

Being a Pioneer

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Paul Hague is a pioneer, taking the evolutionary world of learning in a quite new direction, rather like Isaac Newton, Charles Darwin, and Albert Einstein. David Bohm, formerly a friend and colleague of both Einstein and J. Krishnamurti, recognized my pioneering spirit in November 1980, when he invited me to meet him at Birkbeck College in London.

For earlier that year, I had realized that following the invention of the stored-program computer thirty years earlier the global economy holds the seeds of its own destruction within it. This meant that my children, then aged ten and seven, were not being educated to live in the world that would exist when they came to be bringing up children of their own.

To explore how we might rebuild the education and economic systems, I resigned from my innovative marketing job with IBM in May 1980 and that summer I wrote an initial paper titled 'The Future of Computers and Society'. I sent it to six professors I knew about, in cybernetics (two), computer science, machine intelligence, mathematics, and physics, with three of them replying.

Meeting Bohm, the most innovative physicist of his day, was rather strange. For I had abandoned physics as the primary science in high school because I did not believe in the big bang theory or in the existence of a fundamental particle of matter. I felt sure that there must be a more systemic way to understand the Universe and find Peace by healing the split between science and spirituality.

In the event, it was not until April 1980 that I was given the first clue to how such a coherent cognitive map of the Universe, as the Totality of Existence, could be developed. That winter, I had set out to use the business modelling methods that were then evolving to answer 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 development at unprecedented exponential rates of acceleration?*

This led me to realize in a eureka moment that there are synergistic nonphysical data energies underlying the Cosmos, as well as the four material forces recognized by physics: electromagnetic and gravitational fields and weak and strong nucleic forces. So, my top priority when I first met Bohm was to find a way of unifying the psychospiritual energies within us with the conventional scientific explanations of causality (and noncausality). Accordingly, I asked him what is the origin of all the energies in the Universe. Bohm replied that energy does not have a source; it is contained within structure.

Today, I know from my own experience that the first part of this answer is not true. However, the notion of structure-forming relationships was just what I needed to develop the cosmology of cosmologies that would enable us to sort out the mess the world is in today. Bohm and I met again a few more times during the eighties, as the holographic art and science of reason that I needed to map the psychodynamics of society began to emerge from the Divine Origin of the Universe.

The last time we met was in 1992, at a conference in Prague, organized by Stanislav Grof at the International Transpersonal Association, titled 'Science, Spirituality, and the Global Crisis'. We spoke for just ten minutes, for I could see that Bohm was very tired, unable to understand where Life was then carrying me. This conference recognized that a new paradigm is emerging in science, an insight that Willis Harman and Fritjof Capra had begun to explore seven years earlier. As the former said at the conference that they had convened,

Most educated people in this country [the USA] would think it pretty preposterous to suggest that the change that is taking place is as deep a level as the change that took place during the Scientific Revolution, because that would imply, of course, that the near future—the early part of the next century—would be as different from present times as present times are from the Middle Ages.”

Today, nearly a quarter of the way through the new century, little has changed. Indeed, for reasons that I explained in a book in 2016, the world is even more chaotic than it was in the 1980s. The core of our malaise lies in our fragmented minds and split psyches, which have led Western civilization to be built on seven pillars of unwisdom, a term that Arthur Koestler introduced in *Ghost in the Machine* to highlight the absurdities and limitations of the biological, behavioural, mechanistic, and quantitative sciences. So, if humanity is to enter the eschatological Age of Light following the collapse of the global economy, we would need to demolish the delusional pillars of unwisdom governing society and replace them with seven pillars of wisdom, summarized here:

No.	Pillars of unwisdom	Pillars of wisdom
1	God is other	Divinity and humanity are indivisible
2	The Universe is the physical universe	The Universe is Consciousness
3	Life is a property of the DNA molecule	Life arises from our Divine Source like a fountain
4	Humans are machines and nothing but machines	Humans are creative beings living in the Eternal Now
5	Money is a commodity with value	Sustainable business requires meaningful information
6	Individuals have the free will to act independently	There is no doership or ownership
7	Only either-or reasoning is valid	Both-and thinking is the Hidden Harmony

This was the way that I was still thinking at the beginning of the last decade, as I set out to write an evolving series of books and essays describing what had been emerging within me for the previous thirty years, as free as possible of my cultural conditioning. Even though I had known since 1982 that humankind is not immortal, I still hoped that a few more generations would be born before our inevitable demise.

However, since reading *Extinction Dialogs: How to Live with Death in Mind*, which Andrew Harvey had asked Guy McPherson and Carolyn Baker to write in 2012, I have realized that I had been far too optimistic. For, as Guy told me in December 2017, when I met him for lunch in Oslo, the collapse of industrial society will actually accelerate global warming. Reducing the pollution of the global economy would bring abrupt irreversible climate change ever closer because global-dimming, from aerosol-masking, is slowing down the effects of greenhouse gases. This, together with the accelerating pace of positive, self-reinforcing feedback loops in the Arctic and Antarctic is likely bring about human extinction by 2030.

As this is an inevitability that few are psychospiritually prepared for and wish to look at, it seems that all my pioneering efforts are not destined to benefit more than a few others. For completing the final revolution in science, just as Kepler and Newton completed the first in the 1600s, is not an intellectual exercise.

To emphasize this point, this month I made one final attempt to establish Gnostic psychology as the primary science, much inspired by Jung’s attempt to do so. However, this radical change in the way in which we look at ourselves is unlikely to happen because with “so many cooks stirring the broth, it is difficult to find a way through the language and argument each of them uses”, a Jungian psychologist has told me.

For even though many are aware that we are all interconnected and that Love is the Divine Essence we all share, we are all unique beings, gathered together in subcultures of ‘like-minded’ associates. A large heterogeneous subculture is the alternative movement, some of whom are still seeking to change the world through a new paradigm in science. However, these seekers continue to be constrained by traditional worldviews and systems of thought, not the least by attachment to money, as an immortality symbol. Furthermore, as Bohm pointed out to me in 1985, Wholeness is indivisible, not a paradigm, as a pattern. So, all I can do at the end of time is enjoy the Peace of Wholeness in solitude, grateful to Life for showing me the Universe’s innermost secrets: what it is and how it is intelligently designed.