

Sharing a Common Vision



When I worked as a computer consultant for the Kuwait Institute of Scientific Research in 1982, the finance director I was working for had a secretary and a personal assistant, both of whom came from Lebanon. One was a Muslim and the other was a Roman Catholic. So I naturally asked them one day if they both believed in the same God. "Yes," they both replied, "of course." "But why do the Christians and Muslims keep fighting each other, then?" I asked. They gave no reply.

This little incident well illustrates the fact that even people in different religions recognize that there is only one Absolute, which is the common ground that we all share. Indeed, of all the beings in the Universe, it is only the Absolute, also called Love, Consciousness, and the Truth, which is our common Ground of Being. Even our essence as individual human beings, called 'the soul', is unique to each of us.

So why, oh why, have we human beings been waging holy war about the Whole for the past few thousand years? As the psalmist asked, "Why do the nations so furiously rage together?" words that Handel so magnificently set to music in the *Messiah*. The reason, of course, is that the fragmented, egoic mind inevitably leads to fear and ignorance if it is not grounded in Intelligence. So, in order to make the transition from the self-centred mental-egoic era (me-epoch) to the cooperative age of universal spirit (us-epoch), we clearly need to share a common vision, recognizing that our reli-

gious beliefs, scientific theories, economic ideologies, and national, political, sporting, racial, and sexual allegiances take us away from the Divine, from Wholeness and the Truth.

But what is this common vision, and how can we see and feel it? The reason I ask this question is that the Ultimate Cosmic Vision is ineffable. It is quite impossible to convey the exquisite beauty of this vision through words, just as we cannot describe a brilliant sunset in a manner that a listener can see what we can see. At best, all we can do is look at another directly in the eye, sharing the immediate inner knowing that Love is who we truly are. Words are second best here; they are like “a raft used to cross to the other shore or a finger pointing to the moon”, as Thich Nhat Hanh tells us in his charming biography of Shakyamuni Buddha, *Old Path White Clouds*.

As you are there and I am here, in this chapter I do my best to describe this common vision using some words and diagrams, which I trust that you can relate to, if not immediately, in the course of time. For Albert Einstein said, “the whole of science is nothing more than a refinement of everyday thinking.” In a similar fashion, Stephen W. Hawking has said, “if we do discover a complete theory [panosophy], it should be understandable in broad principle by everyone, not just a few scientists.” But then he went on to say that this ultimate theory of science “would be the ultimate triumph of human reason—for then we would know the mind of God.” But God does not have a mind, as I endeavour to show in this chapter.

Consciousness: Ultimate Reality

Even though the Ultimate Cosmic Vision, also called Consciousness or Wholeness, is ineffable, visible only through insight, I need to use words to provide pointers to what I can see, if we are to communicate with each other across space and time. I say, “I can see,” but in Consciousness there is no I and no seeing; no separate entity who can be said to be experiencing Wholeness. Sometimes I say that I know, feel, or sense Wholeness, but even these words are missing the point.

Every word I use in this book or when speaking denotes a concept, including *Consciousness* itself, a principle emphasized by Ramesh S. Balsekar in *Consciousness Speaks*, but by few other mystics. What many mystics tend to do is to say that Consciousness or Reality is beyond all concepts. But then they proceed to talk in concepts without acknowledging that they are doing so, creating a great deal of confusion.

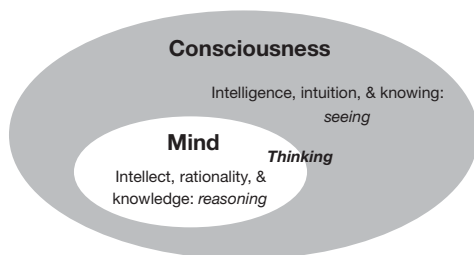
The New Agers are particularly confused on this issue. They often criticize people for speaking with intelligence through the mind, not from the heart. But such an admonition is a product of the mind, creating divisions where there are none in Reality. To fully understand Consciousness, our divine Essence, it is necessary to unify all opposites, including heart and mind.

So Consciousness does not belong to you or me, to Christ or the Buddha, or to anyone else. Consciousness is not an anthropocentric concept; it belongs to all beings in the Universe. All we can really do here is to say what Consciousness is not, not what it is. This is like the process of *neti, neti*, 'not this, not that', in the path of *jnana-yoga* in Advaita-Vedanta, the path of abstract knowledge. It is in this way that we can answer the question, 'Who am I?', for this leads us to the realization that I am Consciousness, or, in the words of Nisagardatta Maharaj, "I am That," the title of a spiritual classic by a man with no formal education.

For myself, I have come to this understanding, not by following the teachings of Eastern mystics, but by using the semantic modelling methods of business information systems architects to integrate all knowledge of all cultures and disciplines at all times into a coherent whole. The fact that this process leads to Cosmic Consciousness can be seen from the Latin root of the word *consciousness*, which means 'knowing together with', the second part of the word being cognate with *science*. It is this experience that shows me that Consciousness is the overarching context for all of us, not the physical universe, as is widely believed today.

This has come about not just by an integrative process. What is more significant is that I started afresh at the very beginning, free of the personal, cultural, and anthropomorphic conditioning that prevents Consciousness being revealed as Ultimate Reality.

It is most important here to make a clear distinction between Consciousness and the mind. Consciousness is often associated with the mind, in both the East and the West. But the programmable computer is an extension of the mind, and if we are to transcend the mechanistic mind and so discover what it truly means to be a human being, we need to distinguish mind and Consciousness. The distinction is illustrated in this diagram.



Mind, as I use the term, refers to structures in the human psyche that correspond to symbolic structures in the programmable computer. The mind is essentially a store of concepts or mental images. But the mechanistic mind, like the computer, can do no more than rearrange these concepts according to certain specified rules. The mind cannot create new concepts that have never previously existed. These come into being through thinking, which arises from Consciousness, from the Divine, a phenomenon I illustrate in a number of different ways in this chapter.

So we cannot know the mind of God, as Stephen Hawking asserted, for God is Consciousness, everything there is. Similarly, I do not translate the Sanskrit word *smṛiti* to *mindfulness*, as the Buddhists do. What the Buddhists mean by this word is 'paying attention to all mental and physical activities'. But in my experience such attentiveness is not a mental activity. It is Intelligence acting

in Consciousness, what we can call Awareness, which can see everything that is happening within and around us.

The basic issue that we need to understand about Consciousness is that it cannot be understood by the mind. The mind is essentially an analytical instrument; it likes to divide data patterns into fragments. But such an activity fails to capture the Essence of Consciousness.

To divide Consciousness into seven states, as Maharishi Mahesh Yogi does, described in *Seven States of Consciousness* by Anthony Campbell, is an exercise of the mind. Similarly, Barry Long divided what he called the 'terrestrial mind' into seven levels, in a very strange book called *The Origins of Man and the Universe*. And in *The Spectrum of Consciousness*, the first of Ken Wilber's many books, Ken divides Consciousness into several different levels, having studied many traditions on this subject. But every such analysis takes us away from Consciousness, from Wholeness.

It is also vitally important to understand here that Consciousness is not an altered or nonordinary state of consciousness, much written about by such people as Charles T. Tart and Stanislav Grof. Furthermore, Consciousness is not transient, a notion that seems to have arisen from the chapter 'Mysticism' in *The Varieties of Religious Experience* by William James, who acknowledged that he had never had a mystical experience. Neither is Consciousness an event, called a Pure Consciousness Event (PCE) by Robert K. C. Forman in *The Problem of Pure Consciousness*. Indeed, how can there possibly be a problem with pure Consciousness? It is only the mind that makes problems where they do not exist.

In its transcendent sense, Consciousness is all-inclusive, embracing the individual consciousness of every sentient being in the Universe in whatever transient state that being might be. Consciousness is thus beyond compare; it is exactly the same for every being in the Universe at any place or time. Indeed, to compare what different individuals understand by Consciousness is a violation of Wholeness.

Nondual Consciousness thus transcends the controversy between constructivism and decontextualism, described by Robert Forman in his editorial article in the first issue of the *Journal of Consciousness Studies* in 1994. As Consciousness is ineffable, the mystical experience lies beyond all languages and cultures, as the decontextualists argue. However, *decontextualism* is a rather unfortunate term, not only because of its length. For while we need to be free of all cultural contextual constraints if we are to return Home to Wholeness, it is Consciousness that provides the overall context for all our lives. Furthermore, Consciousness is not really an experience, as I am endeavouring to convey. So to argue that the mystical experience is dependent on language and culture, as the constructivists do, is absurd.

The subtitle of the *Journal of Consciousness Studies* is *controversies in science & the humanities*. But there are no controversies about Consciousness. It is the analytical mind that creates conflicts and controversies, which do not exist in Reality. Such notions are thus inappropriate for the Paragonian Society, which evolution is inevitably leading us all towards. All this might become clearer through the use of two well-known metaphors for Consciousness, much used in the literature.



The first metaphor is an ocean, the vast ocean of Consciousness. It is this ocean that leads us to an oceanic feeling of oneness with the Cosmos that we experience when all divisions between us and the rest of the world disappear. Many have written about this oceanic feeling, including Stanislav Grof, Charles T. Tart, and Sigmund Freud, prompted to investigate this spontaneous religious feeling by Romain Rolland, a French writer who won the Nobel Prize for Literature.

Consciousness as an ocean can simply be visualized as a great ball of water. We are not only like fishes in this ocean, we *are* the ocean. So we can rejoice with the mystic poet Kabir when he says,

"I laugh when I hear that the fish in the water is thirsty." For we are both the fish and the water, with no separation between them.

Having said this, we can use the mind to analyse Consciousness into different entities. To begin simply, we can divide Consciousness into two parts, recognizing that in doing so we are just exercising the mind. There are several ways of doing this.

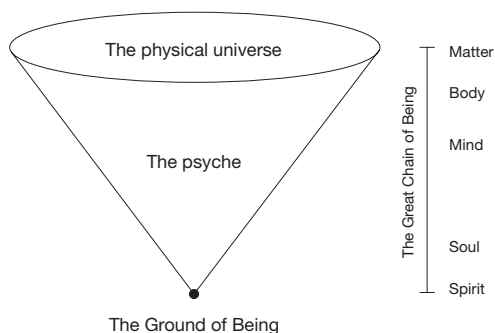
For instance, Peter Russell divides Consciousness into the faculty and content of Consciousness. The word *faculty* derives from the Latin, meaning 'easy', which is formed from the verb *facere*, 'to do'. So the faculty of Consciousness is the power or potential behind the whole world of form, the content of Consciousness. And when we know this in the depth of our Being, we do not need to expend any effort in our activities; they just flow easily, without struggle.

Ramesh S. Balsekar makes a distinction between Consciousness-at-rest and Consciousness-in-action. Looking at Consciousness as a great ball of water, we can regard Consciousness-at-rest as the Stillness at the centre of the ball and Consciousness-in-action as everything else, the currents in the ocean and the waves and ripples on the surface.

Alternatively, we can view the surface and everything beneath it as two parts. In this case, the surface represents the world of our senses, the physical universe, and the nether regions represent the psyche. So materialism leads to superficiality, which drives so much of society today, afraid to look underneath the surface. But those who have the courage to plunge into the depths of the ocean of Consciousness discover a world of great profundity, enabling them to discover who they truly are.

As the ocean of Consciousness as a whole is just a ball of water, it is better to illustrate it with a cone extracted from this great ocean, with the base as the surface and the apex the centre of the ocean, as is done on the next page. Beside this cone, I have put five different levels of existence identified by the ancients, but much used in modern times in Ken Wilber's early writings as 'the great nest of being'.

This view of Ultimate Reality is an extension of David Bohm's concept of the holomovement, a concept he introduced in order to reconcile the incompatibilities between the theory of relativity and quantum physics. Bohm likened the holomovement to a flowing stream, on which "one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc., which evidently have no independent existence as such."



The holomovement flows into the ocean of Consciousness at the end of time. The surface of this vast ocean is the physical universe. So physicists are not studying the essence of things, the deep underlying structure of the Universe.

In a similar manner, when medical practitioners, including psychiatrists, treat human ailments only from a somatic perspective, they are ignoring possible psychological causes and remedies for these disorders. There is much beneath the surface of the ocean of Consciousness that the psychologists ignore, with the notable exception of the transpersonal psychologists.

The centre of the ocean is what the mystics have traditionally focused their attention on. It is the immanent core of the Universe, the ultimate Source of everything that exists. It is from this Emptiness that Life gives birth to the fullness of the whole manifest world of form. It is therefore not correct to say that Consciousness is supernatural, as is the tendency in the West. To remind you, the word *natural* comes from a Latin word meaning 'to be born'. And what could be more natural than the energy that gives birth not only to us, but to all the beautiful creatures we see around us?

It is this divine energy that led John the Evangelist to write in the opening words of his gospel, "In the beginning was the Logos, and the Logos was with God, and the Logos was God." As Richard Tarnas tells us in *The Passion of the Western Mind*, John used these words "to assist the Græco-Roman culture in understanding the Christian mystery". This meant that he was using the word *logos* in its immanent meaning to "signify the rational principle governing the cosmos", which was how Heraclitus used the word.

So to say "In the beginning was the word" leads to a mundane interpretation of John's words, not a mystical one. For words arise only as a secondary effect of the Logos, as we look at in a little more detail later. But this does not mean that the Logos becomes manifest solely in the figure of Jesus Christ, as John went on to assert. The Logos, which is just another name for Life, is acting through each of us every moment of our lives. It is the Logos that is the organizing principle of the Universe, behind so-called self-organizing systems. Indeed, it is the energy that has enabled the underlying structure of the Universe to become manifest in my consciousness as a non-Aristotelian science of reason.

In the East, what I call Life is sometimes called *prana*, *ch'i*, or *qi*, which literally mean 'breath'. And in the West, Life is most often called Spirit, the animating or vital principle in sentient beings, which derives from *spiritus*, which also means 'breath' in Latin. In a similar fashion, the Swedish words for *breath* and *spirit* are *anda* and *ande*, respectively.

On a personal note, the relationship between Spirit and breath became crystal clear to me when my mother died in 1993. I was with her for the last twenty-four hours of her life, watching her breath becoming shallower and shallower until eventually it disappeared altogether as Spirit departed from her body. It was a most beautiful and peaceful death, indicating quite clearly to me that it is possible to reach such a state of divine tranquillity even when we are healthy and full of life.



However, I have also seen *prana* associated with light, which leads me to the second metaphor I use for Consciousness. This metaphor is very common in religious and poetic literature particularly. Indeed, Jesus of Nazareth used this metaphor when he said, "I am the light of the world." But Jesus was not special in this respect. We are all the light of the world when we learn to blow away the clouds that impede this brilliant light from shining through us.

But this does not mean that we need to keep light as understood by the physicists and the light of Consciousness separate from each other. For instance, Peter Russell describes in *From Science to God* how he has been led to the light of Consciousness from his scientific understanding of the physical universe.

However, what is not generally recognized is that the light of Consciousness is not like the diffuse light of the sun or a light bulb. Rather, this all-illuminating light is coherent, like the coherent light of a laser. It is the coherent light of Consciousness that enables us to view the Universe holographically.

If we are to be as free as possible of all our conditioning, which leads us to behave more like our machines than the divine beings that we truly are, we need to open up to the blazing, coherent light of Consciousness, from which nothing is hidden. I refer to this light as collumination, to distinguish it from ordinary diffuse light.

Of course, we also need the coherent light of Consciousness if we are to disperse the darkness in which we run our business and personal lives today. But it is not Consciousness that actually enables us to see what is happening to us all today. The word I use for this is *Intelligence*, which is the eyesight of Consciousness. And while Consciousness is Cosmic, Intelligence is Divine. Intelligence is what is often called in spiritual circles 'the Witness'.

Intelligence is our ability to see the human condition just as it is, free of all pretence and delusions. This is no better illustrated than by Hans Christian Andersen's tale, *The Emperor's New Clothes*. The child in the story saw the situation just as it was, and



naturally exclaimed, "He's got nothing on!" This is a clear mark of natural intelligence.

We all like to think that we have the clear-sightedness of that child. But for the most part, we act more like the courtiers and the adults in the crowd watching the procession. For it is so much easier to agree with the consensus, even though we see the falseness in the situation, than to express what we see clearly, just as it is. Because most of us have had our natural innocence and intelligence suffocated and stifled by the culture we live in, we largely make our homes in a fantasy world of pretence and make-believe, accelerating further and further away from Reality as the years go by.

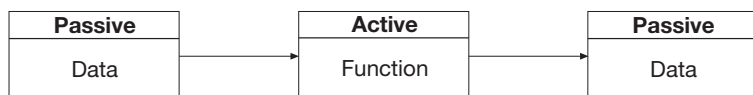
If we are to see that the emperor is wearing no clothes, we ourselves need to be entirely naked, for we can see nothing in our external world that is not within us. If we are ironclad in heavy armour, it is quite impossible to know the truth of human existence. A state of utmost openness, sensitivity, and vulnerability is thus required to take us all into the Paragonian Society.

Transcending our machines

As the computer is an extension of the human mind, we can use our understanding of this machine to see how we can become free

of our conditioned, mechanistic minds, thus revealing the coherent light of Consciousness. This is of the utmost importance, for unless we understand the essential differences between human beings and machines, we cannot reach our fullest potential as human beings; we shall just remain as human automata.

So what is a computer? Well, it is a machine for performing the task of data processing, well indicated by the Swedish word for *computer*, which is *dator*. This diagram illustrates the essentially simple nature of data processing.



This shows that there are two types of data, *active* and *passive*. In a computer, both are represented in exactly the same way, as a string of binary digits or bits. However, because data processing occurs not only within computers, I use the word *function* from mathematics to denote instruction, program, operator, routine, process, procedure, and any other synonym of these words. In this general sense, a function could be the order-processing function of a business, performed by both human beings and machines, or the program that actually processes the order, or the multiplication operator that calculates the cost of an item from its price and quantity ordered.

In human beings, the difference between active and passive data is simply expressed as two types of knowledge, identified by Gilbert Ryle in *The Concept of Mind*: we know how (our skills) and we know that (our knowledge).

In a computer, active data is that which actually does the processing. Passive data is input to this process, which produces data in a different form as output, unless, of course, the function merely passes the data through unchanged. Now, because there is no essential difference between active and passive data, what is called 'active' can also be the input and output of a function. Compilers, like those for C and Fortran, are the most obvious examples

here. They take a program that a human being can understand and output a program that can be executed on a machine.

But some programming languages contain the ability to process active data within them. These include APL, LISP, and the functional programming languages much loved by academics but not used much in business. For instance, in APL, which simply means 'A Programming Language', there are two system functions, $\square CF$ and $\square FX$, which convert active data to passive and vice versa. $\square CF$ converts an APL function into a well-formed character matrix, which can be manipulated by a program, and $\square FX$ converts it back into an executable function.

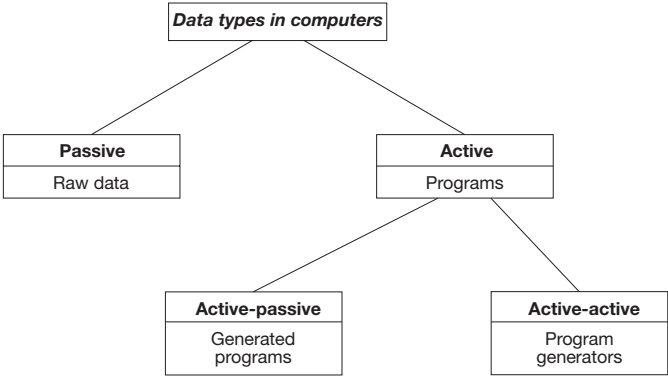
Not that a function already needs to exist. It is quite possible in APL for a program to create a completely new function from scratch. And as user-written APL functions are syntactically the same as primitive functions, programs written in this way can generate extensions to the language indefinitely.

APL is an example of what I call a *dapple* (Dynamically Active Procedural Programming Language). Using a dapple, it is possible to write a program that acts like a human programmer using an editor in an Interactive Development Environment (IDE), the modern user interface for professional computer programmers. So, in principle, using a dapple, it is quite possible for a computer to program itself. But could it do this without human intervention?

To answer this question, we need to distinguish two different types of active data, generated programs and program generators, which we can call *active-passive* and *active-active*, respectively, as shown in the first diagram on the next page.

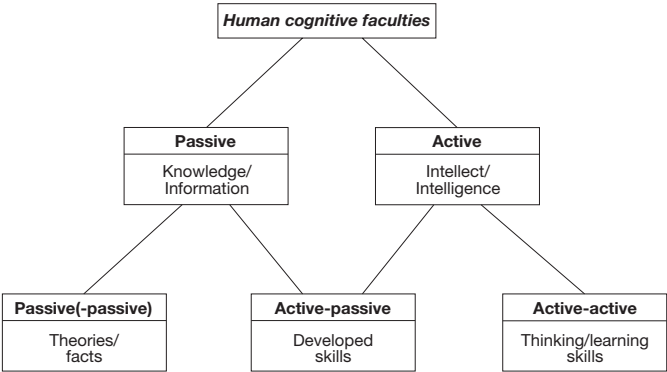
There is a similar distinction in human beings that we can make. We can call our developed skills active-passive and our ability to develop new skills through thinking and learning active-active, as the diagram at the bottom of the next page illustrates.

We can use these diagrams to answer the question that Alan Turing posed in 1950 in a famous article published in the philosophical journal *Mind*: "Can machines think?" It was in this article that



Turing proposed what is now called the Turing test to determine if an unseen interrogator could tell the difference between a human being and a machine. In the article, Turing answered his question with this sentence, “I believe that at the end of the century the use of words and general educated opinion will have altered so much that one will be able to speak of machines thinking without expecting to be contradicted.”

These diagrams would seem to support Turing’s assertion. They show that our thinking abilities are analogous to program generators. But then we have to ask the question, “Could a computer program itself without human intervention?” Well, Turing considered this question by quoting from Ada Lovelace’s brilliant memoir



on Charles Babbage's Analytical Engine, published in 1842. Ada, whose father was the poet Byron and whose mother was skilled in mathematics, wrote:

The Analytical Engine has no pretensions to *originate* anything. It can do whatever we *know how to order it* to perform. It can *follow* analysis; but it has no power of *anticipating* any analytical relations or truths. Its province is to assist us in making *available* what we are already acquainted with.

Turing denied that this meant that a machine could not learn and think, an opinion he seems to share with many other computer scientists, who still do not understand Ada Lovelace's brilliant intuitive insights. She was an incredible woman, who would still be ahead of her time living in the world today. Ada could see things that neither her contemporaries nor modern computer scientists could or can see.

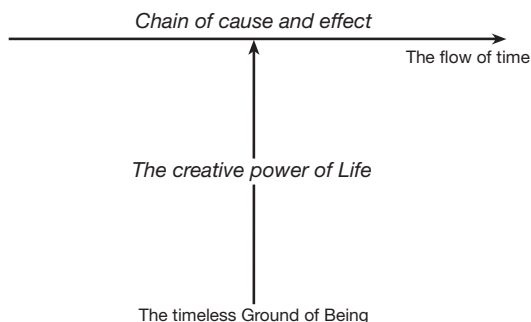


To see why it is impossible for a computer to program itself without human intervention, and therefore without divine intervention, we need first to note that every program that exists in the world today is part of a long cause-and-effect chain of programs that go back to the invention of the computer itself. But this invention is merely the effect of a previous cause. We can therefore look at the whole of evolution through time as a series of cause-and-effect processes. This is what Aristotle did when he reasoned that there is an unmoved mover that set off this entire mechanical process.

But how then did the first computer program come into being, or the first horse, or the first fish, or the first microbe, or the first oxygen atom? For it is the essence of this mechanical process that nothing can be output that is not already contained within the input and the function producing the output.

How then does anything new get created that has never existed before? Well, the answer is very simple. Because Wholeness is the union of all opposites, we need to admit into our reasoning the vital vertical dimension of time as well as the mechanistic horizontal

dimension, as this diagram illustrates. The vertical dimension acts like a fountain, constantly issuing energy from our divine Source as Life at the centre of the ocean of Consciousness.

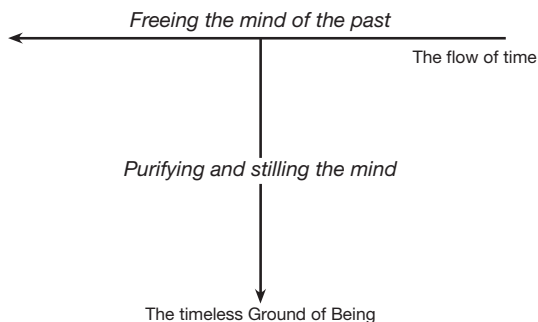


That is the essential difference between human beings and machines. This is why it is possible for human beings to program computers, but not for computers to program themselves. Every program that has ever been written has come into being through the action of God the Creator, including *The Blind Watchmaker*, a program written by Richard Dawkins to show that evolution progresses randomly without divine intervention.

And, of course, every work of art, every scientific theory, indeed anything that we human beings claim that we have created has arisen through the action of Life, acting in the vertical dimension of time, like a gushing fountain springing up through us. How else could Mozart have written his last three magnificent symphonies in just six weeks in the summer of 1788?

Now to fully understand this, it is necessary to be completely free of evolutionary history, in a process of pædomorphosis, as I explained earlier. In other words, we need to reverse the arrows in the diagram above so that we can return to the Source, as illustrated in the diagram on the next page.

The vertical dimension in this diagram illustrates the meditation techniques being performed by many millions of people today, such as *vipassana*. But two issues arise from this. First, meditation



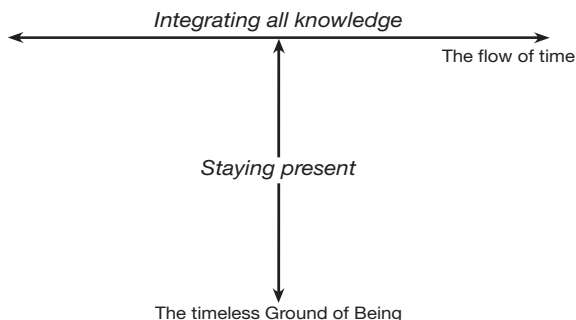
is a technique and no technique can bring us into union with the Divine. Indeed, as we are never for an instant separate from the Divine, meditation techniques that stop the alpha, beta, and gamma waves in the brain do not necessarily help here. It is not necessary to be an expert meditator to know the Truth, any more than it is necessary to be able to play Beethoven's violin concerto, or to be able to run 100 metres in under ten seconds.

Secondly, meditation generally takes place within a particular cultural context. But if we are to fully understand the human condition, it is vitally important to free the mind completely of the past, of all traditions that cloud our vision. That is what the horizontal dimension in this diagram illustrates.

Of course, as Wholeness is the union of all opposites, in practice both the two directions and dimensions of time coexist, as the diagram on the next page illustrates. There is then perfect balance, with no separation between any opposites.

It might appear from these diagrams that change is solely a pushing process. But there is also a teleological effect, from the Greek *telos*, meaning 'end'. Ultimately we are all being drawn Home to Wholeness. Wholeness is the ultimate final cause, leading us all to the Omega point of evolution, when Alpha and Omega are one.

There is thus no separation between what we might call God's view of the Universe and our own individual view; they are one



and the same thing. This does not imply omniscience. Because of the holographic nature of the Universe, it is not necessary to understand every little detail to see the Big Picture. Indeed, as this Big Picture becomes clearer and clearer there is less and less need to read books or to learn anything. For such activities add nothing to the overall picture, which is the exquisitely beautiful sense of Wholeness.

Mirroring the Divine in each other

As Consciousness embraces the Totality of Existence, including all relationships, what I have written so far in this chapter about the Ultimate Cosmic Vision can be discovered by any of us in complete solitude. We do not need relationships as such to return Home to Wholeness. Indeed, relationships might well get in the way of discovering the Truth.

But not necessarily. As every being in the Universe is essentially whole, it is quite possible for every being to mirror every other being in Wholeness. For me, such mirroring begins with Nature, most particularly the wilderness of Sweden and Norway, which remains one of the few areas on this planet untouched by human activity. I have had a number of spontaneous spiritual awakenings in Nature, called *satori* or *kensho* in Zen Buddhism, most especially in the mountains of Norway. For I find that not only does the essence of the mountains, valleys, rivers, lakes, and forests mirror who I truly am, but they themselves symbolize my path towards the pathless

land, helping me to dissolve whatever conditioning might remain in my psyche. Nature, in its natural state, is a wonderful teacher.

However, I have had many other teachers in my journey through life. Indeed, everyone I meet teaches me something about myself and what it means to be a human being living in the world. But those who have taught me the most are those people known as enlightened beings, even though Tony Parsons points out in *As It Is* that there is no such entity as an enlightened being. For such a hypothetical being is one who has lost the sense of a separate self as much as this is possible while living in the relativistic world of form. This is the paradox of enlightenment, which can also be called Christ Consciousness or Buddhahood. When the nondual, coherent light of Consciousness is revealed in all its glory, there still remains a trace of ego, which enables us to function in the world of form. Even Ramana Maharshi, generally regarded as the archetypal saint, would turn when his name was called.

It is such enlightened beings who can help us get in touch with the Love and Life within us, energy that we need to dissolve the conditioning that causes us so much suffering. Two men, Nukunu, from Denmark, and Vasant Swaha, from Norway, who I regard as my spiritual brothers, are especially skilled in this approach, which Nukunu articulates in a splendid book, *Not Until You Die*. I have watched them both, in their quite different ways, help their followers to light up even when faced with what look like insurmountable difficulties in their lives. Sadly, such moments of enlightenment, often accompanied by laughter and tears, do not generally last for long. But while they do, radiant, divine Love is fully revealed and present.

Such episodes show beyond any doubt that Love is our true nature, revealed when we are free from our mechanistic conditioning, which drives so much of our behaviour today. So, in principle, each of us can mirror this divine Love in every other human being. This does not mean that we are able to enjoy everyone's company. For as Shanti Mayi has said, we can love everyone, but we don't necessarily like them.

This means that the ultimate approach to conflict resolution between groups and individuals is to meet in Love, our common Ground of Being. This is best done by direct eye-to-eye contact, without words, for the eyes are the gateway to God. This is what is needed if the wars between the Jews, Christians, and Muslims are ever to come to an end. And for this to happen, these monotheistic religions will need to abandon the first pillar of unwisdom, the belief that God is other, that human beings can never be unified with the Absolute, can never be Whole.

In this respect, it is interesting to note that in Swedish there are two words for peace: *fred*, which means 'lack of war', and *frid*, which means 'inner peace'. So in the Paragonian Society, not only will all wars have ceased, but as mystics, we shall have uncovered deep inner peace, which is revealed when we are in union with the Divine.

As awakening individuals, we can support each other to find Love and Peace, Life and Freedom, and Wholeness and the Truth by coming back to Love as much as possible in daily intercourse. For the relativistic world of form is essentially dualistic. So as we go about our daily activities we are bound to meet many conflicts, which can only ultimately be resolved in nondual Love.

This is relevant not only in our meetings with people of the same sex, but also in our relationships with the opposite sex. In this respect, there has been a war going on between the sexes for thousands of years, which is still far from being resolved. Most particularly, as the result of the patriarchal attitudes of the me-epoch, in which women have often been regarded as second-class citizens, the property of men, there is a deep pain in the female unconscious.

This collective conditioning has led to much fear between women and men, who have lost the capacity to truly love woman because of our separation from the Divine. And because woman doesn't feel truly loved, what Barry Long aptly called the 'fiendess' appears. To any man who has ever experienced the fiendess in his partner, the meaning of this word is self-evident.

The feminist movement is the most obvious reaction to this unhealthy situation, the word *feminism* having been coined as far back as the 1890s, as the OED tells us. But feminism is just a transitional stage between the dualistic me-epoch and the nondualistic us-epoch. For in the Paragonian Society, we shall have lost our identification with the sex of our bodies, recognizing that our true nature is asexual. For God is not a he or a she; God transcends all such categories.

This is not to deny our obvious differences. But the polarization we see especially in the New Age movement today will be solidly grounded in ineffable, nondual Love. For Life emerges within us as a female and a male principle, which gives so much joy to life. Let us thank God for making us different.

Of course, it is not only our collective conditioning that affects the relationships between the sexes. As is well known, our early relationships with parents, siblings, cousins, and other relations and friends can also have a profound effect. Furthermore, as Stanislav Grof explains in *The Holotropic Mind*, we all have perinatal experiences and some have prenatal traumas, both of which can deeply affect our relationships as we grow into adulthood unless we bring them into the full light of Consciousness, where they can be examined and healed.

Furthermore, our cultural conditioning can also cloud our ability to mirror the Divine in each other. Most particularly, if we are to use our sexual differences as a gateway to God, we need to be free of traditional religious attitudes towards sexuality. Like Adam and Eve, we need to learn to be naked with each other, both physically and figuratively, and not be ashamed. In this respect, it is interesting to note that those who practise social nudity call themselves naturists. Even though this can lead to obsessiveness, this term does indicate that it is quite natural to be naked when swimming or sunbathing with our fellows, for in Reality there is no separation between any of us.

We still have much to learn if we are to overcome the sexual conditioning of both East and West. For instance, Augustine of

Hippo tells us in *Confessions* that he prayed as an adolescent, "Grant me chastity and continence, but not yet." Augustine's writings have had a major influence in Christianity, inducing in us a sense of guilt about our sexuality, which must be repressed rather than being expressed naturally and healthily. For our potent sexual energies are just a natural manifestation of the Life within us.

Yet this separation between sexuality and spirituality is not just a Western phenomenon, as this line from one of Kabir's poems indicates all too well: "And who has ever taught love to find bliss in renunciation?"

In *Not Until You Die*, Nukunu Larsen suggests that the emphasis on celibacy in many spiritual traditions has more to do with social than spiritual reasons. In early patriarchal societies, a man had to decide early in life whether to develop his spirituality or marry and become a householder, fully occupied with supporting a large family. But if the sadhus and sannyasins had been allowed to express their sexuality freely, they would have been a threat to families, the fundamental unit in any human society. So the belief arose, "You cannot be enlightened if you indulge in sex."

But not all religions have had such a schizoid approach to spirituality and sexuality. For instance, Louis William Meldman tells us in *Mystical Sex* that the unification of the female and male principles in sexual intercourse has long been practised as a spiritual exercise in Taoism and in the Tantra schools of both Hinduism and Buddhism.

As the result of such Eastern teaching, in recent years the West has been discovering that spirituality and sexuality are not incompatible with each other, most especially through the tantric workshops that are mushrooming in spiritual circles. There are also many books, videos, and tapes teaching that impersonal, physical lovemaking can lead us directly to the Divine, as such books as Osho's *From Sex to Superconsciousness*, Barry Long's *Making Love*, Margo Anand's *The Art of Sexual Ecstasy*, and David Deida's *Finding God through Sex* indicate all too clearly.

But even though such books, videos, and workshops are doing a fine job in helping us overcome our fear of intimacy, there is a danger in such teachings. If there is too much emphasis on technique and ritual, on what is 'right' or 'wrong', this can be an inhibitor. Furthermore, to approach divine lovemaking, which is a sacred meditation, with any fixed ideas about what it means to be a woman or a man, as some particular teacher might be advocating, can create tensions and conflict, especially if our particular natural energies do not fit the model being proposed. For no ideal or technique can lead us to complete union with the Divine, when a woman and a man become unified in blissful nondual Love and Consciousness.

Some scientific and medical implications

Having looked briefly at some of the practical ways in which our relationships with each other can make the unified relationships theory real in our experience, we now need to look at some of the implications for science and medicine of recognizing the fact that Consciousness is Reality. In panosophy, the basic concepts that emerge from Consciousness are not the fire, air, earth, and water of the ancients, or the space, time, mass, and energy of the physicists. Rather, the four basic concepts in panosophy and relational logic are form, structure, relationships, and meaning.

I do not just mean superficial structures here. Structures have an innate essence, from the Latin word *esse* meaning 'to be', which determines their essential nature. The essence of structures can easily be demonstrated with the collection of A's in thirty different fonts on the next page. We human beings can see that there is a certain 'A-ness' about these characters, which enables us to see the commonality amongst them, different as they are.

However, when I ran an experiment to see how many of these A's my optical character recognition (OCR) program would recognize, it managed only twelve: 40%. I suspect that even the most advanced OCR program would have difficulty in reading all these A's. The



reason for this is that these forms have a deep underlying essence, which resonates with our understanding of what the letter *A* looks like. We can immediately see forms as wholes, without any need for pattern recognition algorithms, which computers must resort to.

As it is with simple letters, so it is with human faces, which we are able to recognize without any difficulty, complex as they are. And, going even deeper, all sentient beings have a living essence, called 'the soul' in human beings, which determines our uniqueness. This does not mean that the soul survives death or is reincarnated. For the soul, like everything else in the world of form, is just an abstraction from Consciousness, with no separate existence. Beyond the soul are the female and male principles, which we share with others of the same sex. Ultimately, the Essence of the Universe as a whole is the Absolute, which is Emptiness or Void, called *shunyata* in Buddhism, transcending and embracing the essences of all individual beings. That is Ultimate Reality.

It is out of this Emptiness that the fullness of the Cosmos emerges. As some mystics point out, the Absolute also has the quality of utter blackness, paradoxically the Source of the blazing coherent light of Consciousness. Trying to make sense of the paradoxes of modern physics, some physicists are calling Ultimate Reality the 'quantum vacuum', recognizing its similarity to the

Buddhist Void, but still keeping science and religion separate from each other.

The Essence of the Universe exists prior to being and beyond the individual human soul, a notion encapsulated in the word *presence*, which derives from the Latin word *præesse*, consisting of two parts, *præ*, 'before' and *esse*, 'to be'. So *presence* literally means 'before being' or 'prior to existence'. So we are present when we are in union with the Divine and act from this Space. This present is the gift provided by the Datum of the Universe, that which is given. The roots of our language help us reveal the fundamental Truth, which has been lost in the West today.

David Bohm has used the archæology of language to make another important point here. A theory is not a collection of words and other symbols written on paper or stored electronically, as is widely believed. The word *theory* derives from the Latin word *theoria*, 'a spectacle', cognate with *theatre*. So a theory is a form of insight, a mental image that we can watch with Intelligence. But this mental image is not separate from the heart, from intuition. It is solidly grounded in the Divine, in the Truth. Thus panosophy, the Theory of Everything, is primarily a holographic form of insight, not symbolic knowledge of how the world is. The book that you are reading now is but one expression of this insight, which is present within us all.

This view of theories was understood by Albert Einstein, who described his creative process in a famous letter to Jacques Hadamard, published in *The Psychology of Invention in the Mathematical Field*. Einstein wrote, "The words or the language ... do not seem to play any role in my mechanism [*sic*] of thought ... Conventional words or other signs have to be sought for laboriously only in a secondary stage."

Philip J. Davis and Reuben Hersh make a similar point in *The Mathematical Experience*. While mathematicians present their work in a well-ordered fashion, the creative processes that lead to these results are "mostly a tangle of guesswork, analogy, wishful thinking and frustration", in the words of Gian-Carlo Rota in

the Introduction to this book. Studying panosophy has these chaotic characteristics and many more. But because panosophy is the Theory of Everything, it is able to say why this is so.

The essence of structures is another distinguishing feature between human beings and machines. As sensitive beings we can be moved by evocative music or a beautiful landscape and sense the deep structure of language, first investigated by Noam Chomsky. When we experience ourselves as nothing more than machines, we see the world merely as clockwork, which sadly is still the predominant scientific world-view. No pattern-recognition or data-mining algorithms can possibly sense the deep patterns that underlie the Totality of Existence.

Charles Darwin was deeply distressed by the mechanism of science, out of touch with its divine Essence. He wrote in his autobiography, "My mind seems to have become a kind of machine for grinding general laws out of large collections of facts ... The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature." But this alienating situation is beginning to change. Even in business, there is a growth of intuitive feeling, although it is often not able to be fully expressed.



As there is nothing in the Universe except structure-forming relationships, whether these be physical or nonphysical, all change must come about through the action of these relationships. Structures are thus energetic, the energy coming from the synergistic relationships between the forms, a unifying notion that was given to me by David Bohm when I first met him in November 1980, just a few months after abandoning my business career. As fields in Western science, including Rupert Sheldrake's concept of morphogenetic fields, are just a special type of relationship, we can better call the Theory of Everything a unified relationships theory rather than a unified field theory, as Albert Einstein did.

The capacity of a structure to effect change is determined by its significance in the context and situation that it finds itself in. This is first of all a qualitative, semantic issue, and only secondarily a quantitative one. So in panosophy, energy is associated with meaning rather than mass, as is implied by Einstein's famous equation $E = mc^2$. For instance, the electricity that enters our homes cannot provide us with heat and light as it is; it needs to be transformed before it can be used in this way, a transformation that is essentially semantic.

How much meaning this book has, and hence its ability to effect change, depends on the readiness of readers to undergo the transformation described in this book. In this respect, even though I am meeting today an increasing number of people who can resonate with what I am writing in this book, I am very well aware how difficult it is for radically new world-views to be assimilated into consciousness.

For instance, shortly after Edmund Halley, of Halley's comet fame, published Isaac Newton's *Principia*, a student in Cambridge said of Newton as he passed him in the street, "There goes the man that writt a book that neither he nor any body else understands." Then there is the well-known story of Arthur Eddington. A journalist interviewing him is reputed to have said, "I hear that you are one of only three people who understand the theory of relativity," to which Eddington replied, "Oh! Who is the third one?" And each time I met David Bohm during the 1980s, I asked him who else understood his theory of the implicate order, and each time he could not give me any names.

Nevertheless, this manifesto is just simple common sense, which we all share underneath our mechanistic conditioning. So when we see that any transformational activity is essentially semantic, not mathematical, the cultural transformation that we are witnessing in the world today will lead to radical changes on how we relate to each other, to Nature, and to God. By developing such a holistic, integral world-view, our lives can thus become more meaningful, satisfying, and joyful.

We can see the importance of including relationships in our scientific studies if we look at the root of the word *interesting*. This word has a Latin root that means literally 'between beings'. So reductionist scientists who ignore these relationships are throwing the interesting connections away! One reason why scientists often ignore these fascinating facts is that relationships lead to wholes that are greater than the sum of their parts, a synergistic situation that cannot satisfactorily be captured in quantitative mathematical or economic terms.

Recognizing that structural energy is meaningful implies that more quantitative energy is not necessarily more effective. For instance, when we are cooking, it is important to get the temperature just right for what is being cooked. Too high a temperature could well result in a burnt offering. And when we engage in divine love-making, our energies might well vary from the passionate to the sublimely subtle, all of which helps us to come into union with the Divine with our sexual partner.

But it is a misconception to say that structural energy has no source, as David Bohm suggested when I met him in 1980. The ultimate source of all this energy is our divine Source, emanating as Life, Spirit, and the Logos.



We can thus see the third pillar of unwisdom for what it is. There is widespread belief in the West that Life is a property of matter, specifically the DNA molecule, which emerged about three and a half billion years ago. This belief is nowhere made clearer than in the title of James D. Watson's book, written to mark the fiftieth anniversary of his joint discovery with Francis Crick of the structure of DNA, *DNA: The Secret of Life*.

This fundamental scientific belief is reflected in our language. The word *biology* was coined in German by the naturalist Gottfried Reinhold Treviranus in 1802 from the Greek words *bios*, meaning 'life', and *logia*, meaning 'discoursing'. So biology is literally the sci-

ence or study of life. But what biologists study is *forms* of life, not Life itself. For Life itself is invisible to the physical senses, arising directly from the Absolute. So it would be more accurate to call biology 'biomorphology', the additional morpheme deriving from the Greek *morphe*, meaning 'form'.

This means that it is not the case, as Charles Darwin and his successors believed and believe, that evolution progresses without divine intervention. Everything that exists in the manifest world of form has come into existence through the action of God the Creator, organizing all forms, structures, and relationships into a beautiful diversity of coherent wholes. Knowing this, we can heal the conflict between the Creationists and the Darwinists.

We can thus see that there is no point in searching for life on Mars or anywhere else in outer space. For instance, the mission of the SETI (Search for Extraterrestrial Intelligence) Institute is "to explore, understand and explain the origin, nature and prevalence of life in the universe". But life is not 'out there'. The search for extraterrestrial intelligence is thus doomed to fail because any hypothetical intelligent being in another part of the physical universe would know that Intelligence is divine, and would not bother trying to communicate with beings who did not know this.

Which brings us to the second pillar of unwisdom. It is a fundamental misconception to think that we shall "unlock the secrets of the universe" and discover the origins of humanity by sending multibillion-dollar telescopes into the sky, which is a primary goal of NASA's Origins Program using the Hubble Space Telescope. We can only discover who we truly are as human beings through self-knowledge, by turning the attention inwards rather than outwards. And this endeavour does not cost a cent or a penny.

At the other end of the scale, another fundamental misconception is the belief that "Scientists have found that everything in the Universe is made up from a small number of basic building blocks called elementary particles, governed by a few fundamental forces," as CERN's website tells us. This atomistic philosophy has a long

history, going back to Leucippus and Democritus some 2,400 years ago. As *Encyclopædia Britannica* tells us, it was Democritus who named the “infinitely small building blocks of matter *atomos*, meaning literally ‘indivisible’, about 430 BC”, articulating the beliefs of his teacher, Leucippus.

Even though Ernest Rutherford showed in 1911 that the atom is not actually indivisible, but consists of a nucleus and orbiting electrons, the belief persists in the existence of a fundamental particle that cannot be further subdivided. Indeed, this belief is so strong among the 13,000 particle physicists around the world that they have persuaded governments to build them multimillion-dollar particle accelerators, which they use to study the properties of and interactions between the multitude of subatomic particles that have been discovered in the past one hundred years. At the time of writing, the hunt is on for a ‘Higgs boson’, supposedly a particle or set of particles that give everything in the physical universe, including us, mass.

There seems to be no limit to this tomfoolery. For as soon as one group of scientists claim to have found the ultimate particle, another group will come along to try to prove them wrong. There is no end to this process. It was this insight that led me to abandon physics as a seventeen-year-old. It was quite clear that studying physics could not lead me to Wholeness and the Truth.

Yet it is interesting to note that the standard model of fundamental particles and interactions published by the Contemporary Physics Education Project (CPEP) contains tables just like the basic construct in relational logic. The diagram on the next page shows just one of these tables, indicating that all of us, including the particle physicists, use relational logic in our everyday activities. Even in physics, mathematical measurement is secondary to semantic structures.

Regarding the fourth pillar of unwisdom, one of my favourite quotes is by Joseph Weizenbaum, who said in *Computer Power and Human Reason* that physicians are increasingly becoming “mere conduits between their patients and the major drug manufacturers”.

FERMIONS			matter constituents spin = 1/2, 3/2, 5/2, ...		
Leptons spin = 1/2			Quarks spin = 1/2		
Flavor	Mass GeV/c ²	Electric charge	Flavor	Approx. Mass GeV/c ²	Electric charge
ν_e electron neutrino	$<1 \times 10^{-8}$	0	u up	0.003	2/3
e electron	0.000511	-1	d down	0.006	-1/3
ν_μ muon neutrino	<0.0002	0	c charm	1.3	2/3
μ muon	0.106	-1	s strange	0.1	-1/3
ν_τ tau neutrino	<0.02	0	t top	175	2/3
τ tau	1.7771	-1	b bottom	4.3	-1/3

This happens, of course, because medical students are taught to view human ailments solely from a somatic perspective and because corporate America is relentlessly pursuing economic growth, no matter what the consequences for the health and well-being of planet Earth and its inhabitants. It is therefore not surprising that there are so many mentally and physically sick people in the world today. Indeed, there are probably far more iatrogenic disorders than most physicians are willing to admit to.

Yet beneath the ocean of Consciousness are a multitude of non-physical energies, some of which are pathological, while others are healing, ultimately emanating from the healing power of Life itself. And today there are a growing number of therapists and alternative practitioners who are availing themselves of these healing energies in their treatments.

Studying panosophy is a healing process, leading to utmost Wholeness. This does not necessarily mean that panosophers are constantly in perfect health, for perfection is the union of perfection and imperfection. But what it does mean is that panosophers can see the whole of evolution from beginning to end and thus see their own individual lives in the context of the Whole. And this leads to a sense of self-acceptance, which in itself is wonderfully healing, as many mystics and therapists teach today.

So when scientists and medical practitioners learn to study panosophy, we should see a marked increase in the health and well-being of us all. In this respect, it is important to note that panosophy is a discipline of the utmost generality, in contrast to the specialities of science and medicine today. Specialists are people who know more and more about less and less, eventually knowing everything about nothing. Panosophers, on the other hand, know less and less about more and more, eventually knowing nothing about everything. So to be Whole, specialists need to be panosophers, and vice versa.



Admitting Life into science enables us not only to create a vital, life-enhancing science in contrast to the repressive, life-denying science of today. We can also create a scientific method that produces knowledge that corresponds to all our experiences, from the mystical to the mundane.

This means that we need to abandon the claim that for knowledge to be scientific it must be capable of making predictions, for the ability to make predictions assumes a mechanistic world, one in which the future is like the past. Scientific method today therefore does not allow anything radically new to emerge, a critical situation in these rapidly changing times.

Relational logic is a scientific method that is open to all possibilities, which can be seen as the latest development in the modern approach to developing scientific knowledge. We can say that Roger Bacon, a thirteenth-century English friar, known throughout Europe as *Doctor Mirabilis* ('Wonderful Teacher'), was the founder of post-Aristotelian scientific philosophy. Bacon, who sought to build a vast encyclopædia of all the sciences known at his time, emphasized, as does panosophy, that if knowledge is to be valid, it must be based on human experience. Inevitably, the church authorities felt threatened by Bacon's ideas, and he was condemned to prison for 'suspected novelties' in his teaching.

Three hundred years later, Galileo Galilei and his contemporary, Francis Bacon, further developed scientific method with their respective emphasis on experimentation and the principle of induction. The scientific principle of induction, to be distinguished from the mathematical principle of induction, says that we can develop generalized statements from particular observations.

However, the eighteenth-century philosopher David Hume pointed out that the method of induction could never lead to certain scientific knowledge, no matter how many observations were made. This led to a major crisis in science, which was partially resolved by Karl Popper in the twentieth century. Popper, who saw the growth of scientific knowledge in an evolutionary manner, said that while we cannot verify scientific knowledge with absolute certainty, what we can do is falsify what we believe to be true. This would lead to an anomaly, which could be resolved by developing a new theory that could accommodate all these observations.

However, Alan F. Chalmers pointed out in *What Is This Thing Called Science?*, a standard university textbook, that all observation statements are theory-dependent. So an observation that apparently falsifies a theory may not do so because the theory on which it is based is flawed.

Thomas S. Kuhn introduced the next step in the evolution of scientific method in *The Structure of Scientific Revolutions*, first published in 1962. Kuhn made a clear distinction between normal science and scientific revolutions, when a paradigm shift or change takes place. Normal science “means research firmly based upon one or more past scientific achievements, achievements that some particular scientific community acknowledges for a time for its further practice”. And “at times of revolution, when the normal scientific tradition changes, the scientist’s perception of his environment must be re-educated—in some familiar situations he must learn to see a new gestalt.”

This book created quite a stir among the scientific community because Kuhn pointed out that scientists were not quite as rational

and objective as they thought. What is regarded as science results from the social consensus of scientists working within a fixed structure, which cannot be questioned.

Imre Lakatos then took this relativistic and structural approach to scientific method to suggest that research programmes have at their heart a hard core that cannot be challenged. Anyone who attempts to modify the hard core opts out of the research programme, thereby becoming a social outcast. The belief that the physical universe is the primary reality and that consciousness is an epiphenomenon provides the hard core for normal science today. The tyranny of democracy is just as strong within science as within society at large.

Paul Feyerabend, a friend of Lakatos, objected strongly to this idea of fixed structures, pointing out that they could inhibit the growth of knowledge and understanding. This is what he wrote in *Against Method*:

It is clear, then, that the idea of a fixed method, or of a fixed theory of rationality, rests on too naive a view of man and his social surroundings. To those who look at the rich material provided by history, and who are not intent on impoverishing it in order to please their lower instincts, their craving for intellectual security in the form of clarity, precision, 'objectivity', 'truth', it will become clear that there is only one principle that can be defended under *all* circumstances and in all stages of human development. It is the principle: *anything goes*.

But, as Feyerabend pointed out in the preface to his book, the anarchistic principle that 'anything goes' does not apply to life in general. Such principles can only be looked at within "the concrete research situation they are supposed to affect".

The next major development in the evolution of scientific method was introduced by Ken Wilber in *Eye to Eye: The Quest for the New Paradigm*. Ken developed his method in an attempt to unify our inner and outer experiences, both rationality and mysticism. To do this, he identified three modes of knowing, which have "access to real (experiential) data in their respective realms—to sensible data, intelligible data, and transcendental

data". These correspond to the eyes of body, mind, and spirit, respectively.

He then suggested that valid data accumulation in any realm has three basic strands:

1. *Instrumental injunction.* This is always of the form, "If you want to *know* this, *do* this."
2. *Intuitive apprehension.* This is a cognitive grasp, prehension, or immediate experience of the object domain (or aspect of the object domain) addressed by the injunction; that is, the immediate data-apprehension.
3. *Communal confirmation.* This is a checking of results (apprehensions of data) with others who have adequately completed the injunctive and apprehensive strands.

But this is over-complicating the issue. The experiment in learning that I outlined in the previous chapter, and which I describe in full in my forthcoming book *Ineffable, Nondual Wholeness*, provides a much simpler approach to human learning.

As already mentioned, relational logic contains a hard core, which consists of just two statements: 'Wholeness is the union of all opposites' and 'The underlying structure of the Universe is an infinitely dimensional network of hierarchical relationships.' But these statements do not impede the growth of knowledge in any way, because they are true in all possible worlds. So in panosophy, anything goes. It is an anarchistic approach to learning, for the word *anarchy* comes from a Greek word meaning 'without a chief or head'. There is thus complete freedom to learn how and what we are guided to learn, without any rules or authorities trying to implant the seven pillars of un wisdom within us.

It is not quite true that panosophy introduces a new gestalt or paradigm. For *gestalt* means 'form' in German and *paradigm* has a Greek root meaning 'pattern'. But the Ultimate Cosmic Vision, which we all share, is a seamless, formless continuum, embracing all patterns, but without any structure itself. And while there is, as yet,

no consensus for panosophy, as Ken Wilber demands from his third strand of learning, there is a widespread consensus among spiritual seekers that Consciousness is all there is, the only true Reality.

Furthermore, while panosophy does not make any predictions in a quantitative manner, like predicting a solar eclipse, it does show that all the strands of evolution are about to converge in a great synthesis, not only within individuals, but within the collective, as Pierre Teilhard de Chardin prophesied.

This prophecy is entirely in keeping with the view of evolution described by Jan Christiaan Smuts in *Holism and Evolution*. Smuts, a South African statesman, philosopher, and general, coined the word *holism* to mean “the gradual development and stratification of progressive series of wholes, stretching from inorganic beginnings to the highest levels of spiritual development”. And that is exactly what is happening in the world today. My etymological dictionaries do not say whether *health*, *whole*, and *holy* from German and *holism* from Greek have a common root, but I guess that it is quite possible. For both languages are members of the Indo-European group.

In another remarkable book, *Cosmic Consciousness*, published in 1901, Richard Maurice Bucke prophesied that, one day, “Churches, priests, forms, creeds, prayers, all agents, all intermediaries between the individual man and God will be permanently replaced by direct unmistakeable intercourse.” So we are moving towards a world where our spiritual inquiries will be seen as the basis for all scientific research, free of the moralistic teachings of the religions during the past few millennia.

There is therefore nothing whatever that we can do to prevent evolution leading us into a loving, peaceful global society, no matter how much the fearful, egoic mind might struggle to prevent such a harmonious society coming into being. It is love that will give the word *globalization* a positive connotation rather than the negative one it has today. For globalization is a natural evolutionary phenomenon, which we cannot avoid. Small may be beautiful, but Wholeness is magnificent.

The Sharing Economy

If the global economy truly mimicked Nature, there would be no money in any form whatsoever. For the animals and plants do not ask, "What can I get in exchange from those I give to?" They give freely without any expectation of any return, without any consideration for the ego, which drives human trade in particular, and virtually all other social intercourse in general.

Money is undoubtedly the strangest invention that we human beings have ever manifested. We have arranged things in such a way that without money we are limited in what we can do in the world, even preventing people from growing or obtaining food for their daily needs in extreme cases. So it would seem sensible to have an infinite supply of money so that all can fulfil their essential needs and reach their fullest potential as human beings. But if that happened, money would cease to have any value and it would lose even its measuring capability. So despite the trillions of dollars that are sloshing around the financial markets every day, many people in both the developed and the less developed countries are living below the poverty line.

It is the first pillar of unwisdom that is the basic reason for this unhealthy situation. When we regard God as other, we become separated from our immortal Ground. And because we do not know that death is an illusion, we create false immortality symbols as a substitute for Reality to assuage our fear of death.

In the early years of human existence, it was the beliefs, myths, and rituals of the major religions of the world that provided these immortality symbols, most particularly, in the East, the belief in reincarnation, and, in the West, the belief in everlasting life after death.

Today, the primary immortality symbol in the world is money, as Ken Wilber points out in *Up from Eden*. We live in a society where people's sense of security and identity in life is based on structures that are obsessively driving humanity to extinction before we have realized our fullest potential as a species; an existential double

bind. We cannot make fundamental changes to the global economy, because many are too frightened to do so. But we cannot not build the Sharing Economy, because if we do not, we shall drive humanity to an early grave.

We can see quite clearly that money is an immortality symbol when we look at the tower blocks that banks build in the centre of major cities. As James Robertson points out in *Future Work*, these buildings play a similar role in society today to the cathedrals that dominated the centres of medieval cities. Both serve to reinforce our belief in immortality symbols: in the Middle Ages, the notion of a personal God, and today, money.

As James goes on to say, “The theologians of the late middle ages have their counterpart in the economists of the late industrial age. Financial mumbo-jumbo holds us in thrall today, as religious mumbo-jumbo held our ancestors then.”

This situation was tragically brought home to us all on 11th September 2001, when two hijacked planes crashed into the twin towers of the World Trade Center in New York. This was clearly an attack not just on people and property, but on the immortality symbols that these towers represented. Because immortality symbols take on absolutist values, we thus saw the effects of a holy war, in this instance between religious and economic fundamentalism.

So how can we resolve the double bind that humanity finds itself in today? Well, as I am endeavouring to show in this book, this can only happen as the result of a miracle that will sweep away all the fears and delusions that arise from our separation from God, Nature and each other. However, we can help this miracle come about by reminding ourselves of these ‘immortal’ words of John Donne:

No man is an Island, entire of itself; every man is a piece of the Continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me,

because I am involved in Mankind; And therefore never send to know
for whom the bell tolls; It tolls for thee.

To express this another way, it is vitally important to note that there is no such thing as society outside of us. We are all the embodiment of society, travelling in the same boat; we sink or swim together. This is not a matter of the workers uniting against the ruling classes, as Marx and Engels claimed. No matter what our background or position in society, we all need to work harmoniously together with a common vision. It is both selfish and impractical to seek a quiet spot on Earth where we can sustain our lives after the apocalypse, as some are planning today.



We can liken the critical situation we all face to the sinking of the *Titanic*. When this great ship was built, it was believed that it was unsinkable. Even when the ship was beginning to sink, few believed that it would go down, so the first lifeboats to leave were only half full.

A similar air of hubris surrounds the global economy today, especially in the USA. There are, of course, many organizations attempting to make running repairs to the *Titanic* as it sinks, and many communities have taken to the lifeboats to build life-enhancing local economies.

However, worthy as these initiatives are, they do not go to the root of the problem. What we urgently need to do is go back to the drawing board and rebuild the infrastructure of society on Love and the Truth so that those people who want to be rescued can be provided with a life-enhancing environment that will empower them to realize their highest potential as human beings.

Sadly, many people may prefer to go down with the *Titanic* rather than be rescued to live life fearlessly, freely, creatively, and joyously. Given this perilous predicament, it is vitally important to show people that it is quite safe to jump off *Titanic* into the ecstatic unknown. To do this we need to build a *Carpathia*, which

eventually came to the rescue of the passengers in *Titanic's* lifeboats, given the understanding that *Carpathia* is just another ship, destined to sink eventually.

This metaphor could well raise another significant issue in the American Bible belt. Nicolae Carpathia is the name of the Antichrist in the best-selling *Left Behind* series of apocalyptic novels by Tim LaHaye and Jerry B. Jenkins. Yet the passengers on the *Carpathia* will not be anti Christ or anti anything else. They will simply be for nondual Love and Peace, Life and Freedom, and Wholeness and the Truth; indeed, for everything that makes life worth living.

So, what to do? How can we build *Carpathia*, a global economy that can provide everyone with their basic needs and empower all to reach their highest potential as human beings? Well, the highly popular movie *The Matrix*, which provides a powerful allegory of our times, tells us exactly what must happen. When we were children, most of us were fed the blue pill by the various authorities in our lives. Yet, as the movie shows, if we are to rise above our mechanistic minds, we need to turn our learning inwards by taking the red pill, by following the maxim in the Oracle's kitchen, TEMET NOSCE ('Know Yourself'). Nothing less will do if we are to be masters of our computers, rather than being slaves to technology, as many of us are at present.

Taking the red pill means that we need to be born again, stripped bare, deprogrammed, and deconditioned, as Neo dramatically was in the movie. However, in practice, this is not a black and white situation, or perhaps we should say a blue and red one. Most people are eating pills of various shades of purple. We are trapped in our conditioning, yet we know deep down that there is something fundamentally amiss. In our rapidly changing times, it no longer makes sense to hold on to our traditional belief systems. The fact that *The Matrix* has been seen by millions of people is ample evidence of this awareness; its popularity is not only because of the stunning special effects.

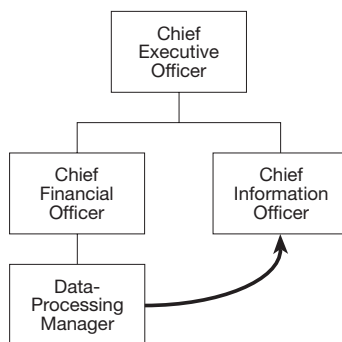
Not that the mechanistic and conservative authorities are our enemy, as depicted in the movie; this is dualistic thinking. Evolution is carrying us all Home to nondual Wholeness, in which there are no enemies. There is then just Love and Peace, Life and Freedom, the great joy of being alive, free of the fear of death.



To see what *Carpathia* might look like if sufficient numbers of people are destined to swallow the red pill and so pass through a discontinuity in evolution, we can look at our immediate evolutionary past. When the computer was first used in business in the 1950s, many companies created a data-processing (DP) department led by a DP manager reporting to the finance director because the first applications to be automated were such things as accounts payable and receivable and payroll.

But in the late 1970s this situation began to change as it was recognized that data is a resource of businesses and needs to be managed like any other resource like the traditional four 'm's': machines, material, money, and men (and women, of course). IBM (UK) had a marketing slogan to this effect at the time, which first led me to look deeply into the concept of data: what exactly does it mean to manage data?

Because of this change in perception, the DP manager evolved into the Chief Information Officer (CIO), coming into being alongside the Chief Financial Officer (CFO), both reporting to the Chief Executive Officer (CEO), as this diagram illustrates. Today, many companies have extended information management to knowledge management, within what Peter M. Senge calls 'the Learning Organization'.



But what is the relationship between money managed by the CFO and information managed by the CIO? Well, money is a type of information, and as such can be represented in business models developed by information systems architects. However, it is not possible to satisfactorily represent the meaning of information, and hence its value, in econometric, financial, or accounting models.

So just as the concept of set is more fundamental than that of number in relational logic, information is more fundamental than money. We can see this very clearly from *informare*, the Latin root of *information*, which means 'to give form to'. And when we learn to look at the Universe through the concepts of form, structure, relationships, and meaning, we can similarly view the dynamics of society.

Conrad Hopman, who the Institute of Social Inventions in the UK called the 'Karl Marx of the South Pacific', because Conrad was living on the island of New Caledonia in the 1980s, provided a simple example of why the value of information cannot adequately be represented in monetary economics. A glass of water means something quite different to a man dying of thirst in the desert and a man drowning in the sea.

And how can you put a quantitative value on the information that Alexander Fleming's culture dish provided him in 1928, when he wondered why a bacteria-free circle had developed around a mould that he was growing in St Mary's Hospital in London? Upon investigation, he discovered a substance, which he called 'penicillin', that prevented the growth of the bacteria, a substance that has cured many people of disease since.

Furthermore, information does not act like a physical object, as Tom Stonier points out in *The Wealth of Information*. If I give you a loaf of bread, then you have the loaf and I do not. But if I tell you the time of the next train to London, supposing we are living in England, then I do not lose anything; we both have the information. So information and knowledge are things that we can all share; they do not belong to anyone. Today, we egoically try to make information behave mechanistically through intellectual property laws,

such as copyright, patent, and trademark laws. But such laws defy the fundamental laws of the Universe and will cease to exist in the Sharing Economy.

What does all this mean for the financial markets that drive the global economy today? Well, in the 1990s, Willis Harman, the late president of the Institute of Noetic Sciences and cofounder of the World Business Academy, and Glen Saunders, co-managing director of Triodos Bank, a social bank in the UK, told me that some 95–97% of all financial transactions by value are concerned with trading in money. But money is simply a measuring stick, like a ruler or scales. So trading in money is like buying and selling centimetres and grams, an exercise of the utmost absurdity, as LETSsystems recognize. So one of the top priorities for the Sharing Economy is to create a system whereby it is not possible to reify money, recognizing that money is not a commodity with value to be bought and sold in the financial markets.

But what meaningful information does the remaining 3–5% of the uses of money provide us? Money acts like a lowest common denominator, reducing all values to a common base. So in the budgets that business managers prepare, the value of human beings, as determined by their salaries, wages, and fees, is treated in exactly the same way as travel and office equipment. This is a dehumanizing approach to business management, which even human resources departments can do little to avert.

For me, treating human services as a commodity to be bought and sold in the marketplace like cattle is both illogical and demeaning, which we could say means ‘remove meaning from’, although this is not the etymology of the word. So it really is not possible to measure the worth of human beings in terms of a quantitative measure like money. For me, money is divisive, and trading in human services on the labour market is a form of prostitution, no matter what those services might be.

No doubt in the Sharing Economy we shall still need accounting systems, but these will measure what needs to be measured,

like the limited resources of the planet. In this way we could free ourselves of what David Boyle calls ‘the tyranny of numbers’ in an entertaining book of that name. We shall thus need to find a way of valuing our fellow human beings without using money, a way of life splendidly expressed in the words of John Lennon and Paul McCartney, “I don’t care too much for money, for money can’t buy me love.” As the Paragonian Society reaches full maturity, I envisage that money in any shape or form will have disappeared from this planet.

In its place will be a meaningful information system managed through modelling methods widely used in business today. Such methods provide us with a complete picture of all the entities and processes within business enterprises, whether these be manufacturing or banking, governmental or medical, agricultural or educational, or whatever.

This point is well illustrated by FRONT ARENA, the flagship product of Front Capital Systems in Stockholm, a product I worked on for five three-month periods between 1999 and 2004 after I took early retirement from IBM, which I had rejoined in 1990 in Sweden. Front is a company that makes software products for investment banks buying and selling bonds and equities. And printed on A0 paper, hanging on the walls of many offices at both Front and its customers, is the albeit imperfect semantic framework for FRONT ARENA, the Arena Data Model (ADM), which has the same mathematical background as relational logic.

Without this semantic framework, the financial algorithms incorporated in the product would make no sense. But in the light of the imminent collapse of the global economy, they make no sense anyway. Most particularly, the risk management algorithms, which are a key feature of FRONT ARENA, say nothing about the catastrophe that we are blindly racing towards.

Yet the people working at Front are as pleasant and talented as you could meet anywhere. So if they and other technologists working in other companies could wake up, we would have all

the resources we need to build the infrastructure for the Sharing Economy. Then we would see companies (and governments) being run with intuitive wisdom management, because leaders would all be mystics or philosophers who truly love wisdom, from the original meaning of *philosophy* given by Pythagoras. To paraphrase Plato's famous 'Until philosophers rule as kings' passage, it is only when society is guided by wisdom leaders, when political power and mysticism entirely coincide, that communities will be free of conflict and delusion, and we shall be able to live in peace and harmony with each other and our environment.

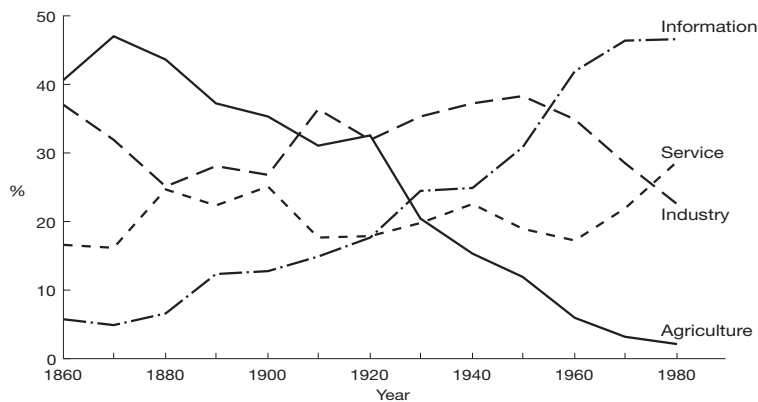


These are just a few general principles of the Sharing Economy. But as we get closer and closer to the complete collapse of the global economy at the beginning of the next decade, how can we answer the questions that will most concern people as individuals: "What work can I do?" and "How can I earn a living?" Well, again, let us look briefly at our immediate evolutionary past.

Throughout almost the whole of human history, most people have been employed on the land. In 1688, Gregory King, who was employed at the College of Heralds, made an estimate of the population and wealth of England and Wales. In this survey, King estimated that nearly 80% of the population of around five and a half million was engaged in agricultural work, either as employers or labourers.

Then over the years of the industrial age, the number of agricultural workers fell dramatically, so that by 1976 just 3.3% of the working population in the UK was engaged in the extractive industries, which include forestry, fishing, and mining, as well as agriculture. At that time, 39.5% of the employed population was working in the industrial sector, consisting of the manufacturing, utilities, and construction industries, with the remainder in a wide variety of service industries. So even then the number of industrial workers was declining rapidly as the industrial age was giving way to the Information Society.

There has been a similar trend in the USA during the last two centuries of the second millennium. This is clearly shown in this diagram using a four-sector classification of Agriculture, Industry, Service, and Information. This diagram was included in an article on the Information Society written in 1980 by Daniel Bell, who coined the term 'post-industrial society'.



So today, more and more people are becoming what are now called 'information workers' or 'knowledge workers'. With the convergence of the computer, telecommunications, and television industries into one information technology industry, these information workers could be anything from computer programmers, through graphics designers, to television producers. There is thus a growing awareness that learning is not just something that we undertake at school and university. More and more people are adopting a life of learning, for such a way of life is rich and rewarding, with never a dull moment, with no time to be bored.

But where does this take us? What is the point of accumulating all this knowledge if it is based on one or more of the seven pillars of unwisdom? Most particularly, if our lives are based on the fifth pillar of unwisdom—the belief that technological development can drive economic growth indefinitely—then we are driving our busi-

ness lives blindfold, preventing us from discovering what it truly means to be a human being in contrast to our machines.

In the Paragonian Society, the traditional work ethic will disappear. As our computers can do much of our work for us, we will use this opportunity to turn inwards to discover who we truly are. For instance, I have worked in full-time paid employment for only ten years out of the last twenty-four. Likewise, in the Paragonian Society, people will spend a considerable proportion of their time finding the answer to the question 'Who am I?' This is vital if we are ever to live in love, peace and harmony with each other and our environment.