

Communicating with Each Other

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The world population is steadily approaching eight billion humans, each following a unique journey in life, but grouped in a variety of cultural mindsets and languages in which to express the cognitive maps that guide our behaviour and communications with each other. So, despite these differences, is there anything that we all share in common that would enable us to communicate with each other in peace and harmony, beyond the conflict and suffering that has prevailed for much of human history?

This is a question I asked myself as a seven-year-old, when I became aware that I had been born in a world that is at war with itself. For, to communicate in a meaningful manner we need a shared context within which to do so. But, as the overall contexts of science and religion are Universe and God, respectively, how can physicists and Christians, for instance, reconcile their different worldviews?

Albert Einstein expressed a similar sentiment four years earlier, when he said at the fifth Nobel anniversary dinner in New York, “The war is won, but the peace is not. The great powers, united in fighting, are now divided over the peace settlements.” Then, in the following year, on 23rd June 1946, the *New York Times Magazine* published an article that Einstein had written, titled ‘The Real Problem Is in the Hearts of Men’. He began with these words: “Many persons have inquired concerning a recent message of mine that ‘a new type of thinking is essential if mankind is to survive and move to higher levels’.” He then went on to write, “Past thinking and methods did not prevent world wars. Future thinking *must* prevent wars.”

To paraphrase, you cannot solve a problem with the mindset that created it. But how can we develop a holistic method of thinking, necessary to solve the immense problems humanity faces today, if our parents and teachers implant a divisive, specialist way of thinking within us at a very young age? David Bohm, a friend and colleague of both Einstein and J. Krishnamurti, made a similar point in the opening paragraph of *Wholeness and the Implicate Order* in 1980:

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

For myself, I have spent over forty years developing and applying the universal science of reason that we all implicitly use to form concepts and organize our ideas by standing outside myself, beyond the narrow and shallow egoic, ethnic, and anthropic perspectives humans have traditionally taken.



However, healing the fragmented mind with this methodical and commonsensical system of thought presents me with some rather unusual communications difficulties, which can best be described with John Tenniel’s illustrations for Lewis Carroll’s second book on Alice’s adventures in wonderland: *Through the Looking Glass*, from 1871. The room that Alice lived in is rather like the boxes that we incarcerate ourselves in by identifying with particular bodies, occupations,



cultures, species, planets, galaxies, or physical universes. It is by following Alice through the looking glass that we can discover a totally different world outside: a world where words take on quite new meanings.

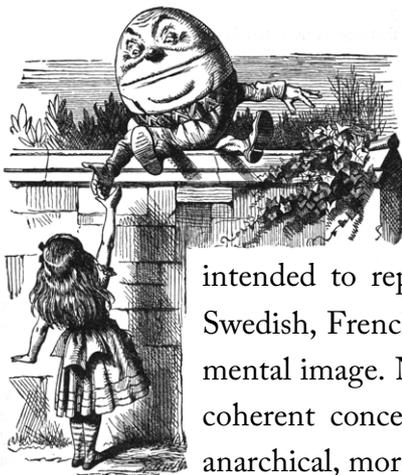
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We then discover, like Alice, that the world we live in is back to front and upside down, illogically putting second things first, like putting a cart before the horse. Furthermore, Alice's looking glass is actually a two-way mirror, enabling those outside the room to see both inside the room and the borderless, seamless world outside. Gone are our prison walls, the cells and cages that we are imprisoned in by egoic attachment to our collective, cultural, and personal conditioning, putting the superficial before the profound. Specifically, by passing through the looking glass we realize that the brain, along with the rest of the material universe, emerges from Consciousness, not the other way round.

So, how can we be liberated from what William Blake aptly called our 'mind-forged manacles'? The traditional approach to revealing our True Nature is to kill the mind, to stop thinking and making comparisons. But, while No-mind leads to the Bliss of Stillness, in the Presence of the Divine—when we abandon such temporal spiritual practices—they are a quite impractical approach to life, as a whole. For, we are a cognitive species, the least instinctive of all the animals, as the social psychologist Erich Fromm pointed out in 1947 in *Man for Himself: An Inquiry into the Psychology of Ethics*.

Using the metaphor of a computer, very few of our thoughts and actions are hard-wired. The innate instincts and automatic reflexes of babies to suck, grasp, cry, and respond to stimuli mostly disappear within the first few months of life. Our learning—corresponding to software and 'raw' data in computers—mostly determines our mindsets, the way that we view the world and ourselves, and hence our behaviour, as conscious, intelligent beings, constructing the institutions that govern our lives together.

However, describing what is revealed when evolution becomes fully conscious of itself in humanity, as Pierre Teilhard de Chardin and Julian Huxley foresaw in the 1950s, is an immense challenge. For the languages that we use to communicate with each other denote an upside-down world. We can best resolve this dilemma by studying the roots of words, which Bohm, my primary scientific mentor, aptly called the 'archaeology of language', importing some words from the East when European languages fall far short of our needs. For the root of *etymology* is Greek *etimos* 'true'. So, by studying etymology we discover that our forebears were much closer to Reality than most people are today.



Once again, we can turn to Lewis Carroll, both a mathematician and logician, to find inspiration for making such linguistic changes. After an exchange with Alice on the meanings of words, Humpty Dumpty said, "When I use a word, ... it means just what I choose it to mean—neither more nor less." Yes, in a sense, most linguistic forms in alphabetic writing systems have little relationships to the concepts in the psyche that they are intended to represent. For instance, the words *tree*, *träd*, *arbre*, and *Baum* in English, Swedish, French, and German, respectively, do not directly denote the concept of , as a mental image. Nevertheless, as the creative power of Life has shown me how to develop a coherent conceptual model of the Totality of Existence, I have needed to take a less anarchical, more systemic approach to language, not unlike the way in which Carroll began his book *Symbolic Logic* in 1897, as a follow-on to *Game of Logic* from 1887, drawing on the basic concepts of Plato and Aristotle's reasoning: universals and particulars and subjects and predicates, respectively.

Bringing formal logic into the twenty-first century, the nonlinear approach to human reasoning that implicitly governs all our lives is rather like that of information systems architects seeking to create a coherent semantic model of all business processes and entities. For instance, finance, marketing, and distribution departments may well have different views of the meaning of the concept of customer. Similarly, a salesperson and a production manager may have quite different perspectives on what a backlog

is. A salesperson usually regards a backlog as an order that has not yet been delivered to a customer, while for a production manager, a backlog is work that is behind schedule.

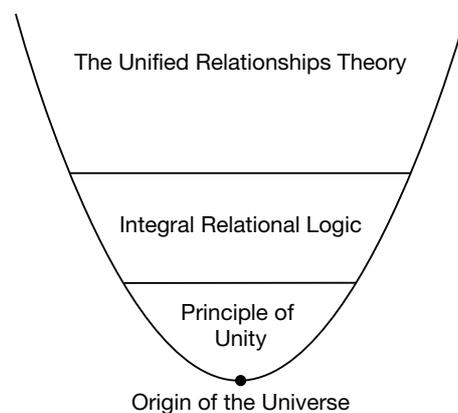
Thus, in business, information systems architects, as generalists, need to find a way of communicating with specialists, working in the various departments within organizations. In general, this is not too difficult, for both generalists and specialists are working together with a common purpose: to put profit in monetary terms before the needs of humans to realize their fullest potential as intelligent, conscious beings. However, communications is not so easy when specialists are still attached to traditional scientific, economic, religious, mathematical, and logical mindsets, not understanding what it means to pass through the looking glass into a quite new reality, with a life-enhancing work ethic.

To see how we could perhaps resolve this dilemma, let us turn to the roots of the language with which we communicate. In particular, the word *communicate* derives from Latin *commūnicāt-*, from *commūnicāre* ‘to share’, from *communis* ‘shared, common, general, universal, public’, originally in sense ‘sharing burdens’ (opposite to *proprius* ‘individual, private’), from *cum* ‘together with’ and *mūnus* ‘office, duty; gift, present’, from *mūnare* ‘to give, present’. Going further back in time, *communis* derives from the Proto-Indo-European (PIE) base **mei-* ‘to change, go, move; with derivatives referring to the exchange of goods and services within a society as regulated by custom or law’, also root of *municipal* ‘service performed for the community’.

This PIE base is also the root of Sanskrit *maitreya* ‘friendly, benevolent’, from *maitrī* ‘friendship, benevolence, good will’, from *mitra* ‘friend, companion, associate’, and Pāli *mettā* ‘loving-kindness’, akin to Buddhist compassion (*karunā*) and love or charity (*agapē*) in Christianity. What this means is that the next Buddha—as Maitreya, the ‘Loving one’—can only be a community or global sangha, practising mindful living rather than an individual, as Thich Nhat Hanh said in his closing remarks at a Day of Mindfulness in California in October 1993. For, Love is the Divine Essence that we all share, beyond our cultural and cognitive differences.

However, it is not only Love, as the Source of Life, that we share. We can see this most clearly by regarding the World Wide Web as a mirror for our collective lives together. For while the content of the Web reflects the diversity of the world we live in, underlying the vast structure of the Internet, on which it is based, are modelling methods and protocols that transcend all cultures, disciplines, and industries. If this were not the case, the Internet could neither exist nor expand at hyperexponential rates of acceleration. It only does so because the underlying structure of the Universe is an infinitely dimensional network of hierarchical relationships, most obvious in the Internet’s domain name structure.

To see this, we need to turn our attention inwards, to map the Cosmic Psyche, the ninety-nine percent of the Universe that is inaccessible to our physical senses of sight, hearing, taste, smell, and touch. What is then revealed is illustrated in this simple diagram. The *Principle of Unity* is the fundamental law of the Universe, stating *Wholeness is the Union of All Opposites*. This irrefutable, universal truth emerges from the Origin of the Universe through the action of the Logos, the “immanent conception of divine intelligence” signifying “the rational principle governing the cosmos”, as Richard Tarnas put it in *The Passion of the Western Mind* in 1991.



In turn, this generates Integral Relational Logic, as the universal science of reason that Einstein called for in 1946. By starting afresh at the very beginning, this commonsensical system of thought has evolved

from the abstract modelling methods that information systems architects use to build applications and databases on the Internet. In turn, these have evolved from abstract algebra, which mathematicians developed during the nineteenth and twentieth centuries, thereby taking the abstractions of mathematics to the utmost level of generality. To complete this evolutionary picture, Integral Relational Logic provides the Cosmic Context, Gnostic Foundation, and coordinating framework for the elusive Theory of Everything or the Unified Relationships Theory, as All Knowledge, as a whole.

As the Unified Relationships Theory transcends and embraces all cultures and disciplines, I also call it *Panosophy*, a word that the Moravian Jan Ámos Komenský (Comenius), known as the ‘father of modern education’, made famous in the 1600s with a slightly different spelling, modelled on *philosophy*, from Greek *pan* ‘all’ and *sophia* ‘wisdom’. The ancient Greeks used the word *pansophos* to mean ‘very wise’, literally ‘all-wise’. Comenius’ *A Reformation of Schooles*, in its English title, was a prospectus for a universal cyclopædia, *pansophy*, occasionally spelled *pantosophy*, coming to mean ‘universal or cyclopædic knowledge; a scheme or cyclopædic work embracing the whole body of human knowledge’. Pansophy formed the basis of Pansophia, ‘a dream of science’, the vision of a Utopian society, to this day still not realized, as Frank E. and Fritzie P. Manuel point out in their scholarly tome *Utopian Thought in the Western World*.

Tragically, however, humankind has wasted a wonderful opportunity to use the Internet to cocreate a peaceful, harmonious society based on the fundamental law of the Universe. Rather, as we have seen in recent years, with much trolling and misinformation, the Internet has become an amplifier for a world at war with itself. At the root of this problem is the existential fear of death, which can only be resolved by living in union with the Divine, as the Immortal Ground of Being, free of the sense of a separate self.

This split between humanity and Divinity has a long history, as we can see from the root of *human*, which is Latin *humus* ‘ground, earth’, from the PIE base **dhghem-* ‘earth’, and Latin *divus* ‘god’, from PIE base **dyeu-* ‘to shine’, respectively. These etymologies show that our forebears some 5,500 years ago conceived of humans as earthlings in contrast to the divine residents of the heavens, as Calvert Watkins explains in *The American Dictionary of Indo-European Roots*.

So, during the patriarchal epoch—since the dawn of history and the first five civilizations in Europe, Africa, and Asia—we humans have done our utmost to shut out the Divine Light of Consciousness that enables us to see humanity’s place in the overall scheme of things, and thus where we are all going at an accelerating rate of evolutionary change, as a species.

This means that even changing the meanings of words to facilitate communications does not help if we are out of touch with Reality, free of wishful thinking about our destiny, as a species. Nevertheless, the creative power of Life is continuing to guide me to write awakening monographs, such as this one, the third I have written this year, the others being ‘The Theory of Everything’ in January and ‘The Universal Science of Reason: Generated from the Source with Self-reflective Intelligence’ in February, available from my website at http://mysticalpragmatics.net/documents/the_theory_of_everything-intro.pdf and [/documents/the_universal_science_of_reason.pdf](http://mysticalpragmatics.net/documents/the_universal_science_of_reason.pdf).

Do please get in touch at paul at mysticalpragmatics dot net if you feel that there is any possibility that we could communicate with each other for our mutual benefit. In the meantime, I shall continue to work on the final chapter on ‘Universal Algebra in Practice’ of my final book *Unifying Mysticism and Mathematics: To Reveal Love, Peace, Wholeness, and the Truth*. Although completing the final revolution in science requires a quite different approach from all previous scientific revolutions, if I could obtain much needed assistance, this book could, at least, describe the algebra of algebras, as a meta-algebra, that Bohm thought he would need to establish his union of quantum and relativity theories as sound science.