

Working Harmoniously Together



No doubt as we get closer and closer to the complete breakdown of the global economy, many will continue to work on their existing jobs and projects oblivious of the perilous predicament facing humanity today, ignorant of the evolutionary forces that are causing them to behave as they do.

It therefore behoves those of us who have the vision to see what is happening in the world today to redirect our current activities and pool our resources focusing on the essential issues facing us all. There are many individuals and organizations going through a radical transformation of their world-view and the way they live their lives. But, in general, they are still doing this within the overall context of Western civilization and the global economy, not in the context of the Paragonian Society and the Sharing Economy. So the two key issues facing us today are not being satisfactorily addressed:

1. Why do we continue to send our children to schools and universities that teach them the seven pillars of unwisdom: lies about God, the Universe, Life, humanity, money, justice, and reason?
2. Why do we continue to obey economic laws that are causing severe ecological and psychological damage, which could drive humanity to extinction before we have had the opportunity to realize our fullest potential as a species?

The reason why we continue with these activities is, of course, that if we lived in accordance with the fundamental laws of the

Universe, we would be breaking the laws of most countries in the world. But that is exactly what we must do if the children being born today are to have any chance of growing old enough to have children of their own.

Something of the challenge we face can be learnt from the final report on the 9/11 attacks on the USA published on 22nd July 2004 by the National Commission on Terrorist Attacks Upon the United States. This report stated, "Across the government, there were failures of imagination, policy, capabilities and management," and went on to say, "The most important failure was one of imagination. We do not believe leaders understood the gravity of the threat."

As the result of the 9/11 attacks, George W. Bush set up a Department of Homeland Security (DHS), whose intent was "to provide the unifying core for the vast national network of organizations and institutions involved in efforts to secure our nation". At present, the intelligence services of the DHS are focusing their attention on what is seen as a threat from outside the country. In doing this, they are not adapting to the accelerating rate of evolutionary change that we are experiencing today, but instead are effectively defending the seven pillars of unwisdom. Indeed, the war we are witnessing between the Christian capitalists and the Islamic extremists is one between groups who both believe in the first pillar of unwisdom.

It is interesting to note that the word *intelligence* has curiously meant 'information of military value' since the sixteenth century. But all the information that the intelligence agencies of the USA, the UK, and other countries are collecting does not seem to inform them of a far greater threat than that posed by the terrorists. The danger arises because we do not understand the evolutionary forces acting upon us in the depths of the ocean of Consciousness, deep in the psyche. As *The Oxford Companion to the Mind* says, "no one is quite certain of what intelligence is." So we don't understand human intelligence vis-à-vis artificial intelligence. As a consequence, we do not understand that Intelligence is divine and that the devel-

opment of information technology cannot drive economic growth for more than a few more years.

The crisis we face today is thus of the utmost urgency. The chance of building the infrastructure of the Sharing Economy before the global economy self-destructs is virtually nil. To use a metaphor from bridge, there is no point in playing our cards expecting a probable 3-2 break of a critical suit, when only an unlikely 5-0 break will enable us to make our contract.

By this I mean that there is no sense in just making policy changes to the existing culture, as many are attempting to do today. These are too superficial and do not go to the root of the problem. As Einstein said, you cannot solve a problem with the mindset that created it. So the only practical way forward for us all is to start afresh at the very beginning. In Reality, we have no other choice.

Looking at the prospects for humanity, Erich Fromm asked in *To Have or To Be?*, "*is there a reasonable chance for salvation?*" From the standpoint of a business deal, there is no such chance; no reasonable human beings would bet their fortunes when the odds represent only a 2 per cent chance of winning." Yet he goes on to say, "If a sick person has even the barest chance of survival, no responsible physician will say, 'Let's give up the effort,' or will use only palliatives. On the contrary, everything conceivable is done to save the sick person's life. Certainly, a sick society cannot expect anything less."

Not that any of us can actually heal ourselves or our sick society. It is evolution that is carrying us all Home to Wholeness through the synergy of working harmoniously together with a common vision. Indeed, given the utmost urgency of the situation facing humanity today, synergy is the only chance we have. The power of synergy is utterly amazing. As life-enhancing relationships are formed between beings, wholes are created that are far greater than the preceding wholes, at an ever-accelerating rate. This is the miracle that we must prepare ourselves for in the coming years.

I am therefore proposing to set up four living organisms that could help heal our grievously sick society, and thus take us into the Paragonian Society. They are Paragonian Publications, University, Business Academy, and Fellowship, to be collectively called the Paragonian Institute. These seminal organisms have one principal object: to dissolve themselves when the Paragonian Society comes into being. The rest of this chapter outlines some of the main features of these vibrant organisms.

Paragonian Publications

If, like Jonah, we are to take the central message of this book to Nineveh, we need distribution channels. As both mainstream and alternative publishers are working within the overall context of the prevailing culture, these options are not available to us. For we are seeking to show that the religious, scientific, and economic context that governs our lives today needs to be replaced by Consciousness. Of course, we can use the Internet to bypass the censorship of existing publishing houses. But we still need a means of distributing this message in printed form.

That is why Paragonian Publications is being set up, with the book you are now reading being the first publication. Initially we shall need to obey the laws of any country in which we operate, even though these laws are contrary to cosmic, divine law. In particular, we shall need to take heed of intellectual property laws, which are further removed from the principles of the Paragonian Society than almost anything can be. For there is no separate entity in the Universe who can be said to own anything, least of all intangible expressions of the Divine. Furthermore, every single being who has ever lived or ever will live on this planet has contributed to this work. So to say that it is the product of any one individual's endeavours is absurd.

Given the expectations of the prevailing culture, we shall also need to sell this book rather than giving it away, again against the principles of the Sharing Economy. For whatever wisdom this book

might contain is a gift of God, intended as a gift for anyone who is ready to receive it.

However, *The Paragonian Manifesto* is just an introduction to the Theory of Everything. What is needed is a more detailed exposition. Ever since I realized in 1979 that the global economy would self-destruct at the beginning of the second decade of the third millennium of the Christian era, I have known that this would only be believed if I could prove this evolutionary inevitability scientifically. For science is the only valid way of developing knowledge and understanding that is recognized by Western civilization. So it is necessary to describe the truth of human existence, known to the mystics over the ages, in sound scientific language.

This will be done in a book called *Ineffable, Nondual Wholeness: The Union of All Opposites*. The central purpose of this book is to complete the revolution in science that has been taking place during the past few decades, just as Isaac Newton completed the Copernican revolution, further developed by Kepler and Galileo, with his *Mathematical Principles of Natural Philosophy*.

The similarity between these two works is that *Wholeness* unifies the physical and nonphysical energies at work in the Universe, thereby describing the laws of motion of society, just as *Principia* described the laws of motion of physical bodies by unifying the terrestrial and nonterrestrial forces known at Newton's time.

Between *Principia* and *Wholeness* there have been three other major cosmologies, each of which has brought evolution closer and closer to the union of all opposites. Albert Einstein produced two, the special and general theories of relativity, and David Bohm the other in 1980.

Einstein developed the special theory of relativity by reconciling the incompatibilities between the principle of relativity, which states that physical phenomena run their course relative to different coordinate systems according to the same general laws, and the observed constancy of the speed of light. Einstein did this by replacing Newton's absolute framework of space with a relativis-

tic space-time continuum, in which the notion of simultaneity is relativistic.

In the general theory of relativity, Einstein went on to show the equivalence of gravitational and inertial mass during acceleration, and in so doing abandoned the Euclidean–Cartesian model of space-time, replacing it with the view that space-time is curved.

Of course, relativity theory was not the only theory about the physical universe to emerge in the twentieth century; the strange phenomena of quantum effects also needed to be explained. Strange, because these were incompatible with the characteristics of the theory of relativity. In the latter part of the twentieth century, David Bohm showed how to reconcile the incompatibilities between quantum physics and the theory of relativity through the theory of the implicate order, although his cosmology is still not generally accepted by the great majority of scientists.

Panosophy, the subject of both *Manifesto* and *Wholeness*, is a cosmology of cosmologies, embracing all world-views, including itself. It is thus the final term in this short series of cosmologies. Because panosophy unifies all opposites, no other cosmologies are possible. There is nothing outside panosophy; it is all-embracing.



In publishing the laws of motion of society, we would appear to be doing what some regard as impossible. For example, challenging Karl Marx's claim that he had discovered the laws of motion of society, Karl Popper, arguably the most influential philosopher of science in the twentieth century, wrote these words:

The hope ... that we may one day find the 'laws of motion of society', just as Newton found the laws of motion of physical bodies, is nothing but the result of these [holistic] misunderstandings. Since there is no motion of society in any sense analogous to the motion of physical bodies, there can be no such laws.

Then there are those who are examining the relationships between science and religion. In essence, what these people are

attempting to do is find parallels between science and religion, East and West, rather than unifying these two fundamentally different approaches to human learning. This is well illustrated by the subtitle of Fritjof Capra's best-selling *The Tao of Physics*, which is *An exploration of the parallels between modern physics and Eastern mysticism*. Fritjof writes:

Once these parallels between Western science and Eastern mysticism are accepted, a number of questions will arise concerning their implications. Is modern science, with all its sophisticated machinery, merely rediscovering ancient wisdom, known to the Eastern sages for thousands of years? Should physicists, therefore, abandon the scientific method and begin to meditate? Or can there be a mutual influence between science and mysticism; perhaps even a synthesis?

He goes on to say:

I think all these questions have to be answered in the negative. I see science and mysticism as two complementary manifestations of the human mind; of its rational and intuitive faculties. The modern physicist experiences the world through an extreme specialization of the rational mind; the mystic through an extreme specialization of the intuitive mind. The two approaches are entirely different and involve far more than a certain view of the physical world.

Fritjof has written these words because he has not yet learnt to colluminate, which, to remind you, is a meditation technique that unifies thinking and *vipassana*. For me, there is no separation between reason and mysticism; they are just two sides of the same coin.

Other books in a similar vein include Ken Wilber's *The Marriage of Sense and Soul*, Peter Russell's *From Science to God*, and *The Spirit of Science*, a set of papers from the 'Mystics and Scientists' conferences in the UK, organized by David Lorimer of the Wrekin Trust and the Scientific and Medical Network.

However, all these endeavours fall some way short of the mark. This is because what generally happens is that people attempt this

great synthesis by holding on to some preconception of what science and religion are. For example, Ken Wilber says, “We still cannot figure out how to get the two of them together in a way that both find acceptable.”

We can also see this conservative attitude in the mission statement of the John Templeton Foundation, a Christian organization, which states that its mission is “to pursue insights at the boundary between theology and science”. But all boundaries are products of the mind. In Reality, there are no such boundaries, for Consciousness, the Ultimate Reality, is a seamless, limitless continuum, with no borders or divisions within it.

The transpersonal philosopher Ken Wilber has also suggested that it is not possible to develop the Theory of Everything and hence a comprehensive theory of evolutionary change. He says in *A Theory of Everything*:

All such attempts [to create such a theory], of course, are marked by the many ways in which they fail. The many ways in which they fall short, make unwarranted generalizations, drive specialists insane, and generally fail to achieve their stated aim of holistic embrace. It’s not just that the task is beyond any one human mind; it’s that the task is inherently undoable: knowledge expands faster than ways to categorize it. The holistic quest is an ever-receding dream, a horizon that constantly retreats as we approach it, a pot of gold at the end of the rainbow that we will never reach.

Ken then goes on to ask, “So why even attempt the impossible?” To which he replies, “Because, I believe, a little bit of wholeness is better than none at all, and an integral vision offers considerably more wholeness than the slice-and-dice alternatives.”

Yes, we can endlessly create categories in our learning. But they are all subclasses of the **being** superclass, just as all classes are subclasses of the **object** superclass in object-oriented programming languages. So there is no horizon that we can never reach. *Being* is a symbol for everything. And when we know this in the depth of our being, we know without a shadow of doubt that we have returned

Home to Wholeness: not a little bit of wholeness, but Wholeness, complete in itself.

Christian de Quincey, in a critical appreciation of Ken's book, offers another reason why the genuine Theory of Everything is impossible:

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

Perhaps we should not be surprised that Christian holds such views because the motto of the Institute of Noetic Sciences, of which he is a leading member, is ‘Exploring the Frontiers of Consciousness’. But there are no frontiers to Consciousness, for Consciousness is a limitless, seamless continuum, with no patterns, divisions, or borders within it.

As I have explained in this book, Russell and Gödel developed their ideas to eliminate paradoxes from mathematics and logical reasoning. But paradoxes are an inherent feature of the Universe and must be included in our maps if they are to provide us with a valid representation of the world we live in. Furthermore, if we are truly to understand what it means to be a human being, it is essential that we include our map-making activities in the territory being mapped. Indeed, there is no objective territory independent of our maps; we can see only what our maps show us.

Despite the sceptical attitudes of some of the leaders of the emerging civilization, I feel sure that one day common sense will

prevail, leading to a significant proportion of society becoming panosophers and mystics. For Stephen Hawking's book *A Brief History of Time* has sold several million copies. This clearly indicates that there is a deep longing in people to understand how the Universe is designed. And it is much, much simpler than almost anyone can possibly imagine! This simplicity is encapsulated in these seven words: 'Wholeness is the union of all opposites.' I've said this many times in this manifesto. But it needs to be said over and over again if this understanding is to be fully assimilated in consciousness.

Paragonian University

Wholeness is a seminal book: it contains the seed for a fully integrated world-view, a coherent body of knowledge that can describe all the forces of Nature, both physical and nonphysical, within a single, all-embracing framework, which is rather like the skeleton of the human body. However, it is beyond the capability of any one individual to develop all the flesh of this integrated body of knowledge. So we need living organisms consisting of individuals who can work synergistically together to build the infrastructure of the Paragonian Society.

The first organism is the Paragonian University, which naturally will be quite unlike any universities in the world today. For the word *university*, like *universe*, has a Latin root meaning 'turned into one whole'. But universities are very far from living up to their name. They are deeply fragmented and deluded, based, as they are, on the seven pillars of unwisdom.

From an educational perspective, the Paragonian University will be guided to a significant extent by J. Krishnamurti's *Education and the Significance of Life*. This is Krishnamurti's definition of education: "Intelligence is the capacity to perceive the essential, the *what is*; and to awaken this capacity, in oneself and in others, is education." In other words, we need to transform our educational institutions from an emphasis on the intellect to the nourishment of our natural innocence, intuition, and intelligence.

To highlight this emphasis on inner learning, the motto of the University will be 'Knowing yourself.' For unless we know ourselves in the context of the Whole, free from all conditioning, we cannot possibly know whether what we are learning is true or not. It is by knowing ourselves in this way that we can learn to replace the seven pillars of unwisdom, which underlie business, science, and religion today, with the seven pillars of wisdom.

Of course, no one can teach another self-knowledge. The young people I meet today tell me that they do not want teachers, gurus, or masters. They want to discover the Truth for themselves, each in their own unique way, just as I have done. So the primary role of 'teachers' in the Paragonian University will be to act as mirrors for the students, reflecting what they can discover for themselves by looking inwards.

To ensure that the Paragonian University is as free as possible from all influences from the prevailing culture, it will not seek accreditation as an educational establishment from statutory bodies. This does have one practical disadvantage: students may not be able to obtain grants and loans that would otherwise be available to them. But we must trust in Life that if these proposals are meant to become manifest in the materialistic world, these challenges will be resolved.

Paragonian Business Academy

With the human race destined to pass through a discontinuity in evolution in the coming years, we need a means of providing a sense of continuity if we are not to be overwhelmed by this tumultuous event. That is the purpose of the Paragonian Business Academy (PBA).

This life-giving organism is called an academy, after the garden where the philosopher Plato taught, because its name denotes that it is an evolutionary development of the World Business Academy (WBA), which was cofounded by Willis Harman, late president of the Institute of Noetic Sciences. As he said, "The World Business

Academy is founded on the understanding that business is the dominant institution in society today and the one most capable of responding to rapid change. As such, business must adopt a new tradition of responsibility for the whole.”

The WBA is engaged in a global mind change, a term introduced by Willis, a visionary who could see much further than most of his contemporaries. At a conference called ‘Charting Paradigm Shifts’, held in the spring of 1986, he said, “Most educated people in this country [the USA] would think it pretty preposterous to suggest that the change that’s taking place is at as deep a level as the change that took place during the Scientific Revolution.”

However, both Willis and the WBA have underestimated the depth of the transformation taking place in the world today. If business and national leaders were truly to take responsibility for the whole, they would need to study panosophy. And to do this, it is necessary for evolution to pass through seven simultaneous turning points, the most radical change in fourteen billion years of evolution. So how can we provide a sense of continuity in these tumultuous times?

Well, apart from the Absolute, what is common to both the global economy and the Sharing Economy that will replace it is relational logic, which has evolved from the business world. In terms of tangible resources, this means that the Internet can provide us with the basic infrastructure through this transitional period. This is because the basic protocols of the Internet operate at the ontological level of society, independent of any interpretation by any culture or discipline, as does relational logic.

We can regard the Internet as part of the infrastructure of society, along with the telephone system, electricity and gas networks, and road and rail transportation. All these constitute the Commons of the business world, what we all share in common. Yet the Commons, which is also the name of an ecological organization based in Paris, is today under the control of individual companies each competing with the others.

For instance, once or twice a month I used to get a telephone call from one of the telephone companies operating in Sweden telling me that if I switched to their company I could get my telephone services cheaper. In the Sharing Economy, such nonsense will have disappeared. If humanity is to have any chance of surviving the collapse of the global economy, it is of the utmost importance that the Commons is returned, not to public ownership, as it used to be in the UK, for instance, but to public stewardship.

The word *steward*, which probably originally meant 'keeper of the house', going back a thousand years, is one that ecologists use to describe those who care for planet Earth. But as the notion of private ownership will either disappear or be significantly reduced in the Sharing Economy, we can appropriately talk about the stewardship of the Commons. For the word *private* derives from the Latin word *privare*, meaning 'to deprive', a notion that indicates separateness, not the awareness that I am you and you are me.

While there will be some significant epistemological differences between capitalism and the Sharing Economy, there will also be some similarities. For there will still be customers and products after the global economy collapses. But rampant consumerism will have disappeared; we shall just produce what we need, taking care to preserve the precious resources of the Earth for as long as possible.

By far the most urgent issue that the PBA will need to address is the orderly dismantling of the financial services industry. For it is this industry that prevents us from running our business lives with full consciousness and intelligence. If we wait until capitalism self-destructs in a few years' time, it will be too late to ensure the smooth transition from the global economy to the Sharing Economy. It is vital that we act immediately.

If we can do this, it will release the resources we need to build the information systems that will ensure the continuing distribution of goods and services as the global economy collapses. For it makes no sense for highly skilled individuals to devote their lives

to building systems that are not in harmony with the fundamental laws of the Universe. Indeed, unless the systems we need are in place by the turn of the decade, the panic that will arise when people find that they do not have enough food to eat or energy to heat their homes is likely to lead to many millions of deaths. This situation is far more critical than the year 2000 (Y2K) date problem, which preoccupied many during the second half of the 1990s.

Building the Sharing Economy is rather like building an ecohouse, such as this straw-bale house being built by a woman in Denmark. This is entirely appropriate, for the word *economics* comes from the Greek words *oikos*, mean-



ing 'house', and *nemein*, 'to manage or control'. So *economist* and *steward* have a similar etymological structure.

First of all, we lay down the foundations and build the framework, which are an expression of the gnostic and metaphysical foundations of relational logic. Once these are in place, we can build the walls and roof and live in the house, knowing that it has been built as close as possible to the fundamental laws of Nature.

Christopher Alexander's pattern language can play a vital role here. This is being used today not only in architecture, where it originated, but in a wide range of other fields, including information systems development. For instance, Fenixgruppen in Sweden is setting up a pattern library for sustainable and community development, activities that are in complete harmony with panosophy and relational logic. For each pattern is a whole in itself, which naturally evolves in relationship to all other patterns. Permaculture systems display similar characteristics.

As the consciousness of the world has not yet expanded sufficiently to accept a moneyless society, we shall need an interim solu-

tion. We can probably best do this through an evolution of Local Exchange Trading Systems (LETS). LETS systems provide a means of stimulating local economies by eliminating the notion that money is a commodity with value, which can be bought and sold like bread and soap.

LETS systems also emphasize the sense of community. So transactions between two individuals do not involve an exchange between these individuals. Such transactions are recorded as a transfer of energy between the individuals concerned and the community as a whole. This is a truly holistic economic system.

However, LETS systems have had a fairly limited success for two reasons. First, governments view such systems with suspicion. If they are too successful, they are perceived as a threat to the status quo and are curtailed or even shut down. Secondly, LETS systems require a fundamental change in the mindset of their members. However, this is not always evident. There is not everywhere the trust that is necessary for such systems to work for the benefit of the community as a whole, rather than for individuals' particular needs.

Michael Linton, who dramatically announced the existence of LETS at a meeting of The Other Economic Summit (TOES) in London in 1985, is now working on a global version of LETS called Community Currencies (CC). In this system, there are currencies for different communities, on both a regional and a functional basis.

The CC system is being developed according to the Open Source guidelines, based on Linux, free of the restrictive trading practices and arrogant design principles of Microsoft. This is entirely in line with the principles of the Sharing Economy. However, at the time of writing, I am uncertain whether this system, as it stands today, will ensure the smooth transition to the Sharing Economy. There are significant functional and technical issues to be addressed before a Global Economic Learning System (GELS) can become a viable replacement for capitalism. Regarding the technical issues,

I would prefer that the platform for GELS be Apple's Mac OS X, because not only does Apple design elegant products, but its motto is 'Think different.'

Of course, in practice the Paragonian Business Academy can do nothing on its own. Somehow we need to persuade corporate America, the national governments of the world, and the United Nations that continuing with current practices is not in their interests because their unwillingness to change can only lead to disaster. They may not listen to us, because they are too frightened to do so. But we would be avoiding our responsibilities if we did not make every effort to bring the critical situation facing humanity today to the attention of the ruling authorities.

Paragonian Fellowship

As it is not necessary to understand the theory that underlies the Paragonian Society any more than it is necessary to understand economic theory to go shopping in the supermarket, we need to give those embodying the nondualistic principles of the Paragonian Society a common vision. This is the overall purpose of the Paragonian Fellowship.

This is of the utmost importance, for people who wish to consciously live their lives in union with the Divine cannot both be *in* and *of* society at present. For instance, the 2004 presidential election in the USA was one between fear and hope, in Bill Clinton's words. We could also say that it was a vote between dualism and duality, and between conservatism and much derided liberalism, a word that has a Latin root that means 'free'.

In the event, the electorate chose conservatism, which in these times of accelerating evolutionary change is a vote for what the traditionalists most fear: the catastrophic collapse of the global economy. However, from my observations, neither major candidate questioned the seven pillars of unwisdom that underlie Western civilization. So Love, Life, Freedom, and the Truth were not choices available to the voters. This is the third choice: that of nonduality,

which embraces both dualism and duality. If today's children are to have a future, Wholeness and Peace are the only viable options available to us.

To give us all a common focus, we can note that the *fellow in fellowship* has an Old Norse root originally meaning 'one who contributes money or other property in a joint undertaking with others'. So the Paragonian Fellowship is intended to be a global community that can lead humanity into the Paragonian Society and the Sharing Economy. This title has been inspired by the Advaita Fellowship, founded by Wayne Liquorman, and the Impersonal Enlightenment Fellowship, founded by Andrew Cohen.

However, as far as I can tell, neither of these organizations is preparing for the earthquake that is set to erupt in the depths of the ocean of Consciousness in the next few years. What we are witnessing today in the awakening-of-intelligence movement is just a few preliminary rumbles. With the synergy that will be generated when the tsunami reaches the surface, we are likely to face a major psychological and spiritual crisis.

Christina and Stanislav Grof have called such a crisis a 'spiritual emergency', in a book of that name. A spiritual emergency arises when spirit emerges in an individual faster than she or he can cope with. During these critical times, it often happens that people are unable to function effectively in the world and so need much support from those who understand what is happening to them. Sadly, such understanding is not always available in mainstream caring organizations.

But what could well happen in the next decade or two is that spirit will emerge faster than whole groups of people can handle. It is thus incumbent on those of us who have already been through a spiritual emergency to set up a support network for this critical situation. For as all the diverse strands of evolution converge in a great megasynthesis, as Pierre Teilhard de Chardin prophesied, this happening will literally blow the mind in a manner that cannot be fully understood by either Eastern spiritual or Western psychological traditions.

A key distinction between the Paragonian Fellowship and the Paragonian Business Academy will be that the former will function primarily through intuition, while the emphasis of the latter will be on rationality. However, as evolution carries us all closer and closer to Wholeness, intuition and rationality will become more and more unified in ineffable, nondual Consciousness.

When this happens, the Paragonian Fellowship will be able to act as a network of networks, or rather a network of networks of networks, for there are many organizations on the Web today acting as networks of networks. This is vital, for the human race today is facing a state of emergency, just like an earthquake devastating a particular region of the Earth. If we are to survive this discontinuity in evolution, everyone on this planet needs to work harmoniously together with a common vision and purpose.

I say 'we'. But, of course, we are not in control of our lives. We are all the products of some fourteen billion years of evolution. So whether or not evolution will carry us all into an eschatological epoch of quite exquisite beauty at the end of time is not in our hands. As Ramana Maharshi wrote when his mother tried to persuade him to return home from Arunachala, "What is not meant to happen will not happen, however much you wish it. What is meant to happen will happen, no matter what you do to prevent it. This is certain."

So what is about to happen to us all is not a matter of optimism or pessimism, for Wholeness is the union of all opposites. It is an evolutionary inevitability that there will be the most incredible awakening of Love, Consciousness, and Intelligence during the next five to ten years as the global economy self-destructs. It is this apocalyptic event that will help us all realize that only the eternal Now is real and that everything else is just a dream, a movie in which we are all the actors. As a species, we shall then be able to live for the remainder of our days in great joy and bliss, knowing that death is an illusion.