

Chapter 13

The Prospects for Humanity

Evolution is an ascent towards consciousness.

Therefore it should culminate forwards in some kind of supreme consciousness.

Pierre Teilhard de Chardin

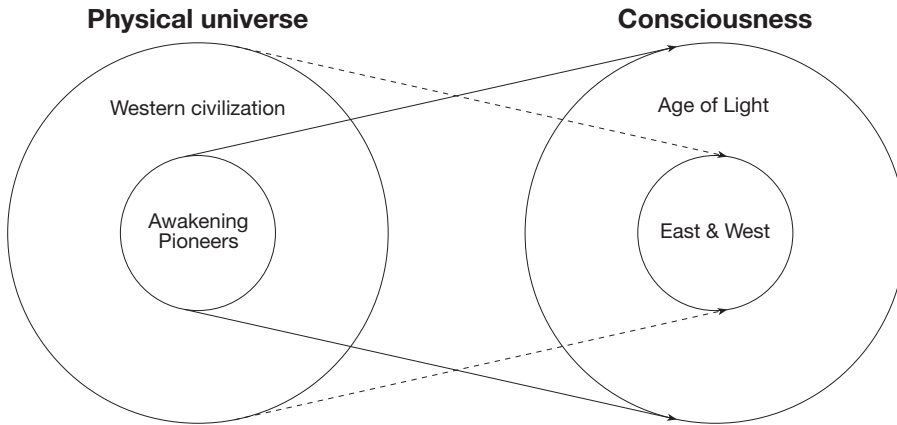
What happens to humanity in the coming generations is very much dependent on the extent to which our consciousness as a species can expand and deepen. For Consciousness is the coherent, radiant Light of the holographic Universe, illustrated by Figure 4.6 on page 257, and without light we are blind. Self-reflective Intelligence cannot function in darkness, of course.

The key issue here is the relationship between human ontogeny and phylogeny, on how individuals evolve and dissolve in relationship to similar processes in the human race as a whole. Normally ontogeny recapitulates ontogeny—in the noosphere as much as in the biosphere. However, such a way of living is no longer viable and sustainable. For as J. Krishnamurti said, “It is no measure of health to be well-adjusted to a profoundly sick society.”¹ And as we saw in Chapter 12, ‘The Crisis of the Mind’, Western civilization is sick because it is based on seven pillars of unwisdom, misconceptions of God, Universe, Life, humanity, money, justice, and reason.

So could the antidotes described in the previous chapter coalesce into a coherent body of knowledge solidly based on the seven pillars of wisdom, recognizing that we are never separate from the Divine, Nature, or each other for a single yoctosecond (one septillionth (10^{-24}) of a second)? Such a total transformation of society would come about when the majority recapitulated or mimicked the learning and lifestyles of the minority, which is, today, questioning the validity of the seven pillars of unwisdom. For as David Bohm said about 1986 in an interview on Krishnamurti’s enlightened approach to education, if we do not question all our beliefs and assumptions, then humanity is not a viable species.²

The task ahead of us is simply illustrated in Figure 13.1. In essence, we need to put Western civilization back on its feet, for today it is standing on its head, putting second things first,

believing that the physical universe is the primary reality and that consciousness arises from the brain. Rather, as Integral Relational Logic and the Unified Relationships Theory show beyond a shadow of a doubt, Consciousness is all there is, a worldview known to mystics for millennia, but which is still very much unknown in scientific and business circles in the West.



The immense challenge we face here is that most have had their natural, innocent intelligence stifled by Western civilization, not the least, in the highly competitive education system. What it means to be intelligent is no better illustrated than by Philip Gough's illustration for Hans Christian Andersen's tale of *The Emperor's New Clothes*, reproduced in Figure 13.2. The child in the story saw the situation just as it was, and naturally exclaimed, "He's got nothing on!"³ This is a clear sign of natural intelligence.



Figure 13.2: *The emperor's new clothes*

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. This is a behaviour pattern that we all recognize within ourselves, otherwise Andersen's story would not have become so popular. As a consequence, for the most part, we live in a fantasy world of pretence and make-believe, accelerating further and further away from Reality as the years go by.

Our ignorance of the both-and Principle of Unity is particularly critical, for this shows unequivocally that what goes up must come down. In other words, as Figure 4.12, 'Schematic of life and death process' on page 273 shows, all forms and structures that emerge from the vast Ocean of Consciousness—becoming manifest in the physical universe—eventually return to the Ocean. Put simply, ultimately the meaning of life, which we addressed in Chapter 5, 'An Integral Science of Causality' on page 489, is that we are all born to die, not only as bodies, but also as a species. The only question then is to what extent we are awake when we die. Are we destined to die as a species in delusion, unaware of what the Universe is, how it is designed, and of our place in the overall scheme of things?

But does this question really matter? The Advaita sage Vijai Shankar points out that all questions arise from the mind,⁴ and we are currently in the middle of the 100-year transition period from the mental-egoic age (me-epoch) to the age of universal spirituality (us-epoch), as Table 6.1 on page 524 shows. So in the eschatological Age of Light, there will be no more questions to ask or answer, for we shall have reached the Alpha/Omega point of the Universe, returning Home to Wholeness, or at least Oneness. So the last question that we need to ask ourselves is, "Who cares?!", the title of a book by Ramesh S. Balsekar, another Advaita sage. For when we realize that we are not separate from the Divine, viewed as Consciousness, we also realize that our True Nature is Consciousness. And as Consciousness encapsulates the principle that Wholeness is the union of all opposites, all either-or questions are incinerated in the burning fire of Consciousness.

What this means, of course, is that there is no such thing as free will, as we saw on page 1025, when describing the antidotes to the sixth pillar of unwisdom: the concept of justice. For as there are no separate, independent beings in the Universe, we human beings do not actually have a choice in how we think and behave. For we are all the products of some fourteen billion years of evolution; none of us would be where we are today without all these aeons of development. So life is happening, whether we understand how and why we think and act as we do or not. This is as true for me, as for anyone else. So I don't have any choice in what I write. I am simply a channel for the creative power of Life arising directly from our Divine Source in the vertical dimension of time. So let us continue and see what happens.

Well, what I am moved to look at here is to what extent Pierre Teilhard de Chardin's prophecy is likely to be fulfilled in the coming years, not only in human ontogeny, but also in phylogeny. As we saw in Chapter 1, 'Starting Afresh at the Very Beginning' on page 39, if Life is to heal our fragmented, split minds in Wholeness, then all the divergent streams of evolution since the most recent big bang need to converge in what Teilhard called a megasynthesis of everything. This divergent evolutionary process, which has led to the wondrous biodiversity we see around us, is also evident in the noosphere, leading to religious demarcations, academic specialization, and the division of labour in the workplace.

We can build a coherent synthesis of all knowledge by adapting the semantic modelling methods of information systems architects in business, as Figure 1.51, 'Foundations of all knowledge' on page 172 shows. However, very few are yet aware of the different levels in the foundations of all knowledge, for IRL is a member of a completely new species, never seen before in the entire history of evolution and human learning. Furthermore, to develop a transcultural, transdisciplinary body of knowledge is not a project to be embarked on lightly. For as Abraham Maslow demonstrated with his hierarchy of needs, our needs of belonging to the group and receiving the respect of others are central to human behaviour, as Figure 10.10 on page 779 illustrates. So there is immense psychological and social pressure to conform to the consensus, inhibiting our chances of realizing our fullest potential as Divine, Cosmic beings.

We look at these key issues in further detail in this chapter. But first, it is revealing to look at our biophysical environment, for most believe that this is the overall context of our lives and that the Earth is the basis of our security in life. If we are to awaken to our destiny as a species, we need to see that this is simply not true.

In the second section of this chapter on page 1060, we examine the possibility of awakening to Total Revolution. Ken Wilber's 12-level, 3-tier spectrum of consciousness provides a useful model here, slightly modified and summarized in Figure 13.3. We need to look at the prospects of the egocentric and ethnocentric levels of consciousness evolving into mundocentric ones and of the second tier evolving and involving into the third. A key omission is that Wilber ignores the vitally important prenatal period in his model⁵ and does not adequately describe the third tier, not the least because very few people in human history have reached these giddy heights.

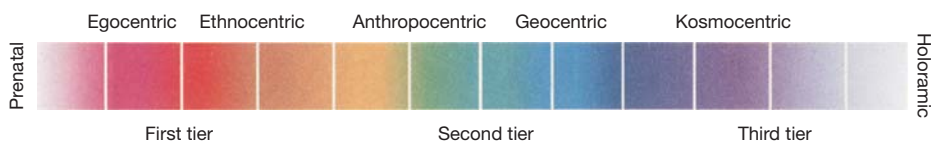


Figure 13.3: Spectrum of consciousness

Indeed, Wilber denies the possibility of people returning Home to Wholeness,⁶ which is not a *level* of consciousness, for it is Consciousness or Reality, itself. Nondual, Formless Consciousness enables us to view the Totality of Existence as a Coherent Whole from what Krishnamurti called the Pathless Land⁷ on the summit of the Mountain of All Knowledge. We can call this perspective *Holoramic*, from Greek *òlos* ‘whole’ and *òrāma* ‘sight’, from *òrān* ‘to see’, in contrast to *panoramic*, from *pan* ‘all’. For not only do we then see all things, we see them fully integrated in Wholeness.

Finally, in this chapter, we look at the prospects of transforming the social structures that govern our lives through the transformation of individual consciousness. Our immortality symbols and what Abraham Maslow called the ‘Jonah syndrome’ are major inhibitors here. However, there is still a possibility that we could work harmoniously together with a common vision, carrying humanity into the Age of Light at the end of time.

Our biophysical environment

Even when our lives are based on the second pillar of wisdom, on the realization that Consciousness is all there is, when running our daily lives, we tend to put second things first, focused on the biophysical needs of our bodies, the most basic of Maslow’s hierarchy of needs. After all, our very existence as individual beings is dependent on breathing oxygen many times a minute and on eating food and drinking water regularly. Furthermore, our early lives are dependent on our biological parents’ nurturing and in due course, it is normal for us to have children, just as the other species have been doing through sexual union for some one billion years.

But how much longer can this biological process continue, in the human species, at least? We saw in Section ‘Mapping evolutionary turning points’ on page 474 that evolution is currently passing through its accumulation point in systems theory terms, as the dripping tap of discrete turning points becomes turned full on. And we saw in Section ‘Seven simultaneous turning points’ on page 565 that if we are to intelligently adapt to this most momentous change in evolutionary history, evolution needs to pass through seven simultaneous turning points, encapsulated in Table 13.1.

This is the integral evolutionary perspective. However, to see all the essential factors affecting humanity’s future, we need to look more specifically at our biophysical environment as a whole, for it is in this context that our bodies and species live their daily lives. We first look at the way that astrophysicists look at the human situation, leading to a peep at current speculations about the ultimate fate of the physical universe, still regarded as *the* universe by most today. We then narrow the focus on the Earth itself, on what has been happening to it during the last four and a half billion years, in the context of the ten billion-year lifespan of the Sun, and hence the Earth. Finally, in this section, we list some of the major biophysical threats to

Category	Duration	From	To
Stages of evolution	14,000,000,000	Mental	Spiritual
Human species	2,000,000	Homo sapiens	Homo divinus
Mental evolution	25,000	Personal, patriarchal, self-conscious	Transpersonal, androgynous, superconscious
Civilizations	6,000	Western/Islamic/Chinese	Age of Light
Western thought	2,500	Either-or	Both-and
Second axial period	300	Materialistic, mechanistic science	Consciousness is all there is
Economic systems	300	Capitalism & communism	Moneyless sharing economy

Table 13.1: *Seven simultaneous turning points*

our health and survival as a species, ending with the observation that the greatest threat lies within us: in our fragmented, deluded minds.

An astrophysical perspective

Today, we have come a very long way from Aristotle and Ptolemy's geocentric model of the physical universe, illustrated in Figure 11.38 on page 916, and Kepler's heliocentric, elliptic modification, illustrated in Figure 11.55 on page 950. We now know that the stars are not fixed; no longer the 'firmament', from Latin *frimāre* 'to strengthen, from *firmus* 'firm'. Indeed, the astrosphere is a living being, constantly changing, evolving, and dissolving as stars are born and die and galaxies move together to form clusters and away from each other in what is called the 'expanding universe'.

This radical change of how we see the physical universe has primarily come about from the accelerating pace of mental evolution. As Brian Cox said in his BBC series *Wonders of the Solar System*, "I think we are living through the greatest age of discovery our civilization has known," concluding the final episode with this statement: "Our civilization is *the* wonder of the Solar System."⁸ However, discovering why this is so is not a subject much studied by astrophysicists, for if they turned their telescopes inwards to follow the ancient adage "Know yourself," they would discover that Western civilization is based on seven pillars of unwisdom, far removed from Reality, hardly a good advertisement for a wonderful civilization, one that is at war with itself.

One major difficulty we have here in making such a radical transformation of consciousness is that the words *cosmos* and *universe* generally refer to the *physical* universe, not the Totality of Existence viewed as Consciousness. So physical cosmology is really hylocosmic, focused on matter, from Greek *ûlo*, 'wood, material, matter', not holocosmic, bringing the Whole into universal order. To clarify this point, it would be better to call the physical universe the *hyloverse*, to distinguish it from Universe, as Consciousness. We really need to make

this change in terminology if we are to interpret the recent discoveries of astrophysicists from the Cosmic Context that embraces all cultures and specialist disciplines, such as physics and astronomy. Which reminds me of these sentences, picked up somewhere on my travels: “What is matter? Never mind. What is mind? No matter.” For let us not forget that matter is just a concept, formed by looking at the similarities and differences in the data patterns of our experience, part of the self-reflective semantic models that we might develop of the Totality of Existence.

So let us use IRL and the URT to see what we can learn about the physical universe, viewed as an information system. We can first note that much of the information that provides the basis for conventional understandings of the physical universe has led from the development of the telescope, graphically illustrated in NOVA’s PBS programmes: *Telescope: Hunting the Edge of Space*, enabling us to see the surface of the Ocean of Consciousness in more and more detail, with rapidly expanding consciousness, albeit deeply fragmented and much deluded. For observations and interpretations are still mainly made by specialists within the context of the second pillar of unwisdom. So a revolution in worldview is still required if we are to understand humanity’s place in the overall scheme of things and hence our origin and destiny as a species.

Following Galileo’s construction of a powerful telescope in 1609, with which he discovered that Jupiter has four moons, as described on page 955 in Chapter 11, ‘The Evolution of the Mind’, and Newton’s invention of the reflecting telescope in 1668, illustrated in Figure 11.60 on page 970, the next major discovery in the solar system was the discovery of the planet Uranus on 13th March 1781 by William Herschel (1738–1822). As Jim Bennett of Oxford University said, this was an utterly astonishing discovery, at once adding a new planet to the five that had been known since antiquity, doubling the size of the known solar system, as Uranus is twice as far from the Sun as Saturn.⁹

Herschel was an interesting character. He was born in Hannover, the son of a regimental musician in the band of the Hanoverian Guards. In his teens, Herschel played the oboe and violin in the band, but escaped to England when he was nineteen after the French occupation of his homeland.¹⁰ In England, he was an active musician as a prominent concert director and teacher, also playing the organ and writing twenty-four symphonies, along with several other works.¹¹

However, in the 1770s, Herschel turned increasingly to astronomy, becoming a consummate instrument maker and observer. Much like amateur astronomers today, his initial observation of Uranus was made in the garden of his house in Bath, where he had been appointed organist fifteen years earlier. At first, he thought it was a comet, acknowledging that it is a planet after the Russian astronomer Anders Johan Lexell computed the orbit of the new object.¹²

Another major discovery that Herschel made was the shape of the Milky Way galaxy, *galaxy* deriving from medieval Latin *galaxia*, from Greek *galaxias kuklos* ‘milky circle’, from *gala*, *galakt-* ‘milk’, originally referring to the Milky Way specifically, for this was first viewed just as a diffuse band of light. Individual stars could not be seen until Galileo built his telescope. Assisted by his sister, Caroline, who was to become a renowned astronomer in her own right, and using the powerful telescope he had built for himself, Herschel mapped the distribution of all the stars that he could see using a technique of star counting, believing that the Milky Way galaxy comprised the entire physical universe. This took a year of meticulous measurements, resulting in Figure 13.4,¹³ which is a splendid example of the way that we human beings can stand outside ourselves to observe our place in the environment in which we live.

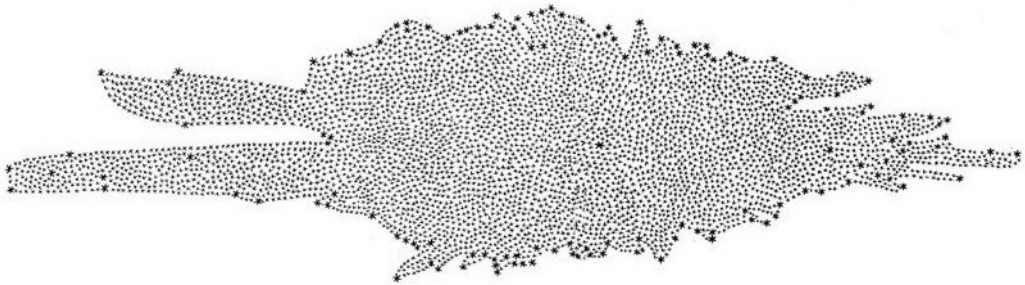


Figure 13.4: *Herschel's map of the Milky Way galaxy*

One other significant discovery that Herschel made was infrared light, invisible to our eyes, from Latin *infra* ‘below’, the radiation having a lower wavelength than that of red light, as Figure 1.9 on page 68 shows. Wanting to know the temperature of the different colours of the spectrum as they pass through a prism, he placed his thermometer outside the spectrum, beyond the red, and was surprised to discover that the temperature was higher than any of the colours in the visible spectrum. He called his discovery ‘calorific rays’, from Latin *calōrificus* ‘heat-making’, from *calor* ‘warmth, heat’, publishing the results of his experiments in the *Philosophical Transactions of the Royal Society of London* in 1800.¹⁴

In honour of this achievement, on 14th May 2009, the European Space Agency launched the Herschel Space Observatory into a near-stationary Lissajous orbit around the Sun-Earth L₂ Lagrange point, 1.5 million kms from Earth.¹⁵ The main purpose is to study the birth of stars in the Milky Way, focusing attention on the far infrared and submillimetre waveband, the first space observatory to cover this part of the electromagnetic spectrum in full.¹⁶

One other major project is of note, succinctly described by these two paragraphs in the *Encyclopædia Britannica*:

By far the greatest observers of the early and middle 19th century were the English astronomers William Herschel and his son John. Between 1786 and 1802 William Herschel, aided by his sister Caroline, compiled three catalogs totaling about 2,500 clusters, nebulae, and galaxies. John Herschel later added

to the catalogs 1,700 other nebulous objects in the southern sky visible from the Cape Observatory in South Africa but not from London and 500 more objects in the northern sky visible from England.

The catalogs of the Herschels formed the basis for the great New General Catalogue (NGC) of J. L. Dreyer, published in 1888. It contains the location and a brief description of 7,840 nebulae, galaxies, and clusters. In 1895 and 1908 it was supplemented by two Index Catalogues (IC) of 5,386 additional objects. The list still included galaxies as well as true nebulae, for they were often at this time still indistinguishable. Most of the brighter galaxies are still identified by their NGC or IC numbers according to their listing in the New General Catalogue or Index Catalogues.¹⁷

At the time that the Herschels compiled their catalogues, *nebula*, Latin for ‘cloud, mist, vapour’, was the term for any diffuse object outside the solar system. However, this term included “two quite unrelated classes of objects: the extragalactic nebulae, now called galaxies, which are enormous collections of stars and gas; and the galactic nebulae, which are composed of the interstellar medium (the gas between the stars, with its accompanying small solid particles) within a single galaxy”.¹⁸ For



FIGURE 13.5 M31, the Andromeda Galaxy

instance, the Andromeda nebula, the nearest large galaxy to our own Milky Way galaxy, known as M31 in Herschel’s time, from Charles Messier’s entry no. 31 in his Messier catalogue, first published in August 1774,¹⁹ became the Andromeda galaxy, NGC 598, depicted in Figure 13.5.

The next major discovery that totally revolutionized the way that we look at the physical universe was made at the Mount Wilson Observatory on the 1742 m peak of Mount Wilson, near Pasadena, California. George Ellery Hale set out to construct a 60" (1.524 m) telescope there in June 1903 to study the mysterious nebulae because the air on the summit is thin, crystal clear, and steadier than any other location in North America thanks to the inversion layer that traps smog over Los Angeles. After this Hale telescope saw its ‘first light’ on 8th December 1908, Hale subsequently built a 100" (2.54 m) telescope, funded by John D. Hooker, which came into operation on 2nd November 1917, after several years hauling the equipment up the mountain.²⁰

It was with this Hooker telescope that Edwin Hubble (1889–1953) took the photograph in Figure 13.6 of the Andromeda nebula on 6th October 1923, which was to change history.

What Hubble found was a variable star in the nebula that pulsates regularly, known as a Cepheid variable because one of the first to be discovered in 1784 by John Goodrick was Delta Cephei in the constellation of Cepheus, named after Cepheus in Greek mythology, the father of Andromeda in one version. Hubble marked this Cepheid variable “VAR!” because he immediately understood the significance of his discovery.²²

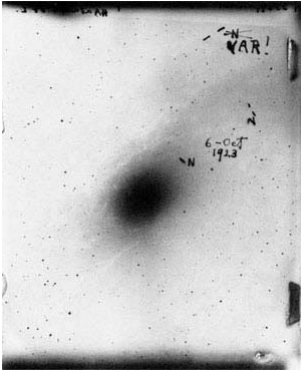


Figure 13.6: *Hubble's photo*

For, as Richard McDonald tells us, in 1908, Henrietta Leavitt (1868–1921) had published a study of almost two-thousand variable stars. Her paper included the offhand remark, “it is worthy of notice that ... the brighter variables have the longer periods.” This observation was expanded in her next paper in 1912 in which she studied twenty-five variable stars of a specific character, writing, “a remarkable relation between the brightness of these variables and the length of their periods will be noticed.”²³

McDonald explains what this means, slightly modified: What these papers showed is that by measuring a Cepheid’s period, an astronomer could determine its intrinsic magnitude, called a ‘standard candle’. Then, by comparing this to its apparent magnitude, the distance could be calculated, since a star’s apparent brightness decreases as a function of distance.²⁴ For instance, a car’s headlights grow in brightness as it comes closer and closer to us, as Kim Weaver of NASA illustrates in a 2010 DVD.²⁵

Although Leavitt’s Law radically changed the theory of modern astronomy, she received almost no recognition for her accomplishment during her lifetime, presumably because she was a woman. Nevertheless, Hubble acknowledged the contribution she had made, because it enabled him to calculate the distance to his pulsating star and hence to NGC 598.²⁶ He published the result in 1929, giving the distance as 263,000 parsecs or 857,380 light-years, as a parsec is 3.26 light-years, along with distances to the large and small Magellan Clouds orbiting our Milky Way galaxy, and twenty-one other galaxies. The most distant was two million parsecs, or 6.5 million light-years, away, many times the distance to the farthest star in the Milky Way, which is about 100,000 light-years.²⁷ (We now know the distance to the Andromeda galaxy is even greater: about 2.54 million light-years.)²⁸

So no longer was the Milky Way the entire physical universe, as Herschel believed. As we now know, our galaxy is one of a 100 billion, each consisting of hundreds of billions of stars. We are thus aware that there are somewhat more than 10^{22} stars in our physical universe, more than all the grains of sand on all the deserts and beaches on Earth. Yet the number of stars is only the 22nd or 23rd order of magnitude, very small on the mathematical scale of things, as we see on pages 537 and 235, where we study the amazing characteristics of expo-

ponential powers and the infinite cardinals, respectively. Nevertheless, as Michael Mosley said, “Suddenly, the human race, our world, our concerns became cosmically insignificant.”²⁹

But what this landmark paper showed was even more astonishing. The Hooker telescope was equipped with a spectrometer, enabling Hubble to measure the speed at which the galaxies are moving towards or away from us. He found that the Andromeda galaxy is moving towards us at 70 kms/sec or 252,000 kms/hour. As Brian Cox tells us, one day soon (3 to 5 billion years),³⁰ the Andromeda and Milky Way galaxies will collide, much as astronomers watch galaxies colliding in deep space.³¹

However, of the twenty-two galaxies in Hubble’s paper, only five are moving towards us. The other seventeen are moving away, indicating that the physical universe is expanding. We can tell that a galaxy is moving away from us because its wavelength lengthens, moving towards the red end of the spectrum of visible light, called a red shift, known as the Doppler effect or shift, named after Austrian physicist Christian Doppler (1803–1853), who proposed it in 1842 in Prague. We are familiar with the Doppler effect from the way that a car horn decreases in pitch, that is frequency, as a car passes us.³²

Hubble’s observation that the hyloverse is more expanding then contracting led hylocosmologists to wind the film back and hypothesize that the physical universe had a beginning at a singularity in finite time, when all matter in the Universe was created in a gigantic explosion. Viewing time solely in the horizontal dimension, this worldview is not unlike Aristotle’s notion of an Unmoved Mover, which Thomas Aquinas used to prove the existence of God.

However, Fred Hoyle, did not like this idea on philosophical grounds, for such a beginning implies a First Cause, which could only come from God, known as the *Kalām* cosmological argument, *Kalām* meaning ‘words, discussion, discourse’ in Islamic theology. So, together with Thomas Gold and Hermann Bondi, in 1948, he proposed an alternative *Steady State theory*, also known as the Infinite Universe theory or continuous creation, in which new matter is continuously created as the universe expands.³³ To promote this steady-state worldview, on 29th March 1948, Hoyle made this famous statement in a radio broadcast on the BBC:

We now come to the question of applying the observational tests to earlier theories. **These theories were based on the hypothesis that all matter in the universe was created in one big bang at a particular time in the remote past.** It now turns out that in some respect or other all such theories are in conflict with observational requirements. And to a degree that can hardly be ignored. Investigators of this problem are like a party of mountaineers attempting an unclimbed peak. Previously it had seemed as if the main difficulty was to decide between a number of routes, all of which seemed promising lines of ascent. But now we find that each of these routes peters out in seemingly hopeless precipices. A new way must be found. The new way I am now going to discuss involves the hypothesis that matter is created continuously.³⁴

As “Hoyle had a talent for making complex scientific concepts comprehensible to the lay man,” he coined the term *big bang* to emphasize the difference between the two models. However, this term was later taken to be pejorative, an intention that he denied.³⁵ For myself, as a teenager in the 1950s, I favoured the steady-state model purely on the grounds that it was more elegant, and ever since have sought a way of reconciling this conflict of opposites, which I shall describe in a moment.

But before we look at this solution to one of science’s most intractable problems, let us look at what conventional scientists tell us about the ultimate fate of the physical universe and the implications for the destiny of *Homo sapiens sapiens* ‘wise-wise human’. One astrophysicist who has investigated this critical life and death issue is J. Richard Gott III. In 1969, he visited the Berlin Wall, when it was eight years old, and wondered how much longer it would stand. At the time, he had just graduated from Harvard and reasoned that if it was a quarter or three-quarters of the way through its life, it would last either three times or a third as long. So he calculated with 50% confidence that the wall would come down within $2\frac{2}{3}$ and 24 years. In the event, the Berlin Wall was demolished in 1989, 20 years later, within the range of his prediction.

Gott then realized that such a prediction could be used in a wide variety of other situations, such as the duration of Broadway plays or the lifespan of *Homo sapiens*, with the principal assumption being that the time of observation is not special in the overall course of the total lifespan of what is being observed. The basic maths is very simple, as he showed in a paper published in *Nature* in 1993³⁶ and in an article called ‘Grim reckoning’ in the *New Scientist* in 1997.³⁷ Figure 13.7 shows the relationship of the variables that we are considering, where $t_{past} = t_{now} - t_{begin}$ and $t_{future} = t_{end} - t_{now}$.

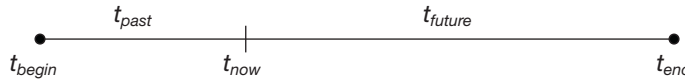


FIGURE 13.7. WILL we see the future?

Now if t_{now} can lie equally anywhere in the range t_{begin} to t_{end} , then we can regard r as a random number uniformly distributed between 0 and 1, where

$$r = \frac{t_{now} - t_{begin}}{t_{end} - t_{begin}}$$

Then there is a probability $P = 0.95$ (using the more standard scientific criterion that predictions should have at least a 95% chance of being correct) that $0.025 < r < 0.975$. In other symbols,

$$\frac{1}{39} < \frac{t_{future}}{t_{past}} < 39$$

Now if we assume that t_{past} is 200,000 years for the human race, then Gott predicted with 95% confidence that *Homo sapiens* would become extinct between 5,100 and 7,800,000 years in the future, giving our species a total longevity between 205,000 and 8 million years. Comparing these figures with the lifespans of other species, he said that there is an order-of-magnitude coincidence between this range of lifespans and that of others like our own, such as mammals. Furthermore, what he calls the ‘delta t argument’ applies to any intelligent species that might be descended from us (including supposed intelligent machine species), however we might define this term. It might seem Gott’s figures allow for a wide margin of error. But this doesn’t really matter. The key point is that he shows with virtual certainty that *Homo sapiens sapiens* is not immortal, something that the egoic mind does not want to contemplate. Like others who are not able to face this fundamental fact of human existence, Gott then went on to explore the possibility that our descendants might colonize the galaxy, concluding that the chances of this happening are minuscule.

So how could we obtain a better estimate of when the human race is likely to become extinct? Well, Table 13.1 shows that evolution is currently passing through seven simultaneous turning points. So, assuming that we are impartial observers of the rapidly shortening evolutionary periods described in this table, for amusement, we could apply the delta t argument to some of these periods, illustrated in Table 13.2.

Lifespan	t_{past}	t_{future}	
		Earliest	Latest
<i>Homo sapiens</i>	200,000	5,128	7,800,000
Patriarchal epoch	5,000	128	195,000
Western civilization	1,400	36	54,600
Capitalist industrial age	250	6	9,750
Computer age	60	1½	2,340
Information Society	30	¾	1,170

Table 13.2: Applications of delta t argument

Of course, Gott’s assumption that r is completely random is invalid because it ignores the exponential rate of evolutionary development, which we explored in Chapter 6, ‘A Holistic Theory of Evolution’ on page 521. Today—as the time of observation of the life and death cycle of *Homo sapiens*—is not arbitrary in the overall scheme of things. For instance, our ancestors 100,000 years ago or even 10,000 years ago could not have formulated the delta t argument, for it was only about 5,000 years ago that the Babylonians and Egyptians began to systematically explore the night sky, coincidentally with the birth of written language and the patriarchal epoch at the dawn of history. We can only do so now because we have reached a

level of intelligence and consciousness far exceeding our forebears, but still very far short of our fullest potential as superintelligent, superconscious beings.

The reason why Gott felt able to use the delta t argument to explore how much longer our species might survive is that the Copernican revolution taught us that it would be a mistake to assume that we occupy a privileged position in the Universe, by which he meant the *physical* universe. Furthermore, Darwin showed that, in terms of origin, we are not privileged above other species; we have evolved from the apes, just as they evolved from more primitive species. This Copernican principle thus shows that neither the Earth nor humanity occupies a special position in the physical universe. Through the use of the superclass concept of **Being**, defined in Section, ‘Being, the superclass of all concepts’ in Chapter 1, ‘Starting Afresh at the Very Beginning’ on page 162, Integral Relational Logic takes the process of knocking humanity off the pedestal that it has rather arrogantly placed itself to its natural conclusion: as both individuals and a species, we are just waves and currents on and in the vast Ocean of Consciousness, just like any other beings.

On the other hand—and there always is an other hand in a Universe governed by the Principle of Unity—another astrophysicist named Brandon Carter developed a counter argument to the Copernican Principle, which he called the ‘Anthropic Principle’. Carter bravely introduced this principle in 1973 at a conference in Cracow celebrating the 500th anniversary of Copernicus’ birth, in a paper called ‘Large Number Coincidences and the Anthropic Principle in Cosmology’, inspired by Hermann Bondi’s book *Cosmology*. Attempting to take a balanced view, he said, “Although our situation is not necessarily *central*, it is inevitably privileged to some extent.”³⁸

The nub of Carter’s argument is that we are intelligent beings observing the physical universe, which is a very unlikely situation looking at the totality of space and time. For instance, such observers couldn’t be at the centre of the Sun or exist during the first few seconds following the most recent big bang.³⁹ Certain conditions must exist as necessary prerequisites for the evolution and existence of any observers at all.⁴⁰ Specifically, if the fundamental physical constants were only slightly different, the Universe we live in would not have evolved to produce intelligent life, such as ourselves. These physical constants—to be distinguished from mathematical constants like π , e , and δ , the first Feigenbaum constant—are dimensional, such as speed of light c and the gravitational constant G , and dimensionless, independent of units used, such as Martin Rees’ ‘Six Numbers’, described in a book with this title.

Carter wasn’t the first to propose an Anthropic Principle. For instance, Alfred Russel Wallace, who provoked Charles Darwin to write *On the Origin of Species*, wrote in 1904, “Such a vast and complex universe as that which we know exists around us, may have been absolutely required ... in order to produce a world that should be precisely adapted in every detail for the orderly development of life culminating in man.” And in 1957, Robert Dicke wrote, “The

age of the Universe ‘now’ is not random but conditioned by biological factors ...[changes in the values of the fundamental constants of physics] would preclude the existence of man to consider the problem.”⁴¹

In his lecture, Carter mentioned that Dicke had pointed out that some of Bondi’s coincidences could be predicted, “provided we accept that the present age t of the Universe is *not* determined purely at random but is more likely to have the order of magnitude of a typical main-sequence stellar lifetime.”⁴² From this assumption, Carter defined two versions of the Anthropic Principle, a weak and strong one:

Weak Anthropic Principle (WAP): “We must be prepared to take account of the fact that our location [in time and space] in the universe is *necessarily* privileged to the extent of being compatible with our existence as observers.”⁴³

Strong Anthropic Principle (SAP): “The universe (and hence the fundamental parameters on which it depends) must be such as to admit the creation of observers within it at some stage. To paraphrase Descartes, *cogito ergo mundus talis est* [‘I think, therefore the world is such (as it is)’].”⁴⁴

Victor J. Stenger points out that there are now over thirty versions of the Anthropic Principle,⁴⁵ the most prominent being John D. Barrow and Frank J. Tipler’s *The Anthropic Cosmological Principle*. In this book, they reword Carter’s definitions somewhat:

Weak Anthropic Principle (WAP): “The observed values of all physical and cosmological quantities are not equally probable but take on values restricted by the requirement that there exist sites where carbon-based life can evolve and by the requirement that the Universe be old enough for it to have already done so.”⁴⁷

Strong Anthropic Principle (SAP): “The Universe must have those properties which allow life to develop within it at some stage in its history.”⁴⁸

While the WAP is something of a tautology, the SAP indicates an attempt by materialistic scientists to observe themselves observing, which they are not actually allowed to do if they want to remain scientists. For as Barrow and Tipler say, “The existence of Mind is taken as one of the basic postulates of a philosophical system. Physicists, on the other hand, are loath to admit any consideration of Mind into their theories.”⁴⁶ So as most physicists consider the mind to lie outside science, Barrow and Tipler interpret the SAP in three different ways, searching to understand humanity’s place in the overall scheme of things, within the constraints imposed on them by their cultural environment:

“(A) There exists one possible universe ‘designed’ with the goal of generating and sustaining ‘observers’.

“(B) Observers are necessary to bring the Universe into being.

“(C) An ensemble of other different universes is necessary for the existence of our universe.”⁴⁹

These interpretations indicate that (A) lies either implicitly or explicitly in all religious traditions, that (B) is the idealist view of Bishop Berkeley, and that (C) is the ‘Many Worlds’ view of quantum physics. Both (B) and (C) signify that we all create our reality from our mental models, for no one has ever observed the Universe in its entirety; the concept of the Universe is a construct of the mind, as we point out in Chapter 1, ‘Starting Afresh at the Very Beginning’ on page 69.

Regarding (A), the amazing point is that the Universe is designed, not only to generate and sustain observers, but also to give knowing beings self-reflective Divine Intelligence, where the observer and observed are one. In others words, when we recognize that none of us is separate from the Divine, Nature, or our fellow human beings for an instant, we can construct a coherent worldview on the seven pillars of wisdom, taking a Divine, Holoramic perspective, rather than an anthropocentric one. We can then see the Total of Existence as God would see it, if there were a God, as a being separate from Creation.

As Part I of this book describes, such an all-inclusive worldview comes about by using the semantic information systems modelling methods that helped build the Internet to explain why scientists and technologists are driving the pace of evolutionary change at exponential rates of acceleration. While Barrow and Tipler cannot explain why this is so, any more than any other mathematical physicists can, they have used their ideas of information theory and computer science to propose one further version of the Anthropic Principle:

Final Anthropic Principle (FAP): “Intelligent information-processing must come into existence in the Universe, and, once it comes into existence, it will never die out.”⁵⁰

In a sense, we could say that the FAP indicates that all the divergent strands of evolution will one day converge at what the Pierre Teilhard de Chardin called the Omega point. But when our ontogeny reaches evolution’s glorious culmination, we know with absolute certainty that time is an illusion, like everything else in the relativistic world of form, and that all structures are destined to die, not immortal, as the FAP suggests. This includes Western civilization, based as it is on the seven pillars of unwisdom. We look at the implications of this evolutionary inevitability later in this chapter. But first we need to spend a few more moments looking at what the physicists believe will be the ultimate fate of the hyloverse. For in a universe that has a beginning in finite time, they believe that there must also be an end in finite time.

So how do the physicists predict the ultimate fate of the hyloverse? Well, the most extreme, scientific view I have found is that presented by Brian Cox in the ‘Destiny’ episode of his BBC documentary series *The Wonders of the Universe*. For Cox, we human beings are nothing but atoms, which are created in the rapid death throes of stars, such as supernovae, and life is just chemistry. In his view, the laws of physics, called the laws of nature, are absolute, especially the second law of thermodynamics, which ensures that the arrow of time runs in one

direction only: from order to disorder, from low to high entropy. As Cox says, “Entropy always increases, because it’s overwhelmingly likely that it will.”⁵¹ As Barrow and Tipler point out, such a dysteleological worldview is nineteenth-century physics,⁵² which denied any possibility of any sort of an organizing, ordering principle in the Universe, despite all the evidence from the evolution of the species, presented by Darwin in 1859, nine years after Rudolf Clausius formulated the second theory.

In this linear, degenerative worldview, which Fred Adams and Gregory Laughlin have described in *The Five Ages of the Universe*, the hyloverse has a lifespan of “10,000 trillion trillion trillion trillion trillion trillion years”, which is 10^{100} , just one googol, as explained on page 537 in Chapter 6, ‘A Holistic Theory of Evolution’. We are currently in the second epoch, the Stelliferous Era, when the stars are born and die, the largest stars first, starting at the end of the Primordial Era, about 10^6 years after the most recent big bang. One of the smallest stars is Proxima Centauri, a red dwarf star just 4.2 light-years from us, which will die at the end of the Stelliferous Era, when the hyloverse will be 100 trillion years old (10^{14}), while today, it is just 13.7 billion years old (10^{10}). Life, as Cox knows it, is only possible during this period of the lifespan of the hyloverse. That is, “for one thousandth of a billion billion billionth, billion billion billionth, billion billion billionth of a percent” ($10^{14}/10^{100}=10^{-86}$).

When the largest stars die, just a few million years after their formation, they become black holes. Smaller stars, like the Sun, first explode into red giant nebulae, leaving white dwarves at their centre. These white dwarves will eventually become black dwarves, so cold that they barely emit any more heat or light, when “the cosmos will be turned into eternal night,” with the end of starlight. Eventually, the black dwarves will degenerate until there won’t be a single atom of matter left. “All that will remain of our once rich cosmos will be particles of light and black holes. ... After an unimaginable length of time, even the black holes will have evaporated and the universe will be nothing but a sea of photons tending towards the same temperature, as the expansion of the universe cools them towards absolute zero,” known as the ‘heat death of the universe’. As Cox says, “It’s an inescapable fact of the universe, written into the fundamental laws of physics,” a concept that had a profoundly negative effect on the optimism of the late nineteenth and early twentieth centuries, as the historian of science Stephen Brush has pointed out.⁵³

In a lecture delivered on 6th March 1927 in London, titled ‘Why I am not a Christian’, Bertrand Russell said this about the ultimate fate of the physical universe, and hence us: “Nobody really worries much about what is going to happen millions of year hence. ... although it is of course a gloomy view to suppose that life will die out ... it merely makes you turn your attention to other things.”⁵⁴ Indeed, this is what most people do, even today, unconcerned about the big questions of existence, because they believe the answers do not affect their daily lives. They could not be more mistaken.

We can see why this is so from the discoveries and interpretations made by more open-minded astrophysicists, less dogmatic about the ultimate fate of the hyloverse, while still holding on to the second, third, and fourth pillars of unwisdom, denying the existence of Life and ignorant of the fact that Consciousness is Ultimate Reality. For instance, National Geographic's *Death of the Universe*, first broadcast in 2008, begins with these questions: "Will our universe come to an end? Will it rip to shreds in a flash? Collapse on itself? Or will it slowly freeze to death?" The presenter says that the outcome is grim and the possibilities are frightening, for the universe is going to end. "It won't happen for billions of years, but there is no way out."⁵⁵

Well, there is way out from what many consider to be a grim, frightening prospect if and when they think about it, as the mystics through the ages have discovered. But before we look at the solution to all the world's woes, let us continue our investigations of how the astrophysicists look at the hyloverse and how the Unified Relationships Theory can explain much of what is puzzling them. Basically, we need to remember that the Principle of Unity is the fundamental design principle of the Universe and, as such, must apply to the astrosphere. Furthermore, the entire world of form, including the hyloverse, is an appearance in or abstraction from Consciousness, which is Ultimate Reality. So an integral interpretation of the observations of the astrophysicists must also look for evidence of Consciousness in action.

At present, physicists think that just two types of energy govern the physical universe: gravitational and electromagnetic forces. It is through electromagnetic radiation across the entire spectrum that astrophysicists obtain information about the hyloverse, through a wide variety of telescopes, of ever-increasing power, generally covering different ranges in the spectrum. In this way, astrophysicists can determine the temperature, chemical composition, and motion of astronomical objects, as the documentary series *Hubble's Canvas* points out.⁵⁶

Now to cut a very long story short, what the astrophysicists have discovered is that there are forces in the hyloverse that are not included in the standard model of physical energies. One of these is dark matter, which Gary Hinshaw of NASA describes thus: "Dark matter is responsible for producing galaxies in a finite amount of time. If we had to rely on the gravity of atomic matter to produce galaxies, we wouldn't exist today to ask these questions, because there is not enough time for gravity to have condensed the atomic matter that we know exists in the cosmos. So dark matter has to exist to help speed this process up." "Dark matter is the engine or motor that allows complexity to evolve."⁵⁷

The other central problem of astrophysics is that the expansion of the hyloverse, first detected by Edwin Hubble, does not appear to be slowing down, as one might expect. Rather, it seems to be speeding up, indicating the existence of a force, other than the momentum that arose from the most recent big bang. Astronomers call this force dark energy.

The central question then is: how are these opposite forces in the hyloverse playing out? If dark matter is dominant, the thought is that all matter would collapse into a Big Crunch. The hyloverse would have begun as a singularity and return to a singularity, as Kim Weaver of NASA describes. This is not unlike a black hole, but on a must vaster scale, for black holes are scaled down versions of what could cause the universe to collapse. As she says, “In some ways, the physics [of black holes] is very similar to what started the universe.”

On the other hand, if dark energy is more powerful, then two other scenarios are being investigated. One is called the Big Rip, in which the expansion of space will accelerate faster and faster so that it eventually reaches a threshold in more that fifty billion years time, causing a runaway effect that would rip the universe apart, as “space-time fabric cannot hold the universe together,” as Robert Caldwell of Dartmouth College tells us. The other scenario, less violent, is called the Big Chill, where “The universe expands until the nuclear furnace that powers all the stars burns out. The universe grows cold and dies,” as Caldwell describes it, not unlike the heat death of the universe.

To try to understand how this battle of dark matter and dark energy is likely to play out, on 30th June 2001, NASA launched the WMAP spacecraft (Wilkinson Microwave Anisotropy Probe) into the same near-stationary orbit as the Herschel Space Observatory, described on page 1034. It’s purpose was to study the cosmic microwave background (CMB) radiation, the remnant heat from the most recent big bang. Arno Penzias and Robert Wilson had serendipitously discovered the CMB in 1964 using a radio telescope, called Bell Labs’ Horn Antenna, at Crawford Hill in New Jersey. Peering into deep space, they found the temperature to be 3° K, much as Robert Dickie and his team at Princeton University, just 60 kms away, had calculated. This discovery was to substantiate the big bang theory rather than the alternative steady-state theory.

In this century, what the WMAP has discovered is displayed in Figure 13.8.⁵⁸ This shows that that all the atoms in the hyloverse are less than 20% of all matter, which, in turn, is just over a quarter of what NASA calls the ‘content of the universe’, as if the Universe contains only matter and energy, which Einstein showed is equivalent to mass.

However, the URT tells us that energy derives from meaningful structure-forming relationships, arising directly from our Divine Source as Life. Now as dark matter is the organiz-

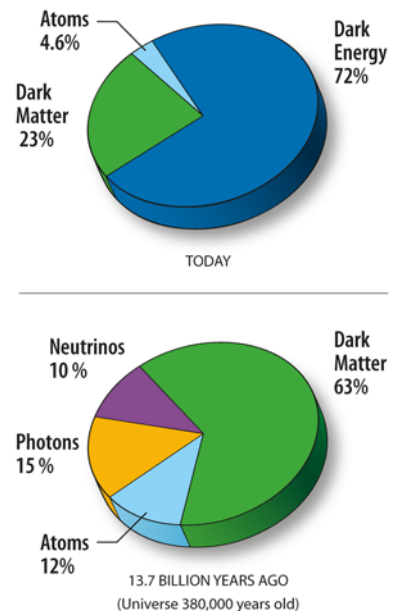


Figure 13.8: *The ‘content’ of the ‘universe’*

ing power that has formed the galaxies and stars, it is clear that this is the Logos in action, just as the Logos has formed the entire world of learning we know today, including the URT, the transcultural, transdisciplinary megasynthesis of all knowledge. The key point here is that in the abstract, energy derives from meaning. For instance, if we value money above everything else, it has great meaning and hence attractive energy. Similarly, in the hyloverse, if the Logos is to bring matter together, it must do so in a meaningful manner, through the attractive, semantic power of matter.

Dark energy, on the other hand, would seem to arise from the divergent power of Life, just as the divergent tendencies of evolution have led to our grievously fragmented, split minds, inhibiting us from understanding what it truly means to be a human being and our place in the overall scheme of things. Dark energy can thus explain why scientists and technologists are blindly driving the pace of evolutionary change at exponential rates of acceleration, having very little understanding of what they are doing and why.

However, as an increasing number of people are discovering today, evolution also has a convergent tendency, which is enabling us to create syntheses of our fragmented, analytical conceptual models, leading, eventually, to a megasynthesis of all knowledge, which is the Unified Relationships Theory.

A similar situation could arise in the hyloverse. The key point here is that even though Herschel showed us how to stand outside ourselves to view the Milky Way galaxy, as illustrated in Figure 13.4 on page 1034, astrophysicists have still not found a way of standing outside the hyloverse to view it as a coherent whole. As we saw on page 69 in Section Subsection ‘Mapping the Universe’ in Chapter 1, ‘Starting Afresh at the Very Beginning’ on page 65, if self-reflective witnessing Intelligence is to function with full clarity, we need a vantage point that is not only beyond the physical universe, but also beyond our minds, at the Datum of the Universe. And when we take up such a vantage point, we can see that we really have no idea what the value t might be in Gott’s delta t argument as applied to the lifespan of what we call the physical universe. This says that the hyloverse will die in between 351 million and 534 billion years time. But does this really have any meaning?

To develop a more meaningful model of the hyloverse, we can adopt William James’s term *multiverse*, coined in an essay called ‘Will to Believe’ in a quite different context, a word that the OED defines as ‘An alternative suggested for the word *universe* in order to indicate the absence of order or of a single ruling and guiding power’. As James put it, “Visible nature is all plasticity and indifference—a moral multiverse, as one might call it, and not a moral universe.” What James seems to be saying here is that there are no moral imperatives or absolutes. Guided by the Principle of Unity, life is happening in ways that we might or might not like or approve of. And who can say whether some harmful event might turn out to be a blessing in disguise?

Martin Rees adopted the term *multiverse* in his cosmology, described in a series of three programmes titled *What We Still Don't Know*, to overcome the unacceptable consequences of the anthropic principle, listed by Barrow and Tipler on page 1041, without distinguishing between the strong and weak versions. This series of three programmes begins with these fundamental questions, “Was there a beginning?” “Are we alone?” “What’s the future of the cosmos?” and “What is the nature of reality?”, the second episode addressing the issue of dark matter and dark energy, already briefly reviewed.

In the third episode, Rees and his expert commentators, concerned about the physical constants, pointed out that these could vary a little, by maybe one percent. So these do not need to be fine tuned very accurately, and so their values could be attributed to chance. It is just fortuitous that the values of these constants are such as to give rise to human beings trying to understand themselves and where they have come from.

However, the cosmological constant, an anti-gravity force, is quite different. This has to be fine tuned to one part in a trillion trillion trillion trillion trillion trillion trillion trillion, 10^{120} or 100 quintillion googols. Nobody thinks that this is accidental, indicating the existence of a designer, a notion that even the anthropic scientists did not want to entertain, for this would play into the hands of the creationists.

Cosmologists, like Rees, have found a solution to the fine-tuning problem, excluding a designer. If our planet is not alone, if it is one of billions of planets, orbiting billions of stars, in hundreds of billions of galaxies inside our universe, could our universe, also, be one of many? As Rees said, “If there had been many big bangs, and if, and this is a second assumption, the outcome of those big bangs were universes governed by different physical laws, then we could imagine that there would be one universe governed by any particular law that we care to envisage. And therefore it would not be at all surprising if there should be one universe that was tuned.”⁵⁹

And as the presenter said, “If our laws of nature are only one set of values amongst the limitless possibility of others, then the fine tuning of our universe, once again, falls within the laws of chance. Our law of gravity would be but one among trillions of different values for gravity. ... Suddenly, amongst all the many possibilities, it’s not so surprising that at least one possesses the precise set of laws that allow human beings to evolve.”

Of course, this line of thinking is further confirmation that the concept of the universe is a composite one—an act of imagination—not formed directly from a careful inspection of the similarities and differences in the data patterns of our experience, as illustrated in Figure 2.2 on page 181 in Chapter 2, ‘Building Relationships’, ‘The basic principles of concept formation’ [to be added in next update of complete book]. But when we consistently follow this egalitarian, commonsensical approach to its logical conclusion, we find that we can form the concept of the Absolute in exactly the same way as we form all other concepts, establishing

Consciousness as Ultimate Reality, not the physical universe, as described in Section ‘The Absolute Whole’ in Chapter 4, ‘Transcending the Categories’ on page 244.

We are thus now able to develop a view of the hyloverse that is consistent with the fact that Consciousness is all there is. As big bangs and black holes are opposites, and there are many of them, we can visualize the physical universe as existing in infinite time, with no beginning or end in the horizontal dimension of time. Rather, the entire hyloverse is an abstraction from or appearance in Consciousness, coming into being in the Eternal Now through the creative power of Life, acting in the vertical dimension of time. The hyloverse is nothing more than the illusory play of the Divine, as Eastern mystics discovered thousands of years ago, not real at all.

With what is sometimes called the ‘Big Bounce’, the astrophysicists are thus approaching what Joseph Campbell calls the Cosmogonic Cycle, known to the ancients for millennia, as their creation myths depict, described on page 273 in Chapter 4, ‘Transcending the Categories’. In this simple manner, we can reconcile the conflict between big-bang and steady-state theories, my great dream as a sixteen-year-old. Like all other beings in the Universe, physical universes are in a constant flow of living and dying, emerging from our Immortal Ground of Being and returning there at the end of their allotted lifespans, no different from our bodies, species, or civilizations we live in.

A geomorphic perspective

Having seen that the physical universe is a living being, consisting of stars, galaxies, clusters of galaxies, and hyloverses, as they are born and die, let us narrow our viewpoint a little further to take a geomorphic perspective, from Greek *gē* ‘earth’, but in so doing, expand our consciousness. The Greek poetic name for the Earth was *Gaia*, a Goddess in Greek mythology born immediately after Chaos and just before Eros ‘Love’, later giving birth to Uranus ‘Heaven’.⁶⁰

In the 1970s, James Lovelock adopted the name of this Greek goddess, as ‘Mother Earth’, to denote the hypothesis that the Earth is a living being, growing and changing as an integrated system. This name was suggested by the novelist William Golding, who said, “anything alive deserves a name—what better for a living planet than Gaia, the name the Greeks used for the Earth Goddess?”⁶¹ Lovelock began to develop his concept of Gaia in the 1960s, when NASA first made plans to look for life on Mars. At the time, he was working as a consultant of instrument design for the Jet Propulsion Laboratories at the California Institute of Technology.⁶²

This work led Lovelock to ask, “What is life, and how should it be recognized?” As none of his colleagues knew the answer to this challenging question, he suggested, “I’d look for entropy reduction, since this must be a general characteristic of all forms of life.” However, this

suggestion was not well received, “for few physical concepts can have caused as much confusion and misunderstanding as that of entropy.”⁶³

The basic problem here is that the second law of thermodynamics is regarded as an absolute truth by physicists, as we saw on page 1042, and so cannot explain how entropy decreases as order and organization increase in complexity, as we see in the evolution of the species and the world of learning. At the time, the best that Lovelock could do in order to answer the question “What is Gaia?” was to adopt Claude Shannon’s mathematical theory of information,⁶⁴ as we describe in Section ‘Energy, synergy, and entropy’ in Chapter 5, ‘An Integral Science of Causality’ on page 507, not aware that for information systems architects in business, information is data with meaning, defined on page 159 in Chapter 1, ‘Starting Afresh at the Very Beginning’.

But now we know that the creative power of Life arises directly from our Divine Source, we are able to look at Gaia and the beautiful planet we live on with much greater understanding. To do this, we first need to note that the Earth does not exist in isolation. The Sun, Moon, planets and other solar objects, and the stars have all played key roles in the development of life forms on Earth. So to look at the ultimate destiny of *Homo sapiens sapiens*, let us first look at the life and death cycle of the Sun, which provides us with just the right amount of heat and warmth to keep us and our companion species in relative comfort.

Figure 13.9, which shows a schematic of the growth and decay of life on Earth in the context of the life and death of the Sun, is a special case of Figure 4.12, ‘Schematic of life and death process’ on page 273. The left-hand side is, of course, the logistics curve, described in ‘The growth curve’ in Chapter 7, ‘The Growth of Structure’ on page 488, which materialist science cannot explain



Figure 13.9. *Life and death of the Sun*

because it denies the existence of Life arising directly from our Divine Source. Rather, all the second law of thermodynamics can do is explain decaying processes involving a loss of structure and hence energy.

Specifically, in terms of the structure of our solar system, the Sun was formed about 4.5 billion years ago⁶⁵ and will turn into a red giant in some five to six billion years time, estimates made by comparing the Sun with the lifespans of similar main-sequence stars in our galaxy. We are thus more or less at the midpoint of the ten billion-year life cycle of the Sun and hence

of the Earth. Coincidentally, evolution on Earth is reaching its Omega point at just this time, after which we can expect it to go into reverse, a steady decline and decay over the coming few billion years. This might seem like a long time, but only because we tend to measure time using our own lifetimes as a unit of measure. Mathematically, such differences in duration are of little significance—the difference between two and ten orders of magnitude—as we see in ‘Exponential growth’ in Chapter 6, ‘A Holistic Theory of Evolution’ on page 533. Furthermore, these numbers are finite, all the same compared with the infinite number of infinite cardinals, as explained on page 235 in Chapter 3, ‘Unifying Opposites’.

Now we like to think that the Earth is rock solid, providing us with a stable foundation for our lives. But as those whose lives have been devastated by earthquakes, tsunamis, volcanoes, hurricanes, tornadoes, landslides, floods, forest fires, and other ‘acts of God’ know only too well, the Earth is very far from being stable. Even the great land masses are moving in relationship to each other at speeds of 5–10 cm/year in a process originally called continental drift by Alfred Wegener in 1912, but today called the theory of plate tectonics because what we see on the surface is the movement of great chunks of the lithosphere that stretch under the oceans.⁶⁶

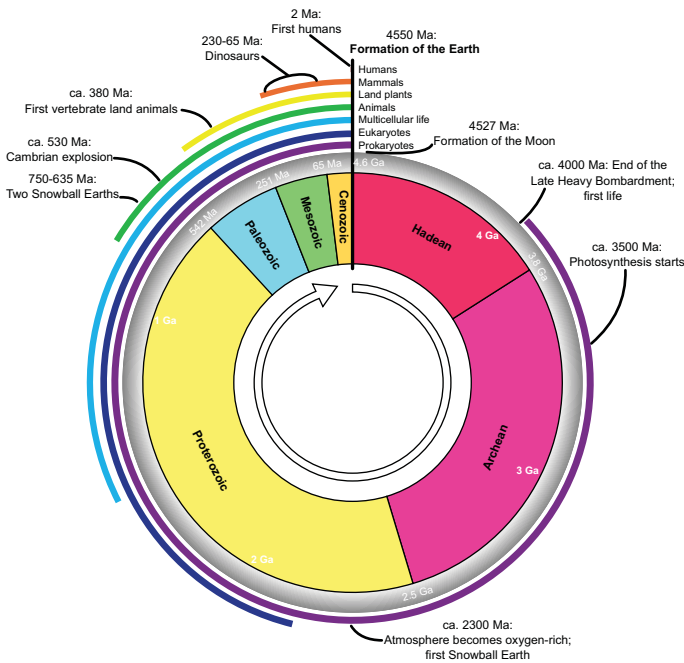


Figure 13.10: *A geological clock*

As hierarchies are the most convenient way of organizing knowledge and information, geologists have divided the last four and a half billion years into five levels of periods called eons, eras, periods, epochs, and ages, much as biologists categorize the species in many different levels, as we see in Section ‘Taxonomic considerations’ in Chapter 10, ‘Entering Paradise’ on page 624, illustrated in Table 2.17, ‘Biological classification’ on page 205. Figure 13.10 shows some of these geological periods in the form of a clock,⁶⁷ mapping the twelve hours of afternoon and evening to 4.5 billion years, much as David Attenborough

mapped the 365 days of the year to the 3.6 billion years of the evolution of the species, to demonstrate the exponential acceleration of evolutionary processes, as we saw in Section ‘Expo-

nential growth' in Chapter 6, 'A Holistic Theory of Evolution' on page 533. Such a clock is highly appropriate, for it conveniently indicates that we are now approaching the end of time, as more and more people learn to live in the Eternal Now, recognizing that time is an illusion.

The time intervals marked 'Hadean', 'Achean', and 'Proterozoic' are highest-level eons, the last two sometimes called the Precambrian supereon. As evolution on Earth was very slow at the beginning, as we explain in Section 'Mapping evolutionary turning points' on page 474, these three eons lasted nearly 90% of the Earth's life so far. We are now in the Phanerozoic eon, from Greek *phaneros* 'visible, evident' (opposed to *kruptos* 'hidden, concealed, secret') and *zoe* 'life',⁶⁸ cognate with *zoo*, from PIE base **ǵʰei-* 'to live', also the root of *quick*, *vital*, *biology*, and similar words derived from Greek and Latin. Geologists divide the Phanerozoic eon, which is so named because it was originally believed that life began after the Cambrian explosion, into Paleozoic, Mesozoic, including the famous Jurassic period, and Cenozoic eras, the prefixes coming from Greek *palaaios* 'ancient', *mesos* 'middle', and *kainos* 'new'. In turn, the Cenozoic era is divided into three periods Paleogene, Neogene, and Quaternary, which is divided into two epochs, Pleistocene, from Greek *pleistos* 'most' and *kainos* 'new' and Holocene 'entirely recent', from *ólos* 'entire' in this context.⁶⁹

With these geological time periods as a framework, in a later version of this section, we shall trace the geomorphic history of Earth in a little more detail, showing how biogenesis and geomorphogenesis have greatly influenced each other in both directions. You cannot study one without considering the other, as James Lovelock describes in *The Ages of Gaia: A Biography of Our Living Earth* and Aubrey Manning does in his fascinating television series *Earth Story*.

We can also use our understanding of the history of the Earth to explore the issues around the popular question "Are We Alone?" as Martin Rees, for instance, does in the first episode of his exploratory series *What We Still Don't Know*. Despite a number of budget cuts in NASA's projects in recent years, the Kepler Mission has survived, "specifically designed to survey a portion of our region of the Milky Way galaxy to discover dozens of Earth-size planets in or near the habitable zone and determine how many of the billions of stars in our galaxy have such planets".⁷⁰ To this end, the Kepler Space Observatory was launched on 7th March 2009 into the same orbit, 1.5 million kms from Earth, as the Herschel Space Observatory and WMAP spacecraft, mentioned on pages 1034 and 1045, respectively. According to Wikipedia:

On 2nd February 2011, the Kepler team announced the results from the data of May to September 2009. They found 1235 planetary candidates circling 997 host stars, more than twice the number of currently known exoplanets. This haul included 68 planetary candidates of Earth-like size and 54 planetary candidates in the habitable zone of their star. They estimate that 6% of stars host Earth-size planets and 19% of all stars have multiple planets.⁷¹

Of course, this issue is an anthropocentric, not a Holoramic one, leading Paul Davies, head of SETI's Post Detection Task Group, to wonder in *The Eerie Silence: Searching for Ourselves in the Universe* why aliens have not so far contacted us. Well, the reason is obvious: we can only find ourselves through self-inquiry, not by searching the hypoverse. Furthermore, our planet Earth is only capable of supporting the high-technology society many enjoy today for a tiny window in time, no more than a century or two, the blink of eye in the hylocosmic timescale. So if an Earth-like planet were ever to be found, no doubt it would be under similar constraints as we are here on Earth. Besides, when extraterrestrial beings reach the Omega point of evolution in their neck of the woods, they will discover that Consciousness is all there is and see that it is really quite foolish and immature to seek companionship elsewhere in the galaxy.

To see why this is so, let us briefly look at the history of the Earth through a few diagrams. For amazingly, despite being hit from time to time by catastrophic happenings, the Earth has been able to support self-reproducing forms of life for some 3.5 billion years. *The Times Concise Atlas of the World* tells us that there have been nine mass extinctions of marine life during the life of the Earth so far: at 630, 505, 438, 360, 248, 213, 144, 65, and 30 million years ago. There have also been seven mass extinctions of land life: at 438, 360, 248, 213, 144, 65, and 25 million years ago.⁷² These are illustrated in Figure 13.11, showing that mass extinctions have taken place at fairly regular intervals. As very much the result of human activity, we seem to be in the middle of another period of mass extinction, inevitably including *Homo sapiens sapiens*.

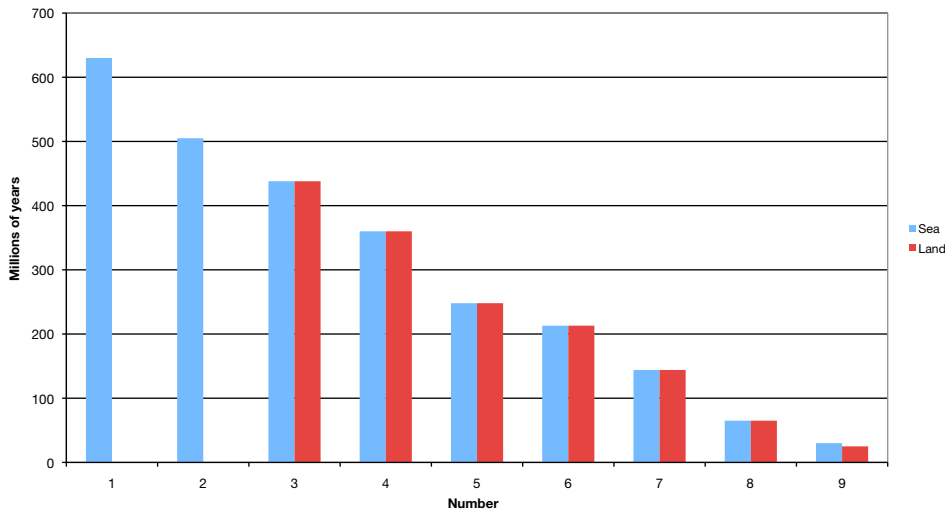


Figure 13.11: Mass extinctions during last billion years

The International Programme on the State of the Ocean (IPSO) has highlighted just such a possibility. In a report dated May 2010, but published on 21st June 2011, “The world’s oceans are faced with an unprecedented loss of species comparable to the great mass extinctions of prehistory, a major report suggests today. The seas are degenerating far faster than anyone has predicted, the report says, because of the cumulative impact of a number of severe individual stresses, ranging from climate warming and sea-water acidification, to widespread chemical pollution and gross overfishing.”⁷³

There have also been huge variations in temperature during the life of Earth, so far. *The Times Concise Atlas of the World* lists seven such periods, at 950, 750, 600, 438, 286, 15, and 1 million years ago. Now during the past one million years, the period that we know most about, there have been a number of glaciations, with interglacial periods in between. This is the time when the various species in the *Homo* genus have evolved, such as *Homo erectus*, *Homo neanderthalensis*, and *Homo sapiens sapiens*, the only extant subspecies of *Homo sapiens*, which appeared in Africa some 200,000 years ago, as Table 10.2, ‘The genera and species in subtribe Hominina’ on page 766 illustrates. Even during this short period, the habitable regions of the Earth have varied widely. Figure 13.12 shows a chart of relative temperatures at two locations in Antarctica and the volume of ice there during 450,000 years,⁷⁴ a broader timescale than Figure 10.7, ‘Recent glaciations’ and Figure 10.8, ‘Changes in average temperature since the last glacial maximum’ on page 776.

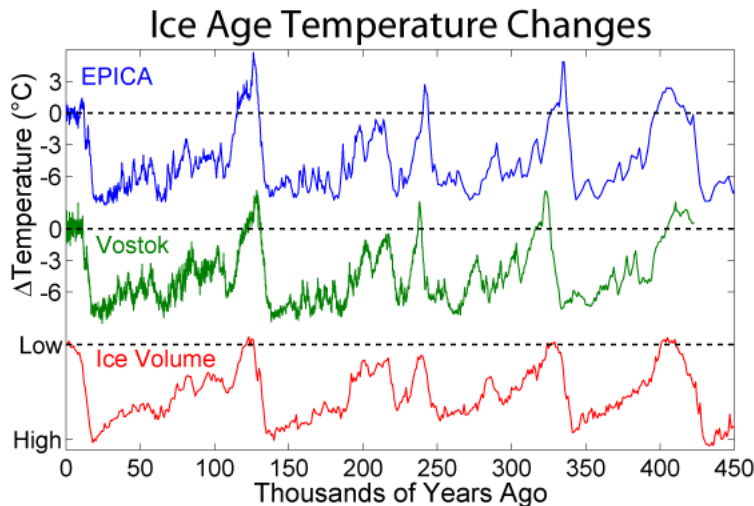


Figure 13.12: Variation in temperature during last half-million years

As we can see, the last ice age retreated about 12,000 years ago, giving humans the opportunity to settle in communities to cultivate the soil and raise animals. The temperature during this time has been fairly constant, especially during the mental-egoic epoch, giving humanity an illusionary view of stability. Furthermore, this interglacial period has been mild compared

with the other four interglacial periods during the last half million years. The last time temperatures were three degrees higher than they are today, temperatures that could well be reached by the end of the century, sea levels were 25 metres higher than they are today.

The Independent on 24th April 2007 reported that the Greenland ice sheet is melting much faster than scientists had previously thought. An island has formed off the east coast of Greenland, because a glacier connecting it to the mainland has melted.⁷⁵ If the whole of the Greenland ice sheet, estimated at 2.5 million cubic kilometres of ice, were to melt, it would lead to a global sea level rise of 7.2 metres. Conversely, during the last ice age, sea levels were some 120 metres lower than today's levels. Not only this. When I went on a walking tour in *Höga Kusten* (The High Coast) in northwest Sweden in the summer of 2002, some of the land we were walking on had risen some 800 metres since the last ice age because the pressure of the ice sheet had been removed.

What this picture shows is that humanity has been living in a tiny window of stability, quite suited for human beings, steadily growing in population. What we call 'man-made' global warming actually fits in quite well with the natural rise and fall of temperature during the past 450,000 years. But if the inhabitable regions of the Earth were to diminish significantly, then the Earth would clearly not be able to sustain current levels of population growth.

The two charts in Figure 13.13 show the growth of the number of human beings living on Earth, first from 10,000 to 250 years ago, then from 1750, projected to 2050.⁷⁶ These two graphs show the characteristic S-shape of the growth curve, with a very slow beginning, in this case, which is today beginning to reach its saturation point, as projections of population growth level off.

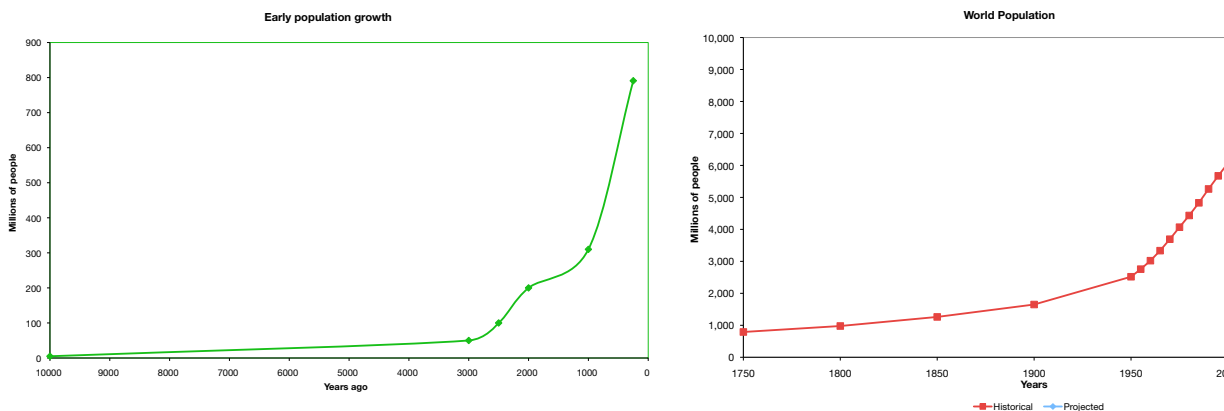


Figure 13.13: *Growth curve of human population*

Global problems and threats

Having briefly reviewed the hyloversal and geomorphic environment that our bodies live in, let us now narrow the focus of our attention to the present day, on the major practical problems and threats facing humanity, in preparation to finding a solution. Since 1976, the Union of International Associations (UIA), under the leadership of Anthony (Tony) Judge, has been publishing the *Encyclopedia of World Problems and Human Potential*, first in book form, then on CD-ROM in the 1990s, and since 2000 available online.⁷⁷ The online hyperlinked database is enormous, as Table 13.3 indicates.⁷⁸

Such a comprehensive encyclopaedia of human problems and solutions is so vast that it could easily become overwhelming. The basic problem here is, of course, the fragmented mind, which “interferes with our clarity of perception so seriously as to prevent us from being able to solve most [problems]”, as David Bohm said in the quotation on page 38 in Chapter 1, ‘Starting Afresh at the Very Beginning’. The UIA’s *Encyclopedia* lists ‘Fragmentation’ as one of the world’s problems with this entry:

Claim: Today’s world is characterized by disunity. Disunity in politics, in thought, in world undertakings, in freedom, in religion, in nations or races, and in language allow man neither to understand nor to implement the organic oneness of humanity.

Counter-claim: ‘Disunity’ may actually only be man asserting his individuality which in and of itself propagates neither tension nor war, but is a very healthy and necessary avenue of expression and contrast.

Therein lies the central issue of our times. We are all unique beings, following our own particular paths through life. Yet, we all share a common Cosmic Context, as Consciousness, and Divine Essence, as Love. And Integral Relational Logic provides the integrative framework for all our thoughts, no matter to which culture we might belong or academic discipline or occupation we might be specialized in. Sadly, however, because of the divergent tendencies of evolution during the past several millennia, few are yet aware of what we all share, making world peace virtually impossible. This is what the UIA’s *Encyclopedia* says in its entry on ‘Peace’.

It is uncertain whether peace will ever be possible. It is far more questionable, by the objective standard of continued social survival rather than of emotional pacifism, that peace would be desirable even if it were demonstrably attainable. The war system, for all its subjective repugnance to important sections of public opinion, has demonstrated its effectiveness since the beginning of recorded history. It has provided the basis for the development of many impressively durable civilizations. It has consistently

Section	Profiles	Links
World Problems—Issues	56,564	276,791
Global Strategies—Solutions	32,547	284,382
Human Values	3,257	119,255
Human Development	4,817	19,757
Patterns and Metaphors	1,275	4,535
Bibliography (issues)	16,579	24,236
Integrative Concepts	633	0

Table 13.3: *Structure of Encyclopedia of World Problems and Human Potential*

provided unambiguous social priorities and as such is largely a known quantity. A viable system of peace, assuming that the many transitional problems can be solved, would constitute a venture into the unknown, with the inevitable risks attendant on the unforeseen, however small and however well hedged. At the present state of knowledge and reasonable inference, it is the war system that must be identified with stability, the peace system with social speculation, however justified that speculation may appear in terms of subjective moral or emotional values. Any condition of genuine total peace, however achieved, would be destabilizing and unsustainable until proved otherwise.

However, the *Encyclopedia* also points out, under its entry for 'Unauthentic peace': "Peace is not merely the absence of violence or absence of war; it also invokes the sense of tranquillity, friendship, harmony, gentleness, and sensitivity. Genuine peace means not only refraining from violent action; it also implies eliminating the tendency towards violence." It is not possible to distinguish these two quite different meanings in English. However, in Swedish it is: *fred* means 'lack of war' and *frid* 'inner peace', which I capitalize in this book as Peace to make a similar distinction. Genuine peace can only come about through Peace.

Undoubtedly, the most critical consequence of our fragmented, specialized minds is that while evolution is currently passing through the most momentous turning point in its fourteen billion-year history, few know that it is and almost no one knows why or wants to know why. We are running our business affairs blindfold, as if we were still living in the Dark Ages before the Humanist Renaissance of the fourteenth to sixteenth centuries, briefly described on pages 895 to 908. Most critically, we are not adapting to our rapidly changing environment, because these changes are happening in the noosphere, not in the biosphere or astrosphere, bringing the very survival of our species into jeopardy. In other words, it is scientific and technological creativity that is causing the pace of change to accelerate exponentially, but no scientific institution is interested in finding out why, for reasons that we look at in Section 'Awakening to Total Revolution' on page 1060.

Even though no one on Earth has the necessary self-knowledge to know what is causing the pace of change to accelerate faster and faster, many people in the second tier of the spectrum of consciousness in Figure 13.3 on page 1030 have an understanding that humanity faces unprecedented challenges today, requiring radical changes in lifestyle and worldview. One of these is John L. Petersen, who founded The Arlington Institute (TAI) in 1989 as a think tank to "serve as a global agent for change by developing new concepts, processes and tools for anticipating the future and translating that knowledge into better present-day decisions". To give some focus to these pressing issues, TAI has set up a portal for the 'World's Biggest Problems', with this simple, clear mission: "educating people all around the world about the biggest problems facing humanity. These problems have two criteria, they must be global in scope, and have the potential to rapidly escalate into severe crises."⁷⁹ The most critical problems that TAI is focusing its attention on are:

Economic Collapse: Fragilities in the current global economy could tip the developed world into conditions not seen since the 1920s.

Peak Oil: Petroleum has powered the modern world for almost 100 years; today, many industry insiders say that we may be reaching a permanent peak in oil production.

Global Water Crisis: Over the last 50 years the human population has nearly tripled, while industrial pollution, unsustainable agriculture, and poor civic planning have decreased the overall water supply.

Species Extinction: Certain species that human beings depend upon for our food supply are going extinct; if their numbers fall too low we may face extinction ourselves.

Rapid Climate Change: While the debate rages on about the causes of climate change, global warming is an empirical fact. The problem is both a curse and blessing, in that people from different cultures will either have to work together or face mutual destruction.

Another organization that is addressing some of these issues is the Transition Network, also called Transition Towns, whose primary purpose is to “help communities deal with climate change and shrinking supplies of cheap energy (peak oil)”.⁸⁰ Rob Hopkins originated the Transition concept in Kinsale, Ireland from a permaculture course, based on Bill Mollison and David Holmgren’s pioneering work in this field in Australia in the 1970s.⁸¹ As Mollison says, “Permaculture is about designing sustainable human settlements. It is a philosophy and approach to land use which weaves together microclimate, annual and perennial plants, animals, soils, water management, and human needs into intricately connected, productive communities.”⁸²

M. King Hubbert originated the notion of peak oil in a paper on ‘Nuclear Energy and the Fossil Fuels’ that he presented in 1956 to the American Petroleum Institute when working for Shell. Using some very simple mathematics, he showed that the ultimate cumulative production of such finite resources as oil, gas, and coal must follow a bell shape curve, like Figure 13.14, taken from his original paper, captioned ‘Ultimate world crude-oil production based upon initial reserves of 1250 billion barrels’.⁸³ Mathematically, this curve is closely related to the logistic or growth curve in Figure 7.1 on page 489 in Chapter 7, ‘The Growth of Structure’, providing yet another example of the life and death cycle of structures in the Universe.

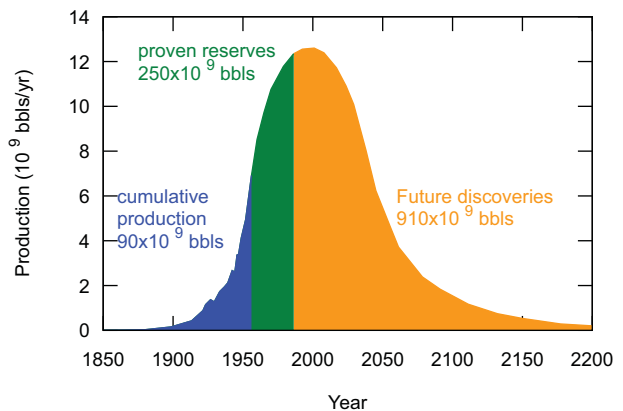


Figure 13.14: Ultimate world crude-oil production

Let us now turn to the limits of another growth process: that of the human population, identified by Thomas Robert Malthus in *An Essay on the Principle of Population*, first published in 1798. As he said,

I think I may fairly make two postulata.

First, that food is necessary to the existence of man.

Secondly, that the passion between the sexes is necessary and will remain nearly in its present state.

These two laws, ever since we have had any knowledge of mankind, appear to have been fixed laws of our nature, and, as we have not hitherto seen any alteration in them, we have no right to conclude that they will ever cease to be what they now are, without an act of power in the Being who first arranged the system of the universe ...

Assuming then my postulata as granted, I say, that the power of population is indefinitely greater than the power in the earth to produce subsistence for man.

Population, when unchecked, increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio. A slight acquaintance with numbers will shew the immensity of the first power in comparison with the second.

What is today called a ‘Malthusian catastrophe’ is simply illustrated in Figure 13.15. Of course, no exponential or geometric series can continue indefinitely; all growth processes eventually come to an end. In 1838, Pierre François Verhulst published an equation that simply showed this in relationship to population growth:

$$\frac{dN}{dt} = rN\left(1 - \frac{N}{K}\right)$$

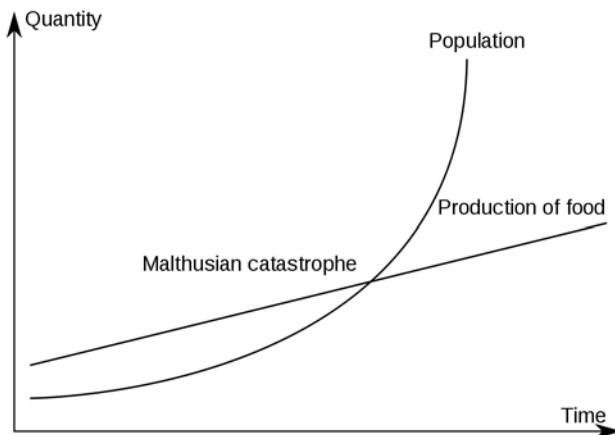


FIGURE 13.15. Malthusian catastrophe.

Figure 13.15 shows a slight decrease in the rate of growth in the human population between 2000 and 2050, when the US Census Bureau predicts that there will be some nine billion people living on Earth. But is this probable?

Here $N(t)$ represents number of individuals at time t , r the intrinsic growth rate, and K is the carrying capacity, or the maximum number of individuals that an environment can support. Integrating this equation, gives the logistic function, so named by Verhulst in 1845,⁸⁴ whose general formula is given on page 489, applicable in a wide range of applications.

In accordance with the logistic function, Figure 13.13, ‘Growth curve of human population’ on page 1054

Well, to look at just one issue, the Department of Work and Pensions published a report in December 2010 suggesting that the number of centenarians in the UK could increase from 11,700 in 2010 to 507,000 by 2066. They also expect that some 17% of the UK population alive in 2010 to live to over 100 years, putting severe strain on the pensions system and health service, to say nothing about all the other resources that such an aging population would need.⁸⁵ The pensions system is particularly critical, for this is based on an inherently unstable economic system, which could collapse at any moment.

Another major factor that is likely to place an unsupportable strain on the finite resources of planet Earth is the desire among the less financially developed countries for greater economic prosperity and as people seek self-determination from their despotic rulers. After all, even the poorest in these countries have television sets, enabling them to see how people live in more prosperous parts of the world. Not surprisingly, they want some of the action, not realizing that such desires are unsustainable.

Very few people are willing to face this situation with fully open eyes. One who is is James Lovelock, who, when Stephen Sackur asked him in a BBC Hardtalk interview in 2010, “What do you think is a viable [population] that Gaia, the planet, can sustain?” said, “I would guess, living the way we do, not more than one billion, probably less”. At which Sackur said, “But that’s postulating the most dramatic and terrible and unimaginable cull of the human species.” To which Lovelock calmly replied, I think it will happen in this century. It will take a miracle for it not to.⁸⁶

Another who has looked at humanity’s prospects with a realistic view, rather than the more popular optimistic one, is John Leslie, a philosopher much influenced by traditional materialistic cosmology.⁸⁷ Inspired by Brandon Carter’s Anthropic Principle and Richard Gott’s delta t argument, he has investigated what he calls the ‘Doomsday Argument’ in some depth in *The End of the World: The Science and Ethics of Human Extinction*, published in 1996. He begins the book, “Will the human race become extinct fairly shortly? Have the dangers been underestimated, and ought we to care?”⁸⁸

The key issue is whether—of the fifteen thousand generations of our species since the start of human history—we are one of the last generations or one of the first, with fifteen million generations to come, let us say. Well, as pointed out on page 1039, where we are in the total lifespan of *Homo sapiens sapiens* is not an arbitrary position, as we can see when we develop a comprehensive model of evolution from Alpha to Omega, described in this book. Evolution is currently passing through the most momentous turning point in its fourteen billion-year history. The challenges we face as a species are thus unprecedented and require an unprecedented solution.

To see how Leslie was thinking in the middle of the 1990s, he lists these seven major risks, which are well recognized: Nuclear war, Biological warfare, Chemical warfare, Destruction of

the ozone layer, 'Greenhouse effect', Poisoning by pollution, and Disease. He then goes on to describe further risks in two groups. Group 1 consists of natural disasters: Volcanic eruptions, Hits by asteroids and comets, An extreme ice age due to passage through an interstellar cloud? A nearby supernova, Other massive astronomical explosions, Essentially unpredictable breakdown of a complex system, Something-we-know-not-what. In group 2, potential man-made disasters, he includes: Unwillingness to rear children? A disaster from genetic engineering, A disaster from nanotechnology, Disasters associated with computers, Some other disaster in a branch of technology, perhaps just agricultural, which has become crucial to human survival, Production of a new Big Bang in the laboratory? The possibility of producing an all-destroying phase transition, Annihilation by extraterrestrials, and again, Something-we-know-not-what.⁸⁹

There is no need to investigate these potential catastrophes in any more detail, for the central issue of our times is that Western civilization is based on the false belief that we human beings are separate from the Divine, Nature, and each other and is thus founded on seven pillars of unwisdom rather than pillars of wisdom. If humanity is to make the transition from the mental-egoic age (me-epoch) to the age of universal spirituality (us-epoch) in the coming years, then the global economy has to die, for money is the most divisive force on this planet. And for this to happen, we need to awaken to Total Revolution, as we now explore.

Awakening to Total Revolution

If humanity is to realize its fullest potential as a superintelligent, superconscious, super-loving species before the extinction of *Homo sapiens*, then we need to awaken to Total Revolution, as Vimala Thakar (1923-2009) points out in *Spirituality and Social Action: A Holistic Approach*. As she says, "Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness? The call of the hour is to move beyond the fragmentary, to awaken to total revolution."⁹⁰

Indeed, this is the only way that we can intelligently adapt to our rapidly changing environment, free of the fear of death, including the death of Western civilization and our species. For as Vimala says, "In a time when the survival of the human race is in question, continuing with the status quo is to cooperate with insanity, to contribute to chaos."⁹¹ This means that such an awakening, liberating, and healing process would bring about the death of the divisive, conflict-ridden global economy, enabling us to live in love, peace, and harmony with each other and our environment, generally regarded as an unattainable utopian dream.

This may be so, on a global scale at least. For the changes that need to happen if we are to realize our fullest potential as a species are so radical that it is unlikely that many will be able to make them. As Osho (1931-1990) said, "Be realistic: plan for a miracle."⁹² Nevertheless, let us push on to see if such a miracle could magically happen, for a vast potential lies dormant

within each of us, just held back by our fears and mechanistic conditioning. In this section and the next on page 1098, we look at some of the ontogenetic and phylogenetic issues involved, respectively.

Figure 13.16, a reproduction of Figure 4.13, shows three basic ontogenetic paths. The one marked 'Western civilization' is clearly unsustainable, driving humanity further and further away from Reality with everyday that passes. For, as J. Krishnamurti said:

Ever-changing, relativistic world of form

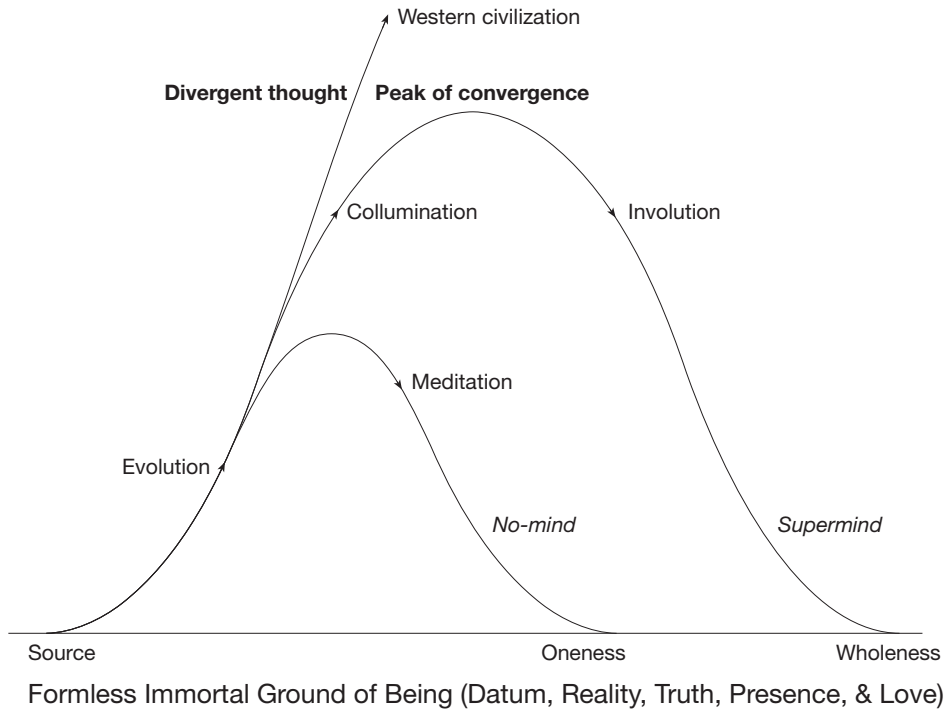


Figure 13.16: *Three major paths of human ontogeny*

We were saying, how very important it is, to bring about, in the human mind, a radical revolution. The crisis is a crisis in consciousness. A crisis that cannot any more accept the old norms, the old patterns, the ancient traditions. And, considering what the world is now, with all the misery, conflict, destructive brutality, aggression, and so on, Man is still as he was, is still brutal, violent, aggressive, acquisitive, competitive, and he has built a society along these lines.⁹³

Vimala Thakar, as a pre-eminent both-and thinker, knew exactly what is needed here. As the subtitle of her book indicates, Wholeness pervaded her entire life, intuitively applying the Principle of Unity in every aspect of her being, a very rare quality. For instance, she says:

The social activists have staked out their territory, the outer life—the socioeconomic, political structures—and the spiritual people have staked out theirs—the inner world of higher dimensions of consciousness, transcendental experiences, meditation. The two groups have been throughout history

contemptuous of each other. The social activists consider the spiritual inquirers as self-indulgent, and the inquirers have considered the activists to be caught in a race of activity, denying the essence of living. ...

In this era to become a social inquirer without social consciousness is a luxury which we can ill afford and to be a social activist without a scientific understanding of the inner workings of the mind, the psychological structure is a worst folly. Neither approach in isolation has had any significant success.⁹⁴

Indeed, she goes even further, making the 'shocking' statement that privacy in personal life is not possible:

In truth, the inner life or the psychological life is not a private or personal thing, it's very much a social issue. The mind is a result of collective human effort. There is not your mind and my mind, it's a human mind. It's a collective human mind, organized and standardized throughout centuries. The values, norms, the criteria are patterns of behaviour organized by collective groups. There is nothing personal or private about them. There is nothing that could be a source of pride or embarrassment.⁹⁵

In other words, our social environment forms our cognitive structures, which, in turn, form the worldviews and institutions of whatever culture we happen to belong to, illustrated in Figure 13.26 on page 1127. So our fragmented, divisive minds have created such conflict-ridden institutions as the churches, banks and stock exchanges, joint-stock companies, schools and universities, political parties, the military, and national governments, on which we base our separate sense of identity. Supported by religious scriptures, philosophical schools of thought, scientific cosmologies and theories, and economic ideologies, such institutions mould our parents' cultural conditioning. If children do not rebel and refuse to learn what their parents and teachers tell them to learn, then this delusional conditioning is passed on from one generation to the next, leading to the mess the world is in today.

The root cause of our predicament is our fear of death, as Ernest Becker (1924-1974) points out in *The Denial of Death*, the winner of the Pulitzer Prize for General Nonfiction in 1974. Because we human beings have been given the great gift of self-reflective Intelligence, we live predominantly in the noosphere, rather than the biosphere, as symbol-processing creatures, aware of our mortality as biochemical beings. And because our schizoid minds have led us to become separate from our Immortal Ground of Being, we create culturally induced immortality symbols, which need to be defended to the death, if necessary, if they are to be effective.

The only people to have conquered death over the ages are the mystics, who have discovered through meditative techniques and self-inquiry that we are not our bodies, minds, emotions, or feelings. Our Authentic Self and True Nature is the Immortal Absolute, a fundamental principle that has traditionally been denied by religionists and scientists alike. But that is now beginning to change, as more and more people are learning to become mystics, leading to a quite new species of the Homo genus, called *Homo divinus* in this book, denoting that we are all both Divine and human.

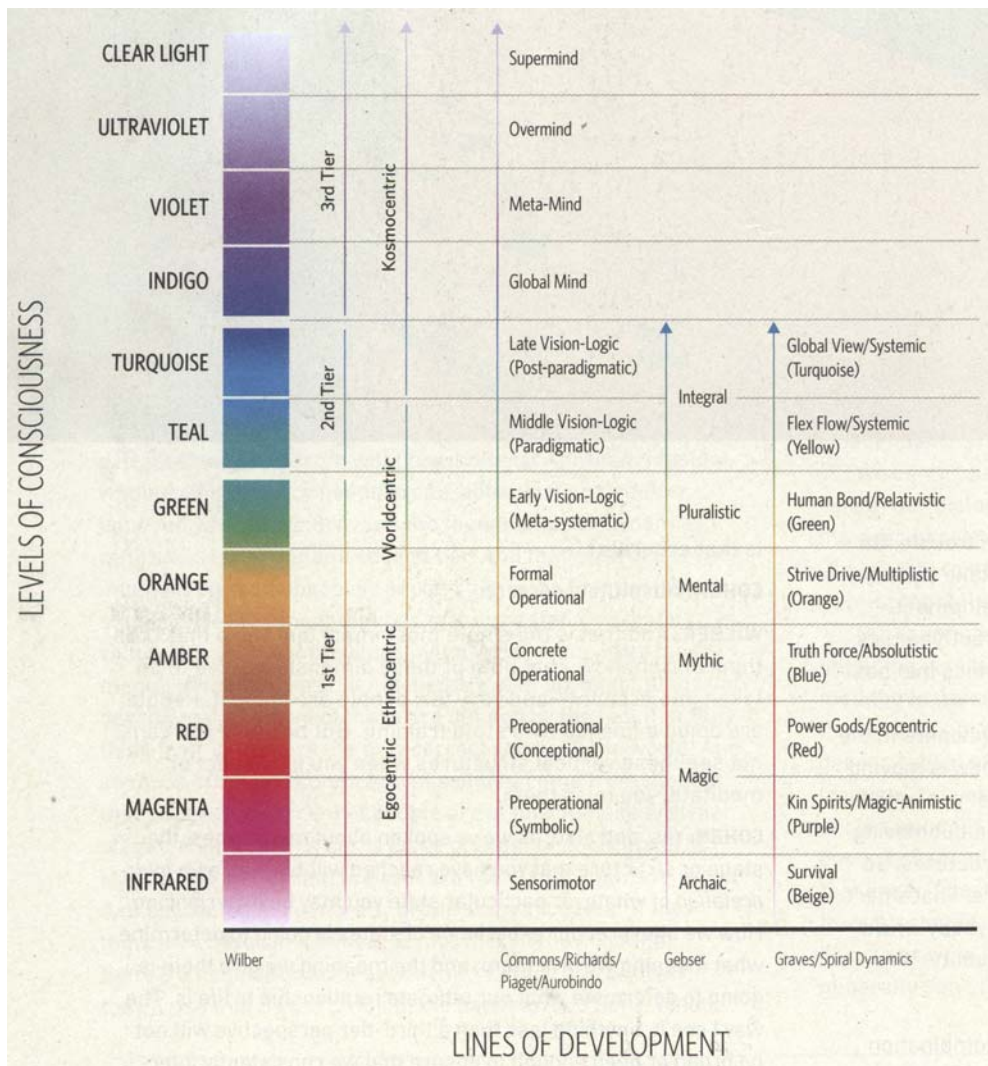
So in this section, we focus attention on the two paths depicted as bell curves in Figure 13.16 on page 1061. But before we look at how we could return Home to Oneness and Wholeness as *Homo divinus divinus* and *Homo divinus universalis*, respectively, it is useful to look at two general models of human development. First, Ken Wilber's spectrum of consciousness, a synthesis of many such spectra developed over the years. Secondly, we explore what it means to leave our sick society in order to be healed, using Joseph Campbell's monomyth, a synthesis of a multitude of cross-cultural myths and fairytales that have been passed on from generation to generation over the millennia. Finally, in this section, we look at Campbell's third stage in the spiritual journey: the return to the world, in preparation for the phylogenetic section in this chapter: Section 'Transforming social structures' on page 1098.

The spectrum of consciousness

To see how society as a whole could awaken to Total Revolution, we need to look at how *Homo divinus* could emerge from today's grievously sick society. To this end, we can best look at the various levels of consciousness that have been identified by mystics, psychologists, and philosophers over the ages. Of course, these levels do not exist in Reality, for Consciousness is a seamless continuum with no divisions or borders anywhere. But these models can help us understand the psychodynamics of society as a whole, as individuals move from one level to another in their development, even though the number of levels might vary from model to model.

For instance, as we see on page 273 in Chapter 4, 'Transcending the Categories', there are three states of consciousness in Hinduism, the waking, dream, and dreamless states, all transcended by *Turiya* 'fourth', which is not really a state because it embraces the other three, depicted in the symbol AUM in Figure 4.3 on page 254 in Chapter 4, 'Transcending the Categories'. And Maharishi Mahesh Yogi (1914-2008) identified seven states of consciousness, described by Anthony Campbell as Dreamless sleep, Dreaming, Waking, Transcendental consciousness, Cosmic consciousness, God consciousness, and Unity, where the separation between the Self and the outer world is fully resolved in Awareness.⁹⁶

Ken Wilber, on the other hand, has developed a model of the spectrum of consciousness with twelve levels grouped in three tiers, as Figure 13.17 illustrates.⁹⁷ This diagram is a simplification of one given in *Integral Spirituality*, published in 2006, Ken's attempt to integrate all major psychospiritual developmental lines in a single model,⁹⁸ which he began with the publication of *The Spectrum of Consciousness* in 1977. It is a very helpful model, despite its weaknesses. In particular, it does not include the pre- and perinatal domain, as Stanislov Grof points out in an article in *Ken Wilber in Dialogue*.⁹⁹ For instance, in the Preface to *Integral Life Practice* from 2008, which Ken describes as a 'second-tier practice, he says, "Developmental models are in general agreement that human beings, *from birth*, go through a series of stag-



es or waves of growth and development [my emphasis].”¹⁰⁰ As a traditional consensus-maker rather than a revolutionary, perhaps he has ignored the immense influence of pre- and perinatal traumas because there is no agreement on their significance in human development.

Another weakness of the model is that it is one-dimensional, not able even to distinguish the two dimensions of breadth and depth of consciousness, never mind what other dimensions that we might need to consider in a comprehensive model, such as content and quality. So at the other end of the scale, Ken seems to be conflating the small and large bell curves in Figure 13.16, leading to Formless Oneness and Wholeness, respectively. In *Integral Spirituality*, Ken equates Overmind, Meta-Mind, and Global Mind with what he previously called

Causal, Subtle, and Psychic, respectively. In his earlier writings, he sometimes called the top level Nondual,¹⁰¹ which presumably corresponds to Supermind. But it is vitally important to make a clear distinction between those taking a short cut to God by healing the split between humanity and the Divine and those also healing the split between science and mysticism, which Ken says is impossible.

For instance, in *Sex, Ecology, Spirituality*, Ken asks, “Are we heading for the Ultimate End of History, the Omega of all omegas? Does it even exist?” Yes, indeed, “It does exist,” as he says, because the Omega is the Formless, “one’s own Original Face, the Face one had before the Big Bang”. It is this Formless *summum bonum*—the Ultimate Omega—that evolution only seeks. However, Ken believes that as evolution unfolds in the world of form, it will never find the Omega Point, never ceasing the search for that which it can never reach.¹⁰²

Ken, like so many others, denies that evolution can ever reach Wholeness at the Omega Point because evolution has not yet carried him to its glorious culmination. In particular, he is not aware of the existence or even the possibility of Integral Relational Logic, which does not provide the coherent framework for his Integral Life Practice. One reason is that he doesn’t have the requisite business background, necessary to feel the immense power of the semantic modelling methods that information systems architects use to build the Internet, and hence of the Principle of Unity, the fundamental design principle of the Universe: *Wholeness is the union of all opposites*.

This universal truth—the seventh pillar of wisdom—shows that human development as a whole begins as outward evolutionary movement from Formless Spirit to both material and nonphysical forms and then returns Home to Paradise in an involutionary dissolution into the bliss of Wholeness. For these reasons, none of the developmental models that Ken has included in his synthesis describes my own ontogeny as a whole.

Nevertheless, the model is useful in understanding the prospects for humanity in the next couple of decades, provided we make a few refinements to the model. In particular, *World-centric* is an ugly word, not consistently formed with Graeco-Roman roots. It should really be *mundocentric*, from the Latin *mundus* ‘world’, cognate with *mundane*. But the terms *anthropocentric* and *geocentric* seem more appropriate here, as these terms fit well with the New Age movement, joyfully singing songs that we are all One and focusing attention on ecological issues in intentional communities and ecovillages, believing that indefinite sustainability is possible.

But, as just mentioned, it is the third tier that is the least understood. *Kosmocentric* means “an identification with all life and consciousness, human or otherwise, and a deeply felt responsibility for the evolutionary process as a whole ... an emergent capacity, rarely seen anywhere”.¹⁰³ We are here constrained by the historicity of language. What Aurobindo and Ken call *Supermind* is different from what I mean by the term. In my experience, Supermind only

arises at the Omega point of evolution, when the mind is fully integrated and translucent, able to see the Big Picture as a coherent Whole from a Holoramic perspective.

Be that as it may, this model well illustrates the challenge facing humanity today. With very few intelligently living with a Holoramic perspective beyond the top of the third tier—embracing, as it does, all levels and tiers of consciousness, including non-ordinary and altered states—we can say rather simplistically that the first and second tiers represent the prevailing and emerging cultures, respectively, with the former far outnumbering the latter. As Eckhart Tolle says in *Stillness Speaks*, “At the present time, the dysfunction of the old consciousness and the arising of the new are both accelerating. Paradoxically, things are getting worse and better at the same time, although the worse is more apparent because it makes so much ‘noise’.”¹⁰⁴

This means that the majority in the first tier are constantly trying to pull those in the second tier back to their level. Similarly, with the second and third tiers. So what are the chances of reversing this trend, of sufficient numbers in the second tier helping to pull the first tier into the second and of the second tier then dying into the third as genuine mystics, free of the sense of a separate self? For new species and civilizations only emerge when sufficient numbers of people question the basic assumptions of the prevailing culture, which is no longer viable.

It is thus crystal clear that we cannot all awaken to Total Revolution through democratic means; the minority, as pioneers, ahead of the mass of humanity, has to lead the way to the promised land. For an ego-centred democracy can be just as tyrannous as an autocracy, as Alexis de Tocqueville pointed out in the middle of the nineteenth century with his famous notion of the tyranny of the majority or masses described in *Democracy in America*,¹⁰⁵ which John Stuart Mill further explored in *On Liberty*. As Mill said:

In general, opinions contrary to those commonly received can only obtain a hearing by studied moderation of language and the most cautious avoidance of unnecessary offence, from which they can hardly ever deviate even in a slight degree without losing ground, while unmeasured vituperation employed on the side of the prevailing opinion really does deter people from professing contrary opinions and from listening to those who profess them.¹⁰⁶

In a similar fashion, Barry Long says in *Only Fear Dies*, a revised edition of *Ridding Yourself of Unhappiness*, no one is responsible for what happens in society in a democracy. People have given away their freedom to representative politicians, but neither the people nor the leaders can take responsibility for the whole. “Freedom without responsibility is the popular notion arising from the instinct of the human herd.” As he said, “As democratic societies became progressively unhappy, so faceless law enforcers and upholders were needed in increasing numbers (‘forces’) to protect democratic society from itself.”¹⁰⁷

Leaving our sick society

As living in a fragmented, deluded society causes us to become sick, we really have no choice but to leave that society in order to become whole and healthy, words with the same Germanic root as *holy*. So just as we would avoid someone with a highly infectious or contagious disease, we need to distance ourselves from our grievously sick society to heal our split minds.

Traditionally, “We are so often bidden to suppress human desires, to reject human pleasures, to renounce the world and all its ways,” as Herbert James Paton (1887–1969) said in giving the Gifford Lectures on ‘The Modern Predicament’ for 1949–1950.¹⁰⁸ Such a path of renunciation is depicted in the small bell-curve in Figure 13.16, as people turn away from the world of form towards the Formless Divine as renunciants or renunciates; the dictionaries are not in agreement about what such renouncers should be called. The word *renounce* derives from Latin *renūntiāre*, from *nūntius* ‘messenger’, from *nuntiāre* ‘to announce’, from PIE base **neu-* ‘to shout’, also root of *announce*, *denounce*, and *pronounce*. The prefix *re-* had two meanings in Latin: ‘back’ and ‘opposite, against’. So *renūntiāre* could mean both ‘report back’ and ‘protest against’.

In Hinduism, renunciates are called sannyasins, those following the fourth *āshrama* ‘stage’ in life, the four stages being *brahmacharya* ‘student life’, *grihastha* ‘household life’, *vanaprastha* ‘retired life’, and *sannyasa* ‘renounced life’. *Sannyasa* derives from Sanskrit *saṃnyās*, from *saṃ* ‘together’, from PIE base **sem-* ‘one, together with’, also root of *same*, *similar*, and Greek *ōmos* ‘same’, *ni-* ‘down’, and *āsa*, from *as*, ‘to throw, put’. So a sannyasin is literally ‘someone who lays it all down’.¹⁰⁹

Rather controversially, Osho called his followers sannyasins, radically changing the original meaning of the word. For instance, the Shambhala *Encyclopedia of Eastern Philosophy and Religion* says this: “The use of such terms as *sannyāsin* or *bhagwan* by Western followers of modern-day gurus is an example of the impoverished meaning of such words: when a mouse is called an elephant, the word *elephant* loses its value as the unequivocal term for a real elephant, and ultimately language loses its function as a means of communication.”¹¹⁰

However, as an all-inclusive, both-and thinker, Osho was vehemently opposed to religion’s traditional separation of the individual and the world, for this creates a dualism, a division between ‘this’ and ‘that’. “For me”, he said in 1974, “‘This’ is ‘that’ and someday it will be the case for you also: ‘this’ will be ‘that’”. This world is God. The visible hides the invisible. That’s why my *sannyas* is not a renunciation. My *sannyas* is not against anything; it is for the totality, for the whole.”¹¹¹ And as he said ten years later, “The sannyas movement simply means the movement of the seekers of truth.”¹¹² “You cannot put a cloak of truth around you. Truth has to be awakened within you. Sannyas is born. It comes through understanding, and in that understanding we go on being transformed,” as he said in one of his first discourses in Hindi in 1964.¹¹³

Yet, even though Osho did not wish to renounce the world, he was nevertheless a renunciate, rebel, and revolutionary, renouncing the divisiveness and dogmatism of the organized religions. It is not surprising, therefore, that his teachings felt like such a threat to the powers that be. For even teachers of Absolute Formlessness must come into conflict with those living in the relativistic world of form, for they too live in the world of form, contradictions that can only ultimately be resolved in the Nondual Ground of Being that we all share. So Osho wasn't too hopeful for the prospects for humanity. As he said, "One would love to have the whole world become mystics, seekers of truth, but it is hoping too much. Even the most optimistic person cannot conceive that the whole world one day will be able to understand the mysterious experience of spiritual realization."¹¹⁴



Figure 13.18: *Being in the world but not of it?*

Nevertheless, let us see how far we might travel along this road, explored further in Chapter 14, 'The Age of Light' on page 1131. A holistic alternative to withdrawing completely from the world, discarding all possessions, is encapsulated in the Sufi maxim, "Be in the world and not of it."¹¹⁵ This principle can also be illustrated in sayings from Christianity, and no doubt all other religions and spiritual traditions. For instance, Paul said in his letter to the Romans, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."¹¹⁶ And John attributes these words to Jesus, speaking to his disciples, the authenticity of which is highly doubted by the Fellows of the Jesus Seminar: "If ye were of the world, the world

would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."¹¹⁷

The Fall/Winter 2000 issue of the *What is Enlightenment?* magazine was dedicated to the theme, "What Does It Mean 'To Be in the World but Not of It?'" illustrated by Figure 13.18, a section of the cover image depicting a Buddha head atop a business suit and tie. The editors began their investigation into this conundrum with the most famous renunciate of all: Siddhartha Gautama, who, being born a prince, later abandoned his wife and kingdom to pursue enlightenment. But as they continued their inquiries, they found no black or white answer to this dilemma. As Craig Hamilton said in his editorial, "Throughout our research for this issue, we again and again found our enthusiasm flipping back and forth between those views

that call us to leave the world, those that encourage us to embrace the world, and those that aim to chart a middle course between the two.” They illustrated these different approaches with interviews of those who favour transcending the world (Eckhart Tolle and Joseph Goldstein), embracing the world (Rabbi David Edelman and Sheikh Bayrak), and renouncing the world (Father William McNamara and His Holiness Penor Rinpoche).¹¹⁸

But none of these approaches really help us to intelligently adapt to the unprecedented rate of evolutionary change that we are experiencing today and thereby to heal our grievously sick society. For as we saw in Chapter 12, ‘The Crisis of the Mind’ on page 989, Western civilization is based on seven pillars of unwisdom, on the false belief that we human beings are separate from the Divine, Nature, and each other. So the world has to die so that our children and grandchildren might live. Specifically, in scientific terms, we urgently need a scientific revolution establishing Consciousness as Ultimate Reality, not easy, for as Max Planck sadly remarked in his autobiography, “a new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it.”¹¹⁹

Now new civilizations, like new species, only emerge from their evolutionary predecessors when phylogeny recapitulates ontogeny, rather than the other way round. In other words, we need to rebel against our nearest and dearest, our parents, if we are to realize our fullest potential as superintelligent human beings. There are two sayings of Jesus in the *Gospel of Thomas* that reflect this approach: No. 55: “Whoever does not hate father and mother cannot be my disciple, and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me,” and No. 101: “Whoever does not hate [father] and mother as I do cannot be my [disciple], and whoever does [not] love [father and] mother as I do cannot be my [disciple]. For my mother [gave me falsehood], but my true [mother] gave me life,” the words in [brackets] being Marvin Meyer and Elaine Pagels’s replacements for lacunae, from Latin *lacūna* ‘a hole’.¹²⁰

Some examples of children who are beginning to move in a different direction from their parents have been called Indigo children. Using a colour-coding system of human nature devised by Nancy Ann Tappe in 1982, Lee Carroll and Jan Tober have identified four main groups of such children—humanist, conceptual, artist, and interdimensional, as pioneers of a new society. The last category is particularly significant for it embraces the other three. “At one or two years of age, you can’t tell them anything. ... They are the ones who will bring new philosophies and new religions into the world.” However, such children don’t always have an easy time, often being diagnosed with psychological disorders because they do not fit into the prevailing culture.¹²¹

Such Indigo children are examples of evolutionary processes that are not without precedent. In *The Ghost in the Machine* Arthur Koestler described two words that denote quite

distinct ways in which evolution progresses: gerontomorphosis, the ‘shaping or forming of the old’, and pædomorphosis, ‘the shaping or forming of the young’.

During gerontomorphosis, evolution progresses from immediately preceding forms and structures, as in phylogeny. However, as Koestler puts it, “gerontomorphosis cannot lead to radical changes and new departures; it can only carry an already specialized evolutionary line one more step further in the same direction—as a rule into a dead end of the maze.”¹²²

During pædomorphosis, on the other hand, evolution retraces its steps to an earlier point and makes a fresh start in a quite new direction. Pædomorphosis is thus a rejuvenating, re-nascent process; it leads to new vitality, new energies, and new possibilities.¹²³ And generally, this process does not begin on the scale of the species; it begins at the individual level. The Copernican revolution in the seventeenth century illustrates this process of pædomorphosis in the noosphere. For Copernicus effectively went back to Aristarchus’s heliocentric view of the solar system,¹²⁴ abandoning Aristotle and Ptolemy’s geocentric view, which was generally accepted at the time.

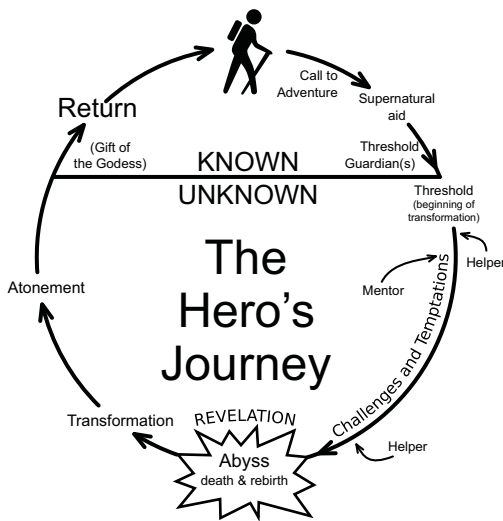


Figure 13.19: *The hero's adventure*

In *The Hero with a Thousand Faces*, Joseph Campbell (1904-1987) gives some structure to this pædomorphic process by abstracting a synthesis of the myths and fairy tales of all cultures and times, illustrating ontogenies that recapitulate the Cosmogonic Cycle, outlined on page 273 in Chapter 4, ‘Transcending the Categories’, to some extent or other. He calls the hero’s adventure the ‘monomyth’, a term borrowed from James Joyce’s *Finnegans Wake*,¹²⁵ consisting of three major stages: separation or departure, initiation, and return, illustrated in Figure 13.19, a modification of one that Campbell, himself, drew.¹²⁶ In the monomyth, “A hero ventures forth from the world of common day into a region of supernatural wonder:

fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.”¹²⁷

Essentially, the hero leaves the society in which he is born in search of the Divine, which he finds at the end of stage two of Campbell’s three-stage model. The immense popularity of Dan Brown’s *The Da Vinci Code* indicates that there is a deep longing in the human soul for liberation. For the Holy Grail, as a chalice or dish with miraculous powers, is simply a symbol for the Divine. Similarly, the alchemists’ search for the Philosophers’ Stone, supposedly an

elixir of life leading to immortality, represents our search for union with the Divine. There is nothing more important in our journeys through life.

For many spiritual seekers, this is the end of the journey, but not for Campbell, who is one of the most advanced both-and thinkers I have ever read, clearly expressed in his androgynous view of the fully awake human being. The third stage, which we look at in Subsection ‘Returning to the world’ on page 1094, is one in which the mundane and the Divine are fully integrated while living in society.

Table 13.4 lists three major stages of the hero’s journey and their division into seventeen steps, possible because Campbell was well aware of the immense power of abstract thought, able to see the underlying patterns and generalities in the myths and stories in all cultures of the world, a process that has been taken to its utmost level of generality in Integral Relational Logic..

Departure	Initiation	Return
1. The Call to Adventure	6. The Road of Trials	12. Refusal of the Return
2. Refusal of the Call	7. The Meeting with the Goddess	13. The Magic Flight
3. Supernatural Aid	8. Woman as Temptress	14. Rescue from Without
4. The Crossing of the First Threshold	9. Atonement with the Father	15. The Crossing of the Return Threshold
5. Belly of The Whale	10. Apotheosis	16. Master of Two Worlds
	11. The Ultimate Boon	17. Freedom to Live

Table 13.4: *The stages and steps of the monomyth*

However, in this egocentric postmodern age, this monomythic process is out of favour with the mainstream study of mythology, “which currently tends to view highly general and universal claims with suspicion”.¹²⁸ This is contrary to another central characteristic of the hero’s journey, as Campbell describes it. When the hero leaves the society into which he is born, he is also on the path to leaving his ego behind, with the primary focus on Totality rather than on the individual. “The really creative acts are represented as those deriving from some sort of dying to the world ... [coming] back as one reborn, made great and filled with creative power.”¹²⁹

Thus “The composite hero of the monomyth is a personage of exceptional gifts. Frequently he is honoured by his society, frequently unrecognized or disdained.”¹³⁰ But given the critical situation humanity is in today, such a spiritual journey is not meant for just a selected few, as Campbell says. It is the “destiny of Everyman”, the principal character of the Dutch/English fifteenth/sixteenth century mystery play, coming face to face with Death.

However, Campbell was not the first to develop a generalized model of folktales, at least. In 1928, the Russian linguist Vladimir Propp (1895-1970) published a book called *Morphology of the Folktale*, which was to have a major influence on structural semioticians, such as Claude

Lévi-Strauss, Roland Barthes, and Algirdas Greimas, after it was translated into English in 1958. Propp identified as many as thirty-one functions of the *Dramatis Personae*,¹³¹ who were just seven in number: hero, villain, donor, magical helper, dispatcher, false hero, and princess.¹³² Table 13.5 provides Propp's own description of each function in **bold**, with a few words added to indicate the characters involved, showing many similarities with Campbell's own analysis.

1. Absentation , of family member	11. Departure , hero leaves home	21. Pursuit , of hero
2. Interdiction , addressed to hero	12. First function of the donor , who tests hero	22. Rescue , of hero
3. Violation , of interdiction	13. Hero's reaction , to donor	23. Unrecognized arrival , of hero
4. Reconnaissance , by villain	14. Provision or receipt of magical agent	24. Unfounded claims , of false hero
5. Delivery , villain gets information	15. Guidance , to another location	25. Difficult task , for hero
6. Trickery , by villain	16. Struggle , between hero and villain	26. Solution , of task
7. Complicity , hero submits to deception	17. Branding , of hero	27. Recognition , of hero
8. Villainy , villain causes harm, or Lack , by family member	18. Victory , villain is defeated	28. Exposure , of false hero
9. Mediation , the connective incident	19. Liquidation , of initial misfortune or lack	29. Transfiguration , of hero
10. Beginning counteraction , by seeker	20. Return , of hero	30. Punishment , of villain
		31. Wedding , of hero and princess

Table 13.5: *Functions of the folktale*

Now despite the similarities between Campbell and Propp's structural analyses, the essential difference between the two was that Campbell was a mystic, who well understood the universal spiritual journey, and Propp was an academic, who did not. In Campbell's case, he distinguished the two allegories of the hero's adventure in these words: "Typically, the hero of the fairy tale achieves a domestic, microcosmic triumph, and the hero of myth a world-historical, macrocosmic triumph. Whereas the former ... prevails over his personal oppressors, the latter brings back from his adventure the means for the regeneration of his society as a whole."¹³³

These two types of allegorical narrative also illustrate the two principal ways that human beings have learnt over the millennia to deal with the inevitability of death. For as Ernest Becker says in *The Denial of Death*, "heroism is first and foremost a reflex of the terror of death," "the fear of death [being] indeed a universal of the human condition".¹³⁴ As he shows, even when people deny such fears, these nevertheless lie behind much human behaviour.

The television documentary 'Flight from Death: The Quest for Immortality' tells us how Sheldon Solomon, Tom Pyszczynski, and Jeff Greenberg, who are experimental social psychologists, have conducted over 150 empirical laboratory experiments in support of what

they call ‘*Terror Management Theory*’, thereby confirming Becker’s general observations. For instance, they conducted their experiments on judges, evaluating their sentencing policy when subconsciously faced with death, and on Christians’ behaviour after answering questionnaires, some of which contained questions that confronted the test subjects’ own death. What they found was that if people are subliminally reminded of death, they tend to be more aggressive towards other individuals, especially if they are perceived to hold different beliefs, worldviews, and value systems.

What this shows quite clearly is that our denial of death is built into our cultural environment, conditioning, and institutions. As Sheldon Solomon says, “Culture provides meaning, first of all, by giving us a sense of where we’ve come from.” Culture also provides us with a sense of identity through its religious and economic symbols, and when these are threatened, our precarious sense of security feels threatened, often generating violent reactions, as we see everyday on our television screens and on the Web. At the personal level, “One of the easiest ways to make yourself feel more than mortal is to stand as the conqueror of someone else,” as Dan Liechty points out.¹³⁵

Becoming a somebody in the world is thus one way of dealing with the fear of death, supported by immortality symbols, such as money and the notion of an immortal soul. On the other hand, the authentic way is to become a nobody, living in union with our Immortal Ground of Being. As Figure 13.19 on page 1070 illustrates, this involves venturing into the unknown, through many layers of the conscious, subconscious, and unconscious mind, until we reach the Divine Source of the Light of the Universe, which we call the meaningless, transcultural, transdisciplinary Datum in IRL. This is the ultimate goal of life on Earth, depicted in Figure 13.20, a painting by Theodor Kittelsen, illustrating Halvor’s quest in the Norwegian fairy tale ‘*Soria Moria Castle*’.¹³⁶ Now while Halvor became a somebody, marrying a princess after killing three-, six-, and nine-headed trolls and overcoming other trials, in the classical manner, his story is universal, just one example of Campbell’s monomyth.

As the monomyth well illustrates the common patterns of all our journeys through life, as recapitulations of the Cosmogonic Cycle, let us look a little at how Campbell abstracted these broad patterns, providing a general model for our own particular journeys. In this section, we look at just the first two stages, Departure or Separation and Initiation.

The central characteristic of the first stage in the journey is a break with the past: “The hero is the man or woman who has been able to battle past his personal and local historical limitations to the generally valid, normal forms.”¹³⁷ It is also a death and rebirth: “The hero has died as a modern man; but as eternal man—perfected, unspecific, universal man—he has been reborn.”¹³⁸ This is essentially a psychological process of self-inquiry. “The first step, detachment or withdrawal, consists in a radical transfer of emphasis from the external to the internal world. ... The first work of the hero is to retreat from the world scene of secondary



Figure 13.20: “Far, far away he saw something glowing and shimmering”

effects to those causal zones of the psyche where the difficulties really reside,”¹³⁹ so that he can be reborn.

In primitive societies, there were many rites of passage to mark such a death and rebirth process, sometimes quite severe. There were ceremonies to mark the major turning points in an individual’s life, such as birth, naming, puberty, marriage, and burial. Indeed, the mother giving birth is a hero in Campbell’s terms, referencing Otto Rank’s *The Myth of the Birth of the Hero*; she is one who gives to another, not focused on her particular needs.¹⁴⁰ Of course, because neither parents nor children have historically been fully conscious of the consequence of these critical events on their lives, their effects often lie deep in the personal, cultural, and collective unconscious, as Stanislov Grof describes in *The Holotropic Mind*. If we are to become fully awake, it is the task of all of us to bring these subconscious energies into the open so that they can be healed.

The first step of the hero’s journey is ‘The Call to Adventure’, sounding “the call to some high historical undertaking” or marking “the dawn of religious illumination”, such as what mystics call “the awakening of self”.¹⁴¹ Campbell’s first example of someone called to adventure is the adolescent princess in Grimm’s fairy tale of the Frog-King. The princess lost her ball down a well and asked the frog to retrieve it for her. Such blunders are not the merest chance; as Sigmund Freud has shown, “They are the result of suppressed desires and conflicts,” which may amount to the opening of a destiny, the frog here acting as a ‘herald’.¹⁴²

The princess agreed that the frog's reward for helping her would be to eat at her table and sleep in her bed. But she first reneged on her unconsidered promise, until her father told her to honour it. This was the key lesson she had to learn, for as a result, the frog metamorphosed into a prince, whom she then later married.¹⁴³

At the other end of the scale, so to speak, is the well-known story of how Siddhartha Gautama was called to adventure, how the Future Buddha discovered sickness, old age, and death, even though his parents had attempted to protect him from all knowledge of such realities.¹⁴⁴ So the call to adventure may not be something pleasant. "The herald or announcer of the adventure ... is often dark, loathly, or terrifying, judged evil by the world."¹⁴⁵

Perhaps, not surprisingly, the next step is 'Refusal of the Call'. Campbell gives a few examples of such a refusal, from little Briar-rose (Sleeping Beauty) to Lot's wife, who "became a pillar of salt for looking back, when she had been summoned forth from her city by Jehovah".¹⁴⁶ But perhaps the classic example of such a refusal was Jonah, who was swallowed by a big fish instead of answering God's call. Maslow's concept of Jonah Syndrome, described in Subsection 'The Jonah Syndrome' on page 1107, well illustrates this situation. However, in Jonah's case, he was released from the fish, and eventually went to Nineveh as he was bid.

So sometimes "Refusal of the summons converts the adventure into its negative. Walled in boredom, hard work, or 'culture', the subject loses the power of significant affirmative action and becomes a victim to be saved."¹⁴⁷ In monotheistic cultures, the first pillar of un wisdom can be the cause of such a refusal. As Campbell says, "The divinity itself [becomes the hero's] terror; for if one is oneself one's god, then God himself, the will of God, the power that would destroy one's egocentric system, becomes a monster."¹⁴⁸ Refusals are not only cultural; they can also be personal. As Campbell said, such inhibitions "represent an impotence to put off the infantile ego, with its sphere of emotional relationships and ideals. One is bound in by the walls of childhood."¹⁴⁹

The refusal of the call can be overcome in the third step called 'Supernatural Aid'; the hero is often not without support. As Campbell says, "The first encounter of the hero-journey is with a protective figure (often a little old crone or old man) who provides the adventurer with amulets against the dragon forces he is about to pass."¹⁵⁰ He goes on to say, "The helpful crone and fairy godmother is a familiar feature of European fairy lore; in Christian saints' legends the role is commonly played by the Virgin. ... The hero who has come under the protection of the Cosmic Mother cannot be harmed. ... What such a figure represents is the benign, protecting power of destiny. The fantasy is a reassurance—a promise that the peace of Paradise, which was known first within the mother womb, is not to be lost."¹⁵¹

The fourth step is called 'The Crossing of the First Threshold': "With the personifications of his destiny to guide and aid him, the hero goes forward in his adventure until he comes to the 'threshold guardian' at the entrance of magnified power. Such custodians bound the

world in the four directions—also up and down—standing for the limits of the hero's present sphere, or life horizon."¹⁵²

Such guardians of the threshold, inhibiting the adventurer from venturing beyond his normal bounds, "the normal traffic of the village", take many forms in the folk mythologies of the world. "Thus the sailors of the bold vessels of Columbus, breaking the bounds of the medieval mind ... had to be cozened and urged on like children, because of their fear of the fabled leviathans, mermaids, dragon kings, and other monsters of the deep." In another example, "the Hottentots describe an ogre that has been occasionally encountered among the shrubs and dunes. ... This monster is a hunter of men, whom it tears to shreds with cruel teeth as long as fingers." Not surprising, therefore, "The normal person is more than content ... to remain within the indicated bounds ... popular belief gives him every reason to fear so much as the first step into the unexplored."¹⁵³

In terms of Western civilization, there are a host of guardians inhibiting people from leaving the sick society into which many of us were born. The most obvious is the convention that if an individual does not work within the materialistic economic system in some way, like a cog in a bureaucratic machine, then he or she will not have an income, and will, at best, be provided with a subsistence existence. In contrast, in the East, spiritual seekers have long been treated as honoured guests; in this context, being a mendicant is well respected, unlike in the West. More specifically, if scientists dare to include the spiritual in their theories, they could well lose their jobs and their careers as scientists would have come to an end.

And in Christianity, as with Judaism and Islam, it can be blasphemous to say, "I am That," to acknowledge one's own Immanent, Gnostic Essence, which is Love. For when people know the Divine in their own direct experience, there is no room for priests proclaiming the word of God to come between the individual and God. The Church loses control over moral imperatives, over people's behaviour.

So in crossing the first threshold, the adventurer has gone beyond the pale, a wooden stake used with others to form a fence, from the Latin *pālus* 'stake', from PIE base **pag-* 'to fasten', also the root of *peace* and *pagan*, figuratively meaning 'outside the bounds of acceptable behaviour'.

However, this is not the end of the Departure stage of the hero's adventure, as Campbell explains: "The idea that the passage of the magical threshold is a transit into a sphere of rebirth is symbolized in the worldwide womb image of the belly of the whale. The hero, instead of conquering or conciliating the power of the threshold, is swallowed into the unknown, and would appear to have died."¹⁵⁴

At first, this step, called 'The Belly of the Whale', seems to be related to the refusal of the call, like Jonah in the whale. But what Joseph Campbell seems to mean by these words is that "the passage of the threshold is a form of self-annihilation. ... The devotee at the moment of

entry into the temple undergoes a metamorphosis ... Once inside he may be said to have died to time and returned to the World Womb, the World Navel, the Earthly Paradise.”¹⁵⁵

Having traversed the threshold of the prevailing culture, the hero then embarks on the second and longest stage of his journey, “the favourite phase of the myth-adventure”, which begins with ‘The Road of Trials’, producing “a world literature of miraculous tests and ordeals”.¹⁵⁶ For instance, such ordeals are melodiously and dramatically brought to life in Mozart’s popular opera *The Magic Flute*, in the trials of fire and water endured by Tamino and Pamina.

Campbell begins his description of this step in the hero’s journey with the story of Psyche’s quest for her lost lover Cupid (*Eros* in Greek), where the principal roles are reversed: “instead of the lover trying to win his bride, it is the bride trying to win her lover; and instead of a cruel father withholding his daughter from the lover, it is the jealous mother, Venus, hiding her son, Cupid, from his bride.” In the Latin version of this story, told in Lucius Apuleius’ second-century novel *Metamorphoses*, also called *The Golden Ass*, Venus (*Aphrodite* in Greek) imprisons Psyche, envious of her dazzling beauty, setting her several trials. In the last of these, “Psyche was ordered to bring from the abyss of the underworld a box full of supernatural beauty.”¹⁵⁷

Psyche’s journey to the underworld, which we can call the Cosmic Psyche, is symptomatic of a host of such stories. The Greek word *psūkhē* is generally translated as soul or spirit, from *psūkhēin* ‘to breathe, blow’, denoting life, as the animating principle in living beings, indicated by the breath, thus of a similar etymology to Latin *animus* ‘soul, the spiritual or rational principle of life in man’, related to *anima* ‘something breathing’, Latin *spīritus* ‘breath, life’, and Swedish *anda* ‘breath’ and *ande* ‘spirit’.

The modern Latin word *psychologia* is thought to have been coined in Germany in the 1500s, in the sense of the doctrine or study of the soul, as distinguished from *somatologia* study of bodies or material things.¹⁵⁸ The word *psychology* was first used in English in 1653 in James de Back’s translation of William Harvey’s *Anatomical Exercises*, in which Harvey described his discovery of the circulation of blood: “I call the generall doctrine of man *Anthropologie*, the parts of which, I do ordain to be, according to this division, *Psychologie*, *Somatologie*, and *Hæmatologie*, into the doctrine of the soul, bodie, and blood ... *Psychologie* is a doctrine which searches out mans Soul, and the effects of it.”¹⁵⁹ The modern sense of *psychology* as the study or science of mind began with the works in 1732–34 of the German philosopher Christian von Wolff,¹⁶⁰ and is first found in English in David Hartley’s *Observations on Man, his Frame, his Duty, and his Expectations*, published in 1749.¹⁶¹

So it is only in the last two or three centuries that we human beings have discovered that we are actually noetic beings, from Greek *noētikos* ‘mental’, from *noēsis* ‘understanding’, from *noein* ‘to perceive with the mind’, from *noos* ‘mind, understanding, reason; thought, insight;

purpose, intention; meaning, sense', the root of English *nous*, the Attic form of *noos*, colloquially meaning 'intelligence, common sense'. Yet during these few centuries, the evolution of psychology, as the science of consciousness, in Carl Jung's terms, has had to face its own trials within a scientific and technological culture that has become more and more materialistic and mechanistic.

As a consequence, "the psychological dangers through which earlier generations were guided by the symbols and spiritual exercises of their mythological and religious inheritance, we today ... must face alone, or, at best, with only tentative, impromptu, and not often effective guidance. This is our problem as modern, 'enlightened' individuals, for whom all gods and devils have been rationalized out of existence." As Jung says, these gods are actually psychic factors, as archetypes of the unconscious, a fact denied by the unparalleled impoverishment of symbolism in today's culture. As he continues, "Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But 'the heart glows', and a secret unrest gnaws at the roots of our being."¹⁶²

Undaunted, let us continue our endeavour to establish psychology as the primary specialist science, the basis of all the others, by looking at the next step in the Hero's journey, which Cameron calls 'The Meeting with the Goddess', "commonly represented as a mystical marriage (Greek *ieros gamos*) of the triumphant hero-soul with the Queen Goddess of the World". "The meeting with the goddess (who is incarnate in every woman) is the final test of the hero to win the boon of love." "She is the paragon of all paragons of beauty, the reply to all desire, the bliss-bestowing goal of every hero's earthly and unearthly quest." "Woman, in the picture language of mythology, represents the totality of what can be known. The hero is the one who comes to know."¹⁶³

As an example, Campbell mentions Kali, the Black One, who "has Cosmic Power, the totality of the universe, the harmonization of all pairs of opposites, combining wonderfully the terror of absolute destruction with an impersonal yet motherly reassurance. As change, the river of time, the fluidity of life, the goddess at once creates, preserves, and destroys."¹⁶⁴ Thus we see in myth the very essence of the science of thought and consciousness being presented in these pages.

Now while "the mystical marriage with the queen goddess of the world represents the hero's total mastery of life", the hero still has to face further tribulations in what Campbell calls 'Woman as Temptress'. On the one hand, "woman is the guide to the sublime acme of sensuous adventure." On the other, "she is become the queen of sin".¹⁶⁵ Campbell gives several examples here, from East and West, of people who have regarded a man's sexual attraction for woman as a distraction on the path to purity. Although he does not mention Augustine of Hippo, Augustine's prayer, "Grant me chastity and continence, but not yet"¹⁶⁶ is well known as representing this negative attitude towards women.

But the Taoists and Tantrikas of the East have discovered the exact opposite. Divine love-making between woman and man can lead to the Divine when the sense of a separate self disappears in the most beautiful meditation there is. For as Osho showed, it is quite possible to reach superconsciousness through sex.¹⁶⁷

In *Not Until You Die*, Nukunu 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,” which is simply not true, as many are discovering today.¹⁶⁸

As the hero’s journey involves becoming free of all memories of early childhood, a major step for such adventurers is ‘Atonement with the Father’. Campbell’s section on atonement (at-one-ment) is a long one, covering primitive pubescent initiation rites, Greek myths, and the Christian image of God the Father, who is both wrathful—the ogre aspect of the father—and merciful—the assurance that, despite appearances, the father is with the son on his journey through life, a duality that appears in most mythologies, Campbell tells us. For Campbell, “the ogre aspect of the father is a reflex of the victim’s own ego.” “Atonement [then] consists in no more than the abandonment of that self-generated double monster—the dragon thought to be God (superego) and the dragon thought to be Sin (repressed id)” in Freud’s terms.¹⁶⁹

For myself, this step has been one of the most challenging of my own spiritual quest. Nevertheless, such trials and tribulations can be overcome, for as Campbell says in concluding this section, “For the son who has grown really to know the father, the agonies of the ordeal are readily borne; the world is no longer a vale of tears but a bliss-yielding, perpetual manifestation of the Presence.”¹⁷⁰ In other words, images of a wrathful or loving god, personified in one’s biological father, disappear when we realize that Consciousness is all there is.

Such a realization leads to the penultimate step in the initiation journey called ‘Apotheosis’ from the Greek *apotheoein* ‘to deify’, from *apo-* literally ‘off’, but with a special meaning in this context of ‘change completely’ and *theoein* ‘make a god of’, from *theos* ‘god’, which surprisingly has a different PIE base from *deus* ‘god’ in Latin. In English, *apotheosis* has come to mean ‘a glorified ideal’, ‘the highest point in the development of something’.

Yet it is not possible to make a god of someone, for all beings in the Universe are already Divine. As Campbell says, quoting Buddhist sutras, “All things are Buddha-things,” “All beings are without self.”¹⁷¹ We cannot become Buddhas, for being awakened is our True Nature, even if we do not know this.

The hero has now found ‘The Ultimate Boon’, *boon* deriving from an Old Norse word *bōn* ‘prayer’ (*bön* in modern Swedish) and Old English *ben* ‘prayer’. Through such a phrase as ‘ask a boon’, the sense passed from ‘prayer’ to ‘favour asked’ and ‘good thing received’, this sense probably being influenced by the adjective *boon* ‘good’ (*bon* in French), which had evolved from Latin *bonus* ‘good’, closely related to Latin *bene* ‘well’, the root of *benefit* among other English words.

For me, the Ultimate Boon I have received is the Principle of Unity: *Wholeness is the union of all opposites*. Living in harmony with the fundamental design principle of the Universe is literally out of this world. It is vitally important to realize here that Wholeness is not an anthropocentric concept, like enlightenment. Wholeness transcends and includes everything there is, embracing, of course, all beings in the relativistic world of form.

Campbell makes one important point about this realization: “The possibility of physical immortality charms the heart of man,” to this very day, Bernard Shaw’s utopian play *Back to Methuselah* being given as an example. But then he goes on to say “The research for physical immortality proceeds from a misunderstanding of the traditional teaching.”¹⁷² Yet, such a false notion played a key role in the foundation of the rebirthing movement during the 1960s and 70s, led by Leonard Orr and Sondra Ray.¹⁷³

More than this, when we realize Wholeness in the depth of our beings, we realize that there is no separate being, no immortal soul, which can be said to reincarnate or have everlasting life after death. Only Consciousness is immortal. Even though the waves, ripples, and currents on and within the ocean of Consciousness are ever changing, Consciousness, itself, never changes.

Such a realization is so magnificent that it makes climbing Mount Everest or winning an Olympic gold medal in world-record time pale into insignificance, impossible to describe. When Usain Bolt broke what appeared to be an unbeatable world record in the 200 metres final at the Olympic Games on 20th August 2008, he said, “I just blew my mind; I blew the world’s mind.” “Everything just came together,” he said in amazement. In a similar fashion, to give you some inkling into what living at the Omega point of evolution is like, when all the diverse streams of evolution come together in the most amazing fashion, I can best say that this is rather like living in a permanent orgasmic state of ecstasy, utterly mind blowing.

Having passed through a psychological death, the hero now knows that there is no death, that death is an illusion, ready for the third stage of his journey, called ‘Return’, outlined in Subsection ‘Returning to the world’ on page 1094. But before we look at this stage, let us look a little more at the two ways of returning to our Immortal Ground of Being, depicted in the two bell curves in Figure 13.16 on page 1061: Returning Home to Oneness and Wholeness, respectively.

Returning Home to Oneness

There is no doubt that a fundamental cause of our sick society is the first pillar of unwisdom: the dichotomy between Christian orthodoxy and people's own experience of the Divine. As Elaine Pagels has said, "An increasing number of people ... cannot rest solely on the authority of the Scriptures, the apostles, the church—at least not without inquiring how that authority constituted itself, and what, if anything, gives it legitimacy."¹⁷⁴ What should be given priority, the authority of one's own experience or the word of God pronounced by the authoritarian priests?

As orthodox Jews, Christians, and Muslims are opposed to people healing the split between humanity and the Divine, essential if we are ever to live in love, peace, and harmony with each other and our environment, we must therefore turn to the mystics to help us heal the deep wound in the collective psyche. In doing this, it is vitally important that we go beyond the various languages and cultural contexts in which mystical experiences are expressed and take place. The Divine does not belong to any particular culture, so when we come into union with the Divine, as Oneness, discovering our True Nature, we lose any identity with the culture that we think we might belong to.

Such an approach is quite different from the way that we develop knowledge about the manifest world of form, which is very much influenced by our cultural context. However, some academics, called constructivists, do not make such a distinction: "Like all experience, mystical experiences are subject to the formative and constructive processes of language and culture. *All* our thoughts and experiences, they have argued, are shaped, conditioned and in part constructed by our background of beliefs and concepts."¹⁷⁵ Robert Forman, in his editorial article in the very first issue of the *Journal of Consciousness Studies*¹⁷⁶ in 1994 refuted this. He provided several reasons why a decontextualist approach, one that is detached from language and cultural context, is essential to understand the common ground that underlies all mystical experience, and which we all share.¹⁷⁷

Now because Integral Relational Logic provides the gnostic foundation and metaphysical framework for the integration of all knowledge in all cultures and disciplines at all times, we can use this abstract, holistic science of reason to decontextualize all mystical writings and so integrate all spiritual teachings over the years. This is not new. Gottfried Leibniz used the term *philosophia perennis* 'perennial philosophy'¹⁷⁸ to denote what Aldous Huxley called:

The metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being—the thing is immemorial and universal. Rudiments of the perennial philosophy may be found among the traditional lore of primitive peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions.¹⁷⁹

As the perennial philosophy has little to do with philosophy as an intellectual pursuit, without first-hand inner knowing of the Divine, I prefer to use the term *perennial wisdom*, whose central tenet is the Principle of Unity: *Wholeness is the union of all opposites*. Through conceptual abstraction, we can then extract the essence of the concepts that underlie all the religions, thus unifying them into a coherent whole, without the organizations that maintain them.

As one of the principal purposes of this book is to explain the root causes of the accelerating pace of evolutionary change we are experiencing today, we can best begin this spiritual synthesis with Shakyamuni Buddha's three marks of being (*trilakshana*):

1. There is nothing whatsoever that is permanent in the Universe, including our bodies and any groups, from our family to our species, that we feel we belong to (*anitya*).
2. If we do not recognize this fundamental principle of existence, we shall suffer (*duhkha*).
3. The way to end suffering is to be free of the sense of a separate self, of attachment to the egoic mind (*anatman*).

The Buddha took the second of these marks of being as the first of his four noble truths (*arya-satya*), presented to his fellow seekers in Benares immediately following his enlightenment. "This first discourse is often referred to as 'the first turning of the wheel of dharma' (*dharma-chakra*)."¹⁸⁰ There are many ways of presenting these truths, which form the basis of Buddhist teaching. This is how Shambhala's *Encyclopedia of Eastern Philosophy and Religion* does so:¹⁸¹

1. The truth of suffering (*duhkha*)
But what, O monks, is the noble truth of suffering? Birth is suffering; decay is suffering; sorrow, lamentation, pain, grief and despair are suffering; in short the five groups [aggregates] of existence connected with clinging are suffering.
2. The truth of the origin of suffering (*samudaya*)
But what, O monks, is the noble truth of the origin of suffering? It is craving which gives rise to fresh rebirth and, bound up with lust and greed, now here, now there, finds ever fresh delight. It is the sensual craving, the craving for existence, the craving for nonexistence or self-annihilation.
3. The truth of the cessation of suffering (*nirodha*)
But what, O monks, is the noble truth of the extinction of suffering? It is the complete fading away and extinction of this craving, its forsaking and giving up, liberation and detachment from it.
4. The truth of the path that leads to the cessation of suffering (*marga*)
But what, O monks, is the noble truth of the path leading to the extinction of suffering, namely: perfect view, perfect thought, perfect speech, perfect action, perfect livelihood, perfect effort, perfect mindfulness, perfect concentration.

These four noble truths are particularly relevant at these times of unprecedented evolutionary change, as we see on page page 994 in Chapter 12, ‘The Crisis of the Mind’, where Erich Fromm used them in his diagnosis of the root cause and remedy of our sick society. In the USA, the Republican Party likes to emphasize its conservatism, in contrast to the Democratic Party’s liberalism, which they regard with disdain. Yet, *liberal* derives from Latin *liber* ‘free’. So why was George W. Bush, an ultra conservative president, called ‘the leader of the free world’? Even though conservatism is an example of systemic homeostasis or autosoteria ‘self-preservation’, doesn’t conservatism actually violate one of the fundamental laws of the Universe: everything is in a constant state of change? And if we deny this fact, aren’t we bound to suffer?

The second noble truth highlights another central issue. We suffer because we believe that time is real with a past and a future, whether cyclic or linear. As this book is at pains to point out, when we live in the horizontal dimension of time, with desires, hopes and fears, we act more like human automata than the Divine, Cosmic beings we truly are, living in the Eternal Now. As the Buddha pointed out, even the craving for the death of the ego can lead to suffering. Paradoxically, we cannot get to where we are going by desiring it.

Nevertheless, the Buddha proposed an eight-fold path by which people could end their suffering. Actually, this should not be seen as a series of steps, beginning with the first, “since in practice the first to be realized are stages 3–5, ... then stages 6–8, ... and then finally 1–2.”¹⁸² “Each of the eight is described as *samyak*, ... often translated ‘right’; but the meaning intended is not ‘correct’ as opposed to ‘incorrect’, but rather ‘complete’ or ‘perfected’.”¹⁸³ Despite this, stage 5 apparently led Jakob von Uexkull in 1980 to found the Right Livelihood Award, also called the ‘Alternative Nobel Prize’, “for outstanding vision and work on behalf of our planet and its people”.¹⁸⁴ Table 13.6 shows two translations of the eight-fold path reflecting the primary meanings, from *Shambala Encyclopedia*¹⁸⁵ and Alan Watts:¹⁸⁶

If we begin with stages 3 to 5, these reflect one aspect of all the organized religions: to lay down a set of rules to regulate people’s behaviour. Such moral principles have been essential in the evolution of human society for as Erich Fromm pointed out, we are the least instinctive of all the animals; virtually all our behaviour is determined by our learning.¹⁸⁷ But as it has taken many thousands of years of human evolution to discover a fully integrated theory of human behaviour, it has been necessary for such precepts or commandments to be set out to ensure some social cohesion and harmony.

In Buddhism, there are five basic precepts, which Thich Nhat Hanh says are essential for a future to be possible.¹⁸⁸ Then, of course, there are the ten commandments of Judaism and Christianity.¹⁸⁹ But Buddhist monks (*bhikshu* ‘beggar’) and nuns (*bhikshuni*) have many more precepts to recite regularly. In *pratimoksha* from *prati* ‘towards’ and *moksha* ‘liberation’, monks have 227 disciplinary rules to remember and nuns 348!¹⁹⁰ But do all these rules really

#	Sanskrit	Shambhala Encyclopedia	Alan Watts
	Prajna	Consciousness, wisdom	
1	Samyag-drishhti	Perfect view	Complete view
2	Samyak-samkalpa	Perfect resolve	Complete understanding
	Shila	Obligations, precepts	
3	Samyag-vach	Perfect speech	Complete (truthful) speech
4	Samyak-karmanta	Perfect conduct	Complete action
5	Samyag-ajiva	Perfect livelihood	Complete vocation
	Samadhi	Nondual consciousness	
6	Samyag-vyayama	Perfect effort	Complete application
7	Samyak-smriti	Perfect mindfulness	Complete recollectedness
8	Samyak-samadhi	Perfect concentration	Complete contemplation

Table 13.6: *The eight-fold path*

lead to freedom? In Wholeness, there are no rules, for by the Principle of Unity, Wholeness embraces and unifies what we might call ‘right’ and ‘wrong’. We can realize neither Wholeness nor Oneness carrying the burden of a bundle of rules and ideals, as mental constructs, that limit our freedom.

Another major issue addressed by all the religions is death. As the result of the great gift of self-reflective intelligence, which we received some 25,000 years ago, we are the first species to be conscious of the mortality of our bodies. But because most people have not discovered that death is an illusion, during the years, the religions have developed a number of immortality symbols to assuage people’s fear of death, centred on an immortal soul, which either reincarnates in cyclic time or has eternal life in linear time.

But in Reality, there is no such thing as an immortal soul, as the Buddhist notion of *Anatman* indicates quite clearly. To help people realize this fundamental fact of human existence, stages 6 to 8 in the eight-fold path can be seen as a way to Oneness, to *Shunyata* ‘Emptiness, Void’, the central notion in Buddhism, but which is interpreted in different ways. The principal means towards such a goal is, of course, meditation, of which many techniques and methods have been developed over the years, not the least *vipassana*, to use its more common Pali spelling, meaning ‘insight, clear seeing’.

But if the goal of the spiritual path is Emptiness, recognizing that “all composite things (*samskrita*) are empty, impermanent (*anitya*), devoid of an Essence (*Anatman*), and characterized by suffering (*duhkha*),”¹⁹¹ how can any technique functioning in the relativistic world of form possibly lead to such a goal? Yes, expert meditators can produce remarkable physiological effects,¹⁹² and even those less accomplished can gain much from meditating in the traditional Eastern manner. But if such techniques could lead to enlightenment, there would be

millions of enlightened beings on Earth, except just a few, if there are any at all. Furthermore, as one aspect of Reality is Emptiness, transcending all forms and structures, why do Buddhists still talk about reincarnation? What reincarnates?

It is logical for the first two stages of the eight-fold path to come at the beginning for they seem to relate to Wholeness, rather than Oneness: complete view and understanding. But such a perception is somewhat misleading. When an ascetic called Uttiya asked the Buddha such metaphysical questions as “Is the world eternal or will it one day perish?” and “Are body and spirit one or two?”, the Buddha refused to answer. When asked what questions he would answer, the Buddha replied, “I will only answer questions that pertain directly to the practice of gaining mastery over one’s mind and body in order to overcome all sorrows and anxieties.”¹⁹³ For this reason, Buddhism has no notion of Fullness as the complement of Emptiness. By the Principle of Unity, both are needed to realize Wholeness.

While taking a complete view in Wholeness is exquisitely beautiful, such an amazing vision does present us with the broader issue of coming to terms with death in all its forms. For instance, Wholeness shows that Buddhism is not immortal, neither is Western civilization nor *Homo sapiens*. Just as we are the first species to realize that everybody dies, we are the first species to discover that it is not the purpose of life to have children indefinitely. Evolution has an end point at the peak of its overall growth curve. After that, it reverses and goes into decline.

A clear distinction between Buddhism and Hinduism relates to the notion of Self. In Buddhism, there is no Self (*Anatman*), while in Hinduism *Atman* and *Brahman* are one, as the *Mudukya Upanishad* tells us.¹⁹⁴ But there really is no difference between them. When *Atman* and *Brahman* are unified in Oneness, the sense of a separate Self disappears. To help people find Oneness, union with the Divine, the Hindus have developed many forms of *yoga* ‘union, joining’, meaning ‘seeking union with God’, from PIE base **yeug-* ‘to join’, also the root of *yoke*, *join*, *conjugate*, *zygote*, *juxtapose*, and *junction*.

There are many yogic paths of Hinduism, the most well-known being *rāja-yoga* ‘royal path’, one of six *darshanas* ‘view, sight; system’, introduced by Patañjali in *The Yoga Sutras* in the second century BCE, consisting of eight steps, collectively called ‘eight-limbed yoga’: *yama* ‘abstinence’, *niyama* ‘observance’, *āsana* ‘posture’, *pranayama* ‘breath control’, *prānāyāma* ‘sense withdrawal’, *dhāranā* ‘concentration’, *dhyanā* ‘meditation’ and *samādhi* ‘contemplation, absorption or superconscious state’.¹⁹⁵

What is most commonly thought of as yoga in the West is the third of these eight steps, known as ‘hatha-yoga’, from *ha* ‘sun’ and *tha* ‘moon’, emphasizing physical posture in preparation for more advanced spiritual practices. So, as with all forms of yoga, in hatha-yoga, “The two opposites must be blended together in a gentle way. So [in this sutra, Patanjali] says that to bring peace to the mind, watch and regulate the breath.” The main goal of hatha-yoga

is thus to unite the breath of the sun and the breath of the moon, also known as *prana-apanā*.¹⁹⁶

Several different forms of hatha-yoga exist today, some being used as physical exercise or a cure for psychophysical ailments, rather than as a step towards mystical liberation. One of the more interesting is anusara yoga, which John Friend introduced in 1997 to unify “a life-affirming Shiva-Shakti Tantric philosophy of intrinsic goodness with Universal Principles of Alignment”. Anusara means ‘flowing with Grace’, ‘flowing with Nature’, ‘following your heart’,¹⁹⁷ from Sanskrit *anusāra* ‘going after, following; custom, usage; nature, natural state or condition of anything’, from *anu-* ‘after, along, towards, again’ and *sāra* ‘the core, pith, or solid interior of something; firmness, strength, power, energy; the substance, essence, marrow, cream, heart, essential part of anything, best part, quintessence’ probably from a lost root meaning ‘to be strong’.¹⁹⁸ So *anusara* has a similar root meaning as *physics*, *nature*, and *substance*, indicating that resting in Stillness in our Divine Essence is what gives us strength.

Other classical yogic paths are *bhakti-yoga* ‘path of devotion’, *karma-yoga* ‘path of selfless service’, *jñāna-yoga* ‘path of wisdom or abstract knowledge’, and *kundalini-* or *tantra-yoga*, ‘awakening the spiritual power that lies at the base of the spine’. More recently, in 1946 in *Autobiography of a Yogi*, Paramhansa Yogananda introduced *Kriya Yoga* based on *prāṇāyāma* ‘control of *prāṇa*’, the fourth step in *rāja-yoga*



Figure 13.21: All-Faiths Yantra

Two forms of Integral Yoga were also introduced in the twentieth century in an attempt to develop a synthesis of all yogas. The first was developed by Aurobindo Ghose in a series of articles published between 1914 and 1921, later published as *The Synthesis of Yoga*, the fourth part ‘Self Perfection’ being a synthesis of the threefold yoga of the *Bhagavad Gita* (*karma-*, *jñāna-*, and *bhakti-yoga*), described in the first three parts of his book called ‘Divine Works’, ‘of Integral Knowledge’, and ‘of Divine Love’. In essence, what Aurobindo was doing in this book was to find the Ultimate Source that underlies all yogas.

Then, in setting up Yogaville in 1980 in Virginia, USA, Satchidananda introduced an Integral Yoga seeking an interfaith understanding as a vehicle to world peace, represented in Figure 13.21, as an ‘All-Faiths Yantra’.¹⁹⁹ At the heart of Yogaville is the ‘Light Of Truth Universal Shrine’ (LOTUS), celebrating the unity behind the diversity of the world religions. Of course, the Principle of Unity is the ultimate Integral Yoga, for all opposites are then unified in Wholeness, including Eastern spiritual practices and Western scientific method.

The path of abstract knowledge is naturally the one closest to Integral Relational Logic, a holistic science of reason of the utmost abstraction and generality, with the Principle of Unity

at its centre, which leads naturally to Advaita ‘not-two’. Advaita was introduced in the early ninth century by Shankara, also called Shankaracharya, (Shankara, the Teacher, from *acharya* ‘one who sets the example’), *Shankar* deriving from Sanskrit *śankara* ‘one who brings blessings’, from *śam* ‘happiness, prosperity’ and *-kara* ‘causing’). Shankaracharya sought the renewal of Hinduism after that tradition had been displaced for a time by Buddhism.

To make Advaita a religion, it became part of *Vedanta*, from *veda* ‘knowledge’ and *anta* ‘end’. But as soon as you make something a religion, it tends to fragment, defeating the purpose of ultimate union with the Divine and with all beings. For instance, in the thirteenth century, Madhva introduced *Dvaita-Vedanta* as a dualistic answer to *Advaita-Vedanta*, claiming “God and the individual soul are eternally separate and the world is not an illusion but reality,” a notion that is very close to the monotheistic religions. Before this, about 1100, Ramanuja introduced a half-way house, called *Vishishtadvaita-Vedanta* ‘qualified nondualism’, an agnostic approach, between the gnosticism and theism of Advaita-Vedanta and Dvaita-Vedanta. But Advaita, as Nonduality, is the union of Advaita and Dvaita, Nonduality and duality. So it is really nonsense to divide Vedanta into fragments. To avoid making Advaita a religion, emphasizing that it is just a way of life, we can best refer to it as Advaita, not Advaita-Vedanta, or even just Nonduality, becoming fashionable today in the spiritual firmament..

A central notion of *jñāna-yoga* and Advaita is *neti, neti*, ‘not this, not this’, from the *Bṛhadaranyaka-Upanishad*, entitled ‘great’ for its length and profundity. This is key to answering the most profound question any of us can ask ourselves, “Who am I?” When we realize that we are not our bodies, not our minds, thoughts, theories, or beliefs, and not our feelings or experiences, we reveal our True Nature as Oneness, or Love, as our Divine Essence.

In this book, we use many different words to denote the Absolute, such as Wholeness and the Truth, Consciousness and Intelligence, Love and Peace, which reflect its different aspects viewed from our human perspective. Hinduism similarly has a single notion of the Absolute, called Brahman, with its many aspects denoted by what are called gods, such as Brahma, the creator of the Universe, Shiva, the god of dissolution and destruction, and Vishnu, the worker, from *viśh* ‘work’, symbolizing the rising, apex, and setting of the sun. From the perspective of the URT, all these gods are not God in an Absolute, Western sense, but patterns of energy emanating from the Divine. They seem to have arisen from the myths of early humanity, when god-like creatures, who had discovered the truth of human existence, mingled with ordinary mortals.²⁰⁰ Greek, Roman, and Scandinavian gods are just a few examples that emerged from the myths.

Both Hinduism and Tibetan Buddhism contain teachings called *Tantra*, originally ‘loom’, both ‘warp’ and ‘weft’, from *tan*, ‘to stretch, extend’.²⁰¹ So *Tantra* has a sense of Wholeness about it, with other meanings indicating ‘groundwork, principle, system’²⁰² and ‘context,

continuum'.²⁰³ Even though Tantra is quite fragmented, it does embrace aspects of human life not included by celibate monks and nuns, most famously divine lovemaking. For me, this is the most exquisitely beautiful and powerful of all meditation techniques for it enables a woman and man who are deeply in love to become one, without any thoughts or techniques. Divine lovemaking has little to do with sex, as portrayed by such programmes as *Sex in the City*, even though sexual union is generally involved. Furthermore, such lovemaking is sacred, not requiring the multitude of Tantric courses, books, and videos available today. It is intuitively natural when both partners are totally open to each other.

As the path towards Oneness is essentially one of dying, it can perhaps best be encapsulated by the term *via negativa*, from Christian mysticism, also called 'apophatic theology', from Greek *apo* 'off, from, away' and *phainein*, 'to show', cognate with *emphatic*. Because of the ineffability of the Divine, in theistic traditions, "it is easier to say 'what God is not' rather than what God is."²⁰⁴ But if we see this approach as healing the deep split between humanity and the Divine, *via negativa* is as much about realizing our True Nature as divine beings as discovering the nature of God.

Returning Home to Wholeness

The opposite of *via negativa* is, of course, *via positiva*, or 'kataphatic theology', the Greek prefix *kata* having many meanings, the most relevant in this context being 'thoroughly, completely'. It is interesting to note that neither the *Oxford English Dictionary* nor the *Oxford Dictionary of Religions* has an entry for *via positiva* or *kataphatic*, although the latter does have an entry for *affirmative way*, with a similar meaning. We would thus seem to be venturing into uncharted territory, although Matthew Fox does include *via positiva* in his *Creation Spirituality*, celebrating "the pleasures of the Divine Presence where we are on Mother Earth".²⁰⁵

In Christianity, the classic expression of *via positiva* is the *quinque viae*, the five ways in which Thomas Aquinas proved the existence of God.²⁰⁶ We are thus entering the world of reason, concerned with God the Creator acting through Life or the Logos, which correspond to *Dharma*, *Tao*, or *Rita* in the East. In the past, reason has been predominantly an analytical process, leading to scientific specialization and the multitude of religious denominations and sects we see in the world today. But as this book is endeavouring to demonstrate, evolution is now leading us towards a megasynthesis of all knowledge, the unification of all religious scriptures, philosophical schools of thought, scientific theories, and economic ideologies. Actually, there is not much more to add here, for Wholeness is what this book is all about. What is perhaps most pertinent is to provide a brief overview of this learning process.

Whereas the search for Oneness is concerned with the origin of the Universe, returning to the Divine Source of Life, the primary focus of the search for Wholeness is to establish a uni-

fied context in which all our learning can take place. This is essential, because science, economics, and religion have three quite different contexts in which these broad subjects of study take place. As this book explains, it is Consciousness, viewed either as a vast ocean or coherent light that provides this overall context for every aspect of our lives.

It is vitally important here to make a clear distinction between Wholeness and Oneness, even though these two aspects of the Divine are inseparable, like two sides of a coin. In my experience, the path to Wholeness is one of evolutionary growth, while the path to Oneness is exactly the opposite: it is a dying one, in which the sense of a separate self virtually disappears. It cannot vanish completely, for we all need an ego to function effectively in the relativistic world of form. Even Ramana Maharshi, the pre-eminent mystic of the last century, would turn when his name was called.²⁰⁷

In my case, I found Wholeness before Oneness, which is quite natural, for by the Principle of Unity, Wholeness is the union of Wholeness and Oneness, as Figure 4.1 on page 250 indicates. Wholeness is all-inclusive, the entire ocean of Consciousness, whereas Oneness is the centre of this vast ball of water, the Divine Source of Life, which is like a fountain, but bubbling up in all directions.

But such an approach is not recommended, if any of us had any choice in the matter. Finding Wholeness before Oneness can be so overwhelming to the egoic mind that the psyche can go crazy with fear and excitement, encapsulated in the word *awesome*, with its association with wonder, as Subsection 'The Jonah Syndrome' on page 1107 describes.

On the other hand, mystics who have found Oneness before Wholeness may never find the latter by learning Integral Relational Logic, by watching the way that thoughts arise from our Divine Source, the Alpha point of evolution. Mystics who have found Oneness are more concerned with no-mind, which enables them to intuitively know Wholeness, feeling at Home, for no one has ever left Home. We are all Wholeness and Oneness at every instant of our lives whether we are conscious of this or not.

What this means is that we can learn much from the experiences of mystics on our spiritual quest, even though the search for Wholeness, in the sense that this word is used in this book, is really quite new. Most particularly, our laws and institutions are based on fragmented minds, dividing one human being from another. But when the divisive mind is healed, the world looks quite different. For instance, religions, banks, stock markets, and political parties cease to exist. We no longer need to hold on to immortality symbols that give us a precarious sense of identity and security in life, perilous because there is nothing permanent in the relativistic world of form.

In this world, there are also no scientists searching for Life and the origin of the Universe by sending multibillion-dollar telescopes into outer space. These exist today because scientists do not know that all there is, is Consciousness. But this is not what is taught in schools, uni-

versities, businesses, and churches today. So a radically new system of thought is required to realize that Consciousness is all there is, one that can establish the Absolute as a scientific concept. There are four fundamental characteristics of this holistic science of reason, as Chapter 1, ‘Starting Afresh at the Very Beginning’ on page 35 describes. In summary:

1. As no existing scientific theory or worldview can explain why scientists and technologists are driving the pace of evolutionary change at unprecedented rates of acceleration, we first need to completely demolish the entire history of learning. Starting afresh at the very beginning with a *tabula rasa* is rather like tearing down the Tower of Babel, as illustrated in Figure 1.25 on page 104. In Hindu terms, Shiva, the god of destruction, acts before Brahma, the god of creativity, can begin its work.
2. Secondly, we need a vantage point from which we can view the Totality of Existence as an undivided, coherent whole, rather like the astronauts returning from the Moon, illustrated in Figure 1.11 on page 69. This happens when we stand outside ourselves, rather like an out-of-body near-death experience, viewing both our inner and outer worlds, and the senses between them, without any separation.
3. From such a vantage point, we invoke self-reflective Divine Intelligence as the Witness to realize that the observer and observed are one, with no separation between the content and process of thought. In this simple way, we can truly know ourselves by including the map-making process in the territory being mapped, rather like a television camera filming itself filming, illustrated by M. C. Escher’s lithograph ‘Drawing Hands’ in Figure 1.12 on page 74.
4. As healing the fragmented mind involves transcending academic specialization, we need a symbol for everything, a way of thinking of the utmost generality. The ontological concept of being provides such an ultimate level of abstraction. **Being** is thus the superclass for all other classes of concept, just as x represents any complex number in mathematics, and **Object** the superclass in object-oriented modelling methods. We can thereby see that all beings in the Universe are related to all others in a multitude of ways, illustrated in Figure 1.47 on page 167.

Of course, in actuality, we cannot become totally free of our cultural conditioning in an instant, or indeed of our personal and collective conditioning. Such a radical transformation of consciousness requires very many years of intense study. Furthermore, the large bell curve in Figure 13.16 on page 1061 rather oversimplifies this ontogenetic process. Figure 13.22 provides a more accurate illustration of the death and rebirth process here, turning the phylogenetic crossover of civilizations in Figure 6.18 on page 570 into an ontogenetic inversion of one’s contextual worldview, also illustrated in Figure 13.1 on page 1028.

With these four conditions as essential prerequisites, Integral Relational Logic, described in Part I of this book, then provides the Cosmic Context, coordinating framework, and Gnostic Foundation for the theory of everything—the Unified Relationships Theory—out-

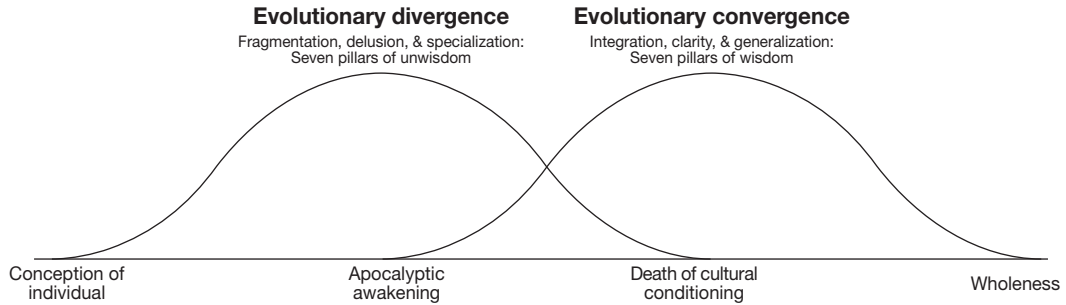


Figure 13.22: *Awakening to Total Revolution*

lined in Part II of this book. There is no need to go into the utmost detail here, for this just leads to complexity. Rather, what we are looking for when studying any particular speciality is the simplicity underlying the complexity, identifying a few abstract concepts that can act as pillars for further development should this be required. But such details are really not needed. For in Wholeness, all forms simply dissolve into formless Consciousness, out of which all forms arise as ever-changing structures and relationships.

With Consciousness as the overall context and IRL providing the skeleton, we can thus build flesh on these bare bones. In this respect, it is natural to call on fellow synthesizers, for they are expressions of the convergence of all evolutionary processes we are witnessing today. In the 1980s, the works of David Bohm, Arthur Koestler, Pierre Teilhard de Chardin, and Erich Fromm were the primary influences on the development of the URT. Since then, Ken Wilber's integral philosophy and Peter Russell's unified theory of evolution have made major contributions.

But none of these syntheses, or any other proposed theory of everything, includes the URT because they are not radical or abstract enough, because the ontogeny of their authors does not recapitulate the whole of evolution from Alpha to Omega.

So how can we become conscious of Wholeness and Oneness and so heal our fragmented, split minds? And who is to do this? Well, the word *psychiatrist* means 'healer of the mind', from Greek *psukē* 'soul, mind' and *iatreia* 'healing' from *iatros* 'healer'. But psychiatrists know very little about the 99% of the Universe that lies beyond the brain in the cosmic psyche and so tend to treat mental disturbances with drugs, which can be iatrogenic. As Joseph Weizenbaum said in *Computer Power and Human Reason*, physicians are increasingly becoming "mere conduits between their patients and the major drug manufacturers".²⁰⁸

Furthermore, evolving into Wholeness is not like building a house, painting a picture, or preparing a meal, even though there are some similarities in these creative processes. The Big Picture that appears when all the scattered pieces of the jigsaw fit beautifully together as a coherent whole cannot be seen with a mind that is fragmented by academic specialization or the division of labour in the workplace. Neither can Wholeness be sensed when we feel separate

from the Divine, in what we can call a split mind, one that is also disconnected from Nature and our fellow human beings.

Rather, the end goal of evolution—its Omega point—is not anything in the world of form. It is a seamless, borderless continuum, called Consciousness, into which all forms, structures, and relationships dissolve. So how do we know when we have reached Home, when this process is complete? Well, as none of us has ever left Home, it is already complete.

Realizing Wholeness means the realization that the Principle of Unity is the fundamental design principle of the Universe, guiding every moment of our lives. As such, Wholeness is the union of completeness and incompleteness, of perfection and imperfection. So Wholeness is not about self-mastery, for it is not egocentric or even anthropocentric. Wholeness couldn't care less whether an individual is top or bottom of the class; all levels of consciousness are embraced by Consciousness. Furthermore, Wholeness is not some sort of ideal or ideology in which nothing ever 'goes wrong', in which we are always in perfect health, in which everyone is perfectly happy. Such a vision of a Golden Age in which everyone is enlightened is Utopia, 'no-place', from Greek *ou* 'not' and *topos* 'place', a word coined by Thomas More in 1516.²⁰⁹

As the sense of a separate self disappears in this process, this means that none of us can act as agents in healing the mind. In Wholeness, there is no doership.²¹⁰ Healing the mind is something that happens to us, as channels of Life, not something we do by choice, by free-will. So why write about healing the mind? What is the point if there is nothing that any of us can do about it? Why not stay silent? Well, if this author had a choice, maybe this is what might happen. But he doesn't. Life is happening; creative writing is happening. So let us just let it happen without fighting it.

When we do this, we can see that the primary energy that can heal our fragmented minds in Wholeness must arise from our Divine Source as Life, which we can also call our Divine Essence, which is Love, which has no opposite. This fact is clearly illustrated by the English word for *nature*, which is *kind*. Kindliness is what we are born with, for *nature* derives from a Latin word *nasci* 'to be born'. So kindliness is our natural way of being, born of our divine Source, expressed as charity and compassion in Christianity and Buddhism, respectively, despite the Christian belief that we are born in sin. Project Agape, outlined on page 1126, is one way we could work harmoniously together in Love and Peace, which we all share, no matter what our religious background might be.

So when the belief systems that provide us with a sense of security and identity in life are not questioned or challenged, most people are reasonably friendly to each other. But while Love is necessary to heal the fragmented mind, it is not sufficient if we are to manage our business affairs with full consciousness of what we are doing. For this, we also need Intelligence, which leads to conceptual clarity, simplicity, consistency, and integrity, cognitive skills that

are also essential in the development of robust information systems.²¹¹ It is in this way that we can become free of the delusions that take us away from the Truth. Overall, it is Love that seeks Love, Truth that seeks Truth, and so on. By the Principle of Unity, the Universe is so elegantly designed that it is inevitable that Alpha and Omega seek each other, just as the female and male principles at work in the Universe do. We just need to surrender to this ultimate unification, accepting the inevitable. There is nothing any of us can do to prevent it.

In my case, I went through an epiphany between 27th April 1980, when I suddenly realized that the accelerating pace of change we are experiencing today is being caused by nonphysical, mental energies, and 21st June 1980, when the Principle of Unity was revealed to me, as the Principle of Duality, at first. *Epiphany* derives from the Greek *epiphaneia* ‘appearance, manifestation’, from *epiphainein* ‘to manifest’, from *epi-* ‘forth’ and *phainein* ‘to show’, from a PIE base **bhā-* ‘to shine’. In the fourteenth century, *Epiphany* referred to the manifestation of Christ to the Magi, but by 1667 had come to mean the manifestation or appearance of any divine or superhuman being.²¹² Today, people in the USA, especially, use the word to mean “A sudden manifestation of the essence or meaning of something”, or “A comprehension or perception of reality by means of a sudden intuitive realization”.²¹³ So *epiphany* is an entirely appropriate word to describe my experiences. After the Principle of Unity, the fundamental design principle of the Universe, became manifest in consciousness around midsummer 1980, it has guided every moment of my life. For this is the key that unlocks the doors that conceal all the innermost secrets of the Universe: our origin as a species, who we are, and where we are all heading in the most frantic rush.

This eight-week epiphany was the high point of a seven-year apocalyptic process that I went through between January 1977 and October 1983. It was triggered by IBM reorganizing all its sales and customer support functions, which prevented me from being promoted to second-line manager in a sales office, as had been expected. As I describe in my autobiography *Healing the Mind in Wholeness*, it was while recovering from the depression that thereby ensued that I first saw in 1979 that the global economy would self-destruct within thirty years, at about the time my two children would reach the age I was then. This total transformation of the entire set of concepts that provide me with my view of the world ended when I was able to form the concept of the Absolute in exactly the same way as I form all other concepts in the relativistic world of form, as I describe in Chapter 4 ‘Transcending the Categories’.

I call my mental breakdown in 1977 apocalyptic because this word has come to mean ‘great or total devastation’, which is exactly what happened to me. Both my first marriage and managerial business career came to an abrupt end, necessary if Life were to heal my shattered mind in Wholeness. An apocalypse is also the revelation of a future upheaval in society as a whole, a generalization of John of Patmos’ vision described in the book of Revelations in the Bible. But we should not forget that *apocalypse* has a positive connotation, deriving from its root

meaning, ‘lifting of the veil’, from the Greek *apokaluptein* ‘to uncover’ or ‘to reveal’ from the Greek prefix *apo* ‘from, away’ and *kaluptra* ‘veil’, from *kaluptein* ‘to cover, conceal, envelop’, from PIE base **kel-* ‘to cover, conceal, save’. In my case, what was revealed to me was not only a vision of the total breakdown of society within my lifetime, but also the Principle of Unity by which our grievously sick society could be healed, leading us to say, “I am Alpha and Omega, the beginning and the end, the first and the last.”²¹⁴

Because it is necessary to start afresh at the very beginning for evolution to become fully conscious of itself within us human beings, the last major problem of science—what is causing the pace of change in society to accelerate exponentially—is not even on the agenda. Scientists only pose questions that can be answered within their prevailing paradigm or worldview, with generally accepted scientific methods, which deny the validity of self-inquiry. As a consequence, we are running our business affairs with little understanding of the evolutionary energies that cause us to behave as we do, rather like driving along the highway faster and faster with our eyes closed, not very sensible.

Sadly, however, I don’t know anyone else on this planet who has similarly reached the Omega point of evolution by passing through a total psychospiritual death and rebirth process. Even though IRL and the URT are based on simple commonsense, no one, as yet, fully understands what I am writing and saying. And even though the URT shows beyond any shadow of a doubt that we are all one, I paradoxically live in solitude, quite isolated from my fellow human beings, working to find a sense of closure with my life’s work so that I can die in Peace. While my life experiences are a fulfilment of Teilhard’s prophecy that a megasyntesis of everything will lead humanity into Omega, they tell the lie that this will happen collectively within humanity as a whole. Nevertheless, I trust that one day this vision could help others in their journey through life, even though I know that in Reality there is no other.

Returning to the world

When individuals realize Unity or Cosmic Consciousness in Oneness or Wholeness, free of the sense of a separate self, they return Home to Paradise, whence they set out on the spiritual quest at conception. For some, self-realization marks the end of the hero’s journey. For such individuals are now living in the Eternal Now, having died to the past and the future, knowing that death is an illusion, just an appearance in ever-changing Consciousness.

However, while returning to the Source is the end of the individual’s journey, it is not really the end of humanity’s spiritual quest as a species. As Campbell points out, there is third stage in the monomyth: the return to society. As he says, “The return and reintegration with society ... is indispensable to the continuous circulation of spiritual energy into the world.” However, “the hero himself may find [this] the most difficult requirement of all.”²¹⁵ Campbell gives three reasons for the hero’s predicament:

1. The bliss of this experience may annihilate all recollection of, interest in, or hope for, the sorrows of the world; or else the problem of making known the way of illumination to people wrapped in economic problems may seem too great to solve.
2. The powers that he has unbalanced [on his journey to Freedom] may react so sharply that he will be blasted from within and without—crucified.
3. The hero may meet with such a blank misunderstanding and disregard from those he has come to help that his career will collapse.²¹⁶

On this third point, “Even the Buddha ... doubted whether the message of realization could be communicated.” And on the first point, “Saints are reported to have passed away in the supernal ecstasy.”²¹⁷ For these three reasons, Campbell says that the responsibility of returning to the world with the adventurer’s life-transmuting trophy when the hero-quest has been accomplished has been frequently refused. Campbell gives as an example a Hindu warrior-king called Muchukunda.

After winning a famous victory, Muchukunda’s followers said that they would like to grant him his highest wish. To which Muchukunda said he would like to sleep without end and that any person chancing to arouse him should be burned to a crisp by the first glance of an eye. The boon was bestowed, and Muchukunda slumbered through the revolving eons in a cavern chamber, deep within the womb of a mountain.

Of course, in the way of myths, Muchukunda was indeed disturbed in his sleep. As the Hindu classic Mahabharata tells us, Krishna was fighting an enemy king called Kalayavana. Knowing where Muchukunda lay sleeping, Krishna lured Kalayavana into Muchukunda’s cave, completely unarmed and garlanded with lotuses. There Muchukunda was woken by Kalayavana, who duly burst into a torch of flame and was reduced immediately to a smoking heap of ash.

Upon waking, Muchukunda stepped from his cave and saw that men, since his departure, had become reduced in stature. Accordingly, he withdrew from the world again, retreating one degree still further from the world, as an ascetic. “And who shall say that his decision was altogether without reason?” Campbell asks.²¹⁷

So what is happening today in society? Well, there is a great Spiritual Renaissance taking place, enabling an increasing number of mystics who have realized Oneness to return to the world, either as spiritual teachers or within their familiar occupations and environment.

However, I have found returning in Wholeness to the world a far greater challenge. By unifying Western reason and Eastern mysticism, I have been told by leading spiritual teachers, scientists, philosophers, and economists that they do not understand the megasynthesis of everything that I am endeavouring to present to the world, not the least Integral Relational Logic, which is simple commonsense. And when I have tried to present the both-and Principle of Unity—an irrefutable, universal truth—to those defending egoic, either-or belief sys-

tems, I have sometimes been attacked viciously. Under these circumstances, the easiest thing for me to do has been to rest on my laurels, in the certain knowledge that there is nothing more for me to do or achieve in my life. I could die today feeling completely fulfilled.

Nevertheless, even when the return is initially refused, this is not necessarily the end of the story in the monomyth. Rather than an outright refusal, Campbell describes an ambivalent situation, in which the hero is pulled in two directions, in a step that he calls ‘The Magic Flight’. He writes:

If the hero in his triumph wins the blessing of the goddess or the god and is then explicitly commissioned to return to the world with some elixir for the restoration of society, the final stage of his adventure is supported by all the powers of his supernatural patron. On the other hand, if the trophy has been attained against the opposition of its guardian, or if the hero’s wish to return has been resented by the gods and the demons, then the last stage of the mythological round becomes a lively, often comical, pursuit.²¹⁸

For myself, I have frequently experienced such ambivalence in both my inner and outer worlds. For we create the outer from the inner, the outer then informing the inner in a continuous cycle. If humanity is to awaken to Total Revolution, this is the cycle that we need to break. There is no need here to write about the way that this cycle has disturbed both the world and me for many years, for there are increasing signs in society that it is, indeed, being broken, liberating us from the magic flight that has so often been portrayed in the myths.

Campbell tells a number of stories of the magic flight that the hero has sometimes made on his attempt to return to the world that illustrate this ambivalence. Quoting the Greek myth of Orpheus and Eurydice—gloriously set to music by Monteverdi and Gluck—Orpheus did not manage to return with Eurydice from the underworld. Despite this failure, “a possibility exists of a return of the lover with his lost love from beyond the critical threshold. It is always some little fault, some slight yet critical frailty, that makes impossible the open interrelationship between the two worlds.” Yet, “if the monomyth is to fulfil its promise, not human failure or superhuman success but human success is what we shall have to be shown”.²¹⁹

One way to resolve this ambivalence is for the hero to be pulled back into society, in a step that Campbell calls ‘Rescue from without’. As he says, “The hero may have to be brought back from his supernatural adventure by assistance from without. That is to say, the world may have to come and get him.” He goes on to say, quoting the Upanishads, “Who having cast off the world would desire to return again?” Yet, Campbell says, “In so far as one is alive, Life will call. Society is jealous of those who remain away from it, and will come knocking at the door.”²²⁰

It is in such a manner that scientific revolutions have sometimes become manifest. As we saw on page 914 in Chapter 11, ‘The Evolution of the Mind’, Copernicus was only persuaded

to publish the *Book of the Revolutions of the Heavenly Spheres* after Rheticus took the initiative. In a similar manner, Edmund Halley acted as a midwife for Newton's *Principia*, as described on page 976. And Charles Darwin only overcame his hesitation to go public with *On the Origin of Species* after receiving a similar evolutionary theory from Alfred Russel Wallace.

In my case, I first thought that I was attempting to present a scientific revolution, much as these gentlemen had done. But at the beginning of this millennium, I began to realize that I was not being true to the mystical side of my nature in doing so. So during the first decade of this century, I gradually restructured all my writings to reflect the fact that Consciousness is all there is, gaining more and more confidence in doing so.

While I pushed outwards in this manner, at the same time, a few people have come knocking at my door, attempting to persuade me to join their projects. But in general, they have attempted to get me to fit into the world as they see it, which I have resisted as much as possible. Again, this situation seems to be changing today. If this book is ever published, it will mean that I shall be able to live in society as a mystic, natural philosopher, and information systems architect, all three. For as Campbell says, "Instead of holding to and saving his ego, as in the pattern of the magic flight, he loses it, and yet, through grace, it is returned." However as he continues, this leads to

the final crisis of the round, ... the paradoxical, supremely difficult threshold-crossing of the hero's return from the mystic realm into the land of common day. Whether rescued from without, driven from within, or gently carried along by guiding divinities, he has yet to re-enter with his boon the long-forgotten atmosphere where men who are fractions imagine themselves to be complete. He has yet to confront society with his ego-shattering, life-redeeming elixir, and take the return blow of reasonable queries, hard resentment, and good people at a loss to comprehend.²²¹

In some ways, the last three sections of Campbell's chapter on the hero's return apply to the whole of humanity, illustrating our return to Paradise as a species. For as Bayard Taylor said in the preface to his play *Prince Deukalion*, "The end of all things [is] prefigured in their beginnings." That essentially is what the myths are telling us; we are returning to the innocence of childhood, even as an embryo, whence we began our journey, healing the deep rifts that have appeared in the human psyche in the meantime.

Campbell begins 'The Crossing of the Return Threshold' by saying, "The two worlds, the divine and the human, can be pictured as distinct from each other." This is the view of the world that the hero adventures out of. But as Campbell says, this is a false perspective: "the two kingdoms are actually one." They have never been separate from each other for an instant. For me, crossing this return threshold is the realization of this universal truth, not only when I am living in solitude, but also when I am in association with others.²²²

Not that this is easy, given the current state of consciousness in the world. As Campbell says, "The returning hero, to complete his adventure, must survive the impact of the world."

Many do not make it. However, Kamar al-Zaman, the hero of a very long tale from the Arabian Nights (from the 171st to the 237th nights) did. “He was able to retain his self-assurance in the face of every sobering disillusionment,” Campbell tells us.²²³ Can we do likewise? Well, let us trust so. For as Osho said, “Be realistic: plan for a miracle.”

We are now entering utopia, as ‘Master of two worlds’, where we can truly live as *Homo divinus*, with no separations anywhere. As Campbell says, “Freedom to pass back and forth across the world division, from the perspective of the apparitions of time to that of the causal deep and back ... is the talent of the master.” However, even “the myths do not often display in a single image the mystery of the ready transit.”²²⁴ So whether we can live consciously and intelligently as a species in the daily round while being solidly grounded in the timeless, only time will tell.

For to be master of the two worlds, the individual’s personal ambitions must be totally dissolved. “He no longer tries to live but willingly relaxes to whatever may come to pass in him; he becomes, that is to say an anonymity.”²²⁵ This is especially the case with panosophers, who are invisible to the categorizing mind, because panosophy is the one discipline of learning that transcends all categories created by the fragmented mind, unifying science, philosophy, and religion in a coherent whole.

The final step in the hero’s journey is the ‘Freedom to live’, which Campbell describes with some quotations from the *Bhagavad Gita* in the chapter called ‘Selfless Service’: “Do without attachment the work you have to do.” For as Campbell says, “Man in the world of action loses his centering in the principle of eternity if he is anxious for the outcome of his deeds.”²²⁶

Transforming social structures

Human phylogeny from birth to death is the totality of the ontogenies of every human being who has ever lived or ever will live. Figure 13.16 on page 1061 shows three principal ontogenetic paths, one where individuals accelerate away from Reality with fragmented, schizoid minds, and two paths where spiritual seekers return Home to Paradise as exemplars of *Homo divinus*. In both these cases, the split mind is healed as we live in union with the Divine, contrary to the beliefs of the Abrahamic religions, which consider that a great gulf exists between humanity and the Absolute. However, while those who return Home to Oneness can intuit Wholeness as *Homo divinus divinus*, their specialist, fragmented minds are not necessarily rationally healed as a translucent Supermind in Wholeness as *Homo divinus universalis*.

So could the convergent tendencies of evolution transform *Homo sapiens*, which has been formed by evolution’s divergent proclivities, into *Homo divinus* before our biological species becomes extinct? Such a possibility was essentially Teilhard’s vision of the ultimate Earth. He prophesied that the ultimate convergence of all the diverse streams of evolution would happen to us all in the collective:

The way out for the world, the gates of the future, the entry into the superhuman, will not open ahead to some privileged few, or to a single people, elect among all peoples. They will yield only to the thrust of all together in the direction where all can rejoin and complete one another in a spiritual renewal of the Earth.²²⁷

He then went on to say, “The human being can have no hope of an evolutionary future except in association with all the rest.”²²⁸ This convergent evolutionary process would then take us beyond the collective, into the impersonal, leading to what he called the Omega point of evolution at the end of time. This is the vision that I have been living since the early 1980s because it matches my own experiences as an individual.

However, evolution only reached its glorious culmination within me because I passed through an evolutionary discontinuity in the spring of 1980. And that happened because I was discontent with what I had been taught at school and university about religion, science, and economics, able to see that the global economy is inherently unstable and could now collapse at any moment. I am not alone in this vision.

As Eckhart Tolle points out in *A New Earth*, “We are a species that has lost its way.”²²⁹ However, he goes on to say, in the final paragraph of this book, “A new species is arising on the planet. It is arising now, and you are it!”²³⁰ In a similar manner to me, Eckhart only reached where he is today through a profound, sudden awakening. As Wikipedia tells us, “One night in 1977, at the age of 29, after having suffered from long periods of suicidal depression, he says he experienced an ‘inner transformation’. That night he awakened from his sleep, suffering from feelings of depression that were ‘almost unbearable’, but then experienced a life-changing epiphany.”²³¹

Something similar needs to happen to humanity as a whole if we are to create a New Earth together, the motto of Eckhart’s website.²³² Our entire species must pass through an apocalyptic cataclysm if Teilhard’s prophesy of a spiritual renewal of the Earth is to be realized. In particular, as Western civilization is based on seven pillars of unwisdom, the global economy has to die so that humanity might live, rebuilding the whole of society on the seven pillars of wisdom. We saw in Chapter 12, ‘The Crisis of the Mind’ on page 989 that many are finding antidotes to the seven pillars of unwisdom in their various ways, recognizing the urgent need for change, expressed through the ‘Be the Change’ movement around the world, for instance, often inspired by Mohandas Gandhi’s slogan “Be the change that you want to see in the world.” By thus questioning the assumptions that underlie the prevailing culture, we are not participating in the world as it exists today, as it is described in our newspapers and television channels.

In Karl Marx’s words, inscribed on his massive tombstone in Highgate Cemetery in north London, pictured in Figure 13.23, “The philosophers have only interpreted the world in various ways; the point however is to change it.”²³³ This is of vital importance at these times of

unprecedented rates of evolutionary change. But we can only change society by changing within. For everything we see in our external world is simply a projection of the maps we use to guide our daily lives. No objective world exists independent of a knowing being.



Figure 13.23: *Karl Marx's tomb*

This call for change has even reached the mainstream, for Barack Obama was elected President of the USA in 2008 on the slogan 'Change we can believe in.' As one of the most intelligent, articulate, and disciplined politicians in the world today, he was inaugurated with immense expectations from liberals, which he did his best to play down. Yet he doesn't seem to be pleasing those on either side of the deep divide in the USA. On the one hand, those who Paul Ray and Sherry Anderson call the 'Cultural Creatives' apparently are feeling let down by their belief in a liberal utopia. On the other hand, there has been the most vociferous opposition from Christian fundamentalists in the Tea-Party movement to his proposals for health-care for all Americans, which most European countries have enjoyed for much of the past half-century or so as a basic human right.²³⁴

Let us face the fact that Obama has an impossible job, trying to get a dysfunctional system that defies the fundamental laws of the Universe to work. He has had some support from the American media. For instance, following the global financial meltdown in 2009, CNN attempted to hold onto the status quo with the slogan 'Road to Recovery'.²³⁵ Yet, reverting to the old work ethic is unsustainable. Unless we give people the opportunity to awaken to themselves, we shall just continue to live in fear and ignorance.

Given that the global economy is inherently unstable and could collapse at any moment, there are two possible situations in which this could happen. If the financial system goes into meltdown with almost no one understanding why this is happening, then the prospects of being able to transform our social structures through the radical transformation of existing mindsets is almost nonexistent. The panic that would ensue would lead to the deaths of many millions if not billions of people in the coming years and decades. On the other hand, if educated people, at least, could understand what is happening to our species at the present time

in the context of our evolutionary story, then we have a much better chance of reaching Eutopia.

If we could all begin to work harmoniously together with a common vision, the immense synergy that would be generated would create a miracle. It is quite possible that a tsunami could, even now, be arising in the depths of the ocean of Consciousness, sweeping away the old consciousness, just like the tsunami in south-east Asia in December 2004. It is in such a manner that an exquisitely beautiful eschatological epoch could emerge from the death of Western civilization, which would bring the patriarchal epoch to an end. There is enormous potential for growth in the human psyche once the clouds of unknowing²³⁶ that prevent the radiant light of Consciousness from shining radiantly through us all are blown away.

Yet, despite the great Spiritual Renaissance taking place today, the first of these situations is far more likely. We can best understand why this is so through Ken Wilber's spectrum of consciousness in Figure 13.3 on page 1030. First of all, the laws that govern our grievously sick society are defined by people living mainly in the first tier, autosoterically teaching our children the seven pillars of unwisdom and falsely believing that technological development can drive economic growth indefinitely. We human beings are the leading edge of evolution, not computers. We look in more detail at this situation in Subsection 'Our immortality symbols'.

Secondly, the cultural creatives, living mostly in the second tier, are not only severely limited in their awakening by the tyrannous, democratic pull of the prevailing culture; many are also afflicted by what Abraham Maslow called the Jonah Syndrome. Not only are we inhibited from reaching out to our fullest potential as individuals, we also try to prevent others from doing so, situations that we explore in Subsection 'The Jonah Syndrome' on page 1107.

Given these hindrances to our awakening, liberating, and healing activities, there are two possible scenarios that could arise from the collapse of the global economy. First, the Internet could provide us with a sense of continuity, for it is transcultural and transdisciplinary, equally applicable in a post-apocalyptic society as in today's culture. On the other hand, if the Internet goes down with the financial infrastructure, then our global society is likely to break up into small, self-sufficient societies, each functioning with widely different levels of consciousness, as some post-apocalyptic novels foretell. We look at these two situations in Subsection 'Two scenarios' on page 1113.

There is only one possible way that we can collectively deal with this critical situation: evolution needs to become pristinely convergent in society as a whole, not just within us as individuals. This would enable us to work harmoniously together, synergistically accelerating the convergence of science and ancient wisdom, grounded in Love and Stillness. However, given today's postmodern culture, with its focus on individuals rather than on society as a whole, the prospects of this happening are very slim indeed, as we examine in Subsection 'Working

harmoniously together with a common vision' on page 1116.

Our immortality symbols

To understand what is happening to our species today, it is most important to remember here that human societies are systems subject to exactly the same laws of the Universe as all other structures, whether they be physical, biological, or mental. Systems theorists call the tendency of systems to maintain themselves in equilibrium, to preserve the status quo, homeostasis. We could also call this self-preserving tendency autosoteric, from the Greek *soteria*, 'preservation, salvation'. The immune response of the body rejecting potentially life-saving organ transplants is a familiar example of the way that structures seek to protect themselves, even against life-saving structures that could prevent them dying, from adapting to their changing environment. Whistleblowers exposing hidden organizational misdoings and schoolchildren bullying their fellows who do not fit in are other examples. A herd of antelopes rejecting an albino born into its midst is another example. Nature is full of them.

So conservatism, promoted by the Fox news channel in the USA and by the *Daily Telegraph* newspaper in the UK, for instance, is a ubiquitous phenomenon in the Universe. As I see the situation, many influential people are afflicted by what we could call the Ostrich and Canute syndromes. In the Ostrich syndrome, people bury their head in the sands and don't want to look at the root causes of our rapidly changing world. And like Canute, who apocryphally attempted to stop the tide coming in, those suffering from the Canute syndrome are attempting to hold on to the status quo, believing that the world that they have enjoyed during the second half of the twentieth century will continue indefinitely into the twenty-first and beyond.

But given that we are currently passing through the most momentous turning point in evolutionary history, holding on to the status quo in this manner actually threatens the very survival of our species. We seem to forget that the world we live in today has existed for no more than three hundred years. Even my grandparents lived in a quite different world from me, as they did from their grandparents, and as they did from their grandparents, born at the beginning of the Industrial Revolution in the middle of the eighteenth century, many of whom would have known each other, as many died after their grandchildren were born.

Just half a century before then, 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 were engaged in agricultural work, either as employers or labourers. Such an emphasis on agriculture had remained essentially unchanged for several thousand years. So we are living at really stirring times in the history of evolution. Yet, there is still a way through if only we could wake up.

Despite the fact that human beings are subject to the fundamental laws of the Universe, we are also the most adaptable of the species, with the potential to awaken our intelligence and expand our consciousness so that we understand what is happening to us all. The central problem here is therefore not so much with democracy as such as with the fact that “government of the people, by the people, for the people”, in Abraham Lincoln’s ‘immortal’ words spoken at Gettysburg on 19th November 1863, is unsustainable and unworkable with today’s extremely low level of consciousness.

Central to the problems facing humanity today is the first pillar of unwisdom, the Abrahamic belief that God is other, that there is a great gulf between the Creator and the created that can never be bridged, never mind unified. Because we have thereby become separated from our Immortal Ground of Being, over the centuries and millennia we have created a number of immortality symbols to assuage people’s fear of death. Originally, these were religious in nature: the belief in an immortal soul that reincarnates indefinitely in cyclic time or that lives in eternity in linear time.

However, the greatest immortality symbol today is money. We thus look at our business affairs through thick clouds of obfuscation, through the financial modelling methods used by accountants, bankers, and economists, which make it virtually impossible to understand what is happening to humanity at the present time. We could disperse these clouds by noticing that the information systems modelling methods that built the Internet provide a more meaningful, accurate, and comprehensive representation of the underlying structure of a business than these quantitative methods. For money, as a type of information, can be represented in semantic information systems models. On the other hand, the meaning of information, and hence its value, cannot be satisfactorily represented in quantitative, financial models. So in principle, we could use the Unified Relationships Theory, which looks at the Universe in terms of meaningful structure-forming relationships, to build the life-enhancing, ecologically sustainable Sharing Economy.

But this vision ignores the fact that for many people money acts as an immortality symbol, providing a precarious sense of security and identity in life. Because of our sense of separation, throughout the ages, we human beings have been incredibly cruel to each other whenever our immortality symbols have felt threatened. For instance, as Anthony Storr points out: “With the exception of certain rodents, no other vertebrate habitually destroys members of its own species. No other animal takes positive pleasure in the exercise of cruelty upon another of his own kind ... The sombre fact is that we are the cruellest and most ruthless species that has ever walked the earth.”²³⁷

In a similar fashion, Erich Fromm quotes these words of Nikolaas Tinbergen: “On the one hand, man is akin to many species of animals in that he fights his own species. But on the other hand, he is, among the thousands of species that fight, the only one in which fighting

is disruptive ... Man is the only species that is a mass murderer, the only misfit in his own society.”²³⁸

We can see quite clearly that money is an immortality symbol when we look at the tower blocks that financial institutions build in the centre of major cities. As James Robertson points out, 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.”²³⁹

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. While this was a great shock, it wasn’t really a surprise. For 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.

Furthermore, we can see a close association between financial and religious immortality symbols from the letters F D or FID DEF, embossed on British coins near the Queen’s head. For these initials and abbreviations stand for *fidei defensor* meaning that Queen Elizabeth II is Defender of the Faith, a title originally given by Pope Leo X to King Henry VIII in 1521. Subsequently, this Tudor king split from Rome and the title was revoked. However, in 1544, the English parliament conferred the title ‘Defender of Faith’ on King Edward VI and his successors as the head of the Church of England.²⁴⁰ To this day, no Roman Catholic is allowed to succeed to the British throne; the monarchs of the United Kingdom of Great Britain and Northern Ireland are specifically charged with defending the Anglican faith alone, an anomalous situation in today’s multicultural society, which the Prince of Wales is particularly concerned about.

In a similar fashion, the words *In God We Trust*, the motto of the United States of America, has appeared on American coins since 1864 and on banknotes since 1957.²⁴¹ This motto seems to have come from America’s national anthem, *The Star-Spangled Banner*, which contains these two lines: “Then conquer we must, when our cause it is just, / And this be our motto—“In God is our trust.”²⁴² This poem, written by Francis Scott Key, was inspired by an American victory over the British in 1814. So capitalism is closely associated with the notion that Americans are God’s chosen people and that God is on the side of nations when they go to war, sometimes expressed in these words: “God bless America.”

On 11th September 2006, George W. Bush made a speech commemorating the fifth anniversary of the 9/11 attacks saying that the war on terror was much more than a military con-

flict. "It is the decisive ideological struggle of the twenty-first century and the calling of our generation. ... It is a struggle for civilization. We are fighting to maintain a way of life enjoyed by free nations."²⁴³ What President Bush does not seem to realize is that the American way of life is neither free nor sustainable. To put our trust in God, which is the union of all opposites, we need to build a society that is based squarely on the Principle of Unity.

Furthermore, recognizing that Consciousness is all there is regarded as heretical by both the leaders of the monotheistic religions and mainstream scientists, who are holding on to the belief that the physical universe is the Universe and that life is a property of the DNA molecule. This conservatism has also led the National Academy of Engineering in the USA to define fourteen engineering challenges, including one to 'reverse-engineer the brain', believing that as engineering has driven the advance of civilization throughout human history, technology can solve the immense challenges we face in this century.²⁴⁴ Ray Kurzweil, who guided the NAE on the definition of the project to reverse-engineer the brain, has said this: "I've made the case that we will have both the hardware and the software to achieve human level artificial intelligence with the broad suppleness of human intelligence including our emotional intelligence by 2029."²⁴⁵

So given humanity's inability to adapt to the unprecedented rate of evolutionary change we are experiencing today, the vision of a Golden Age on a global scale is clearly not going to happen. Another scenario looks much more likely, one in which human society will split between the old and the new, becoming even more polarized than it is today. For we have failed to take advantage of the wonderful potential of the stored-program computer, which can perform many repetitive tasks that we human beings find a drudgery, liberating us to devote much more time to creativity and the spiritual quest, in whatever form that might take.

Figure I.5, 'Four-sector classification of US work force, 1860-1980' on page 13 shows is that we have turned information, including money, into a commodity, to be bought and sold in the marketplace. Today, some 97% of all financial transactions by volume involve trade in money-related products, not the goods and services we need for our daily lives. Furthermore, some 97% of money in circulation has been created as debt by the banks, not created by governments as fiat money. As the result of this reifying absurdity, the banks investing in the sub-prime mortgage market in the USA lost hundreds of billions of dollars in 2007 and 2008, not realizing that they are dealing in illusions.

I am writing from first experience here. After I was given early retirement by IBM in 1997, when I was 55, I worked as an occasional consultant for Front Capital Systems in Stockholm,²⁴⁶ today a Swedish subsidiary of Sungard in the USA.²⁴⁷ One of the algorithms I was asked to document was `hedge_quantity_combined()`, which "Calculates the quantity needed of a hedge instrument, trade, or set of trades in a trade filter, given a set of hedge in-

struments defined by a trade filter or a yield curve.” Whatever this means, I have little doubt that it is the manipulation of such algorithms that led to the financial crisis in recent years.

But it is the concept of employment that needs the most radical overhaul. In the East, spiritual seekers have traditionally been honoured and revered. Even kings would consult these seers. So Eastern societies were structured to provide mendicants with the food and financial resources they needed for their spiritual quest. Not so, in the materialistic West. Because of the belief that God is other in the monotheistic religions, every effort has been made to prevent seekers from realizing their fullest potential as Divine, Cosmic human beings, a situation that is set in concrete by laws and cultural customs.

For instance, at the beginning of the Conservative Party Conference in October 2009, David Cameron, the leader of the Tories, announced that should the party win the general election in 2010, many of those claiming sickness benefit would be forced back to work by reducing their benefits. Yet, in Sweden, for instance, some of those on benefits, who I know as friends, are actually the spiritual harbingers of a healthy, awakened society, having the time and the opportunity to learn to know themselves.

Using the freedom provided us by our computers, time would be far better spent in discovering what is causing the pace of evolutionary change to accelerate exponentially. For then we could manage our business affairs with full consciousness of what we are doing. But the result of such an occupation is Wholeness, not a product that can be bought and sold in the marketplace. Therein lies a central dilemma of the global economy, which requires people to produce goods and services that can be sold in the marketplace, leading to rampant consumerism, which is driving humanity to the brink of extinction. As capitalism does not provide the opportunity for people to realize their fullest potential as intelligent, conscious beings, it holds the seeds of its own destruction within it. The result can only be the apocalyptic catastrophe that visionaries have been prophesying down the ages.

No risk-management algorithms can help investment bankers handle this evolutionary inevitability. Furthermore, the many individuals and organizations proposing monetary reform do not help either, ingenious and worthy as they might be, because they do not go to the root of the human malaise. We cannot get to where we are going by starting where we are today. If evolution is to carry the entire human race to its glorious culmination here on Earth, we have no choice but to start afresh at the very beginning.

The Jonah Syndrome

Even though the ultimate destiny of evolution/involution on our beautiful planet Earth is for *Homo divinus analyticus* to enjoy the delights of *Homo divinus universalis* or even *Homo divinus divinus*, living in *Heaven*, originally perceived as where the gods live, called *Nirvana* ‘ex-

tion' or *Moksha* 'liberation' in the East, there is intense resistance in society against such a radical transformation of consciousness.

We can see why this is so through Abraham Maslow's notion of 'Jonah Syndrome',²⁴⁸ suggested by his friend Frank E. Manuel, the author of a psychological biography of Isaac Newton²⁴⁹ and with his wife Fritzie of a monumental history of Utopian thought.²⁵⁰ The term 'Jonah syndrome' was changed to 'Jonah complex' in the posthumous *The Farther Reaches of Human Nature* in the chapter on 'Neurosis as a Failure of Personal Growth'. However, as I prefer Maslow's original term, that is what I use here.

Essentially, what the Jonah syndrome describes is that despite our deep longing to realize our fullest potential as Divine, Cosmic beings, we have much reluctance to doing so. Jonah's hesitation to speak "the word of the Lord" against the wickedness of Nineveh was symbolized by his being eaten by "a great fish" before he eventually went there to fulfil his destiny. Maslow started to study this phenomenon because he was surprised "by the number of young people who, rather than forging ahead in life, demurred and said, 'Oh, I could never do that. Oh, I am not strong enough or smart enough to do that.'"²⁵¹ He began his original paper with these words:

All of us have an impulse to improve ourselves, an impulse toward actualizing more of our potentialities, toward self-actualization, or full humanness, or human fulfillment, or whatever term you like. Granted this for everybody, then what holds us up? What blocks us? ... In my own notes I had at first labeled this defense the "fear of one's own greatness" or the "evasion of one's destiny" or the "running away from one's own best talents."²⁵²

He then went on to say:

We fear our highest possibilities (as well as our lowest ones). We are generally afraid to become that which we can glimpse in our most perfect moment, under the most perfect conditions, under conditions of greatest courage. We enjoy and even thrill to the godlike possibilities we see in ourselves in such peak moments. And yet we simultaneously shiver with weakness, awe, and fear before these very same possibilities.²⁵³

It was not only the writers of the Old Testament who were aware of the Jonah syndrome. Arjuna had a similar experience, recorded in the *Bhagavad Gita*. When Krishna showed him the Ultimate Cosmic Vision—"all the manifold forms of the universe united as one"—Arjuna said, "I rejoice in seeing you as you have never been seen before, yet I am filled with fear by this vision of you as the abode of the universe."²⁵⁴

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

Discovering the divine light within is more than a matter of being told that it is there, for such a vision shatters one's identity: "When you see your likeness [in a mirror] you are pleased; but when you see your images, which have come into being before you, how much will you have to bear!" Instead of self-gratification, one finds the terror of annihilation. The poet Rainer Maria Rilke gives a similar warning

about encountering the divine, for “every angel is terrifying.”²⁵⁵

In a similar fashion, John Polkinghorne, a former quantum physicist who became a Christian priest in the UK, published a book called *Questions of Truth: God, Science and Belief*. In this book, which is fifty-one responses to questions about the relationship between conventional science and traditional religion, Polkinghorne says, “God hides from us because if we ever clapped eyes on an infinite being, we’d be unable to carry on as we are. We’d be overwhelmed to the point of hopelessness. We’d sort of shrivel up.”²⁵⁶ These limiting fears can explain why peak experiences are most often transient. Maslow writes:

We are just not strong enough to endure more! It is just too shaking and wearing. So often people in such ecstatic moments say, ‘It’s too much,’ or ‘I can’t stand it,’ or ‘I could die.’ ... Yes, they *could* die. Delirious happiness cannot be borne for long. Our organisms are just too weak for any large doses of greatness. ... Does this not help us to understand our Jonah syndrome? It is partly a justified fear of being torn apart, of losing control, of being shattered and disintegrated, even of being killed by the experience.²⁵⁷

So sometimes when we let loose the unlimited potential energy of Consciousness, the effect can be overwhelming, leading to what Christina and Stanislav Grof call a spiritual emergency, when Spirit emerges faster than the organism can handle.²⁵⁸ We can even fear success, even fear God, in whatever way we view Ultimate Reality, ranging from Buddhist Emptiness (*Shunyata*) to the Supreme Being of the Christians. As Ernest Becker writes in *The Denial of Death*, “It all boils down to a simple lack of strength to bear the superlative, to open oneself to the totality of experience.”²⁵⁹ In my case, my experiences of rapid growth and catastrophic breakdown as a two-centimetre embryo, and the subconscious repetitions of these experiences that followed later in life, naturally had a significant effect on my development. Eventually, Life, through my spiritual friends and teachers, showed me how to find Stillness and Peace by transcending the illusions of the world of form in Oneness and Wholeness.

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

This evasion of growth can also be set in motion by a fear of paranoia. ... For instance, the Greeks called it the fear of hubris. It has been called “sinful pride,” which is of course a permanent human problem. The person who says to himself, “Yes, I will be a great philosopher and I will rewrite Plato and do it better,” must sooner or later be struck dumb by his grandiosity, his arrogance. And especially in his weaker moments, will say to himself, “Who? Me?” and think of it as a crazy fantasy or even fear it as a delusion. He compares his knowledge of his inner private self, with all its weakness, vacillation, and shortcomings, with the bright, shining, perfect, faultless image he has of Plato. Then of course, he will feel presumptuous and grandiose. (What he fails to realize is that Plato, introspecting, must have felt the same way about himself, but went ahead anyway, overriding his own doubts about self.)²⁶⁰

It is a pity that Maslow used the word *arrogance* here, because this is a very provocative word in society today, which arises from the way the ego functions. While we all make com-

parisons in our learning, when the ego compares one ego with another and then makes judgements on these comparisons, tensions can arise, even if we need to make judgements when interviewing people for jobs. But when we know that our Authentic Self and True Nature is Wholeness and that all our so-called personal achievements are simply expressions of some fourteen billion years of evolution, then we can peacefully accept our lot in life and that of others. Epithets such as arrogant or humble, or indeed enlightened, are then just seen as anthropocentric notions that take us away from Wholeness.

So if some beings have reached the Omega point of evolution by starting afresh at the very beginning, and so healed their fragmented minds in Wholeness, why should this, in itself, be condemned as arrogance? This is an issue that mystics in general can face. Because gnostics know the Divine in their own direct experience with absolute certainty, they sometimes come across as arrogant or patronizing to the uninitiated, like religious fundamentalists. Indeed, it is not uncommon for mystics to pass through a death and rebirth process rather like me in 1980. They even have a name for this liberating process: *jivan-mukta* 'free while alive in the body'.

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

Certainly we love and admire good men, saints, honest, virtuous, clean men. But could anybody who has looked into the depths of human nature fail to be aware of our mixed and often hostile feelings toward saintly men? Or toward very beautiful women or men? Or toward great creators? Or toward our intellectual geniuses? ... We surely love and admire all the persons who have incarnated the true, the good, the beautiful, the just, the perfect, the ultimately successful. And yet they also make us uneasy, anxious, confused, perhaps a little jealous or envious, a little inferior, clumsy.²⁶¹

This antagonistic attitude is particularly prevalent at times of spiritual renaissance or scientific revolutions. For instance, Richard Tarnas points out in *The Passion of the Western Mind* that at times of epochal transformation, there has sometimes been 'a kind of archetypal sacrifice': "... the trial and execution of Socrates at the birth of the classical Greek mind, the trial and crucifixion of Jesus at the birth of Christianity, and the trial and condemnation of Galileo at the birth of modern science." In this group, Richard also includes Friedrich Nietzsche, regarded as the central prophet of the postmodern mind, who went mad, and who signed his last letters 'The Crucified'.²⁶²

There is another example in the *Gospel of Thomas*. After Thomas had a private meeting with Jesus, Simon Peter and Matthew asked him what Jesus had said. Thomas replied, "If I tell you one of the sayings he spoke to me, you will pick up rocks and stone me, and fire will come from the rocks and consume you."²⁶³

As the leaders of the monotheistic religions have been determined to prevent their followers from discovering the truth of human existence, throughout history, these leaders have felt threatened by the mystics in their midst, sometimes meting out the most terrible punishments. For instance, in tenth-century Baghdad, the Sufi Mansur Hallaj suffered a gruesome death when he declared, "I am the Truth."²⁶⁴ Even today, "Sufis ... still live hidden from orthodox Muslims."²⁶⁵ Then in the fourteenth century, when the pre-eminent Christian mystic Meister Eckhart said, "The eye with which I see God is the same as that with which he sees me,"²⁶⁶ he was found guilty of heresy and would no doubt have been excommunicated or burnt at the stake if he had not died before sentence could be passed.

A similar situation prevails in science, where the power of reason is supposed to be paramount. As Arthur Koestler tells us in *The Act of Creation*, the martyrology of science contains a number of conspicuous cases that ended in tragedy. For instance, Robert Mayer, co-discoverer of the Principle of the Conservation of Energy, went insane because of a lack of recognition for his work.

Another evolutionary pioneer who went mad was Ignaz Semmelweiss, a Hungarian doctor working in Vienna in the mid-1800s. He discovered that if doctors, nurses, and students washed their hands in chlorinated lime water before entering the maternity ward, then the number of women dying from puerperal fever dropped considerably. Indeed, within two years, the number of deaths in Semmelweiss' ward dropped from 12% to 1%. Semmelweiss' reward for this discovery was to be hounded out of Vienna by doctors who resented the suggestion that they carried death on their hands. Semmelweiss returned to Budapest, but was treated in a similar manner after denouncing his opponents as murderers. Semmelweiss eventually went raving mad and died in a mental hospital. As Koestler said,

Apart from a few lurid cases of this kind we have no record of the countless lesser tragedies, no statistics on the numbers of lives wasted in frustration and despair, of discoveries which passed unnoticed. The history of science has its Pantheon of celebrated revolutionaries—and its catacombs, where the unsuccessful rebels lie, anonymous and forgotten.²⁶⁷

I have experienced all these negative reactions in my own endeavours to reach my fullest potential as a Divine, Cosmic being, to find the root causes of conflict and suffering in the world so that we might all live in love and peace with each other. The URT, being the theory of everything, explains why this is so. It shows that we all have immense unfulfilled potential within us if only we are ready and willing to reach for the skies. But whether or not this potential will ever be realized is anyone's guess. Some of my spiritual friends are very optimistic that we shall soon enter a Golden Age, as some visionaries have prophesied. But until we are free of our personal, cultural, and collective conditioning, abandoning all constrictive thoughts that inhibit our development and narrow our vision, we are not going to make it. Total Freedom is the only solution to the world's problems, for then all problems disappear.

However, even some of the most advanced thinkers in the alternative movement have asserted that the experiment in learning described in this book is impossible. David Bohm, my primary scientific mentor, was one of them, for as William Keepin said in an appreciate view of his life and work:

The artificial separation of process and content in knowledge becomes especially problematic in systems of thought that seek to encompass the totality of existence (as do grand unified theories in physics, for example). Bohm suggests that the movement in thought is a kind of artistic process that yields ever-changing form and content. He says, “there can no more be an ultimate form of such thought than there can be an ultimate poem (that would make all further poems unnecessary)”. Indeed, imagine a Grand Unified Symphony that encompassed all possible symphonies—past, present, and future—thereby rendering all further musical composition redundant and unnecessary. The idea is preposterous, and yet many physicists, not recognizing their theories as art forms, strive for just such an ultimate scientific theory.

It is rather surprising that Bohm made this statement, for a theory is not a symphony. As we saw on page 473, he pointed out that a theory is primarily a form of insight. Furthermore, as Keepin pointed out, referring to Bohm’s insight on page 74 in Chapter 1, ‘Starting Afresh at the Very Beginning’, when the content and process of thought become one—necessary to heal the split mind—then there is no separation between our mental maps and the territory being mapped; they are one and the same thing. This is especially important when the territory is the Universe, viewed as the Totality of Existence, for then theory and territory become unified in Wholeness, with no separation between them.

However, despite Bohm’s great longing for Wholeness, he was never able to realize Wholeness in own direct experience because he could not include the Absolute in his theory of the implicate order. This became clear to me when I first met him at Birkbeck College in London in November 1980 to investigate how the notion of data energy could be unified with the traditional energies of the physicists.²⁶⁸

Needing to find a unifying definition for energy, I asked Bohm, “What is the source of all the energy in the Universe?” He replied, “Energy does not have a source; it is contained within structure.” I now know that the first part of this statement is not true. Everything in the relativistic world of form emerges through the power of Life arising directly from our Divine Source. But the notion of structural energy was so obvious, I wondered why I had not thought of it myself. For I was well aware of the power of structure-forming relationships from my work with integrated information systems in business. By regarding semantics to be more fundamental than mathematics, I now define *energy* in terms of meaningful relationships, which are a more general concept than that of fields. This might seem very strange. But even the immense binding energy of an atom bomb can be expressed in this way, as we see in Part II.

In a similar fashion, the transpersonal philosopher Ken Wilber has 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.²⁶⁹

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."

Another seeking to develop a philosophy for a new civilization, free of the technological constraints of Western civilization and capitalism is Henryk Skolimowski, who I met at the Holma College of Holistic Studies in southern Sweden in the autumn of 2002. Sadly, however, Henryk also objects to the very idea of the experiment in learning described in this book. For in his latest book, *Let There Be Light: The Mysterious Journey of Cosmic Creativity*, he wrote:

So-called GUTs of contemporary physics ... are so 'remote' from our understanding. They do not take evolution seriously, if at all. They do not take us, humans, seriously, if at all. ... It is all a matter of mathematical equations, which are to bind the four basic physical forces ... in one coherent whole. The determinism to find this coherence, or to impose it on the Cosmos is so overwhelming that no mathematics is too abstract or too way out. ... Many of [the plethora of GUTs] are claiming to be 'theories of everything' ... [which] want to finish the map of knowledge once and for all—to say now the last word about the Universe. This is a preposterously arrogant assumption.²⁷⁰

This statement reminds me of Richard Dawkins' attack on the organized monotheistic religions, not recognizing that in so doing he is throwing the mystical baby out with the religious bathwater. In a similar manner, as David Bohm has also pointed out, it is absurd to think that arcane mathematical equations can lead us to Wholeness and the Truth, to a deep understanding of how the Universe is designed and of humanity's place in the overall scheme of things. But that does not mean that the Logos is incapable of healing our fragmented minds in Wholeness, in what we can call the theory of everything.

It is interesting that both William Keepin and Henryk Skolimowski used the word *preposterous* in disparaging the very idea of a coherent body of knowledge that corresponds to all our experiences, from the mystical to the mundane. For *preposterous* derives from the Latin word *præposterus* 'having the last first, inverted, perverse, absurd', from *præ* 'before' and *posterus* 'coming after, following'. So *præposterus* was a Latin *oxymoron*, my favourite word as a teenager, from Greek *oxumōron*, neuter of *oxumōros* 'pointedly foolish', from *oxus* 'sharp' and

mōros, ‘foolish, dull’. So *preposterous* indicates a deep aversion in the Western mind for the seventh pillar of wisdom, preferring to keep the opposites separate from each other because in so doing this is more comfortable.

Henryk’s use of the word *arrogant* is also most revealing. *Arrogant* derives from Latin *arrogāre* ‘to claim for oneself’, from *ad-* ‘to’ and *rogāre* ‘to ask, inquire, question’. The significance of this word is most easily seen from its opposite, *humble*, which derives from Latin *humilis* ‘low, lowly’, from *humus* ‘ground’, from PIE base **dhghem-* ‘Earth’, also the root of *human*. So humans are ‘earthlings’, not to be distinguished from Martians or other extraterrestrial beings, but to be distinguished from gods—celestial beings of a quite different sort, a distinction that has been made for thousands of years.

Then there is the New Age objection to Wholeness, much influenced by mystics teaching Oneness, a central notion in the East. The general attitude is that we do not need Intelligence to live in love and peace with each other; we only need Love. Throw away all concepts, these spiritual teachers say, which, of course, is a concept. This is a little like saying that there is no Absolute Truth, which would essentially be an Absolute Truth, exactly what it denied, as Ken Wilber pointed out in one of his many books, I forget which.

Two scenarios

In practical terms, the central issue is what will happen when the global economy self-destructs in the next year or two, with or without a nudge from Wholeness. At present, very few people in positions of influence are preparing for this evolutionary inevitability. One who is is John L. Petersen, founder of the Arlington Institute in 1989, formerly working in various governmental and political positions in the USA. As John says in *A Vision for 2012*, we are currently entering a “historical, epochal change—a rapid global shift unlike any our species has lived through in the past. ... There are no direction-pointing precedents for what is coming, ... there is no one alive today who [has] lived through anything like what we’re anticipating.”²⁷¹

The key issue here is which of two possible scenarios that John outlined in an interview in the June–August 2009 issue of *EnlightenNext* is more likely: “with the internet or without the internet”. If you don’t have the Internet, something really bad has happened, but with the Internet, the shock wouldn’t be so disastrous as it would if it all came down. He went on to say:

So we don’t want a crisis that is so bad that it collapses the whole system. We want this kind of finely engineered middle-ground disruption to scare everybody, grab them by the lapels, and say, “We can’t do this anymore!” It convinces everybody that they have to redesign their lives, but you don’t lose the infrastructure. You can rebuild around something rather than rebuild the entire infrastructure.²⁷²

As the Internet is implicitly built on Integral Relational Logic, the commonsensical science of thought that we all use everyday, no matter what our cultural background might be, the Internet could provide the continuity we need as the financial infrastructure of society collapses around our ears. But whether this scenario is going to happen is most improbable while first-tier consciousness continues to dominate society, laying down the laws that govern our economic affairs and educate our children.

John L. Petersen described what is far more likely to happen in an interview in the *What Is Enlightenment?* magazine in July-September 2007, with the title "The End of the World As We Know It?":

As far back as 1986, I figured out that there was a whole string of potential events that were converging and could result in major disruption within twenty-five years. Around the same time, I discovered the work of Chet Snow and Helen Wambach who together wrote a book, *Mass Dreams of the Future*, based on their work doing remote viewing exercises [clairvoyance under hypnosis]. They asked twenty-five hundred people to envision the United States in the year 2030. About eighty-five percent of them reported the same thing: It's a place with no government, divided politically into four quadrants, and everyone is living in small communities, some of which are defensive and full of guns and others where people cooperate and work together.²⁷³

Petersen tells us of others who have had a similar vision, which is shared by many of the residents of the community I live in today in Sweden. Some of them, parents of children of pre-school age, are preparing to be self-sufficient in the basic necessities of life. As the global economy is about to collapse, this is the best way that they can ensure that their children will be able to grow old enough to have children of their own.

I am aware of two major movements reflecting this preparation for the disintegration of our global society. One is the Fellowship for Intentional Community, 'Intentional Community' being "an inclusive term for ecovillages, cohousing communities, residential land trusts, communes, student co-ops, urban housing cooperatives, intentional living, alternative communities, cooperative living, and other projects where people strive together with a common vision."²⁷⁴ Then there is the Global Ecovillage Network (GEN), which "is a growing network of sustainable communities and initiatives that bridge different cultures, countries, and continents. GEN serves as umbrella organization for ecovillages, transition town initiatives, intentional communities, and ecologically-minded individuals worldwide."²⁷⁵

Now while the people in these communities are doing their best to deal with a really critical issue, in general they do not see the Big Picture because their fragmented minds have not been healed in the bliss of Ineffable Wholeness. So as people are in a wide variety of states of preparedness for the apocalypse that most are blindly accelerating towards, it is not really possible to visualize what the world will be like even in 2020, when most of the children born in this century will still be teenagers or younger. All we can know is that as humanity passes through evolution's point of accumulation, as we described in 'Mapping evolutionary turning

points' in Chapter 6, 'A Holistic Theory of Evolution' on page 474, the meltdown of the global economy in the next few years is unlikely to be very pleasant. For instance, here is Barry Long's description of what is about to happen in *Only Fear Dies*:

Coming to all nations on a scale not before experienced or imagined are civil strife, economic disruption, political instability, morale-destroying assassination and public murder; terrorist mayhem, massive breakdown in law and order, riots and warlike destruction of property and security; open police violence, reprisals and savage army intervention against the democratic masses.²⁷⁶

Of course, one possible result of such a calamity could be a springing up of humanity's warm-heartedness. Love could conquer fear, as Thea Alexander describes in her post-apocalyptic novel *2150 A.D.* In 2150, there are just 300 million people on Earth living in what she calls the 'Macro Society' living cooperatively in Wholeness, while another 3 million live on Micro Island, where people can "live selfishly and in fear of their fellow micro neighbours",²⁷⁷ like society in the 1970s, when the book was written. Of course, this means that between now and then, the human population on Earth will decrease rapidly.

There would have been a lot more, in spite of the physical disasters, if micro man could have at last cooperated and helped each other. Unfortunately, he accentuated all the traditional divisions—nationality, race, religion, language, educational and socioeconomic levels—and fought over the fast-dwindling resources of his ravaged planet.²⁷⁸

On the other hand, John Wyndham's post-apocalyptic novel *The Chrysalids*, published in 1955, describes an isolated community living on the island of Labrador in Canada, with no cars and fundamentalist religious beliefs, which cannot tolerate any deviation from 'the norm'. Yet a number of children in this community are able to communicate with each other through extrasensory perception, which the adults find threatening when they discover it. They seek to destroy these children, but are foiled because one can communicate with an advanced people living in New Zealand, who come to their rescue. So *The Chrysalids* focuses attention on evolution going into reverse, with some mention of more advanced communities, which are often characterized in literature, not as mystics, but as those who can communicate through ESP.

Another novel describing evolution in reverse is Doris Lessing's *Mara and Dann*, written in 1998 and set many thousands of years in the future, towards the end of the next ice age, when the whole of Europe is covered in ice down to the Mediterranean. The only inhabitable land at these lines of longitude is Africa, called 'Ifrik' in the book. But this too suffers from climate change, with parched lands but the occasional flash flood. The novel describes Mara and Dann's struggle to survive in these primitive, hostile conditions and of their journey from southern Africa to the north, where conditions are a little more amenable. Mara, who grows into womanhood from a young girl on this adventure, is very keen to learn about life in earlier times. But like so many people today, she struggled to grasp the exponential nature of time:

“When Mara said hundreds, she meant a long time; and when thousands, it meant her mind had given up, confessed failure: thousands meant an unimaginable, endless past.”²⁷⁹

Actually, it is highly unlikely that any human beings will still be living on Earth at the time of the next ice age, whenever it comes. As humanity collectively accelerates towards the Omega point of evolution, towards Oneness and Wholeness, we shall realize that we have reached the end of time and that the past and the future are just an illusion. We shall realize that it is nonsense to believe, “Mankind will need to venture far beyond planet Earth to ensure the long-term survival of our species,” as Stephen W. Hawking stated in a radio interview in December 2006.²⁸⁰ Even if we all became superconscious and superintelligent, humanity would not become immortal. Besides, the physical universe is also part of the illusion, part of the dream, an appearance in Consciousness like everything else in the relativistic world of form. So believing that the human race will colonize the galaxy is pure human hubris.

Working harmoniously together with a common vision

As Western civilization breaks up and dies, what are the chances of everyone working harmoniously together with a common vision, knowing that what we all share are the Divine qualities of Cosmic Context, called Consciousness, and Divine Essence, called Love, and a coordinating framework called Integral Relational Logic, that has emerged through self-reflective Intelligence?

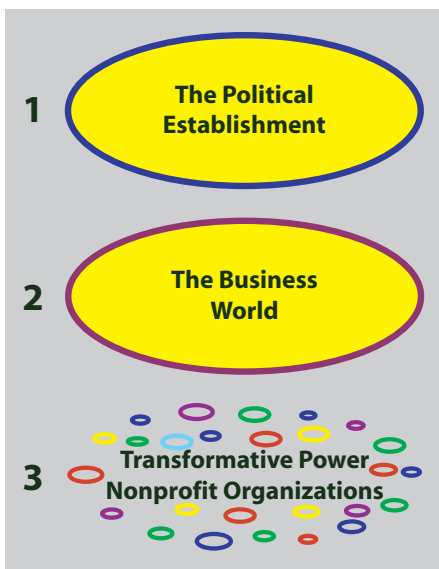


Figure 13.24: *The fragmented alternative movement*

The urgent need for such synergistic cooperation is widely recognized, even when the power of synergy is not fully understood. For instance, in 2002, Ingemar Warnström in Sweden attempted to set up a HOPE Alliance, *HOPE* being an acronym for ‘Healing Our Planet Earth’. His hope was that we could take civilization in a quite new direction, building “a society in which the quality of life, fairness, and human values are central”, focused on a unifying symbol.

Ingemar illustrated the need with Figure 13.24, showing how political and business institutions work synergistically together, while the transformative powers of the alternative movement are much fragmented. The symbiotic relationship between government and the press, at least, was made crystal clearer in the scandal that arose around Rupert Murdoch’s media empire in July 2011, when widespread telephone hacking by journalists working for the *News of the World* was exposed by Nick Davies of the *Guardian*. For

instance, as Marina Hyde said in the *Guardian*, “Rupert Murdoch was the only figure powerful enough to be able to state explicitly, without consequence, that he was backing war on Iraq to bring down the price of oil.” For many years, politicians of both major parties sought the favour of this media mogul in the belief that they could not win elections without the support of his newspapers.²⁸¹

The power of the printed word thus clearly exposes the absurd belief of the physicists that causality is essentially materialistic, reflected in Newton and Einstein’s famous equations $F = ma$ and $E = mc^2$. But to admit nonphysical, mental energies into science requires a scientific revolution far greater than either of these two gentlemen envisaged. Ingemar saw such a need when he set up the Holma College of Holistic Studies in the late 1990s, having such luminaries as Amit Goswami and Henryk Skolimowski as teachers.

Regarding the HOPE Alliance, here is a list of areas that he wished the Alliance to focus attention on:

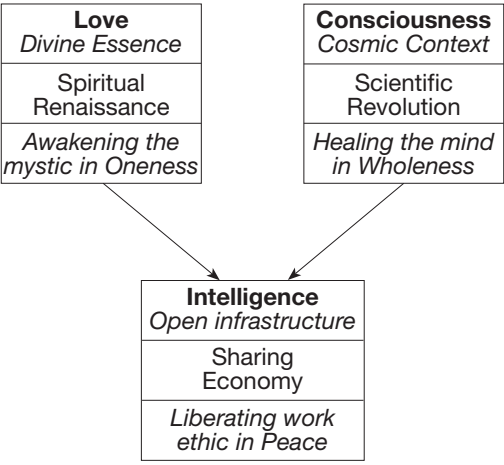
- Ecovillages where people live in balance with nature and each other.
- Technology that is safe both to nature and to humans.
- Economy as if people mattered
- Ecological agriculture that does not poison the environment or the human race.
- Education based on a true picture of existence, and which includes sustainable ethical values.
- Business corporations primarily aiming at contributing to the creation of a better world.
- A science that investigates all of existence, not only the material part of it.
- An understanding of the human being where she is much more than a biochemical machine, where she is a being with a soul, which gives deeper meaning to life and other values in life than just material ones.

We can see here many antidotes to the seven pillars of unwisdom, on which Western civilization is based, explored in some detail in Chapter 12, ‘The Crisis of the Mind’ on page 989. But not all of them, especially Aristotle’s either-or Law of Contradiction, whose antidote is the Principle of Unity: *Wholeness is the union of all opposites*. So the HOPE Alliance did not take off and neither has any other attempt to bring all the diverse streams of evolution into a convergent whole in the superhuman collective. So Teilhard’s prophecy of a New Earth has yet to be realized.

Yet, how could such initiatives ever succeed? We can only know where we are all heading as a species when we reach our destination at evolution’s glorious culmination—its Omega point. Before that, we are floundering in the dark, having some intuitive understanding of where we are heading, but not a Total Understanding, beyond what the Advaita sages

Ramesh S. Balsekar and Vijai Shankar call Ultimate Understanding²⁸² and Absolute Understanding,²⁸³ respectively. For until the fragmented mind is completely healed in Wholeness, we cannot really work harmoniously together with a common vision, for how can we possibly know what that vision is? This ultimate holistic vision is yet to be realized in consciousness in the collective.

Nevertheless, for myself, since 1985 I have been attempting to set up a living organism that could change our either-or mode of thinking into a both-and way of life. To this end, to give our emerging Nondual, Peaceful culture a name, I coined the word *paragonian* on 29th October 1984, following several weeks spent searching Greek and Latin dictionaries in Wimbledon library in London.



The word *paragonian* derives from Greek *para* ‘beyond’ and *agon* ‘contest’ or ‘conflict’, a word that is also the root of *agony*, until the seventeenth century meaning ‘mental stress’, *antagonist*, ‘a person who one struggles against’, and *protagonist*, ‘leading person in a contest’. So *paragonian* means ‘beyond conflict and suffering’, a healthy, liberated, and awakened way of being that we can realize when we see with self-reflective Intelligence that Consciousness is the Cosmic Context for all our lives and that Love is the Divine Essence that we all share.

Figure 13.25: *Strategy for Paragonian Foundation*

Today, the proposed Paragonian Foundation has three main constituents: the Paragonian Fellowship, University, and Business Academy, with Paragonian Publications being the communications vehicle for the Foundation. The relationship between these constituents is best illustrated by Figure 13.25, encapsulated in the Foundation’s objects, which form its mission:

1. By using Integral Relational Logic (IRL), the egalitarian, commonsensical science of thought and consciousness that we all use everyday to form concepts and organize our ideas, to show how the Unified Relationships Theory (URT) completes the revolution in science taking place today. We can thereby heal the fragmented mind in Wholeness and thus establish the scientific truth that Consciousness is Ultimate Reality, the Cosmic Context for all our lives.
2. By recognizing that Love is the Divine Essence that we all share, to give everyone on Earth a common vision and so create a global network of those seeking to return to the Source, free of the fear of death, transcending religious divisions and exclusiveness, which historically have led to many holy wars, wars about the Whole.

In this beautiful way, we can awaken the mystic within us, thus healing the split between the Divine and humanity, opened up many millennia ago.

3. With these prerequisites grounded in the Truth, to use our Intelligence to build the open infrastructure for the Sharing Economy, as a meaningful information system, which will come into being during the first quarter of the twenty-first century as the global economy self-destructs, recognizing that none of us are separate beings, who can be said to own or do anything. This Utopian way of organizing society would liberate us from our mechanistic jobs in the mechanistic economy, enabling us to realize our fullest potential as Divine, Cosmic beings, living in Peace with each other, Nature, and the Divine.²⁸⁴

Of course, institutions need projects in order to realize their objects. To this end, we can define three: Projects Agape, Aditi, and Eutopia, coordinated through Project Heraclitus, corresponding to the Paragonian Fellowship, University, Business Academy, and Foundation, respectively.

Perhaps the most important of these is the first, for it transcends the mind in Love, the Divine Essence we all share. As I remember from my days as a choirboy in the first half of the 1950s, there were four words for *love* in ancient Greek: *storgē*, *philia*, *erōs*, and *agapē*, which C. S. Lewis called ‘Affection’, ‘Friendship’, ‘Eros’, and ‘Charity’ in his classic work *The Four Loves*.²⁸⁵

Storgē was affectionate love, especially of parents for their children and vice versa. To Lewis, Affection is the least specific of what he calls the three natural loves, excluding Agape, which he does not explicitly name. As he says, Affection is not discriminating; almost anyone can become an object of Affection; it ignores the barriers of age, sex, class, and education. The only criterion that is needed for Affection to exist is that it should be familiar. Affection is the humblest love; it gives itself no airs; it can be taken for granted, almost slinking or seeping through our lives.²⁸⁶

Friendship in Lewis’ terms, on the other hand, is highly particular, the modern concept of friendship having little to do with *Philia*, which Aristotle classified among the virtues in the *Nicomachean Ethics*.²⁸⁷ *Philia* in ancient Greece was essentially friendship between equals, such as brotherly love, made explicit in the city of Philadelphia, from *adelphus* ‘brother’ and *adelphē* ‘sister’. We also see this meaning in such words as *philanthropist* ‘lover of humanity’, from *anthrōpos* ‘human’, *philogynist* ‘lover of women’, from *gunē* ‘woman’, and *Francophile* ‘lover of the French’. The Greek adjective *philos* ‘dear, beloved’ could also be applied to abstract ideas, such as *philosophy* ‘love of wisdom’, from *sophiā* ‘wisdom, knowledge, learning’, *philharmonic* ‘love of music’, from *ārmonikos* ‘musical’, and *philology* ‘love of literature’, from *logos* ‘word, speech, etc.’

To Lewis, Friendship implies sharing a common vision with one or more individuals. Quoting Ralph Waldo Emerson, “*Do you love me?* means *Do you see the same truth?*” Friendship is thus much more than cooperative activities, which Lewis calls Companionship, the matrix of Friendship.²⁸⁸ It is also more than simply helping our fellow human beings at times of need. Such good offices are not the stuff of Friendship.²⁸⁹

Now when people share a common vision, as mundane as stamp collecting, for instance, Friendship becomes exclusive, the Friends standing together in immense solitude, as Lewis points out.²⁹⁰ There are people within the group and those outside. This can lead to difficulties, for instance with Authority. For every real Friendship is a sort of secession, even a rebellion. People outside the group can also feel envious, giving derogatory names to Friends, such as ‘set’, ‘coterie’, ‘gang’, ‘clique’, ‘a little senate’, or a ‘mutual admiration society’.²⁹¹

Nevertheless, Friendships can be of practical value to the Community as a whole. As Lewis points out, “Every civilized religion began with a small group of friends. Mathematics effectively began when a few Greek friends got together to talk about numbers and lines and angles. What is now the Royal Society was originally a few gentlemen meeting in their spare time to discuss things which they (and not many others) had a fancy for.”²⁹²

So if we are ever all to work harmoniously together with a common vision, Friendship is essential. However, Friendship can also be inhibiting, as a consensus is formed that does not allow Total Revolution, the radical transformation of consciousness. So given the divergent tendencies of evolution over the past fourteen billion years, whether we can ever cocreate a groups of Friends with the shared vision of Wholeness is most uncertain at this time of writing.

Even though Greek *erōs* referred mostly to sexual passion between man and woman, as we see in English *erotic*, Lewis makes a clear distinction between *Eros*, which he takes to mean ‘being in love’, and *Venus*, which he uses to denote “the carnal or animally sexual element within Eros”. For, as he says, “sexual experience can occur without Eros, without being ‘in love’ ” and “Eros includes other things besides sexual activity.”²⁹³ The essence of Eros, as Lewis points out, is that in male, heterosexual terms, a man wants a woman, not for the pleasure she can give him, but for the Beloved herself.²⁹⁴ Of course, when we can see the Divine and the Beloved as one, lovemaking becomes mystical, as the Tantrics and Taoists have taught, uniting female and male in androgynous Bliss and Stillness.

We are thus led to Agape, which Lewis called ‘Charity’, rather than keeping to the original Greek word, as he did with *Eros*. However, in the King James Version of the New Testament, *agapē* is translated as ‘love’ 85 times and as ‘charity’ just 27 times. The verb *agapaō* ‘to love’ is also used 142 times, always translated as ‘love’ or one of its inflexions. As used in the Bible, its definition is given as “usually the active love of God for his Son and his people, and the active love his people are to have for God, each other, and even enemies; love feast, the common

meal shared by Christians in connection with church meetings”.²⁹⁵

The most famous passage where *agapē* is translated as ‘charity’ in the King James Version is Paul’s first letter to the Corinthians, Chapter 13, although most modern Bibles use the word ‘love’ in this context:

1. Though I speak with the tongues of men and of angels, and have not **charity**, I am become as sounding brass, or a tinkling cymbal.
2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not **charity**, I am nothing.
3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not **charity**, it profiteth me nothing.
4. **Charity** suffereth long, and is kind; **charity** envieth not; **charity** vaunteth not itself, is not puffed up,
5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
6. Rejoiceth not in iniquity, but rejoiceth in the truth;
7. Beareth all things, believeth all things, hopeth all things, endureth all things.
8. **Charity** never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
9. For we know in part, and we prophesy in part.
10. But when that which is perfect is come, then that which is in part shall be done away.
11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
13. And now abideth faith, hope, **charity**, these three; but the greatest of these is **charity**.

Regarding the verb *agapaō*, perhaps the most famous passage where this word is used are these sayings of Jesus in the *Gospel of Matthew*, Chapter 5, which have their parallels in the *Gospel of Luke*, Chapter 6:²⁹⁶

43. Ye have heard that it hath been said, Thou shalt **love** thy neighbour, and hate thine enemy.
44. But I say unto you, **Love** your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
46. For if ye **love** them which love you, what reward have ye? do not even the publicans the same?
47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?
48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

“The Jesus Seminar ranked the admonition to love enemies the third highest among the sayings that almost certainly originated with Jesus.” (They have cast doubts on many others.)²⁹⁷ It is here that ‘charity’ is perhaps closer to the original meaning than ‘love’ as a substantive. Agape here is thus related to what the Buddhists call *karunā* ‘compassion’ and *mettā* ‘kindness’, reminding us that the native word for *nature* in English is *kind*. Kindliness is what we are born with, because the Divine Essence that we all share is Love. This relationship between Divine Love and love of humanity is clearly shown in these two verses from the *Gospel of Mark*, Chapter 12:

30. And thou shalt **love** the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
31. And the second is like, namely this, Thou shalt **love** thy neighbour as thyself. There is none other commandment greater than these.

The most explicit statement that God is Love (*theos agapē estin*) is in the *First Epistle of John*, Chapter 4. To put this into context, here is the entire passage:

7. **Beloved**, let us **love** one another: for **love** is of God; and every one that **loveth** is born of God, and knoweth God.
8. He that **loveth** not knoweth not God; for God is **love**.
9. In this was manifested the **love** of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
10. Herein is **love**, not that we **loved** God, but that he **loved** us, and sent his Son to be the propitiation for our sins.
11. Beloved, if God so **loved** us, we ought also to **love** one another.
12. No man hath seen God at any time. If we **love** one another, God dwelleth in us, and his **love** is perfected in us.
13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.
14. And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
16. And we have known and believed the **love** that God hath to us. God is **love**; and he that dwelleth in **love** dwelleth in God, and God in him.
17. Herein is our **love** made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.
18. There is no fear in **love**; but perfect **love** casteth out fear: because fear hath torment. He that feareth is not made perfect in **love**.
19. We **love** him, because he first **loved** us.
20. If a man say, I **love** God, and hateth his brother, he is a liar: for he that **loveth** not his brother whom he hath seen, how can he **love** God whom he hath not seen?
21. And this commandment have we from him, That he who **loveth** God **love** his brother also.

Pope Benedict XVI took the words “God is Love” as the theme of his first encyclical ‘*Caritas Deus Est*’, dated 25th December 2005, but published one month later. It is a curious essay, for there are passages where the mystical pushes its head above the frozen ground, like snowdrops in spring. Yet, as head of the Roman Catholic Church, Benedict still holds on to the Christian dogma that God is other, the first pillar of unwisdom in Western civilization. So for the Pope, God is a separate being, not recognizing that by saying “God is Love” we can all also say, “I am Love,” or even “I am God,” for there is no separation between humanity and the Divine. Both the mystical and theological are present in verse 16, with which the Pope opens his encyclical:

“God is love, and he who abides in love abides in God, and God abides in him.” These words from the First Letter of John express with remarkable clarity the heart of the Christian faith: the Christian image of God and the resulting image of mankind and its destiny. In the same verse, Saint John also offers a kind of summary of the Christian life: “We have come to know and to believe in the love God has for us”.²⁹⁸

It is interesting that these words of John point to an Immanent God, whose existence theologians try to deny because once we know that the Divine dwells within us as Love, the priests cannot come between the people and the Divine, as we see in Figure 11.25, ‘Priestly separation’ on page 863, and the priests would lose their power over the people, as they profess to speak exclusively the ‘word of God’. But why should Love be exclusively Christian? Love is a Divine quality that we all share, as the mystics of all ages have known.

Of all the mystical traditions, perhaps it is the Sufis who are most focused on Love as the Divine quality that we all share. For instance, Deepak Chopra and some of his friends have produced a popular CD called ‘Gift of Love’, presenting music inspired by the love poems of Rumi.²⁹⁹ As another example, here is Daniel Liebert’s translation of one of Rumi’s poems:

*subtle degrees
of domination and servitude
are what you know as love*

*but love is different
it arrives complete
just there
like the moon in the window*

*like the sun
of neither east nor west
nor of anyplace*

*when the sun arrives
east and west arrive*

*desire only that
of which you have no hope
seek only that
of which you have no clue*

*love is the sea of not-being
and there intellect drowns³⁰⁰*

The principal purpose of Project Agape within the auspices of the Paragonian Foundation is thus to establish the universal principle that Love is the Divine Essence that every human being on Earth shares. As more and more people realize this Truth in the depths of being, the organized religions will disappear, and the holy wars—wars about the Whole—that have bedevilled human affairs for thousands of years, will also come to an end.

However, we should recognize that realizing the objects of Project Agape will not be easy, for one of the basic freedoms that people claim for themselves is the freedom of religion. This so-called freedom, which actually is imprisoning, is encapsulated in Article 18 of the *Universal Declaration of Human Rights*: “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”³⁰¹

However, as with so many other issues, Osho sheds some brilliant light onto this tricky situation. In *The Book of Secrets*, the first of his many books of transcribed discourses, Osho said anyone can become a Buddha, for you are already a Buddha, only unaware. But “You are not already an Einstein.” To be like him, “First you will have to find the same parents, be-

cause the training begins in the womb,” which is impossible. “How can you find the same parents, the same date of birth, the same home, the same associates, the same friends?” So as individuals, we are all unique. As Osho said, “whatsoever you do, your past will be in it,” a past that cannot be repeated by anyone else in exactly the same way. On the other hand, anyone can become a Buddha, because all you need to do is uncover what is already there.³⁰²

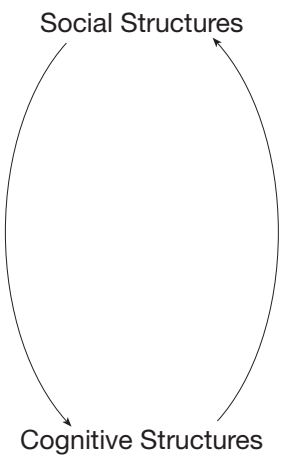
What this means is that Project Agape is potentially more practical than Project Aditi. As the True Nature of all of us is Love, no matter what cognitive structures might guide our lives, we are quite capable of living in Love and Peace with each other. However, we are also all unique beings, with distinctive propensities to develop in a multitude of different ways. So how many people are destined to become generalists as natural philosophers, looking at their lives from beyond their specialisms, is most uncertain.

Nevertheless, there is something here that we could all share, irrespective of our cultural and personal backgrounds. As our minds create our worldviews, create our reality, and govern our behaviour, it is obvious that psychology in the primary specialist science, not physics or biology, sometimes its usurper to the scientific throne. Establishing this fundamental principle of learning about ourselves and the world we live in is the first purpose of Project Aditi.

Project Aditi is so-called because *Aditi* first means ‘Unlimited Space, Eternity, Infinite Consciousness, Boundless, Free’, from Sanskrit *a* ‘without’ and *diti* ‘bound’, from *da* ‘to bind’. In the feminine form, *Aditi* is the name of the mother of the celestial deities in *Rig Veda*, the Cosmic Matrix from which all heavenly bodies are born; as the celestial virgin and mother of every existing form and being, the synthesis of all things.

A Sanskrit word is used as the name of this project to reflect the convergent trend in society of science and ancient wisdom, the principal purpose of the Science and Nonduality conference in California in October 2011. As we saw on page 570 in Chapter 6, ‘A Holistic Theory of Evolution’, Willis Harman and Marilyn Schlitz, Presidents of the Institute of Noetic Sciences, were and are promoting a scientific revolution as epoch-making as those introduced by Isaac Newton, Charles Darwin, Albert Einstein, and David Bohm, although Bohm’s contribution is still not recognized by even his closest associates.³⁰³

So, by establishing psychology as the primary specialist science, we could use IRL and the URT to complete the scientific revolution currently taking place, establishing the primal cosmology that Consciousness in Ultimate Reality, encapsulated in the Sanskrit word *Satchidananda*, the bliss of Absolute Consciousness. However, we should recognize the fact that there is much resistance to such a fulfilling culmination of human learning, even among those exploring the relationship between Western science and Eastern mysticism, for reasons outlined earlier in this chapter.



13.26: Social-cognitive cycle

Figure 13.26 illustrates the central problem here. When we are young, we learn what our parents and teachers want us to learn. Social structures thus form our cultural conditioning as cognitive structures in consciousness. In turn, these individual structures form the way that society is organized, creating civilizations based on the seven pillars of unwisdom. So if we are to cocreate a viable society based on the seven pillars of wisdom, recognizing that we are not separate from the Divine, Nature, or each other for an instant, we need to break this social-cognitive cycle, rebuilding our social structures on the Truth, in harmony with the fundamental laws of the Universe.

This is something that even the visionaries, cognoscenti, and illuminati are most reluctant to do. For many have found a comfortable niche within the prevailing culture and are unwilling to explore the full social implications of the Scientific Revolution taking place to-

day. So whether it will ever be possible to live in love, peace, and harmony with each other and our environment looks most unlikely at the time of writing.

This would be a pity, for Projects Agape and Aditi are prerequisites for Project Eutopia. The word *Eutopia* was coined by either Thomas More (1478-1535) or his Flemish friend Peter Giles (Pieter Gilles, 1486-1533) as a homophonic play on *Utopia*, which More, himself, coined.³⁰⁴ *Utopia* derives from Greek *ou* ‘not’ and *topas* ‘a place’, while *eu* means ‘good, well, fortunate’, the prefix also being used in such words as *eulogy* and *euphemism*. So Utopia, a ‘not-place’, is Eutopia, a ‘good-place’. In contrast, modern classics, such as Aldous Huxley’s *Brave New World* and George Orwell’s *Nineteen Eighty-Four*, are dystopias ‘bad places’, visions of the future if Western civilization continues to develop blindly, without any understanding of why we human beings behave as we do.³⁰⁵

Eutopia was first mentioned in a six-line poem prefixed to More’s *Utopia*, first published in Louvain—Leuven in the Flemish region of modern Belgium—in 1516.³⁰⁶ The attribution of the poem is given as ‘*Hexastichon Anemolii Poetae Laureati, Hythlodaei ex Sorore Nepotis in Vtopiam Insulam*’, translated by Colin Starnes in *The New Republic* as ‘Six lines on the Island of Utopia by Anemolius, Poet Laureate, Nephew of Hythlodaeus by his Sister’.³⁰⁷

This is rather strange, for Hythlodaeus, most commonly called Hythloday, was the narrator of the story of Utopia, an island apparently on the east coast of South America, which Hythloday had visited, supposedly having travelled with Amerigo Vespucci (1454-1512) on his explorations.³⁰⁸ So how could Hythloday, a visitor *to* the island, be the uncle of the poet laureate, a resident *on* the island?

Hythloday derives from Greek *úthos* ‘nonsense, trifle’ and *daiein* ‘to distribute’ or *daios* ‘skilled, knowing’.³⁰⁹ So Hythloday, in describing the ideal, utopian society, was a ‘purveyor

or talker of nonsense', a name that Paul Turner translates as 'Nonsenso'. *Anemolius*, the poet laureate, derives from Greek *anemos* 'wind', hence 'empty, vain', which Turner translates as 'Windbag'.³¹⁰ Here are the original six lines in Latin:

*Utopia priscis dicta ob infrequentiam,
Nunc ciuitatis aemula Platonicae,
Fortasse uictrix, (nam quod ilia literis
Definiauit, hoc ego una praestiti,
Viris at opibus, optimisque legibus)
Eutopia merito sum uocanda nomine.*³¹¹

The first translation into early Modern English of *Utopia* was that of Ralph Robinson (1520–1577) in 1551. Here is his free exegesis of the poem with modern spelling almost as much as possible.

*Me Utopia cleped Antiquity,
Void of haunt and herboroughe.
Now am I like to Plato's city,
Whose fame flieth the world through.
Yea like, or rather more likely
Plato's plat to excel and pass.
For what Plato's pen hath platted briefly
In naked words, as in a glass,
The same have I performed fully,
With laws, with men, and treasure fitly.
Wherefore not Utopia, but rather rightly
My name is Eutopia: a place of felicity.*³¹²

In *The New Republic: A Commentary on Book I of More's Utopia Showing Its Relation to Plato's Republic*, Starnes translates the poem as prose:

The ancients called me Utopia or Nowhere because of my isolation. At present, however, I am a rival of Plato's republic, perhaps even a victor over it. The reason is that what he has delineated in words I alone have exhibited in men and resources and laws of surpassing excellence. Deservedly ought I to be called by the name of Eutopia or Happy Land.³¹³

In other words, either More or Giles claimed that *Utopia* was an improvement on Plato's description of an ideal state in *The Republic*. However, what neither Plato nor More knew was how the Universe is designed. So neither could envisage a society living in harmony with the fundamental laws of the Universe. We imagine what such a eutopian society might look like in Chapter 14, 'The Age of Light', brought into being through Project Heraclitus, so named because the central purpose is to reveal what Heraclitus called the 'Hidden Harmony': the Principle of Unity, the fundamental design principle of the Universe.

Not that this will be easy, as Heraclitus recognized. Here is a translation of two fragments by William Harris (1926–2009), described as 'truly a renaissance man' on the website for Mid-

dlebury College, where he was a long-time classics professor.³¹⁴ They were quoted by Sextus Empiricus (c 160-210 CE) in *Adversus Mathematicos* (*Against the Mathematicians*):³¹⁵

Although this Logos is eternally valid, yet men are unable to understand it—not only before hearing it, but even after they have heard it for the first time. That is to say, although all things come to pass in accordance with this Logos, men seem to be quite without any experience of it—at least if they are judged in the light of such words and deeds as I am here setting forth according to its nature, and to specify how it behaves. Other men, on the contrary, are as unaware of what they do when awake as they are when asleep.

We should let ourselves be guided by what is common to all. Yet, although the Logos is common to all, most men live as if each of them had a private intelligence of his own.³¹⁶

And here is a translation of what Marcus Aurelius remembered of Heraclitus' words:³¹⁷

Although intimately connected with the Logos, which orders the whole world, men keep setting themselves against it, and the things which they encounter every day seem quite foreign to them.³¹⁸

Another who understood the essential esoteric nature of the Logos was Kathleen Freeman (1897-1959), who translated *Logos* as 'Law', 'the Intelligible Law of the Universe'.³¹⁹ In contrast, Charles H. Kahn translated *Logos* as 'account', completely missing the point that Heraclitus made, just as Heraclitus observed. For while we all share the Logos, we do not necessarily share the numerous expressions of the Logos as accounts, which are unique to us all. We can see why Kahn misunderstood Heraclitus' meaning from his commentary on the fragment "I have searched myself." He says, "How can I be the object of my own search? ... Self-knowledge is difficult because a man is divided from himself. ... We are surprisingly close here to the modern or Christian idea that a person may be alienated from his own (true) self."³²⁰

Here, Kahn is highlighting the difficulties that arise from the first pillar of unwisdom, also reflected in the King James Version of the first verse of the *Gospel of John*: "In the beginning was the Word, and the Word was with God, and the Word was God," translating *Logos* as 'Word'.

Regarding the paradoxical Principle of Unity, Heraclitus said, "Opposition brings concord. Out of discord comes the fairest harmony," "The hidden harmony is better than the obvious," and "Nature (phusis) loves to hide." He also highlighted people's ignorance of the fundamental laws of the Universe with such statements as, "People do not understand that which is at variance with itself, agrees with itself," and "Human nature has no real understanding; only the divine nature has it."³²¹

In a similar fashion, Lao Tzu said in *Tao Teh Ching*, "The Tao is the hidden Reservoir of all things," and "My words are very easy to understand and very easy to practice: But the world cannot understand them nor practice them."

So even though an increasing number of people in the world today are discovering the ancient wisdom of Adavaita, Tantra, Tao, Zen, Kabbalah, Gnosis, and Sufism, to name just a

few mystical paths, whether we shall ever all live and work harmoniously together with a common vision, carrying us all into the Age of Light, looks most uncertain at the time of writing.

