficial to meet in dialogue in person. So I invite you to get in touch if this is the first piece of my writings you have read. My email address is paul at mysticalpragmatics.net.

## About the author

After I was born in south-east England in the middle of the Second World War, I was educated as a mathematician, trained as a computer scientist, and worked as an information systems architect in my business career, mostly for IBM in London and Stockholm in sales, marketing, and software development in the 1960s, 70s, and 90s.

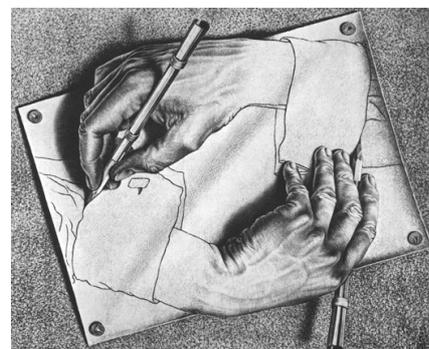
I have also been married a couple of times in England and Norway, with two children and grandchildren, who are not being educated to live in the world that will exist when they reach adulthood in the 2020s. Likewise, I realized in the late 1970s that my own children were not being educated to live in today's world. So following an apocalyptic awakening in 1980, I have spent the past thirty-seven years, mostly in solitude, exploring how they, and I, should have been educated to live peacefully and harmoniously in our rapidly changing times.

As what I have learnt on this fantastic adventure is simple commonsense, arising straight from the Divine, free of mechanistic conditioning, I have nothing to teach anyone that they don't already know deep in their hearts. All I can do for the last few years of my life is to express transcultural Wholeness as well as I am able, trusting that this could help complete the final revolution in science, recognizing that Consciousness is fundamental—not matter, space, and time—and that none of us is ever separate from any other being, including the Supreme Being, for an instant.



# Awakening Self-reflective Intelligence

Self-reflective Intelligence is the eyesight of Consciousness, which provides the coherent light that enables Intelligence to view the Universe, as the Totality of Existence, holographically, like a laser. Self-reflective Intelligence is the ability to see both sides of any situation. Self-reflection is thus the ability of Intelligence to see itself seeing, rather like a television camera filming itself filming, brilliantly illustrated by M. C. Escher's famous lithograph 'Drawing Hands'.



This looks impossible until we realize that Self-reflective Intelligence is an innate quality of the Divine, not of the egoic mind, beyond subjective and objective experience. This means that theists and atheists, who believe and don't believe in the existence of God, separate from humanity, tend to stultify Self-reflective Intelligence, which is able to see what the authorities don't want us to see. This is a pity, for we need Self-reflective Intelligence to peacefully and harmoniously conduct our lives and manage our business affairs with full Awareness of what we are doing.

Agnostics, on the other hand, don't know what to believe and are thus on the first step towards the awakening of Self-reflective Intelligence, which is fully awakened when we live as Gnostics, in union with the Divine, traditionally regarded as heresy by the Abrahamic religions, punishable by gruesome execution in the Middle Ages.

Please don't confuse the awakening of Self-reflective Intelligence with what many modern mystics call the awakening of Consciousness, sometimes used synonymously with Awareness, although there are obvious similarities. I use *Awareness* to indicate Cosmic Consciousness and Self-reflective Divine Intelligence working harmoniously together towards the Omega Point of evolution, which is Wholeness. The opposite awakening process is a dying, involutory one, leading to Oneness, as the illusory sense of a separate self dissolves into Consciousness, experienced as a vast ocean.

In Reality, we are never separate from the Ocean of Consciousness, like waves and currents on and beneath the surface. As Kabir the weaver beautifully expressed it, "I laugh when I hear that the fish in the water is thirsty." Similarly, the Sufi poet Rumi said, "Love is the sea of not-being and there intellect drowns," Love being the Divine Essence of the Universe, viewed as Consciousness.

Self-reflective Intelligence is thus also quite different from the intellect, which can be much troubled by such self-referencing statements as "This sentence is false." For if it is true it is false; and if it is false it is true. Such self-contradictions abound in the dual and dualist world we live in. So if we reject paradoxes from the cognitive maps and conceptual models that guide our lives, we can be led dangerously astray in delusion, conflict, and suffering. In contrast, embracing paradoxes is the key to the awakening of Self-reflective Intelligence, leading to Love, Peace, Stillness, Presence, Truth, and Nonduality.

In *The Mystery Experience: A Revolutionary Approach to Spiritual Awakening*, the spiritual philosopher Tim Freke coined the term *paralogical thinking* to denote our ability to see both sides of any situation. As he says, "We see the paradoxity of something when we understand it from two opposite perspectives at once," a clear sign of our innate Self-reflective Intelligence at work. Tim aptly uses the simple word *WOW*

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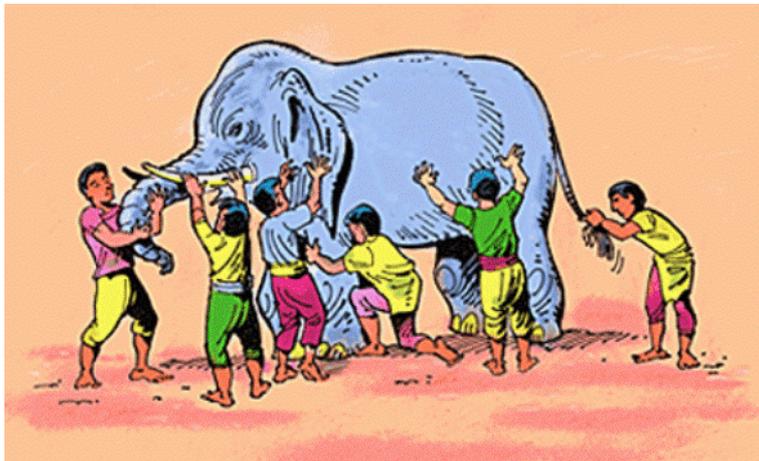
to denote such an awakened state of being, for there is nothing more wonderful in human experience. Not surprising, this is something “everyone is searching for,” as he says.



As none of us is ever separate from the Divine for an instant, we are all able to call on Self-reflective Intelligence to solve problems in our daily lives. However, there are major inhibitors to doing so, lying especially in the education and economic systems that govern our lives.

For instance, J. Krishnamurti said in *Education and the Significance of Life* that if we are to awaken to our fullest potential as human beings, we need to become free, as much as possible, of our mechanistic collective, cultural, and personal conditioning. As he said, “Intelligence is the capacity to perceive the essential, the *what is*; and to awaken this capacity, in oneself and in others, is education.”

But more than this. Over the years, evolution has been more divergent than convergent, leading to our minds becoming ever more fragmented and specialized, inhibiting us from seeing our lives within the overall scheme of things. The classic example of six blind men seeking to understand what an elephant looks like is a well-known metaphor for this problem, sensing the trunk, tusk, ear, leg, side, and tail as a snake, spear, fan, tree, wall, and rope, respectively.



As Krishnamurti said, “Can any specialist experience life as a whole? Only when he ceases to be a specialist.” Similarly, David Bohm, a friend and colleague of both Krishnamurti and Albert Einstein, wrote in the opening paragraph of the first chapter of *Wholeness and the Implicate Order*, which showed how the split between quantum and relativity theories can be healed,

Fragmentation is now very widespread, not only throughout society, but also in each individual; and this is leading to a kind of general confusion of the mind, which creates an endless series of problems and interferes with our clarity of perception so seriously as to prevent us from being able to solve most of them.

Vimala Thakar, another friend of Krishnamurti, highlights the central problem facing humanity in the opening paragraph of *Spirituality and Social Action: A Holistic Approach* with these wise words: “In a time when the survival of the human race is in question, continuing with the status quo is to cooperate with insanity, to contribute to chaos.” She therefore asks, “Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness?” For, as she says, “The call of the hour is to move beyond the fragmentary, to awaken to total revolution.”

In terms of the economic system, because humanity has become experientially and cognitively separate from Divinity—as our Immortal Ground of Being—people have created immortality symbols, such as money, to assuage their existential fears of death. As Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, shows in *Escape from Evil*, we have used our cultures for this purpose throughout history. For cultures have longer lifespans than those of our bodies. So they have provided immortality

systems and symbols to give people a sense of security and identity in life, albeit rather precarious, for such symbols are based on delusion, on a false sense of Reality.

Einstein brilliantly summarized the challenges we face as a species at the end of the Second World War. Given the turbulent state of the world, we need to follow his observation that we cannot find Inner Peace and hence World Peace with the mindset that creates conflict and suffering. As he said in an article titled 'The Real Problem Is in the Hearts of Men', published in *The New York Times Magazine* on 23rd June 1946, "Many persons have inquired concerning a recent message of mine that 'a new type of thinking is essential if mankind is to survive and move to higher levels'." He then went on to write, "Past thinking and methods did not prevent world wars. Future thinking must prevent wars."

In practical business terms, in *To Have or To Be?*, Erich Fromm, inspired by Meister Eckhart and Shakyamuni Buddha, wrote that if we are to avoid psychological and economic catastrophe, "We need a Humanistic Science of Man as the basis for the Applied Science and Art of Social Reconstruction." However, he was uncertain of success, saying,

Whether such a change from the supremacy of natural science to a new social science will take place, nobody can tell. If it does, we might still have a chance for survival, but whether it will depends on one factor: how many brilliant, learned, disciplined, and caring men and women are attracted by the new challenge to the human mind.

Fromm went on to say that he saw only a two per cent chance of such a radical transformation in consciousness coming about, a goal that no business executive or politician would regard as worthwhile pursuing. Nevertheless, he went on to say, "If a sick person has even the barest chance of survival, no responsible physician will say, 'Let's give up the effort,' or will use only palliatives. On the contrary, everything conceivable is done to save the sick person's life. Certainly, a sick society cannot expect anything less."



For myself, since 1980, when I resigned from my conceptual marketing job with IBM in London at the birth of the Information Society, Self-reflective Intelligence has been healing my fragmented, split mind in Wholeness. Of necessity, I have conducted this healing, awakening, and liberating experiment in learning as an outsider to society. For, as Krishnamurti wisely said, "It is no measure of health to be well-adjusted to a profoundly sick society."

This has happened because I have learnt to stand outside myself, as an autodidact, like astronauts returning from the Moon, looking at all creatures dwelling on Earth as an undivided whole. By looking at the Cosmos from a Holoramic 'Whole-seeing' vantage point, the creative power of Life, bubbling up from the Divine Origin of the Universe, has taught me to integrate all knowledge in all cultures and disciplines at all times into a coherent whole, which is the solution to the ultimate problem of human learning.



I call this the *Unified Relationships Theory* (URT), the generalization of Einstein's unified field theory, for electromagnetic and morphogenetic fields in physics and biology, for instance, are special cases of relationships, and psychospiritual relationships are synergistically and accumulatively causal. Relationships make the world go round, for *who* we know is often more important than *what* we know.

This Theory of Everything, containing an integral science of causality, is also called *Panosophy*, from Greek *pansophos* 'very wise', from *pan* 'all' and *sophia* 'wisdom'. *Panosophy* is cognate to a word made famous by Jan Ámos Komenský (Comenius), the 'father of modern education', in the mid 1600s when some parliamentarians invited him to set up a Pansophic College in London, as an Academy of Universal

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Wisdom and Light. Sadly, the founders of the Royal Society of London for Improving Natural Knowledge rejected Comenius' educational vision, declaring that science is only concerned with knowledge that can be obtained by the observation of experiments conducted in our outer worlds, leading to the mess the world is in today.

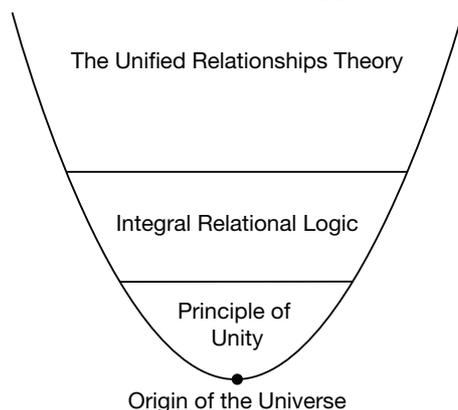
In contrast, the art and science of Panosophy is the complete integration of science, philosophy, and religion and of all sciences and humanities, unifying all inner and outer sciences in an undivided whole. It thus contains the radically new science of humanity that Fromm called for over forty years ago, providing a comprehensive model of the psychodynamics of society, set in a holistic theory of all evolutionary processes since the most recent big bang, within a cosmology of cosmologies that establishes Consciousness as Ultimate Reality.

The Cosmic Context, Gnostic Foundation, and coordinating framework for transcultural and transdisciplinary Panosophy is *Integral Relational Logic* (IRL), the coherent system of thought and science of reason that Einstein called for in order for practitioners to find Inner Peace, the prerequisite for World Peace. All-powerful Integral Relational Logic is the commonsensical art and science of thought and consciousness that all of us implicitly use everyday to form concepts and organize our ideas in tables or relations and semantic networks or mathematical graphs.

There is nothing mysterious about this taxonomy of taxonomies, which has evolved from the information systems modelling methods underlying the Internet, even though few are yet aware of its existence. The fact that we often intuitively think and act without a conceptual understanding of what we are doing is most simply illustrated with Molière's *Le Bourgeois Gentilhomme*. When M. Jourdain asked his philosophy teacher, "What? When I say: 'Nicole, bring me my slippers, and give me my nightcap,' is that prose?", the philosopher replied, "Yes, Sir." "Good heavens!" exclaimed M. Jourdain, "For more than forty years I have been speaking prose without knowing it." In a similar fashion, when I was engaged in conceptual marketing for IBM in the late 1970s in order to promote technology transfer, customers would sometimes say, "We've been doing that for years. That's what it's called."

Integral Relational Logic and the Universal Relationships Theory have become manifest in consciousness through the continual application of the fundamental law of the Universe, which I call the *Principle of Unity: Wholeness is the union of all opposites*. Aristotle denied the existence of this irrefutable, universal truth, saying in *Metaphysics*, "It is impossible for the same attribute at once to belong and not to belong to the same thing and in the same relation ... as some imagine Heraclitus says."

This statement is the Law of Contradiction, the implicit axiom for deductive logic and linear mathematical proof, sending Western thought into the evolutionary cul-de-sac it finds itself in today. To extricate ourselves from this dead end, transforming egoic, combative, either-or thinking into a holistic, harmonious, both-and approach to life, we need a paralogical approach to life, turning to Heraclitus, who said, "The Hidden Harmony is better than the obvious," "Opposition brings concord; out of discord comes the fairest harmony," and "People do not understand how that which is at variance with itself agrees with itself."



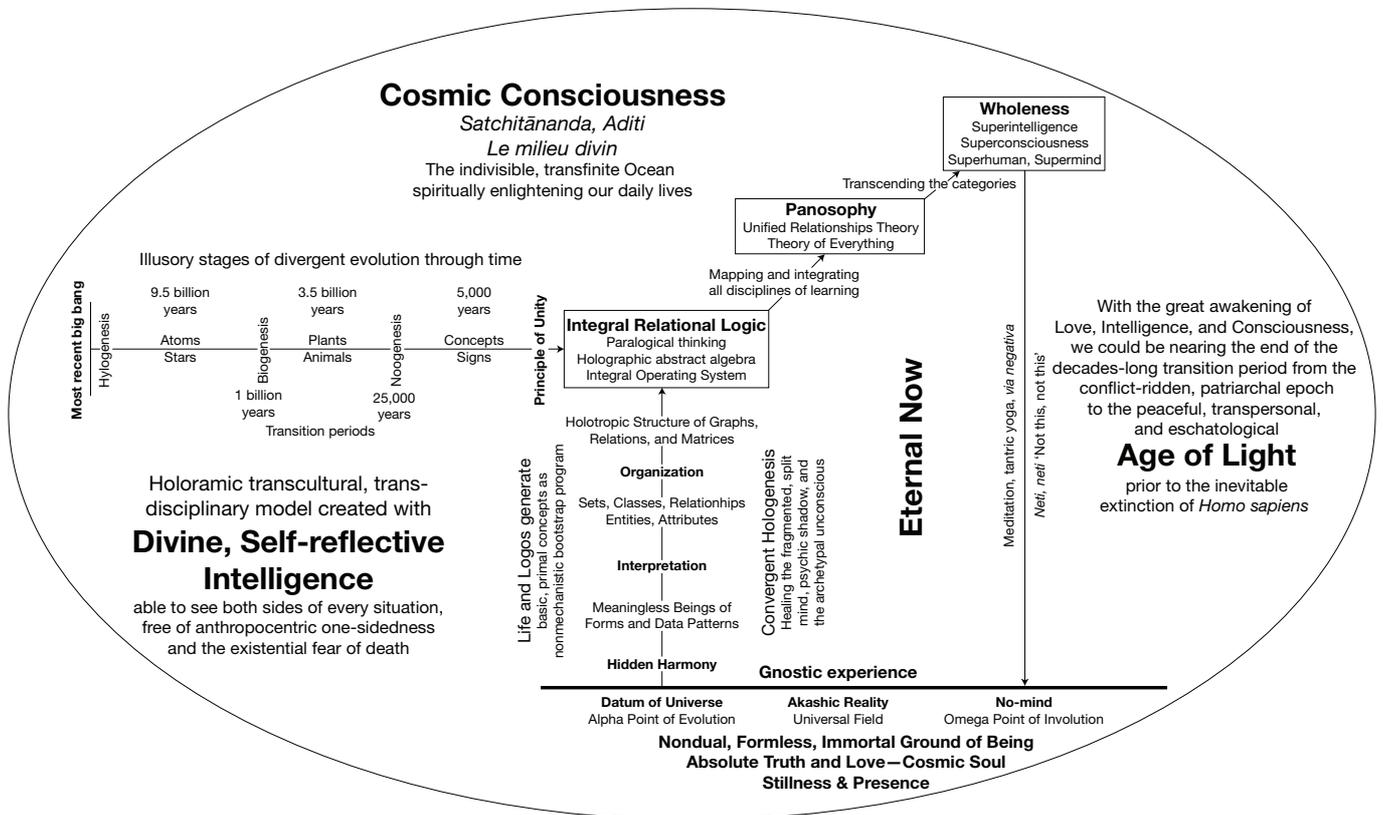
This diagram illustrates the relationship of the Principle of Unity, Integral Relational Logic, and the Unified Relationships Theory to each other and the Divine Origin of the Universe. They have appeared in consciousness as the result of an apocalyptic awakening that I went through in the spring of 1980, when I sought to answer

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the most critical unanswered question in science: “What is causing scientists and technologists, aided and abetted by computer technology, to drive the pace of scientific discovery and technological invention at unprecedented exponential rates of acceleration?”

Recognizing the existence of synergistic psychospiritual energies, I set out to develop a coherent worldview that would unify them with the four forces acknowledged by physicists: electromagnetic, gravitational, and the strong and weak nucleic forces. As materialistic, mechanistic science denies the existence of nonphysical energy, I began an experiment in learning by starting afresh at the very beginning, free of everything we humans have learnt about God, the Universe, and what it means to be a human being during the last forty thousand years and more. In effect, this thought experiment began at the end and has ended at the beginning, which I call Wholeness, the union of Wholeness and Oneness, the Transcendent and Immanent qualities of the Divine, respectively.

This all-embracing worldview thus ends the long-running war between science and spirituality, recently fought in *War of the Worldviews* between Deepak Chopra and Leonard Mlodinow, co-author with Stephen Hawking of *The Grand Design*. This Architectonic is encapsulated in one simple diagram of the Cosmic Foundation and coordinating framework of the Grand Design of the Universe:

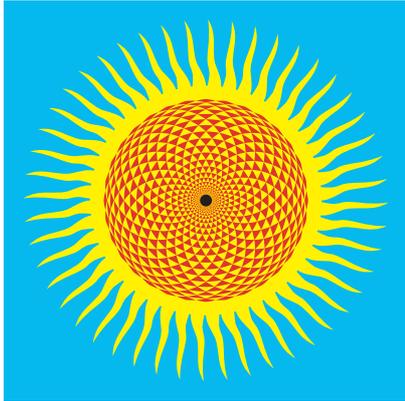


This picture of how the Universe is designed has emerged through conscious evolution, which Julian Huxley said arises by “destroying the ideas and the institutions that stand in the way of our realizing our possibilities”, understanding human nature, what it truly means to be a human being. By challenging the authorities in our lives, in Einstein’s spirit of curiosity, we can transcend our limitations, fulfilling our highest potential as spiritual beings, living in mystical ecstasy, free from the suffering that has plagued humanity through the millennia. Huxley called this mystical evolutionary process of humanity transcending itself ‘transhumanism’ in a visionary 1700-word essay published in 1957.

To realize our fullest potential as superintelligent beings, E. F. Schumacher wrote in *A Guide for the Perplexed*, “Our task is to look at the world and see it whole,” which requires us to follow his fundamental

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maxim of mapmaking, “Accept everything; reject nothing.” By applying Self-reflective Intelligence to see both sides of every situation, I have included both the map and the mapmaking in the territory being

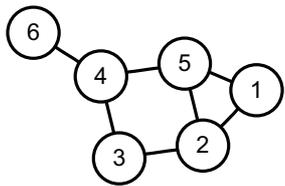


mapped. It is in this way that my individual consciousness has deepened and expanded to such an extent that it has become coterminous with Consciousness itself, as the brilliant, radiant light that has the potential to enlighten all our lives, symbolized here, emerging from the black hole at the centre of the Cosmos.

But how can I communicate what I see with my inner eye, when any attempt to do so is a violation of Wholeness? The picture I see consists solely of all beings in the Cosmos and the relationships between them, like Indra’s Net of Pearls or Jewels in Huayan Buddhism, which Alan Watts likened to a dewy spider’s web. Each jewel or drop of dew mirrors the brilliant light emanating from all the other jewels. As potentially individuated beings, we are these jewels, both as distinct individuals and as the entire net, which ultimately dissolves in seamless Consciousness through an involutionary process. Indra’s Net can thus be used as a metaphor for the holographic, fractal-like worldview emerging today.



In mathematical terms, Indra’s Net is simply represented as a graph, illustrated here, consisting of forms and the relationships between them, a notion that has evolved from Leonhard Euler’s study in the



1700s of the abstractions underlying maps. Such a graph, of which neural networks are an instance, is the basis for my meditation practice. It is a structure consisting of arcs between nodes, each of which is a universal structure consisting of deeper, self-similar levels of forms and the relationships between them.

Eventually, these entangled forms become singularities, so that only relationships remain. Through this Ultimate Tantric Yoga, even these disappear, leaving a seamless, borderless continuum, transcending the categories. As the map and the territory are one and the same, all relationships are contained within me. There is nothing outside of Consciousness, as Ultimate Reality.

Yet, I am no different from anyone else. No one can return Home to Wholeness for nobody has ever left Home. So you and I are not disconnected beings, even though we appear to be separated by time and space. All I can do in life therefore is express Wholeness as well as I am able, trusting that in doing so this could attract those who also wish to disperse the clouds of unknowing and remove the blinds that inhibit Self-reflective Intelligence functioning with its full power in the radiant light of Consciousness.



There are so many cultural and intellectual impediments to the awakening of Self-reflective Intelligence in society today, it is difficult to know where to begin dismantling them. Perhaps we could start with the integral philosophy of Ken Wilber, known as the Einstein of consciousness studies. For instance, in *A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality*, taking a much broader view of the Theory of Everything than physicists like Stephen Hawking take, he writes:

This book is a brief overview of a Theory of Everything. All such attempts, of course, are marked by the many ways in which they fail. The many ways in which they fall short, make unwarranted generalizations, drive specialists insane, and generally fail to achieve their stated aim of holistic embrace. It’s not just that the task is beyond any one human mind; it’s that the task is inherently undoable: knowledge expands faster than ways to categorize it. The holistic quest is an

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ever-receding dream, a horizon that constantly retreats as we approach it, a pot of gold at the end of the rainbow that we will never reach.

Ken then goes on to ask, “So why even attempt the impossible?” To which he replies, “Because, I believe, a little bit of wholeness is better than none at all, and an integral vision offers considerably more wholeness than the slice-and-dice alternatives.” He seems to be saying here that Wholeness is like an asymptote in mathematics, which can be approached but never reached in finite time. If so, he is confusing the *infinite*, as an infinity of numerical entities, and *transfinite*, transcending the categories.

Christian de Quincey expressed a similar sceptical view in 2001, when the managing editor of the *Noetic Sciences Review*, the journal of the Institute of Noetic Sciences (IONS), founded by the astronaut Edgar Mitchell, who saw ‘a universe of consciousness’ when looking at Earth on returning from walking on the Moon in 1971. In a critical appreciation of Ken Wilber’s *Collected Works*, Christian wrote that the genuine theory of everything is impossible,

Because you cannot create a model or a map that contains itself. Where, for example, would the four-quadrants model fit into the four-quadrants model? Mathematical and logical proofs developed by Bertrand Russell and Kurt Gödel—along the lines that no set of all sets can itself be a set of the same logical category, type, or level—invalidates the claim. Both Alfred Korzybski and Gregory Bateson immortalized this dilemma with the phrase “the map is not the territory.” In this case (Wilber’s TOE), not only the map, but more crucially, the consciousness that created the map, cannot be found in its own creation. To attempt to make room for it would involve us (and Wilber) in a logical infinite regress. This meta-critique applies to any TOE, of course, not just Wilber’s.

Dean Radin, Chief Scientist at IONS, took a somewhat more positive approach in an interview in September 2017 with Rick Archer in the ‘Buddha at the Gas Pump’ (Batgap) series. Recognizing that our minds create our reality and mostly govern our behaviour, we need to develop an epistemology of idealism to explain psychic phenomena. While Dean doesn’t have high confidence that this will happen in the short term, he felt that within twenty years it will be possible for science to explain the many unexplained phenomena in human experience, consummating the sacred marriage of science and spirituality.

We can take what Dean calls the next big advancement in science immediately by allowing the set of all sets to include itself, thereby awakening Self-reflective Intelligence, establishing Consciousness as fundamental through systemic, experimental reasoning. We can solve the problem of infinite logical regress right now, demonstrating to the sceptics that it is quite possible to heal the fragmented, schizoid mind in Wholeness, reaching the pot of gold at the end of the rainbow, for it is ever present.

Specifically, Integral Relational Logic has emerged in consciousness to explore the essential difference between humans and computers, quantum or conventional. By standing outside ourselves, it shows why truth in mathematics, observable by humans, is more powerful than mechanistic mathematical proof, which Kurt Gödel demonstrated with ingenious metamathematical reasoning in 1931. It also shows why certainty cannot be found in deductive mathematics or inductive science, which Bertrand Russell long sought for to assuage his fear of becoming mentally disturbed. Self-evidently, Absolute Certainty can only be found in the Absolute, whose existence Russell denied.

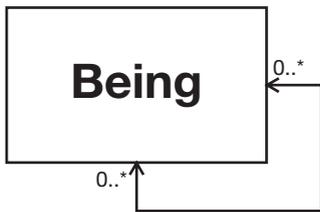
The Kundalini awakening I went through in 1980 is depicted in the upward vertical line in the diagram of the Grand Design of the Universe on page 5. However, explaining this is something of a chicken-and-egg-problem, for human experience has iteratively produced the theory that can explain the experience. Integral Relational Logic has emerged in consciousness through a thought experiment, not unlike those that Einstein used to develop the special and general theories of relativity. In my case, I imagined that I am a computer that switches itself off and on again, so that it has no programs within it, not even a bootstrap program to load the operating system. Starting with a *tabula rasa* ‘clean slate’, this computer then has the task of integrating all knowledge into a coherent whole, like the total content of the Internet.

Now all the computers in the Internet look like a single computer from where we sit at our personal computers, tablets, and smart phones, possible because the abstract modelling methods underlying this global network are of such generality that they are applicable in all cultures, industries, and disciplines. If this were not the case, the Internet could neither exist nor expand at hyperexponential rates of acceleration.

Integral Relational Logic takes the abstractions of mathematics and these modelling methods to the utmost level of generality, using Aristotle's metaphysical concept of being, at the heart of his ontology:

There is a science which studies Being *qua* Being, and the properties inherent in it in virtue of its own nature. This science is not the same as any of the so-called particular sciences, for none of the others contemplates Being generally *qua* Being; they divide off some portion of it and study the attribute of this portion, as do for example the mathematical sciences.

Using the notation of the Unified Modeling Language (UML), developed in the 1990s by Grady Booch, James R. Rumbaugh, and Ivar Jacobson of Rational Software, now a subsidiary of IBM, we can



simplify the picture of a graph on page 6 by drawing a complete map of the Universe with just one node and arc. This class model shows that all beings in the Universe are related to all other beings in zero to many different ways, some of which can be classified and some of which defy categorization and must remain a mystery. In the words of the New Age mantra, "We are all One."

The superclass of **Being** thus enables the consciousness of the individual practitioner to expand and deepen to such an extent that it becomes coterminous with Consciousness itself.

This universal system of thought is an example of what Ken Wilber calls an 'Integral Operating System', or IOS, "a neutral framework" that "can be used to bring more clarity, care, and comprehensiveness to virtually any situation". Ken's basic IOS is called AQAL, short for "all quadrants, all levels", which is short for "all quadrants, all levels, all lines, all states, all types". AQAL is thus a two-dimensional example of the multidimensional Cross of Duality in Integral Relational Logic and therefore not all encompassing. IRL is more like a virtual machine operating system, such as IBM's Virtual Machine (VM), which can run many different operating systems including itself, than Apple's MacOS or Microsoft's Windows.

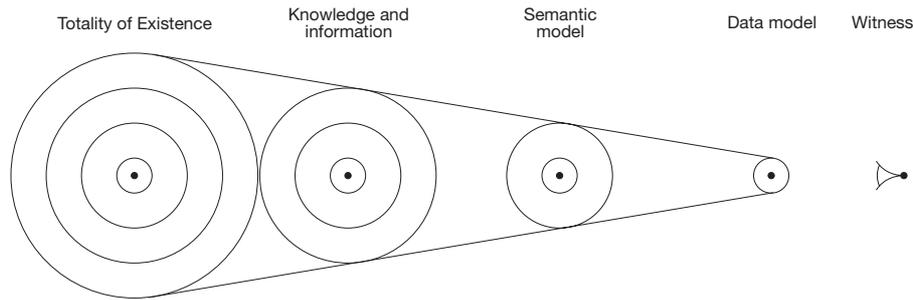


Without going into technical details, we can see how to overcome the limitations of all previous systems of thought by looking at the function of information systems architects in business using modelling methods that are more general than the financial modelling methods of accountants, economists, and bankers. In order to obey the economic imperative of our times, replacing as many jobs performed by humans by machines as possible, information systems architects develop models of dynamic business processes, such as designing, manufacturing, marketing, ordering, and invoicing, and their relationships to each other, as well as integrated models of static classes of information in enterprises, such as employees, customers, products, locations, and deliveries. Most significantly, quantitative domains, like mass, space, and time, are treated in exactly the same way as qualitative values, like the models of cars or the colours of blouses. So, at first, these are very abstract models, not concerned whether humans or machines perform business processes. This distinction is only made at the implementation stage of systems development.

However, in general these egalitarian modelling methods do not include the process of developing the model in the business-wide models being developed and so cannot produce a complete map of the psychodynamics of business enterprises. To develop a comprehensive, all-inclusive conceptual model,

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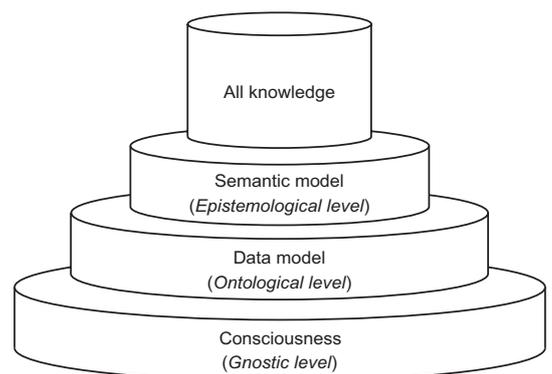
information systems architects need to apply Self-reflective Intelligence to consciously model their own mapmaking processes, which consist of a number of levels, illustrated here.



To explain this diagram, we first view the Totality of Existence as four spheres, tucked into one another like Russian dolls: Numinosphere, noosphere, biosphere, and hylosphere, from Latin *nūmen* ‘divinity’ and Greek *noos* ‘mind’, *bios* ‘life’, and *ūlē* ‘matter’, corresponding to the four stages of evolution that Pierre Teilhard de Chardin studied in *The Human Phenomenon*, in reverse order. The largest circle on the left represents the all-inclusive Numinosphere, as the Totality of Existence, consisting of both the Formless Absolute and the relativistic world of forms, both nonphysical and physical. The circle tangential to this, but also contained within it, is all the knowledge and information that we humans have developed or will develop during the tens of thousands of years of our existence as a species, much of which is contained in the Internet today in signate form. In other words, this circle represents the noosphere as a whole, in its entirety, mapping the territory, everything that exists in the Universe.

On the Internet, information is generally organized as tables or relations and the relationships between them. This structure is based on the relational model of data, introduced by Ted Codd of IBM in 1970, the most radical change in Western logic since Aristotle laid down its foundations some 2,350 years ago. For the relational model unifies the hierarchical and nonhierarchical structures of data in a nondeductive form of reasoning. It has evolved from Gottlob Frege’s predicate logic, Charles Sanders Peirce’s logic of relatives, and George Boole’s *The Laws of Thought*, which laid down the foundations of mathematical logic. The relational model has spawned a multibillion-dollar database industry. You cannot order a book or airline ticket on the Internet without invoking the relational model of data behind the scenes.

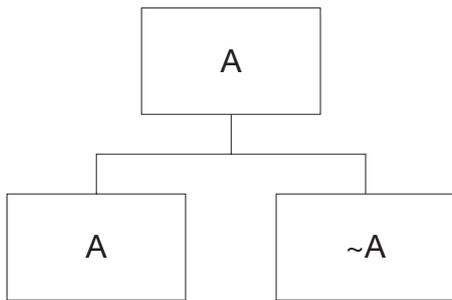
However, the relational model is not sufficient for evolution to become fully conscious of itself. For this purpose, we need to map the noosphere, as the Cosmic Psyche, emerging first from the Numinosphere. First and last, we develop knowledge about knowledge, which is contained in the systems catalogue in relational database management systems, also represented in relations, which does not lead to infinite regress. These semantic, class models correspond to Aristotle’s epistemology ‘study of knowledge’, illustrated in this second diagram. For *epistemology* derives from Greek *epistēmē* ‘knowledge’.



Beneath this semantic metamodel is a model of the meaningless data patterns of existence, prior to interpretation by a Self-reflective Intelligent being. For in the data-processing industry, *information is data with meaning*. This ontological model shows that the underlying structure of the Universe is an infinitely dimensional network of hierarchical relationships, which emerge from Consciousness, as the Numinosphere. And at the mezzanine level, between the Gnostic and ontological levels, lies the Hidden

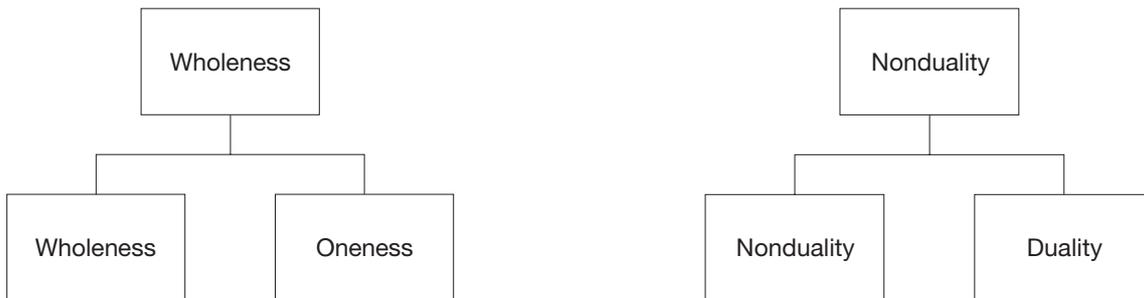
*Awakening Self-reflective Intelligence*

Harmony, which applies as much to the Absolute as to the relativistic world of form, all viewed by the Witness, as Self-reflective Intelligence, depicted in the first diagram on the previous page.



To bring the Hidden Harmony into view as the Principle of Unity, we can see that this universal truth is a self-verifying, self-contradicting proposition, illustrated in this diagram. Applying Hegelian logic, if  $A$  is the thesis and  $\sim A$  the antithesis, then  $A$  is the synthesis, a primary-secondary relationship that is ubiquitous. A hypothetical superintelligent extraterrestrial being would instantly recognize this pattern, the paradigm that underlies all others, the key that unlocks all the innermost secrets of the Universe.

A few examples of this primary-secondary relationship are Wholeness and Oneness, Nonduality and duality, Consciousness and consciousness, Intelligence and intelligence, Love and love, Peace and peace, Life and life, Principle of Unity and Law of Contradiction, perfection and imperfection, beauty and ugliness, synthesis and analysis, art and science, implicate and explicate orders, mind and matter, and Eastern mysticism and Western reason. The first two of these pairs of opposites are illustrated here.



It is even possible to express the Principle of Unity in the notation of mathematical logic, called the Cosmic Equation, where  $A$  is any being,  $W$  is any whole,  $\cup$  is union, and  $\sim$  is not:

$$W = A = A \cup \sim A$$

This is the equation that Einstein sought at the heart of his unified field theory, and the one, simple, elegant equation that can explain everything, as Stephen Hawking is quoted as seeking in his biopic *The Theory of Everything*, which won an Oscar for Eddie Redmayne, portraying this distinguished physicist.

The Cosmic Equation, Principle of Unity, and Hidden Harmony thus mark the greatest revolution in the history of Western thought. For as Carl Gustav Jung wrote in his *Commentary* to Richard Wilhelm’s translation of *The Secret of the Golden Flower*, “The Chinese have never failed to recognize the paradoxes and the polarity inherent in all life. The opposites always balance on the scales—a sign of high culture. Onesideness, though it lends momentum, is a mark of barbarism.” And as Jung said in 1935 to his fellow psychotherapists, “The greatest danger that threatens psychology is one-sidedness.” As Cary Baynes said in her 1931 English translation of Jung’s *Commentary*, “the East creeps in among us by the back door of the unconscious.”



So whither humanity? There are some seven and half billion humans living and dying on Earth at the moment, communicating with each other and the one billion hosts in the Internet, much influenced by our one hundred billion forebears, all living with various worldviews within many evolving civilizations and cultures. Each of us is engaged with our particular jobs, families, and other projects according to our lights. Yet, neither my children nor myself have been educated to live in the world that exists today. And

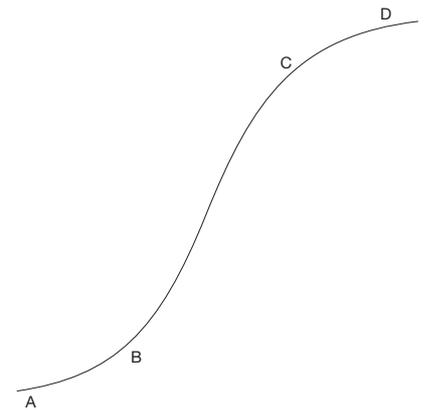
my twin granddaughters, who will be teenagers during the 2020s, are not being prepared to live in the world that will exist when they reach adulthood.

To understand this critical situation, we need to abstract the horizontal dimension of time from the Ocean of Consciousness, depicted on the left-hand side of the diagram of the Grand Design of the Universe on page 5. Even though this entire evolutionary process is illusory, taking place in the relativistic world of form, we can see the abstract patterns underlying the physical, biological, and mental stages of evolution, enabling us to say, *Evolution is an accumulative process of divergence and convergence, proceeding in an accelerating, exponential fashion by synergistically creating wholes that are greater than the sum of the immediately preceding structures through the new forms and relationships that emerge, apparently out of nothing.*

To put some numbers on such growth processes, we need to use the exponential function in mathematics:  $y = e^x$ . This is a function that stretches out to infinity, in which even acceleration is constantly accelerating at every level of change. However, in nature, such uninhibited growth processes do not happen. In practice, they are limited in some way, either intrinsically or by their environment or perhaps both. So we need to modify the basic exponential function to understand growth under constraint.

This is what Pierre François Verhulst did in the nineteenth century, when he studied the potential growth of the population in the newly formed Kingdom of Belgium, inspired to do so by *An Essay on the Principle of Population* by Thomas R. Malthus. To show that population growth does not continue indefinitely, he assumed that birth and death rates decrease and increase in proportion to increases of population, reaching equality at a maximum. He called the formula that he developed the logistic function, which is depicted in the familiar S-shape of the growth curve, where  $m$  is the maximum population and  $r$  indicates the unfettered rate of population growth (birth - death).

$$y = \frac{m}{1 + ce^{-rx}}$$



As we can see, this has two distinct turning points at B and C, between which growth is comparatively fast, which we can call the coordination and saturation points, respectively. Now, in the first half of the twentieth century, the mathematical biologist D'Arcy Wentworth Thompson showed in *On Growth and Form* that this one curve recurs in endless shapes and circumstances, for mathematics, as the science of patterns and relationships, generalizes and “is fond of giving the same name to different things”. Eschewing the mathematics, C. H. Waddington simply called the growth curve a ‘tool of thought’. The logistic function shows that biological evolution has not progressed at a steady pace. It has done so in bursts with long periods of comparatively little change in between, phenomena that Niles Eldredge and Stephen Jay Gould called ‘punctuated equilibria’ in 1971.

We see similar patterns in the noosphere, where the growth curve is called the learning curve. It is not uncommon to hear people talking about a steep learning curve, which, in my experience, is the flat portion from A to B at the beginning of the curve. But once I have a coordinated picture of the task in hand, learning can synergistically accelerate exponentially, which is actually the steep part of the curve.

Another well-known example of the limits to growth in the physical universe is ‘Moore’s Law’, named after Gordon E. Moore, the co-founder of Intel, the chip manufacturer, who published a paper in 1965 indicating that computers would double in power every two years. However, Moore is well aware of the limits of evolutionary growth. As he told a meeting of the world’s top chip designers and engineers on

10th February 2003, “No exponential is forever.” Irrationally, he then went on to say, “Your job is to delay forever.”

Quantum computers, if they could ever be built, have the potential to execute algorithms exponentially faster than deterministic computers. Indeed, mathematicians have already ingeniously shown how to build quantum gates, corresponding to Boolean logic gates, which could handle superpositioned, entangled particles with a discrete version of the differential wave equation of Erwin Schrödinger, based on the matrices of linear algebra. But such a hypothetical machine would not possess the property of Self-reflective Intelligence, which is Divine. Humans are not machines and nothing but machines, so so-called artificial intelligence is not a function of the speed of computers, executing mechanistic algorithms. Indeed, could any machine solve the ultimate problem in human learning, outlined in this article?

As population growth does not actually happen continuously, but in discrete steps, in the 1970s, Robert M. May, who later became Chief Scientific Adviser to the UK Government and President of the Royal Society, used a discrete form of the continuous logistic function to study the hypothetical growth in the number of fish in a pond. Turning the logistic function into a first-order, quadratic difference equation leads to the logistic map, in which the maximum population is normalized to one. In this equation,  $a$  indicates the rate of growth ( $1 + r$ ), as fertility, and the term  $1 - x_n$  keeps growth within bounds, since, when  $0 < x < 1$ , as  $x_n$  rises,  $1 - x_n$  falls:

$$x_{n+1} = ax_n(1 - x_n)$$

Now, this simple recursive equation, which is not unlike the difference equation that produces the complex fractal beauty of the Mandelbrot set, produces some amazing effects as the variable  $a$  grows from 1 to 4. At first, the iterations converge on a single value, known as the attractor, no matter what the initial value of  $x_0$  might be, whose range of possible values is known as the basin of attraction. The closer the value of  $x_0$  to the attractor, the faster the convergence. For instance, if  $a = 1.5$ , the attractor is  $\frac{1}{3}$ . So if the initial value of  $x$  is  $\frac{1}{3}$ , it hits the bullseye immediately.

However, as  $a$  approaches 3, where the attractor is  $\frac{2}{3}$ , the iterations converge slower and slower, oscillating between values that approach the attractor. Then, above 3, the attractor begins to bifurcate, converging on two distinct values. The mathematics becomes more complex when two-cycle oscillations break into four cycles, which happens when  $a = 1 + \sqrt{6}$ , which is about 3.449489. Then the bifurcations happen increasingly rapidly until, when  $a = 3.5699457$ , known as the accumulation point, they become infinite in number, and chaos breaks out, with a few oases of roughly self-similar order among the turbulence, as  $a$  approaches 4.

Now what is even more amazing about this bifurcation process is that the bifurcation velocity of rapidly diminishing periods converges on a constant, which Mitchell J. Feigenbaum discovered. Nor is this all. Period doubling is not unique to the logistic map. This phenomenon occurs in many other nonlinear difference equations, but all with the same bifurcation velocity constant  $\delta$ , today known as one of two Feigenbaum constants. This is an innate mathematical constant (4.66920)—the universality of nonlinear transformations—like  $\pi$  (3.14159),  $e$  (2.71828), and  $\phi$  (1.61803), the golden ratio, not one of several physical constants that govern the physical universe, like the speed of light or Planck’s constant.

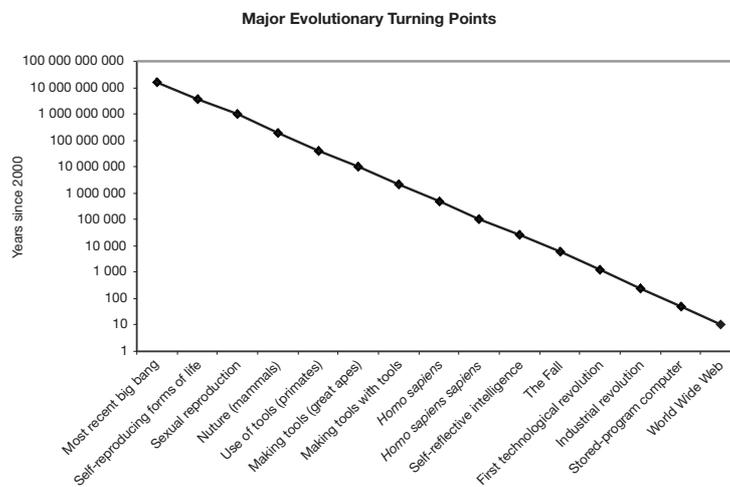
So what has all this got to do with the awakening of Self-reflective Intelligence and the prospects for our children and grandchildren’s future health and well-being in the next ten to one hundred years? Well, as we live in a holographic Universe, self-similar patterns, whether they be numerical or otherwise, appear in all sorts of different guises. It is thus quite valid to view the whole of evolution since the most recent big bang, around 13.8 billion years ago, as a single nonlinear, dynamical system.

### *The Eyesight of Consciousness*

This is what Nick Hoggard did in 2000, when presenting such a comprehensive evolutionary model at a meeting of the Scientific and Medical Network, based in the UK, in southern Sweden. Nick, a software developer, was inspired to develop his model after hearing Carl Johann Calleman of Dalarna University in Sweden give a talk on the way that the exponential Mayan calendar could map the stages of evolution.

However, there are a couple of problems with the Mayan model. First, it is vigesimal, based on a factor of twenty between major cycles in the calendar, corresponding to significant evolutionary turning points, but omitting some, such as the birth of the first self-reproducing forms of life some three and a half billion years ago. Secondly, it has been estimated that the Great Cycle of 1,872,000 days or 5,125 years terminated at the winter solstice of 2012, not very scientific.

Nick resolved these problems by noticing that  $\sqrt{20}$  is approximately 4.47213, not far from the Feigenbaum bifurcation velocity constant in chaos theory. So he set out to use the mathematics of systems dynamics to map bifurcation points to major evolutionary turning points, presenting this diagram, which I have slightly modified.



To understand the significance of this diagram for every child, woman, and man living on Earth at the present time, we need to understand that a diminishing infinite geometric series converges on a finite limit. This is something that greatly puzzled Zeno of Elea in the fifth century BCE, leading to a number of paradoxes in his name. Today, mathematicians resolve such paradoxes through the concept of a limit, which first came to prominence in the 1600s when Isaac Newton and Gottfried Wilhelm Leibniz introduced the infinitesimal calculus. For instance, when the diminishing factor is  $\frac{1}{2}$ , this is the result:

$$1 + \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \dots = 2$$

In the case of evolution as a whole, the starting value is not one but several billion years and the diminishing factor is the reciprocal of  $\delta$ , the Feigenbaum bifurcation velocity constant. Making a couple of assumptions about the dates of the last three points in the above chart, Nick and I have calculated that evolution's Accumulation Point occurred in 2004, give or take a couple of years, the most momentous turning point in fourteen billion years of evolution.

This is a little earlier than the end of the Mayan calendar, favoured by evolutionary leaders like Barbara Marx Hubbard, and Terence McKenna's fractal-like Timewave Zero. It is also a couple of decades before the projected singularity in time, when Vernor Vinge and Ray Kurzweil have predicted that machines will become more intelligent than humans, making our species redundant in the workplace.

This prediction led Stephen Hawking to tell the BBC on 2nd December 2014, "The development of full artificial intelligence could spell the end of the human race." Similarly, Martin Rees, the Astronomer

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Royal in the UK and a former President of the Royal Society, wrote in *Our Final Century: Will the Human Race Survive the Twenty-first Century?*, “A superintelligent machine could be the last invention that humans need ever make.”

To understand the significance of evolution’s Accumulation Point for today’s schoolchildren, Nick likens the whole of evolution to a dripping tap, another example of a complex dynamical process, familiar to us all. Essentially, what happens when a tap is gradually turned on under laboratory conditions is that the drips are first evenly spaced. Then, at the first bifurcation, drips fall in pairs, with a smaller distance within the pairs than between them. Then at each bifurcation, the number of different distances between the drops doubles, until the tap is turned full on at its accumulation point.

Today, the evolutionary tap is turned full on. There are no more significant turning points to be discerned. Evolution is flowing continuously, and also chaotically because evolution has been blind for the past fourteen billion years, as Richard Dawkins showed in *The Blind Watchmaker*. We can bring universal order to the chaos when evolution becomes fully conscious of itself through the awakening of Self-reflective Divine Intelligence, free of the filters that distort our vision.



Yet the ability to see both sides of any situation is not new. Self-reflective Intelligence first emerged in humans some 40,000 years ago, as the quality that most distinguishes us from the other animals and machines with so-called artificial general intelligence. I regard the cave drawings in France as early



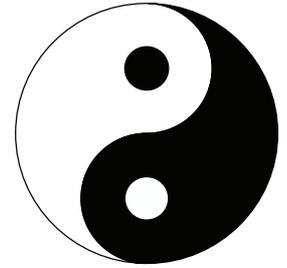
evidence of this human ability to express what we see within in outer form. This is one of the earliest examples, found at Chauvet in Ardèche in south-central France, dated at some thirty to thirty-two thousand years ago, when two or three kilometres of ice were covering the land where I live today in Sweden.

However, as we see from human history, this Self-reflective ability has been unconscious in most for most of the time over the years, with a few exceptions, like Lao Tzu (Laozi), who said, “When all the world recognizes beauty as beauty, this in itself is ugliness. When all the world recognizes good as good, this in itself is evil.” And as he said in a chapter titled ‘The Mystical Whole’ in *Tao Te Ching*:

*He who knows does not speak.  
He who speaks does not know.  
Block all the passages!  
Shut all the doors!  
Blunt all edges!  
Untie all tangles!  
Harmonize all lights!  
Unite the world into one whole!  
This is called the Mystical Whole,  
Which you cannot court after nor shun,  
Benefit nor harm, honour nor humble.  
Therefore, it is the Highest of the world.*

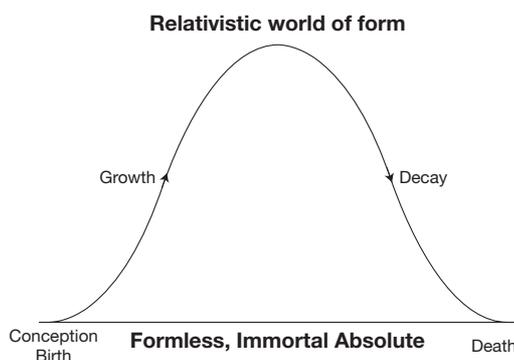
*The Eyesight of Consciousness*

Today, there is much evidence of the awakening of Self-reflective Intelligence due to the popularity of the Chinese concepts of yin and yang, as inseparable dark and light, moon and sun, female and male, etc., and the classic *T'ai-chi-t'u* symbol, or 'Diagram of the Supreme Ultimate'. This symbol depicts the cyclic nature of the Universe. For example, day turns into night, which then turns back to day. The dots in the middle of the two main shapes indicate the potential of the opposite to arise when one side is dominant in any particular situation. The key point here is that when the Universe is viewed as a whole, both opposites co-exist; to reject one in favour of the other does not lead to Wholeness, Peace, and tranquillity.



However, this cyclic notion of time still takes place in the horizontal dimension of time, as does the West's notion of the linear arrow of time with a beginning and end. Yet, as we see from the right-hand side of the diagram of the Grand Design of the Universe on page 5, everything that happens actually takes place in the Eternal Now, as Eckhart Tolle points out in his best-selling *The Power of Now*. For the past and future are illusory, as abstractions from or appearances in the Ocean of Consciousness.

It is vitally important that everyone understands this fundamental truth of existence, for it is the only way to come to terms with the most fundamental consequence of the Principle of Unity: all beings in the

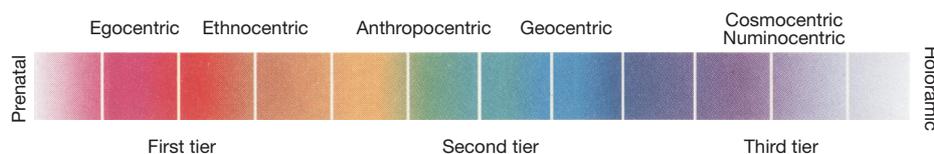


relativistic world of form are conceived and born to die, with no exceptions, including our bodies, civilizations, and species. Given these circumstances, there is only one way to live in harmony with the fundamental law of the Universe: to recapitulate what Joseph Campbell called the Cosmogonic Cycle in his popular book *The Hero with a Thousand Faces*: "Redemption consists in the return to superconsciousness and therewith the dissolution of the world. This is the great theme and formula of the cosmogonic cycle, the mythical image of the world's coming to manifestation and subsequent return into the nonmanifest condition."

Campbell developed this generalized picture of our spiritual journeys from an in-depth study of the myths and fairy tales of many cultures and times, which he brilliantly synthesized in Part I of his wonderful book, saying, "A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man."



To see to what extent humans are recapitulating the Cosmogonic Cycle, I find it helpful to apply a modification of Ken Wilber's spectrum of consciousness, which he has been studying for the past forty years, in parallel with my own studies into the Nature of Consciousness and Intelligence.



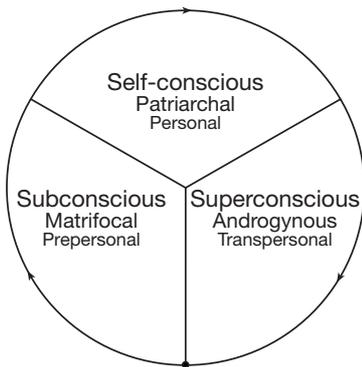
In general, the terms on the top of the diagram indicate the intensity of the light of consciousness that is necessary for intelligence to function. As development progresses from left to right, we move out of darkness into light. The two terms in the third tier indicate the principal approaches to the search for God, consciously returning to the Nonmanifest before the deaths of our bodies.

### *Awakening Self-reflective Intelligence*

*Cosmocentric* and *Numinocentric* refer to the upward and downward paths in the diagram of the Grand Design of the Universe on page 5, which are evolutionary and involutory, respectively. These two paths merge beyond all the levels and tiers in the spectrum with a *Holoramic* ‘Whole-seeing’ perspective.

The central issue here is the breadth and depth of one’s sense of identity, which derives from Latin *idem* ‘same’. The less light that is available, the narrower and shallower we see ourselves, identifying with our apparently separate selves or cultures in the first tier. There is a reluctance to change one’s sense of identity in this tier, seeking to maintain one’s enculturated, acculturated, and ideological identity, leading to much conflict and suffering. This is where the democratic masses and their leaders mostly live their lives, determining the laws that govern the defective education and economic systems.

As the many millions of people living in the second tier are realizing, the traditional way of living our lives and managing our business affairs is dysfunctional. So they are seeking a more intelligent approach, nominally looking at humanity and the Earth as a whole. This awakening second tier is hardly homogeneous, however, including, for instance, new agers, the human potential movement, evolutionaries and ecologists, and genuine spiritual seekers. Some recognize that humanity is now past the middle of the transition period between Teilhard’s third and fourth stages of evolution leaving the patriarchal epoch to enter the eschatological Age of Light, in Ken Wilber’s model of the three phases of human phylogeny, introduced in *Up from Eden*.



**Formless Alpha/Omega Point of Evolution**

In the third tier modern mystics are discovering their True Nature, Authentic Self, and Genuine Identity, the Sameness we all share in common. However, there are, as yet, very few such individuals. So the second tier provides the marketplace for them to commercialize their products and services, which actually distorts the message.

For, in doing so, they often market their offerings to people who are attracted by financial prosperity, not recognizing that in the fifteenth and sixteenth centuries *wealth* meant ‘spiritual well being’, modelled on *health*. This obsession with money, the most divisive force on the planet, tends to get in the way of transcending the categories in Love, Peace, Stillness, Presence, and the Truth that sets us free.

One reason for this is that the second tier is still being constrained by the fear and ignorance of the masses, who are as tyrannous as political leaders, often seeking to exploit the populace for their own benefit. Plato’s solution to this problem in *The Republic* was for philosophers, as educated lovers of wisdom, to become the rulers of the state. But his vision was authoritarian, inspired by the way that the Athenian democracy had executed his beloved Socrates for corrupting the youth of the city-state.

Socrates was well aware of the need for self-reflection in life, for he said at his trial, “An unexamined life is not worth living,” going on to say, “I would rather die having spoken after my manner, than speak in your manner and live.” Plato illustrated the blindness of the general public with his famous allegory of a cave, where prisoners, chained in a cave, can only see illusionary shadows, rather than the eternal forms that Plato, as a philosopher, regarded as reality.

Plato also tells us in *Protagoras* that seven sages of Greece, including Thales of Miletus, the first philosopher, liked to present their philosophies in pithy one-liners, known today as slogans or sound-bites. One of these was the maxim “KNOW THYSELF,” inscribed on the temple of Apollo at Delphi. In a similar fashion, when Neo visited the Oracle in the popular movie *The Matrix*, hanging on the kitchen wall was a sign saying *Temet Nosce* ‘Know yourself.’ This is essential if we are to become free of our mechanistic conditioning, as the movie graphically attempted to show, a powerful allegory of our times.

### *The Eyesight of Consciousness*

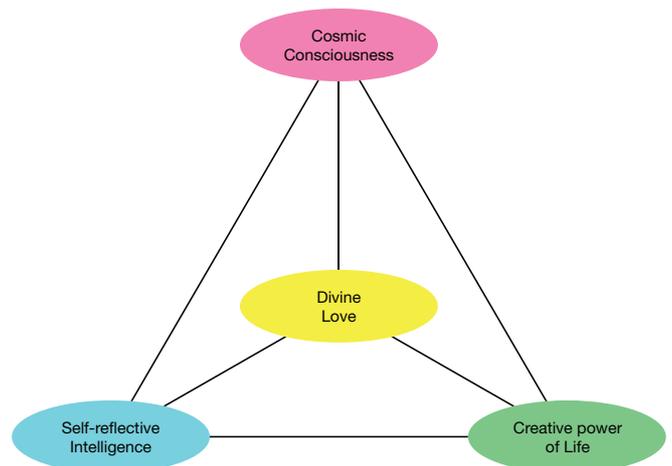
Since before Plato, philosophers, from Confucius and Aristotle onwards, have explored a host of political and economic ideologies, but they have often been in conflict with each other because they are not based on the Principle of Unity, on the most fundamental law of the Universe. It is theoretically possible for Panosophers, who understand the psychodynamics of society as a whole, to apply the information systems modelling methods underlying the Internet to design a stimulating global economy that would give everyone the opportunity to realize their fullest potential as human beings.

The ecophilosopher Henryk Skolimowski has called such a harmonious, bipartisan system of governance Lumenarchy ‘rule through Divine Light’, from Latin *lumen* ‘light’ and Greek *arkhē* ‘origin’, from *arkhein* ‘to begin, rule’. Lumenarchy recognizes that three L’s—*Light*, *Life*, and *Logos*—emanate from a fourth, which is *Love*, the Divine Essence we all share. Mystics or shamans, living in the most brilliant light, would then be the empowering leaders of society.

However, for such a life-enhancing way of managing our business affairs to be practical requires the most radical change to the work ethic since humans settled in communities to cultivate the land and domesticate animals some 10,000 years ago. Despite the improbability of such a cultural revolution taking place before the inevitable extinction of *Homo sapiens*, I continue to work each day as if such a miracle could come about.



Of course, Life cannot help us to bring this miracle about by basing the future of our species on the past, which tends to occlude the light of Consciousness that is needed for the awakening of Self-reflective Intelligence. Evolution can only become fully conscious of itself within us human beings when we start afresh at the very beginning, invoking the primal energies of Divine Love, Cosmic Consciousness, Self-reflective Intelligence, and the creative power of Life, arranged in a graph or flattened tetrahedron in this diagram.



These correspond to the four constituents for the Alliance for Mystical Pragmatics, for which I wrote a 28-page brochure in May 2016, with the motto ‘Harmonizing evolutionary convergence’. As the booklet indicates, the object is to synergistically cocreate a global network of networks integrating four major global movements in the world today into a coherent whole: Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace, depicted on page 32.

For ever since 1980, when I had the idea that there are nonphysical mental energies at work in the Universe, I have felt that only a major revolution in science, far deeper and broader than those that Kepler, Newton, Darwin, Einstein, and Bohm introduced, would have sufficient power to liberate the potential energy trapped in so many psyches, just bursting to be synergistically released, like budding flowers.

To see the significance of this scientific revolution in the history of ideas, it is the sixth and final step in a short series of revolutions, each of which has unified a pair of opposites in conformity with the Hidden Harmony. By unifying the split between causal physics and mathematical astronomy, which Aristotle had opened up in *Physics*, Johannes Kepler set the ball rolling with *New Astronomy*, which laid down the foundations of modern astronomy in 1609. Isaac Newton produced the second term in this

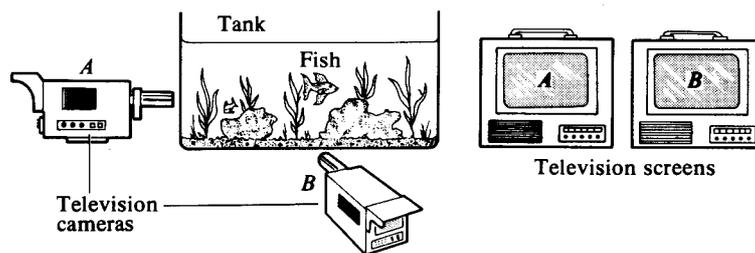
series in 1687 by unifying Kepler’s celestial physics with Galileo Galilei’s terrestrial dynamics in *Mathematical Principles of Natural Philosophy*.

Albert Einstein introduced the next two terms with the special and general theories of relativity, initially published as scientific papers. First, in 1905, he developed the special theory of relativity by reconciling the incompatibilities between the principle of relativity, which states that physical phenomena run their course relative to different coordinate systems according to the same general laws, and the observed constancy of the speed of light. Einstein did this by replacing Newton’s absolute framework of space with a relativistic space-time continuum, in which the notion of simultaneity is relativistic. In the general theory of relativity, published in 1915, Einstein went on to show the equivalence of gravitational and inertial mass during acceleration, and in so doing abandoned the Euclidean–Cartesian rectilinear model of space, replacing it with the view that space-time is curved.

In 1980, David Bohm continued this unifying process by showing how we can unify the incompatibilities between quantum physics and relativity theory in *Wholeness and the Implicate Order*. For the theories of relativity and quantum mechanics, which Bohm said should really be called ‘quantum *non*-mechanics’, display opposite characteristics, the former having the properties of continuity, causality, and locality, with the latter being characterized by noncontinuity, noncausality, and nonlocality.

Bohm reconciled these incompatibilities by recognizing the existence of a continuous power underlying the surface of the material universe, accessible to our five physical senses, which he likened to a flowing stream, called the holomovement, whose substance is never the same. As he said, “On this stream, one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc., which evidently have no independent existence as such. Rather, they are abstracted from the flowing movement, arising and vanishing in the total process of the flow.”

As well as using a river as a metaphor for what underlies the material universe, Bohm used the metaphor of a fish swimming in a tank with two television cameras filming it to show how relativity and quantum theories could be unified. The television screens would then display opposite characteristics of this single, underlying reality, illustrated here.



This is Kabir’s fish, never separate from the Ocean of Consciousness, which is an infinitely dimensional expansion of Bohm’s holomovement. Panosophy—as the Unified Relationships Theory, Integral Relational Logic, and the Principle of Unity—thus introduces the sixth and final term in this series, describing how *all* opposites can be unified in Wholeness. In so doing, it changes the meaning of *cosmos*, as the physical universe, to *Cosmos*, as Consciousness, embracing and lying within the entire Universe, as we discover by mapping inner space, as the Cosmic Psyche, rather than outer space.



Now, the final revolution in science will not become established within society just by publishing books and essays, like previous revolutions. Even giving presentations at conferences and seminars, often uploaded as videos to YouTube, is not sufficient. Rather, we can only intelligently and consciously adapt

to our rapidly changing environment, being driven by scientific discovery and technological invention, through a radical transformation of consciousness within each and every one of us.

This means that we need a quite fresh approach to mental health, not yet recognized by the mainstream of society living in the first tier in the spectrum of consciousness. For instance, Uta Frith, emeritus professor at the Institute of Cognitive Neuroscience, University College London, pointed out that the scientific establishment is very far from accepting psychology in any form as a valid science. In an interview in *The Guardian* on 30th November 2015 under the rubric ‘Where next for the Royal Society?’ to mark Venki Ramakrishnan taking over as the President of this august institution, she said,

My own field, call it psychology, or cognitive or behavioural neuroscience, still leads a rather shadowy existence in the hallowed halls of science. Although nearly 100 years old, it is far from maturity. There is as yet no Newton. Many would agree that one of the biggest scientific challenges this century is to understand the mind-brain. So I dare hope that it will be possible to increase the number of outstanding scientists in this field, currently representing less than three per cent of the Fellowship.

This would lead to an increase in the prestige of mind-brain studies and attract more brilliant young researchers. One reason for the currently poor reputation of psychology is the obstinate belief that we already know what goes on in our mind, and that we can explain why we do what we do. This naïve belief will be overcome by improved communication of empirical findings, and especially of those that go against ingrained folk psychology. It’s not rocket science. It’s a lot harder than that.

Despite the obstinacy of scientists to admit introspection into science, much progress has been made in this direction since Sigmund Freud founded psychoanalysis at the beginning of the last century to explore the unconscious. At first psychotherapy was mainly concerned with treating those who were mentally disturbed in some manner, more than the norm. However, Sonu Shamdasani, also a professor at University College London, tells us in *Cult Fictions* that Carl Gustav Jung realized that modern psychotherapy held out the promise of a deeper understanding of human nature than had previously been possible, helping to bring about a new form of social order in an era of transformed social relationships.

As Shamdasani tells us in his introduction to Jung’s monumental *The Red Book*, in the prestigious Burghölzli Mental Hospital in Zürich, where Jung first worked with Eugen Bleuler, “It was held that by turning psychology into a science through introducing scientific methods, all prior forms of human understanding would be revolutionized. The new psychology was heralded as promising nothing less than the completion of the scientific revolution.”

However, progress was slow. In 1935, Jung was bold enough to call psychology the ‘science of consciousness’ in the first of a series of five lectures he gave on the theory and practice of analytical psychology to the Institute of Medical Psychology (Tavistock Clinic). He added, “[Psychology] is the science of what we call the unconscious psyche,” a science he said had not yet left the cradle.

In the 1930s, Jung also set out to develop a coherent *Weltanschauung*, healing the fragmented mind with a synthesis of the sciences. *Weltanschauung* derives from German *Welt* ‘world’, from Middle High German *wërlt*, from Old High German *weralt*, cognate with *world*, and *Anschauung* ‘view’, from Middle High German *anschouwunge* ‘observation, mystical contemplation’. So *Weltanschauung* has a deeper meaning than *worldview*, indicating both scientific observation and spiritual meditation.

As Sonu Shamdasani tells us in *Jung and the Making of Modern Psychology*, “To counteract this situation [the detrimental effects of specialization], and to provide a ‘complete picture of our world’, information from all branches of knowledge needed to be collated together. This could be attempted by finding a platform or idea common to many forms of knowledge. From the foregoing, it is clear that Jung conceived the cultural role of complex psychology to be to counter the fragmentation of the sciences, and to provide a basis for a synthesis of all knowledge. This attempt to counter the increasing fragmentation

### *Awakening Self-reflective Intelligence*

and specialization of disciplines was an enormous, and ultimately insurmountable task.” As we can now see, with the benefit of the abstractions underlying the Internet, this task is no longer insurmountable.

Despite people’s resistance to change, to look inwards, Jung set out to reformulate the practice of psychotherapy. As Shamdasani pointed out in 1998, “No longer simply concerned with the treatment of the sick, psychotherapy became a means of higher personality development for the healthy. This was to have far-reaching consequences in the subsequent development of humanistic, transpersonal and alternative therapies and the proliferation of new soul therapies now spreading across the United States and elsewhere.”

Much influenced by the alchemists, seeking the Philosophers’ Stone as Wholeness, and Nicholas of Cusa’s *coincidentia oppositorum*, Jung well understood that unifying opposites is the key to sound mental health, calling *syzygy* the androgynous union of *anima* and *animus*, at the heart of his psychospiritual goal of individuation—the development of an undivided being.



In depth psychology mandalas are often used as symbols of this healing process. For a *mandala*, a Sanskrit word meaning ‘disk, circle’, is a circular figure representing Wholeness or the Universe in Hindu and Buddhist symbolism. Indeed, taken out of their psychotherapeutic environment, mandalas can be geometric objects of much beauty, such as this *Harmony Mandala*, drawn by Vikki Reed of Arizona in 2005, integrating symbols from nine different cultures from East and West.

By unifying the opposites, we can heal the split in the human psyche that first appeared many thousands of years ago, as we can see from the derivation of *human*, which is Latin *humus* ‘ground, earth’, from the Proto-Indo-European (PIE) base *\*dhghem-* ‘earth’. In contrast, *Divinity* derives from Latin *deus* ‘god’, from the PIE root *\*dyeu* ‘to shine’. These etymologies show that our forebears some 7,000 years ago conceived of humans as earthlings in contrast to the divine residents of the heavens, as Calvert Watkins explains in *The American Dictionary of Indo-European Roots*. By separating humanity from Divinity, we have shuttered out the radiant Light of Consciousness, necessary for Self-reflective Intelligence to resolve the Great Global Crisis facing humanity today.

This split between humanity and Divinity is also the root cause of all the Holy wars (wars about the Whole) that have bedevilled human affairs during the patriarchal epoch, especially those between the three Abrahamic religions of Judaism, Christianity, and Islam. For these believe that their particular view of a separate God is exclusively the only true one, to be defended at all costs, even to death. As F. C. Happold tells us, “To Jew, Christian, and Moslem, a gulf is felt to exist between God and man, Creator and created, which can never be crossed. To assert that ‘Thou’ art ‘That’ [as Vedantic Hindus do] sounds blasphemous.” And as Elaine Pagels points out, “Even the mystics of Jewish and Christian tradition who seek to find their identity in God often are careful to acknowledge the abyss that separates them from their divine Source.”

To see the roots of this mental disorder, in *Patterns in Comparative Religion*, Mircea Eliade calls Cusanus’s *coincidentia oppositorum* the ‘mythical pattern’, for archaic societies were well aware that this term denotes the very nature of Divinity. As he says, “even within as strict a tradition as Judæo-Christian religion, Yahweh is both kind and wrathful.” Going further back to “the palaeolithic stage of culture and religion, the myth of the cosmic hierogamy was unknown, [for] ... a certain number of the Supreme

Beings of the archaic peoples were androgyne.” It was only later that gods and goddesses—as divine human energies—began to ‘marry’ each other and procreate.

Then with the birth of the patriarchal religions, God became masculine, especially in Christianity. In a Jungian analysis of our collective psychosis, Paul Levy writes, “God’s dark and light sides were completely split and polarized in the figures of Christ, who was totally light, and Satan, the embodiment of the darkest evil.” Then, quoting Jung’s *Aion*, Satan, the adversary, “represents the counterpole of that tremendous tension which Christ’s advent signified”, accompanying Christ “as inseparably as the shadow belongs to the light”.

Yet, as Jung well knew, Christ is not a person, an essential principle that permeates the popular *A Course in Miracles*, expressing the perennial wisdom in an opaque language derived from Christianity. Rather *Christ* is the *Universal* or *Cosmic Christ*, the culmination of Teilhard’s process of Christogenesis, when Alpha and Omega become unified in Wholeness, when the personal becomes the impersonal, and when all there is is Love, which has no opposite.

The Cosmic Christ, as the Great Attractor for all our lives, is not exclusive to Christianity. For instance, this term is a synonym for *Buddhahood*, which we realize when we are fully awake, from Sanskrit *budh* ‘to awaken’, root of *buddhi* ‘the power of forming and retaining conceptions and general notions, intelligence’ and *buddha* ‘conscious, intelligent, wise’.

As the central purpose of analytical psychology is to unify opposites in Wholeness through the process of individuation, it is a pity that it was not called *psychosynthesis*. However, before the First World War, Roberto Assagioli was also in the process of setting up his own psychotherapeutic theory and practice with this title, somewhat different from Jung’s approach.

In brief, Assagioli was critical of Jung’s endeavours to cocreate a new social order, saying that the purpose of personal psychosynthesis is to help practitioners become harmonious individuals, “well adjusted both within themselves and with the community to which they belong and in which they play a useful part”. Assagioli went further, seeing the need for spiritual psychosynthesis, a ‘psychosynthesis of religions’, by which he meant understanding and appreciating religions as they are, inheriting fears and beliefs laid down hundreds and thousands of years ago.

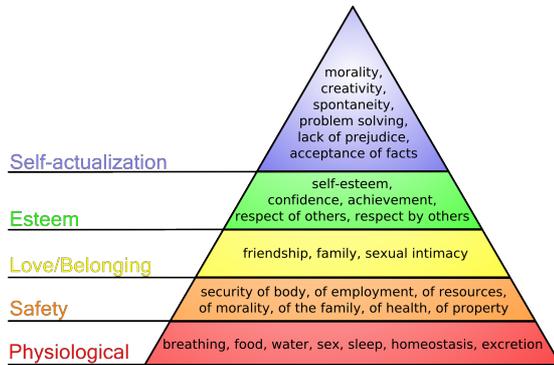
However, holding on to the traditional beliefs of the organized religions will not heal our fragmented, split minds in Wholeness, as the transpersonal psychologist Stanislav Grof has long recognized. He denotes the holistic healing process with the neologism *holotropic* ‘turning towards the whole’, modelled on *heliotropic* ‘turning towards the sun’, from Greek *òlos* ‘whole’ and *tropos* ‘turn’, from *trepo* ‘to turn’, cognate with *tropè* ‘transformation’. However, *trepo* has two meanings, as in English: ‘to change direction’ (as in ‘turn into a side-road’), and ‘to change form’ (as in ‘turn into a frog’). So *holotropic* can be said to have two meanings, the second being ‘transforming the Whole’, using *-tropic* in the same sense as *entropic* ‘in transformation’.

Now in his mid eighties, Stan is still active, as we can see from his recent proposal for ‘Discovering the Psychology of the Future’, the title of a webcast on 26th July 2016 and the subject of a seven-week course organized by the Shift Network titled ‘Psychology of the Future: Exploring the Leading Edge of Consciousness, Healing & Self-discovery’. As Stan has said in a YouTube video titled ‘The Root Cause of the Global Crisis’, such a holotropic psychology is essential for the survival of the human species.



However, there is still intense resistance in society today to enjoying the delights of living in Heaven, originally perceived as where the gods live, called *Nirvana* ‘extinction’ or *Moksha* ‘liberation’ in the East.

### *Awakening Self-reflective Intelligence*



Few have yet climbed to the summit of Abraham Maslow's hierarchy of needs. For we have a tendency to follow the crowd, prioritizing our needs for self-esteem, belonging to exclusive groups of 'like-minded' people.

We can see why we hesitate to reach out to our fullest potential as a superintelligent, superconscious species from Maslow's notion of 'Jonah Syndrome', a term suggested by his friend Frank E. Manuel, the author of a psychological biography of Isaac Newton and with his wife Fritzie of a monumental history of Utopian thought. This term was changed to 'Jonah Complex' in Chapter 2 of Maslow's posthumous book *The Farther Reaches of Human Nature*, the chapter on 'Neurosis as a Failure of Personal Growth'. However, as I prefer Maslow's original term, that is what I use in this article.

Jonah's hesitation to speak "the word of the Lord" against the wickedness of Nineveh was symbolized by his being eaten by "a great fish" before he eventually went there to fulfil his destiny. Using this allegory, Maslow began his article with these words:

All of us have an impulse to improve ourselves, an impulse toward actualizing more of our potentialities, toward self-actualization, or full humanness, or human fulfillment, or whatever term you like. Granted this for everybody, then what holds us up? What blocks us? ... In my own notes I had at first labeled this defense the "fear of one's own greatness" or the "evasion of one's destiny" or the "running away from one's own best talents."

He then goes on to say:

We fear our highest possibilities (as well as our lowest ones). We are generally afraid to become that which we can glimpse in our most perfect moment, under the most perfect conditions, under conditions of greatest courage. We enjoy and even thrill to the godlike possibilities we see in ourselves in such peak moments. And yet we simultaneously shiver with weakness, awe, and fear before these very same possibilities.

These limiting fears can arise both within us as individuals and within the society in which they occur.

First, examining why peak experiences are most often transient, Maslow writes:

*We are just not strong enough to endure more!* It is just too shaking and wearing. So often people in such ecstatic moments say, 'It's too much,' or 'I can't stand it,' or 'I could die.' ... Yes, they *could* die. Delirious happiness cannot be borne for long. Our organisms are just too weak for any large doses of greatness. ... Does this not help us to understand our Jonah syndrome? It is partly a justified fear of being torn apart, of losing control, of being shattered and disintegrated, even of being killed by the experience.

So sometimes when we let loose the unlimited potential energy of Intelligence and Consciousness, the effect can be overwhelming, leading to what Christina and Stanislav Grof call a spiritual emergency, when Spirit emerges faster than the organism can handle. We can even fear success, even fear God, in whatever way we view Ultimate Reality, ranging from Buddhist Emptiness (*Shunyata*) to the Supreme Being of the Christians. As Ernest Becker writes in *The Denial of Death*, "It all boils down to a simple lack of strength to bear the superlative, to open oneself to the totality of experience."

It was not only the writers of the Old Testament who were aware of the Jonah syndrome. Arjuna had a similar experience, recorded in the *Bhagavad Gita*. When Krishna showed him the Ultimate Cosmic Vision—"all the manifold forms of the universe united as one"—Arjuna said, "I rejoice in seeing you as you have never been seen before, yet I am filled with fear by this vision of you as the abode of the universe."

Elaine Pagels makes a similar point in *Beyond Belief*, the quotation in this passage coming from the sayings of Jesus in the *Gospel of Thomas*:

Discovering the divine light within is more than a matter of being told that it is there, for such a vision shatters one's identity: "When you see your likeness [in a mirror] you are pleased; but when you see your images, which have come

### *The Eyesight of Consciousness*

into being before you, how much will you have to bear!" Instead of self-gratification, one finds the terror of annihilation. The poet Rainer Maria Rilke gives a similar warning about encountering the divine, for "every angel is terrifying."

In a similar fashion, in 2009, John Polkinghorne, a former quantum physicist who became a Christian priest in the UK, published a book called *Questions of Truth: God, Science and Belief*. In this book, which is fifty-one responses to questions about the relationship between conventional science and traditional religion, Polkinghorne says, "God hides from us because if we ever clapped eyes on an infinite being, we'd be unable to carry on as we are. We'd be overwhelmed to the point of hopelessness. We'd sort of shrivel up." Yes, that is exactly what happens. Isn't that wonderful?

Maslow points out that there is another psychological inhibitor that he ran across in his explorations of self-actualization:

This evasion of growth can also be set in motion by a fear of paranoia. ... For instance, the Greeks called it the fear of hubris. It has been called "sinful pride," which is of course a permanent human problem. The person who says to himself, "Yes, I will be a great philosopher and I will rewrite Plato and do it better," must sooner or later be struck dumb by his grandiosity, his arrogance. And especially in his weaker moments, will say to himself, "Who? Me?" and think of it as a crazy fantasy or even fear it as a delusion. He compares his knowledge of his inner private self, with all its weakness, vacillation, and shortcomings, with the bright, shining, perfect, faultless image he has of Plato. Then of course, he will feel presumptuous and grandiose. (What he fails to realize is that Plato, introspecting, must have felt the same way about himself, but went ahead anyway, overriding his own doubts about self.)

Of course, such fears arise from the egoic mind, afraid of what those defending the status quo might think of how you think and behave. However, once we reach our fullest potential as mystical Panosophers, all problems and solutions cease to exist, for Wholeness is the union of all opposites. Under these circumstances, all we can do is follow the Divine energies arising within us, trusting in Life that any practical 'problems' will be solved as evolution unfolds. Nevertheless, we also need to bear in mind that Edward de Bono said in *The Use of Lateral Thinking* "In general there is an enthusiasm for the idea of having new ideas, but not for the new ideas themselves."

This brings us to another aspect of the Jonah Syndrome. From the point of view of society, Maslow points out, "Not only are we ambivalent about our own highest possibilities, we are also in a perpetual ... ambivalence over these same highest possibilities in other people," which he calls 'counter-valuing'. As he goes on to say,

Certainly we love and admire good men, saints, honest, virtuous, clean men. But could anybody who has looked into the depths of human nature fail to be aware of our mixed and often hostile feelings toward saintly men? Or toward very beautiful women or men? Or toward great creators? Or toward our intellectual geniuses? ... We surely love and admire all the persons who have incarnated the true, the good, the beautiful, the just, the perfect, the ultimately successful. And yet they also make us uneasy, anxious, confused, perhaps a little jealous or envious, a little inferior, clumsy.

In Scandinavia, this ubiquitous counter-valuing tendency has been encapsulated in a cultural law, called *Jantelagen* (the law of Jante), a concept created by the Norwegian/Danish author Aksel Sandemose in his novel *A Refugee Crosses His Tracks* in 1933. The novel portrays the small Danish town Jante, modelled on his hometown, where Janters who transgress an unwritten 'law' are regarded with suspicion and some hostility, as it goes against communal desire in the town, which is to preserve social stability and uniformity. In essence, this law states that no one is special or better than anyone else.

*Jantelagen*, lying deep in the Scandinavian subconscious, is a rather ambivalent philosophy. For while it can lead to social stability and harmony, it actually inhibits people from realizing their fullest potential as human beings. Like the story of six blind men who seek to know what an elephant is, it is only permitted to see the elephant from the perspective of the tail or the trunk, for instance. To see the elephant as a whole is not allowed, for this would make anyone with such a Holoramic perspective special and hence unacceptable, a clear sign of counter-valuing.

### *Awakening Self-reflective Intelligence*

The Jonah Syndrome is a particularly sensitive issue for anyone seeking to use Self-reflective Intelligence to heal their fragmented, split mind in Wholeness, thereby finding great joy in solving the ultimate problem in human learning. Some have said that such an awakening, liberating endeavour is hubristic, grandiose, messianic, and preposterous, an act of self-aggrandizement and megalomaniacal madness. These include Bernard Williams, referring to René Descartes, Joseph Brent, referring to Charles Sanders Peirce, and Martin Rees and Henryk Skolimowski, referring to physicists' attempts to develop a Theory of Everything (TOE) or Grand Unified Theory (GUT).

Jung was well aware of this tendency, calling it *psychic inflation*, meaning “an extension of the personality beyond individual limits, ... a phenomenon ... [that] occurs just as often in ordinary life [as in analysis].” For instance, when people “identify themselves with an office or title, they behave as if they were the whole complex of social factors of which that office consists. ... *L'état c'est moi* is the motto of such people.”

Eckhart Tolle also raises the challenge of living in humble harmony with our True Nature within a society that attempts to mould us to its constricting structures in *A New Earth: Awakening to Your Life's Purpose*. To denote the distinction between being an authority and having authority from one's social position, he uses the terms *function* and *role*, respectively, with the former being genuine and the latter being a pretence, acting on the stage, playing a part.

So, in today's restrictive cultures, could the function of Panosopher, taking a Holoramic, God's-eye view of the Cosmos with Self-reflective Intelligence, ever be acceptable in society? Well, the Buddhist concept of Bodhisattva is key here, recognizing that no one can be fully awake until the entire community of souls is free of the sense of a separate self. Only a community of modern-day Bodhisattvas practising compassion has any chance of preparing us all for death, free of attachment to our body-mind-souls, as the Dalai Lama describes in *For the Benefit of All Beings: A Commentary on the Way of the Bodhisattva*.

In a similar fashion, Thich Nhat Hahn has said, “We are here to awaken from our illusion of separateness.” Accordingly, he has said that the next Buddha—as Maitreya, the ‘Loving one’—can only be a community or global sangha, not an individual. For Sanskrit *maitreya* means ‘friendly, benevolent’, from the same PIE base as *community*, from Latin *commūnis* ‘shared, common, public’, originally in sense ‘sharing burdens’, from *cum* ‘together with’ and *mūnus* ‘office, duty; gift, present’, from *mūnare* ‘to give, present’.



With this understanding, we can see that there is still a chance that Love and Intelligence could prevail and we could fulfil a prophecy that Teilhard made in 1940 within a substantial proportion of society, at least: “The way out for the world, the gates of the future, the entry into the superhuman, will not open ahead to some privileged few, or to a single people, elect among all peoples. They will yield only to the thrust of all together in the direction where all can rejoin and complete one another in a spiritual renewal of the Earth.”

However, there is much confusion in society today about what *superhuman* actually means and how we could fulfill our superhuman potential, whatever we might mean by this term, before we become extinct, most probably in the next ten to hundred years. There seems to be a polarization in society between those who believe that computers are becoming the leading edge of evolution and those who know deep in their hearts that humans have far more potential to awaken their Self-reflective Intelligence than machines with so-called artificial general intelligence will ever have. Of course, there are also many agnostics, who

do not know what to believe, which was my position in the 1970s, when working for IBM in sales and marketing in London.

The challenge here is that both sides of the argument are sometimes using the same words to denote their respective positions. For instance, in *Superintelligence*, Nick Bostrom uses the word *superhuman* to refer to the ability of computers to beat humans at games, such as Chess, Othello, and Jeopardy! Since he wrote this book, DeepMind's AlphaGo has defeated a 9-dan Go champion using a deep learning technique. These games are well-structured, albeit of immense complexity. Vernor Vinge also used the word *superhuman* in 1993 in a NASA paper titled 'What is the Singularity?': "Within thirty years, we will have the technological means to create superhuman intelligence [in machines]. Shortly after, the human era will be ended."

In contrast, for the past couple of years, the integral, transpersonal philosopher Ken Wilber has been running Internet courses titled 'Superhuman Operating System' on how his followers could reach what he calls their superhuman potential, following this instruction: "Download a Revolutionary New Operating System for Your Mind that Illuminates the Full Spectrum of Your Higher Potentials, and Awakens the Greatest Possible Version of You."

As I haven't enrolled for this course, I can only guess at what Ken is teaching from what he has written in his books. The main point I can make is that Integral Relational Logic is an all-embracing Superhuman Operating System, having evolved from the abstract information systems modelling methods underlying the Internet. But IRL cannot be downloaded, for it is 'uploaded' directly from the Divine.

A similar confusion arises around the word *transhuman*. Julian Huxley, who wrote the foreword to *The Phenomenon of Man*, the first translation of Teilhard's *Le phénomène humain*, had a similar vision to that of Teilhard. As we can see from the quotation on page 5, we can reach our fullest potential as transhuman beings by "destroying the ideas and the institutions that stand in the way of our realizing our possibilities".

However, the technocrats have usurped this wonderful vision with a quite different one, based on the relentless pursuit of technology, apparently believing that computer development can drive economic growth indefinitely. Nick Bostrom, director of the Future of Humanity Institute at the University of Oxford, founded and funded by James Martin, a fellow IBM alumnus, wrote in 'A History of Transhumanist Thought' in 2005 that while Teilhard's idea of an evolutionary telos "might appeal to those who fancy a marriage between mysticism and science, [it has] not caught on either among transhumanists or the larger scientific community."

This evolutionary telos is Wholeness, our Authentic Self and Genuine Identity, the Alpha and Omega Point of everything, realized in the Eternal Now within the genus known as *Homo*. Within this genus there have been several biological species during the past two million years, all but one now extinct, one of four genera within the family of hominids, or great apes, some sixteen million years old.

However, between 60,000 years ago, when the first ritual burials have been found, and 5,000 years ago, marked by the Fall in the Bible, the predominant trend of evolution made a radical transition from biogenesis to noogenesis, the evolution of the mind, as human learning. We can therefore say that *Homo sapiens*, sometimes called *Homo sapiens sapiens* 'wise-wise human', evolved into *Homo noeticus*, suffering increasingly with a fragmented, schizoid mind during the patriarchal epoch.

It is not surprising therefore that Eckhart Tolle said in *A New Earth*, a book made famous by Oprah Winfrey, "We are a species that has lost its way." Essentially, this is because the maps that we use to guide our journeys through life are obsolete, based on a false view of Reality that has been unknowingly passed from generation to generation for thousands of years.

### *Awakening Self-reflective Intelligence*

To extricate ourselves out of this mess, Eckhart concluded this inspirational book with these words: “A new species is arising on the planet. It is arising now, and you are it!” However, he did not give this new species a name. It has been left to others to propose a name, marking the final stage of human awakening in Teilhard and Wilber’s models. For instance, in a letter to the *What Is Enlightenment?* magazine in 2005, Barbara Marx Hubbard suggested several names, including *Homo universalis* and *Homo spiritus*.

To give this superintelligent, superconscious species a name, in *Philosophia Perennis*, Osho called it simply *Homo novus* or Zorba the Buddha, representing a new synthesis of East and West, the meeting of all polarities. As he said, “The new man is not an improvement upon the old; he is not a continuous phenomenon, not a refinement. The new man is the declaration of the death of the old, and the birth of an absolutely fresh man—unconditioned, without any nation, without any religion, without any discriminations of men and women, of black and white, of East and West, or North and South.”

For myself, the term I prefer is *Homo divinus* to denote that humanity is currently in the transition from the mental-egoic age (me-epoch) to the age of universal spirituality (us-epoch). As the diagram of the Grand Design of the Universe on page 5 illustrates, there are two ways of returning Home to the Nonmanifest—to Oneness and Wholeness—respectively. So we can distinguish two subspecies of *Homo divinus*: *Homo divinus unitas* and *Homo divinus holoensis*, from Greek *ὅλῃ* ‘whole’ and *-ensis* ‘belonging to’. So members of *Homo divinus holoensis* do not belong to any group, whether this be national, religious, cultural, racial, sexual, specialist, or whatever, for they belong to the Ineffable, Nondual Whole, having reached evolution’s glorious culmination, which Teilhard called its Omega Point, inseparable from the Alpha Point.

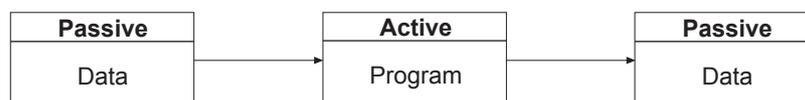
This model of human development, based entirely on awakening human experience, is somewhat different from that described by the historian Yuval Noah Harari, the author of the best-selling *Sapiens: A Brief History of Humankind* and *Homo Deus: A Brief History of Tomorrow*, which I have not yet studied in detail. On the one hand, in the final chapter of *Homo Deus*, titled ‘The Data Religion’, he describes a potential not unlike that which I have realized through a thought experiment designed to clearly distinguish Self-reflective Intelligence and so-called artificial general intelligence in machines:

For politicians, business people and ordinary consumers, Dataism offers groundbreaking technologies and immense new powers. For scholars and intellectuals it also promises to provide the scientific holy grail that has eluded us for centuries: a single overarching theory that unifies all the scientific disciplines from literature and musicology to economics and biology. ... This idea is extremely attractive. It gives all scientists a common language, builds bridges over academic rifts and easily exports insights across disciplinary borders. Musicologists, political scientists and cell biologists can finally understand each other.

This single overarching theory is Integral Relational Logic and the Unified Relationships Theory. However, Harari seems to have a very limited view of human potential to rise above the level of our machines, for he goes on to say,

Dataism spreads itself by promising to fulfil these humanist aspirations. In order to gain immortality, bliss and divine powers of creation, we need to process immense amounts of data, far beyond the capacity of the human brain. So the algorithms will do it for us. Yet once authority shifts from humans to algorithms, the humanist projects may become irrelevant.

But algorithms are essentially mechanistic, executing in the horizontal dimension of time, as this diagram of the fundamental structure of the data-processing function—converting inputs into outputs—illustrates:



However, nothing new can ever emerge from such a mechanistic process. We can see this most clearly from the stored-program computer, in which programs, as active data, are stored in computers along with the passive data that they process. So programs are able to modify themselves dynamically, processing functions as strings of characters. Indeed, all programs come into being with the help of other programs that have already been created as compilers, including compilers themselves. So where did the first program come from? Could a computer program itself integrate all knowledge into a coherent whole, without human assistance, thereby solving the ultimate problem of human learning?

I have not read or met any computer scientist who has asked themselves these questions. Rather, they tend to use directed acyclical graphs (DAGs) in neural networks for deep learning and pattern recognition, an illustration of the ubiquity of mathematical graphs. But because the True Nature of all humans is Wholeness, we do not need to go through these laborious calculations to see patterns. For instance, we can recognize faces instantly or enjoy Mozart's divine music, without any need for analysis.

Returning to *Homo Deus*, it is particularly surprising that someone well practised in vipassana or insight meditation, which Shakyamuni Buddha himself taught, should believe that technology could conquer death. For, in this respect, Harari shares the view of Max More, President and CEO of the Alcor Life Extension Foundation, the 'world's leading cryonics organization', a co-founder of the transhumanist movement, grossly distorting Julian Huxley's mystical vision.



The popularity of messages that assert that technology could save humanity from suffering and even death shows that many feel separate from Reality, from our Immortal Ground of Being. Yet, such beliefs are contrary to the fundamental law of the Universe—opposites are never separate from each other. So it is not a question of if, of whether *Homo sapiens* will ever be extinct. Even when we live in union with the Divine, no being, not even the Supreme Being, has the power to prevent the cosmogonic cycle of the growth and decay of forms and structures, lasting from nanoseconds to billions of years in finite time.

This is a universal life-and-death issue that has troubled humans for thousands of years, ever since we were given the great gift of Self-reflective Intelligence. But rather than burying our heads in the sand (the Ostrich Syndrome) or trying to prevent the inevitable, like the tide coming in (the Canute Syndrome), we need to use the gifts that we have been given to reconcile ourselves to the imminent death of our species.

Learning to accept 'what is' has been the central focus of my life since April 1982, when I first became aware that I had been carried to the Omega Point of evolution. At the time, I was working as a computer consultant, helping to design a management accounting system for the Kuwait Institute for Scientific Research in the middle of the Falklands War. Standing on what I now call the Holoramic vantage point, I could see that one day, in the not too distant future, a generation of children would be born who would not grow old enough to have children of their own.

This was, at once, the most exciting and terrifying experience of my life, which I have now learnt to live with with equanimity through the constant application of Self-reflective Intelligence. Essentially, the more I have learnt, the more I have let go. Conversely, the more I have let go, the more I have learnt about what it truly means to be a human being. Increasingly, I have become aware that this transformation of consciousness takes place in the Eternal Now, as my learning and unlearning has moved up and down the two vertical lines in the diagram of the Grand Design of the Universe on page 5.

Being a rather curious guy, I have naturally explored the how and when of human extinction, reading a few studies that have been done on the subject, such as John Leslie's *The End of the World: The Science and Ethics of Human Extinction* from 1996 and Nick Bostrom's *Anthropic Bias* from 2002, which explore the

when using Bayes' theorem in probability theory. However, when writing this section in this article, I have realized that such studies take me away from Wholeness, from the here and now. After all, I don't know the how and when of the imminent death of my body, so why should I be concerned with the how and when of the imminent death of *Homo sapiens*?

Another taking a similar approach is Andrew Harvey, who wrote the foreword to Carolyn Baker and Guy McPherson's *Extinction Dialogs: How to Live with Death in Mind* from 2014. On a YouTube video with Guy promoting the book, Andrew said,

There is a huge gift in this apocalyptic situation to us all, and that is that it makes absolutely clear the impermanence and precariousness of everything and bitch-slaps the human ego finally, and destroys all illusions, and that can lead to paralysis, despair, inertia, horror. Or it can lead to a fundamental commitment to uncover inner Divine Consciousness and act from that with peace and joy and compassion, giving up the fruits of action, come what may. And that form of action is actually liberation. So there is a way in which the situation is the perfect cauldron for the liberation of the human race from its fantasies. We will be born in our death.

In the book, Carolyn, a former psychotherapist and professor of psychology and history, said, "I realized that the tentacles of empire reach so far into my own psyche and have entangled themselves so deeply that I am profoundly limited in the extent to which I can walk away, yet at the same time, I believe that we all must make every attempt to do just that." Just so, this is exactly what is needed. And "At the edge of extinction, only Love remains," as Guy, Professor Emeritus of Natural Resources and Ecology & Evolutionary Biology at the University of Arizona, sometimes says at the end of his YouTube videos.

I am, of course, aware of the Centre for the Study of Existential Risk (CSER) at the University of Cambridge, cofounded by Martin Rees, Huw Price (Bertrand Russell Professor of Philosophy at Cambridge University), and Jaan Tallinn (Co-founder of Skype). CSER is an interdisciplinary research centre focused on the study of human extinction-level risks that may emerge from technological advances. They say:

We aim to combine key insights from the best minds across disciplines to tackle the greatest challenge of the coming century: safely harnessing our rapidly-developing technological power. ... Our goal is to steer a small fraction of Cambridge's great intellectual resources, and of the reputation built on its past and present scientific pre-eminence, to the task of ensuring that our own species has a long-term future.

The term *existential risk* was coined by Nick Bostrom, who edited a collection of papers on the subject with Milan M. Ćirković titled *Global Catastrophic Risks*, in part inspired by Leslie's *The End of the World*. A key notion in this latter book is the anthropic principle, which Brandon Carter introduced at a conference in Cracow in 1973, celebrating the 500th anniversary of Copernicus' birth. This concept was a riposte to Hermann Bondi's 'Copernican principle', arising because Copernicus showed that humanity does not occupy a special position in the Universe, a principle that Charles Darwin reinforced with *The Origin of Species*.

Yet, there is a deep longing in the human psyche for *Homo sapiens* to be special, that the fundamental laws of the Universe do not apply to humanity, that the purpose of science is to control nature. As Francis Bacon famously said, "the last or furthest end of knowledge ... [is] for the glory of the Creator and the relief of man's estate," a sentiment that prevails today, in the arrogant belief that atheistic scientists, separate from the Divine, could act as the Creator, supposedly able to conquer death.



Although I am aware of many different scenarios of the end times we live in—both attractive and horrific and Utopian and dystopian, visualized in myths, novels, and scientific studies—I don't feel that it is helpful to dwell on them any further than I have already done in my books and other writings. When there is so much work to do, I want to spend as little time as possible grieving for humanity, remembering

*The Eyesight of Consciousness*

that *apocalypse* means ‘revelation’, from Greek *apokalupsis*, from *apokaluptein* ‘to uncover’ or ‘to reveal’, from the prefix *apo* ‘from, away’ and *kaluptra* ‘veil’. So *apocalypse* literally means ‘draw the veil away from’, indicating the disclosure of something hidden from the mass of humanity: the Hidden Harmony.

So taking a positive, optimistic outlook, during the last few years of my life on Earth, I feel that it would be most helpful to focus, as much as possible, on the awakening of Self-reflective Intelligence. For such an awakening has greatly helped me to face my existential fears. So, as I am just an ordinary guy, with many of the same foibles as anyone else, I feel that living openly in harmony with the Hidden Harmony, minute by minute, could help others to do likewise.

As the Law of Contradiction governs Western civilization—from mathematics through science and economics to religion—what this means is that we need to cocreate a quite new social environment that stimulates the ability to see both sides of any situation. This is essential if we are to move out of darkness and semi-light into the brilliancy of the eschatological Age of Light before our inevitable demise.

But we have so little time, with humanity today living on a knife-edge. This is not about taking sides in an increasingly polarized society. Rather, we need to demonstrate in our daily lives the ability to transcend the categories in the spirit of tolerance and respect, accepting ‘what is’. This I call mystical pragmatics, inspired to do so by Ananta Kumar Giri’s studies of spiritual pragmatics, lying at the heart of what he calls transformative harmony, invoking both compassion and confrontation.

The logo for the Alliance for Mystical Pragmatics thus symbolizes that opposites are never separate from each other in Wholeness, the greatest revolution in the history of Western thought. As the founder of the Alliance, I see myself as a transcultural, transdisciplinary Panosopher, like an information systems architect in business, working with specialists to cocreate a coherent body of knowledge that explains all our experiences from the mystical to the mundane. As a generalist, I am rather like my local doctor, who calls herself a specialist in general medicine, working with specialists in regional hospitals.



However, we cannot communicate with each other with a language that has evolved to denote a deluded view of the Universe. So by applying David Bohm’s archaeology of language, we need to change the meanings of many words. This I am doing in a Glossary of terms on the Alliance website showing their common ancestors in the Proto-Indo-European language as much as possible. For the history of our words from their roots sometimes indicate how we have moved away from Reality over the millennia.

But I cannot do anything on my own. What I need right now is for a few intrepid pioneers to actively engage with me in setting up the Alliance. The top priority is to complete the final revolution in science, just as Newton completed the first. For nothing less has the power to destroy the delusions that inhibit the awakening of Self-reflective Intelligence, releasing an abundance of synergistic, healing energy.

What is happening today in the awakening-of-intelligence-and-consciousness movement is a gentle breeze compared with the tempests that are needed during the 2020s to blow away millennia of restrictions on our learning. With evolution thereby becoming fully conscious of itself, we could tune into evolution’s accelerating convergent abilities, while, at the same time staying grounded in Stillness in the Presence of the Divine.

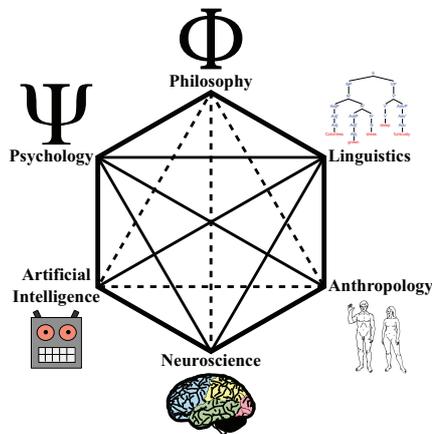
Of course, none of this will happen just because we wish it. As none of us is ever separate from anyone else or the Divine, the Alliance will only appear in society if that is what is meant to happen, as people feel moved within themselves to join the party, transcending the parts.

For myself, as I have spent seventy per cent of my working life in solitude, seeking to discover how I should have been educated in the 1950s and 60s, setting up the Alliance would mark the most significant

*Awakening Self-reflective Intelligence*

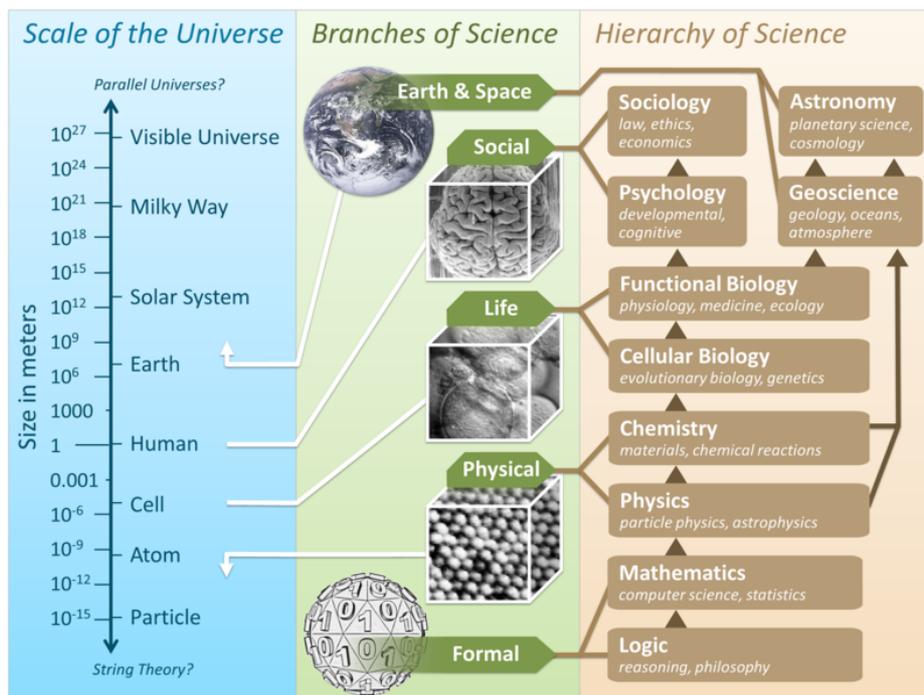
turning point in my life. And, of course, joining the Alliance would lead to many others passing through a radical transformation of consciousness, recognizing that Consciousness is fundamental, not matter, space, and time.

With introspection guided by this Weltanschauung, we would be able to answer many unanswered questions in science. For instance, Martin Rees and Steve Jones have said that physicists and biologists know a great deal about their domains of study, but, as yet, are lacking understanding of what they know.



By integrating Ervin Laszlo’s Akashic paradigm and Bruce Lipton’s epigenetics, for instance, within the Unified Relationships Theory, as an integral science of causality, perhaps scientists and systems philosophers could make some progress to understanding why phenomena in our outside worlds behave as they do.

But it is in our inner worlds where most work is needed. While cognitive scientists have made much progress in integrating various disciplines together, as this diagram illustrates, they are still working within the materialistic, mechanistic paradigm, not recognizing the role that Self-reflective Intelligence plays in our lives. We can trace this problem to the split between mathematical logic—as the science of mind and reason—and psychology—as the science of mind and consciousness—illustrated in this Wikipedia diagram.



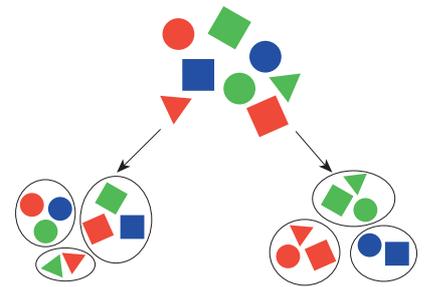
Integral Relational Logic unifies nonlinear mathematical logic and depth psychology, thereby establishing mystical psychology as the most fundamental of all the specialist disciplines. It does so by diving into the unconscious beneath the foundations of mathematics, as they have been understood since 1900, when David Hilbert called for a proof that the axioms of mathematics contain no contradictions. This led Gottlob Frege, Bertrand Russell, and A. N. Whitehead to try to base arithmetic on logical premises that eliminate paradoxes from rational thought. To no avail, for in the 1930s, Kurt Gödel, Alan Turing, and Alonso Church proved that every attempt to solve fundamental mathematical problems with linear reasoning leads to self-contradictions, a great crisis in the foundations.

To resolve this dilemma, I do not look at mathematics mechanistically, as groups of axioms for the

various branches of mathematics with rules for creating theorems from the postulates, as assumed truths, a way of reasoning we have inherited from Euclid. Rather, I look at mathematics holistically, as a generative structure of nodes and relationships, whose root lies in Nonduality. This seed, planted in fertile soil, with no thistles or stones to inhibit its development, then grows like a tree out to the infinity of infinities, which, nevertheless, can help mathematicians solve practical problems in the finite world of form, whose finiteness is way beyond the finiteness of the physical universe.

This incredibly beautiful structure, incorporating sacred geometry, exactly matches the way that Integral Relational Logic, itself, has arisen in consciousness. However, I don't know how many people will be able to learn this formal science of thought and consciousness as autodidacts, for it cannot be taught, as it arises directly from the Divine Origin of the Universe.

But maybe this doesn't matter, for Integral Relational Logic is simple commonsense, based on the primal concept of set, which is more fundamental than that of number in mathematics. For it is not possible to form the concept of three, for instance, before the concept of set is formed. Sets are groups of entities with the same attribute, the basis of semantics, the science of meaning. We learn these basics of reasoning in the nursery, when we learn to distinguish shapes and colours, as this diagram illustrates. By carefully examining similar differences and different similarities, we can bring all our thoughts into universal order, as David Bohm showed in *Wholeness and the Implicate Order*.



Not being able to teach the Cosmic Context, Gnostic Foundation, and coordinating framework for the Unified Relationships Theory, what I feel is needed is for someone with recognized authority and influence to attest the authenticity of Integral Relational Logic with the Principle of Unity at its core. For, with such an imprimatur, we could move mountains, publishing the solution to the ultimate problem in human learning, which many in today's postmodern society say cannot be solved. Yet, as I have endeavoured to outline in this article, once we remove the blindfolds from our eyes, admitting the Hidden Harmony, Principle of Unity, and Cosmic Equation into reasoning, we can see that what appears to be impossible is quite possible.

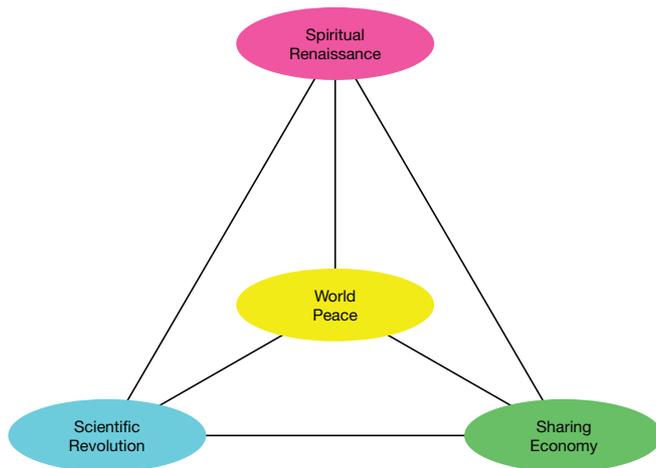
Most significantly, we could free ourselves from dependency on technology, becoming masters of our machines as servants, rather than being their slaves. This is essential if we are to address this problem that Martin Rees has identified: "The 'downside' from twenty-first century technology could be graver and more intractable than the threat of nuclear devastation."

As a former President of the Royal Society, he compares today's situation to the threat of nuclear war in the 1950s, which much concerned Hans Bethe and Joseph Rotblat, in particular. Eleven concerned scientists, led by Rotblat, signed what became known as the Russell-Einstein Manifesto, issued on 9th July 1955, containing the words, "Remember your humanity, and forget the rest." This Manifesto was followed by the first Pugwash conference on Science and World Affairs in a village in Nova Scotia in July 1957, Rotblat and the Pugwash conference being awarded the Nobel Prize for Peace in 1995.

Concerned scientists need to cocreate a similar living organism today, overcoming any fears that could arise from this vision of Martin Rees: "I think the odds are no better than fifty-fifty that our present civilisation on Earth will survive to the end of the present century without a serious setback," going on to say, "In the present century the dilemmas and threats will come from biology and computer science, as well as from physics: in all these fields society will insistingly need latter-day counterparts to Bethe and Rotblat."

### *Awakening Self-reflective Intelligence*

It is to address these concerns that I am seeking to set up the Alliance for Mystical Pragmatics as a Panosophical Centre of Divine Wisdom and Light, fulfilling Comenius' seventeenth-century educational vision, which the founders of the Royal Society of London for Improving Natural Knowledge rejected. By invoking the Divine, Cosmic energies within all of us, illustrated in the diagram of page 17, we could cocreate a global network of networks integrating the four global movements of Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace.



However, to make radical changes in all walks of life, including politics, economics, business, technology, science, medicine, education, law, and religion, we shall need to change our funding priorities. At present, scientists are spending billions of euros and dollars of taxpayers' money searching for a fundamental building block of matter in particle accelerators, for the origin of the universe in outer space, and for signs of life on exoplanets. While scientists are no doubt enjoying themselves in doing so, these studies make no sense because there is no such thing as a fundamental particle of matter and Life and the Origin of the Universe are to be found within us, not outside.

Furthermore, it makes no sense for tech billionaires to pursue the illusion of building machines with artificial general intelligence. Rather, we need just a tiny fraction of their financial resources to help awaken Self-reflective Intelligence, the ability to see both sides of any situation, the key to Inner Peace and hence World Peace. However, as I said in the Preface, this is easy to say, but difficult to put into practice in a dual and dualistic world where multitudes of opposites are constantly complementing and contradicting each other. As we all know, human relationships are incredibly complex, often being driven by energies lying deep in the sub- and unconscious, at the personal, cultural, and collective levels.

Yet, if we do not have the courage to question the restrictive beliefs and assumptions that govern our lives, humanity is not a viable species, as David Bohm pointed out in 1985 in an interview talking about J. Krishnamurti's enlightened approach to education. Bohm followed this insight with a proposal for Dialogue that he wrote with Donald Factor and Peter Garrett of the Emissaries of Divine Light, which states, "In Dialogue, a group of people can explore the individual and collective presuppositions, ideas, beliefs, and feelings that subtly control their interactions." Lee Nichol then edited a posthumous summary of Bohm's thoughts on Dialogue, saying in his foreword, "Such an inquiry necessarily calls into question deeply held assumptions regarding culture, meaning, and identity."

Yet, when a group of people have the same cultural blind spots, the intensity of the light of consciousness necessary to fully awaken Self-reflective Intelligence must be limited. So if you feel moved to go deeper and broader, bringing our sub- and unconscious energies into the brilliant light of Consciousness, so that their meaning and influence can be carefully examined in and on the Cosmic Context and Gnostic Foundation of Wholeness, do please join us in the Alliance for Mystical Pragmatics. If at least some of the people in the world could unite in harmonizing evolutionary convergence, recognizing that we have nothing to lose but our chains, we could have the most tremendous fun during the last few remaining years of our lives on our beautiful planet Earth.