

# Healing my Fragmented Mind in Wholeness

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In my book *The Theory of Everything* from 2014, I provide a brief history of thinkers' systematic attempts, during the past eight hundred years, to solve the ultimate problem of human learning, whose purpose is to heal the fragmented mind in Wholeness. This holistic quest has proved quite a challenge over the years, with no one quite reaching the goal, including scientists, as this wanted ad from 2005 indicates.

Even the foremost sages and scientists of Wholeness in the twentieth century—J. Krishnamurti, David Bohm, and Vimala Thakar—did not fully realize this great dream of humanity: to understand what the Universe is and how it is intelligently designed, as the much-needed Cosmic Context, Gnostic Foundation, and coordinating infrastructure for transforming our education and economic systems.

Indeed, Ken Wilber wrote in *A Theory of Everything* in 2000, “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.” He then went on to ask, “So why even attempt the impossible?” To which he replied, “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.”

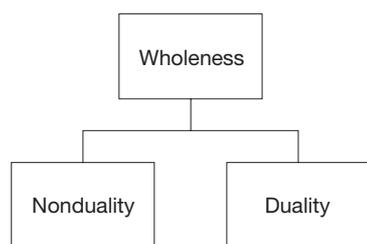
Regarding the physicists attempting to solve the ultimate problem of human learning within their specialist discipline, Michio Kaku said in 2005 in a BBC Horizon drama documentary titled ‘Einstein’s Unfinished Symphony’ that if Albert Einstein had been successful in his aim of developing what he called the unified field theory, “The theory of everything would have been the holy grail of science; it would have been the philosophers’ stone. It would have been the crowning achievement of all scientific endeavours ever since humans walked the face of the Earth.”

More recently, in the biopic *The Theory of Everything*, which won Eddie Redmayne an Oscar for Best Actor in 2015, Stephen Hawking told his future wife Jane, when he first met her, that he was a cosmologist, worshipping “one, single, unifying equation that explains everything in the universe”. A few years later, when being awarded a Ph.D. for his extraordinary theory about a space-time singularity as a black hole at the origin of the physical universe, he told his professors that he was seeking, “One, simple, elegant equation that can explain everything.” But “What is the equation?” Jane had asked Stephen when she first met him. “That is the question. And a very good question. I’m not quite sure yet. But I intend to find out,” was his reply.



So what would happen if an autodidact, working in solitude for forty years, came along and said that to heal his fragmented mind in Wholeness, he had done what many regard as impossible and had found this elusive equation in the utmost depths of his psyche, characterizing the inherent both-and nature of the Cosmos? Here is this buried treasure, representing the ancient wisdom of the East in the notation of mathematical logic, overcoming the self-centredness and one-sidedness of Western thought:

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This primal *Cosmic Equation*, which cannot be proven from any axiom or assumed truth, can also be expressed in words as the *Principle of Unity*: *Wholeness is the union of all opposites*. Most significantly—from a Divine Cosmogonic perspective—this paradoxical proposition shows that there is a primary-secondary relationship between Nondual Wholeness and the emergent, manifest, dual world of form, as this diagram indicates. Like Hegelian logic, synthesis is the union of thesis and antithesis. What Heraclitus aptly called the *Hidden Harmony* not only allows us to bring the creative power of Life into science, enabling us to answer many unanswered questions of human existence, it is also the key to Inner Peace and hence World Peace.

This fundamental law of the Universe—as an irrefutable, universal truth and ultimate tantric yoga—has been consciously guiding every moment of the second half of my life (since midsummer 1980), in order to answer the most critical, unanswered question in science: *What is causing scientists and technologists, aided and abetted by computer technology, to drive the pace of scientific discovery and technological development at unprecedented exponential rates of acceleration?*

I have been able to answer this question, and thereby develop a comprehensive evolutionary model of the psychodynamics of society, through the action of the Logos, as 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. Heraclitus’s mystical conception of Logos has enabled me to develop the most radical change to logic—as the formal science of reason—since Plato, Aristotle, and Euclid laid down the misconceived and -guided foundations of Western thought some 2,350 years ago.

I call this nonaxiomatic, holographic system of thought Integral Relationship Logic (IRL), which provides the Cosmic Context, Gnostic Foundation, and coordinating framework for all knowledge. Everything that humans know is the Unified Relationships Theory (URT) or Panosophy, the complete unification of science, philosophy, and theology and of all the sciences and humanities. By applying Self-reflective Intelligence to generalize the semantic modelling methods underlying the Internet, I have been able to integrate all knowledge in all cultures and disciplines at all times into a coherent whole. What is popularly known as the elusive Theory of Everything thereby emerges in consciousness, enabling the Divine Logos to heal my fragmented mind in Wholeness.

It has been possible for me to do the impossible because the Internet is used consistently by all cultures, disciplines, and industries, indicating the existence of an abstract, unifying structure underlying all these differences. So, by using the Internet as a mirror for my own cognitive activities, I can see that *the underlying structure of the Cosmos is a multidimensional network of hierarchical relationships*, an instance of the Principle of Unity. If this transcultural, transdisciplinary, and transindustrial structure did not exist, the Internet could neither exist nor expand at hyperexponential rates of acceleration.



So, where do we go from here? Well, because of our ignorance that the Cosmic Equation is the fundamental law of the Universe, for the most part we are living in delusion. Specifically, because we are taught that we are separate from our Immortal Ground of Being and that we must fight our fellow humans for a slice of the finite monetary cake, Western civilization is based on seven pillars of unwisdom, a term that Arthur Koestler introduced in *The Ghost in the Machine* in 1967, identifying but four. These are misconceptions of God, Universe, Life, humanity, money, justice, and reason.

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It might seem strange to say that our entire species—as *Homo sapiens* ‘wise human’—is psychologically disturbed, for people are generally regarded as delusional if they look at ‘reality’ differently from the culture they belong to. Yet, in *The Sane Society* in 1956, Erich Fromm pointed out that society, as a whole, can be mentally sick. Then twenty years later, in *To Have or To Be?*, much inspired by Meister Eckhart and Shakyamuni Buddha, he wrote that if we are to heal our sick society and thereby avoid economic and psychological catastrophe, “We need a Humanistic Science of Man as the basis for the Applied Science and Art of Social Reconstruction.” However, he was uncertain of success, saying,

Whether such a change from the supremacy of natural science to a new social science will take place, nobody can tell. If it does, we might still have a chance for survival, but whether it will depends on one factor: how many brilliant, learned, disciplined, and caring men and women are attracted by the new challenge to the human mind.

Transcultural, transdisciplinary Panosophy is the art and science of humanity that Fromm called for. But to what extent it could help to heal our fragmented minds and schizoid psyches, the root cause of our delusions, is a great unknown. We humans have vast, unfulfilled potential within us, so it is quite possible to rebuild our education and economic systems on the seven pillars of wisdom if we understand what constrains us, learning to heal the cognitive and existential split between humanity and Divinity, which does not exist in Reality.



But before we explore the chances of this wondrous awakening happening, in this loosely structured monograph, let us first look at where we have come from. During the last 50,000 years, the Population Reference Bureau (PRB) estimates that about 100 billion humans have been born and died on Earth, with approaching eight billion alive today. During our brief sojourn, each of us pursues our lives in the only way we know how, as the product of some fourteen billion years of evolution since the most recent big bang, more recently much influenced by the families and cultures into which we are born. If all these aeons of development had not happened, none of us would be where we are today, mostly concerned with our families, occupations, and other projects and relationships.

Yet, despite all these years of human learning, we live mostly in ignorance of how we have arrived where we are today and where we are all heading, as a species. Nevertheless, evolution is not blind, as Richard Dawkins asserted in *The Blind Watchmaker* in 1986. The Cosmos is designed so that humans, with Self-reflective Intelligence, can discover its innermost secrets. To do this, we need to look at evolution as a whole, in the context of the human phenomenon, as the leading edge of all evolutionary processes. This is what Pierre Teilhard de Chardin did in the 1920s and 30s, prophesying in *Le phénomène humain*, published posthumously in 1955, that all the divergent streams of evolution would one day converge in Wholeness, at its glorious culmination, which he called the Omega Point.

As Teilhard foresaw, “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.”

But how do we get there? Well, as the Cosmic Equation can potentially explain everything, we can use it to understand why we are so ignorant of what is causing us to behave as we do, demolishing the barriers to our search for the Truth imposed on us by mathematics and physics. For, as Stephen Hawking said in *A Brief History of Time* in 1988, perhaps with tongue in cheek, “we have, as yet, had little success in predicting human behaviour from mathematical equations!”

In this instance, what the Cosmic Equation tells us is that the Alpha and Omega Points of evolution are one; they are inseparable. What this means is that we can only heal our fragmented minds in

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Wholeness by starting afresh at the very beginning, at the Divine Origin of the Universe. That, essentially, is what has happened to me during the second half of my life. The creative power of Life has set me free of traditional constraints on my learning by first destroying everything that we humans have ever learned about God and the Universe and about humanity's place within the overall scheme of things.

Such a wonderful sense of liberation is unusual, but it is not unique. Most significantly, it is more mystical than political, as a manifestation of the psychodynamics of society. This magnificent sense is thus quite different from that of those who call themselves liberals, at the centre of the political spectrum, or who follow the so-called libertarian ideologies of the political left and right.



One who experienced the necessary freedom was Vimala Thakar, who described the way she awakened to Wholeness in her thirties in her monograph *On an Eternal Voyage*, greatly helped by conversations with J. Krishnamurti between January 1956 and December 1961, when she was forty. As she said at the time,

The development of human personality consists in liberating it from all bondages. Thus, for me, freedom is the only way of collaborating with this universal phenomenon of evolution.

No more peace and contentment. But a profound human revolution. A human revolution which consists in freeing oneself from every kind of personal, national, racial, and ideological pre-occupation. As the source of all evil is the very substance of our consciousness, we will have to deal with it.

Everything that has been transmitted to our mind through centuries will have to be completely discarded. We will have to deal with it in a total way. I have dealt with it. It has dropped away. I have discarded it.

This does not mean that we have the free will to act in whatever way we want. As Advaita sages say—such as Ramesh S. Balsekar, formerly President of the Bank of India—there is no doership. In Reality, as Wholeness, none of us is ever separate from the Divine or any other being for an instant. So, as we are all governed by the fundamental law of the Universe, we sink or swim together. For, while our Divine Essence is Immortal, we cannot avoid the eventual extinction of our species.

To put this ancient wisdom into practice, Vimala wrote *Spirituality and Social Action: A Holistic Approach* in her early sixties, seeking to bring her intuitive sense of Wholeness into society. She began her vitally important, visionary book—long out of print—with these inspiring words, “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.” She therefore asks, “Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness?” For, as she says, “The call of the hour is to move beyond the fragmentary, to awaken to total revolution.”

Two years later, when giving a series of five lectures in Chile titled *Science and Spirituality*, hosted by the social activist Cecilia Dockendorff, Vimala said that the science of spirituality begins with Wholeness or Totality, like Aurobindo's notion of the undivided Supermind. As she said, “It begins with the awareness of the whole—the wholeness or the totality, it proceeds from the awareness of wholeness to analyse the particular as organically related to the whole.”

She then went on to show that this holistic approach to spirituality can be applied to all the sciences, even the material sciences, which have traditionally been focused on analysing properties of matter into particulars and then further sub-analysing the particulars into minute particles, a reductionist process that can never end with the discovery of a so-called fundamental particle of matter, as I realized as a teenager, studying physics in high school.

Indeed, as she pointed out, David Bohm was already taking such an integral approach to physics, taking cognizance of the Totality—as homogeneous Wholeness—which gives meaning to life and everything that we see. As he said in his path-breaking *Wholeness and the Implicate Order* in 1980, we

cannot unify relativity and quantum physics without viewing them both from the perspective of Wholeness.



Sadly, it seems that we do not yet have the vitality to heal our fragmented minds in Wholeness, despite Bohm saying in the opening paragraph of his heterodox book that fragmentation is the greatest problem facing humanity today. As he said,

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.

The central challenge here is that during the past fourteen billion years, since the most recent big bang, evolution has been more divergent than convergent, as we see in the periodic table of the elements, in the wondrous diversity of the species, in academic specialization, and the division of labour in the workplace. Nevertheless, to counteract this divisive, evolutionary proclivity, the convergent, creative power of Life has enabled me to overcome the problem of academic specialization because of my education as a mathematician and background as a computer scientist and information systems architect.

From this holistic perspective, where the observer and observed are one, I look at the whole of evolution in three stages—material, biological, and mental—as I describe in my 2015 book *The Four Spheres: Healing the Split between Mysticism and Science*, much inspired by Teilhard's *The Human Phenomenon*. I call the first three stages of his four-stage evolutionary model hylogenesis, biogenesis, and noogenesis, with the fourth stage, following evolution's glorious culmination at its Omega Point, being an involutory, dying process in union with the Divine, preparing us to calmly face death in all its forms.

So, for me, *evolution is an accumulative process of divergence and convergence, proceeding in an accelerating, exponential fashion by synergistically creating wholes that are greater than the sum of the immediately preceding wholes through the new forms and relationships that emerge, apparently out of nothing*. This generalized definition enables us to look at the fourteen billion years of evolution in totality, able to see the ever-accelerating, exponential growth in the complexity of structure, with a few backtracks on the way.

Yet, in a way, specialization is a necessary consequence of the complexity of the world we live in today. Nobody can be omniscient, knowing everything about everything. So we could say that specialists know more and more about less and less, until they know everything about nothing. In contrast, generalists know less and less about more and more, until they know nothing about everything.

Unifying these opposites within a single being is quite a challenge, but absolutely essential. For Krishnamurti wrote in *Education and the Significance of Life* in 1953, "Can any specialist experience life as a whole? Only when he ceases to be a specialist." But how is this possible? Even Krishnamurti, Bohm, and Thakar were specialists, with Wikipedia, for instance, listing their occupations as philosopher, theoretical physicist, and social activist and spiritual teacher, respectively. So, if it is only practical to intelligently manage our business affairs in harmony with the fundamental law of the Universe from the perspective of a generalist living in Wholeness, how can this be done?



Well, in my case, the creative power of Life, emerging directly from the Divine Origin of the Universe, like a fountain, has led me to take the abstract modelling methods of information systems architects in business to the utmost level of generality. My thought processes have even surpassed the abstractions of what A. N. Whitehead called universal algebra, which approaches the proposed algebra of algebras in which Bohm sought to express his path-breaking theory of the implicate order in mathematical terms.

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I have been given this all-powerful system of thought—beneath the unstable foundations of mathematics and Western thought, as they are understood today—in order to understand what it truly means to be human in contrast to machines, like computers. For such understanding is essential to study the long-term psychological and economic implications of humanity’s growing dependency on information technology.

This issue is little understood in academia, business, and politics because to discover what it truly means to be human, evolution needs to become fully conscious of itself, as Julian Huxley, author of *Evolution: The Modern Synthesis*, foresaw, echoing Teilhard’s prophecy. As Huxley said in 1957, by “destroying the ideas and the institutions that stand in the way of our realizing our possibilities”, we could understand human nature, what it truly means to be a human being. We could thereby transcend our limitations, fulfilling our highest potential as spiritual beings, living in mystical ecstasy, free from the suffering that has plagued humanity through the millennia.

Huxley called this mystical evolutionary process of humanity transcending itself ‘transhumanism’, with a somewhat different meaning from what atheistic transhumanists seem to mean by the word today, believing that mechanistic computers, not humans, are the leading edge of evolution, and hence that technological development can drive economic growth indefinitely.

However, because most have not yet developed the self-awareness of holistic transhumanists, which is necessary to understand what is causing us to behave as we do, we are effectively living our lives and managing our business affairs blindfold, at best partially sighted, taking a one-sided, fragmentary, and anthropocentric view of our habitual behaviour patterns, despite the advances in depth psychology and spiritual awakening in recent years. This is rather like driving along the highway faster and faster with a veil, or even a blindfold, over our eyes, not very sensible.

Only an apocalyptic awakening, along the lines of the one that I have experienced during the second half of my life, can remove the veil. For apocalypse derives from Greek *apokalupsis*, from *apokaluptein* ‘to uncover’ or ‘to reveal’, from the prefix *apo-* ‘from, away’ and *kaluptra* ‘veil’. So *apocalypse* literally means ‘draw the veil away from’, indicating the disclosure of something hidden from the mass of humanity: the fundamental law of the Universe, which Aristotle denied in favour of his either-or Law of Contradiction, sending Western thought into the evolutionary cul-de-sac it finds itself in today.

This liberating, healing experience tells me that evolution passed through the most momentous turning point in its fourteen billion-year history about fifteen years ago—as my 2016 book *Through Evolution’s Accumulation Point: Towards Its Glorious Culmination* explains in the mathematical language of chaos theory. We thus live in unprecedented times, which can only be understood and intelligently adapted to by a previously unheard-of system of thought—Integral Relational Logic.



In my case, in order to solve the ultimate problem of human learning—which I set out to do as a seven-year-old, questioning everything that did not make sense from my innate sense of Wholeness—I passed through a death-and-rebirth process in my late thirties. Psychologists—such as William R. Miller, Janet C’de Baca, Etzel Cardeña, and Steve Taylor, authors or editors of *Quantum Change*, *Varieties of Anomalous Experience*, and *The Leap*—regard such experiences as exceptional or anomalous, unexplainable by conventional science.

Stanislav Grof denotes this healing process with the neologism *holotropic* ‘turning towards the whole’, modelled on *heliotropic* ‘turning towards the sun’, from Greek *òlos* ‘whole’ and *tropos* ‘turn’, from *trepo* ‘to turn’, cognate with *tropē* ‘transformation’. However, *trepo* has two meanings, as in English: ‘to change

direction' (as in 'turn into a side-road'), and 'to change form' (as in 'turn into a frog'). So *holotropic* can be said to have two meanings, the second being 'transforming the Whole', using *-tropic* in the same sense as *entropic* 'in transformation'.

To help people understand my 'impossible' life experiences, this apocalyptic awakening began at 11:30 on Sunday 27th April 1980, as I was strolling across Wimbledon Common in London to the pub for lunch. It happened so that I could recover from a major midlife crisis, brought about when a dormant, cataclysmic, prenatal trauma was reactivated in January 1977 by external events. Specifically, IBM (UK) went through a major restructuring that year, leading to the abrupt end of my managerial career in an IBM sales office and my marriage to the mother of my now estranged children and hence grandchildren.

To explore the root cause of this crisis, which I did not understand at the time, I began studying the long-term psychological and economic implications of humanity's growing dependency on information technology, which I kept secret in case it threatened my managers' narrow and shallow senses of identity and security, possibly triggering existential fear. When I began this project, I had been working with computers for fourteen years, since writing a training program to solve quadratic equations, and it was thirty years since the invention of the stored-program computer at the universities of Manchester and Cambridge in England.

Yet, I realized, with horror, how little I understood about what we humans had invented, essentially because materialistic, mechanistic science cannot help us understand what it means to be human. The invention of the electronic computer marked the greatest turning point in the history of human learning and technological development. The computer is a machine quite unlike any other that the *Homo genus* has invented during the past two thousand millennia. Unlike the flint axe, wheel, printing press, telescope, steam engine, and telephone, for instance, which extend our rather limited physical abilities, *the computer is a tool of thought, able to extend the human mind, even in some cases replacing it.*

For myself, I was aware that I had immense unfulfilled potential within me despite being in deep depression, which I realized was a psychospiritual problem, not a biochemical one. Using the computer as a metaphor, as I do not debug a program with an oscilloscope, I had no reason to suppose that I could heal my psychological disturbances by taking drugs, contradicting my doctors. For, as Joseph Weizenbaum wrote in *Computer Power and Human Reason* in 1976, physicians are increasingly becoming "mere conduits between their patients and the major drug manufacturers", driven predominantly by money.

So, with the assistance of a Jungian psychotherapist, I embarked on profound, extensive self-inquiry, still on-going. This is a questioning process that I had begun in 1974, when learning about Abraham Maslow's hierarchy of needs on an IBM management-training course and Eric Berne and Thomas A. Harris's parent-adult-child (PAC) model of human relationships, presented in *Games People Play: The Psychology of Human Relationships* and *I'm OK, You're OK*, which some friends had introduced me to.

But first I sought to recover my business career by undertaking a study in the autumn of 1978 of some major timesharing systems in IBM and its customers in the UK. In such decision support systems, managers and professionals, such as scientists, engineers, and accountants, were doing their own personal computing, marking a major watershed in the computer industry at the birth of what the sociologist Daniel Bell was calling the 'Information Society'. The report that I wrote at the time signified the beginning of my writing career, this first piece being well received by product development and marketing managers at IBM's head office in New York, struggling to get their voices heard by IBM's rather conservative executive management, not adapting to the rapidly changing world that the company, itself, was helping to bring about.

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The next year, I began giving presentations on the management and development of interactive decision support systems at IBM's European Education Centre in Belgium, especially to managers in the retail industry, concerned about the implications of the introduction of point-of-sale terminals into supermarkets and department stores, happening at that time.

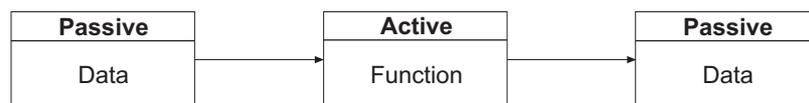
For myself, from the questions that I was being asked at these seminars and from my own observations of the rapidly changing business environment that my colleagues and I were helping to bring about, I became much concerned about our lack of understanding of the effects of these developments on employment, skills profiles, and the quality of life at work.

In particular, even though I was seeking to re-establish my business career, I had no wish to work and live as a cog in the economic machine or be an agent for what I felt was IBM's increasingly authoritarian management style. This felt quite different from that of the company I had joined in 1968, when I had had the wonderful opportunity to be creative for several years, even as a first-line manager, where I acted more as *primus inter pares* than a representative of IBM's traditional business ethos. Indeed, for me, IBM was becoming like every other company, more concerned about profitability than in using the opportunity of the invention of the computer to stimulate the awakening of human intelligence, far beyond the potential of machines with so-called artificial intelligence.



Then, in 1979, my investigations into the essential difference between humans and machines were greatly helped by an IBM marketing slogan: 'Manage data as a corporate resource'. But what, exactly, is this resource that companies and other institutions are supposed to manage? And what is the relationship of data to information?

Well, to information systems designers, *information is data with meaning*, the action of turning meaningless data into meaningful information being interpretation. But in computers, data is much more than this. The strings of zeros and ones—as binary digits (bits), in the main memory—also include instructions to the central processing unit (CPU), as software, which acts on 'raw' data, the essence of mechanistic data processing. We can thus say that there are two types of data in computers, active and passive, as this diagram of the basic data-processing structure illustrates:



I was to discover a year or two later that these roughly correspond to two types of knowledge in humans, excluding Gnosis for the moment. As Gilbert Ryle wrote in *The Concept of Mind* in 1949, we 'know how' and we 'know that', as our skills and information. So just like computers, we have generated or learnt skills, such as playing chess or the piano, and generating or learning skills, which we call thinking, able to form concepts, as pictures in the mind, that have never existed before, in what Alfred North Whitehead called 'novelty' in *Process and Reality*, the essence of creativity.

So, if machines would one day be able to think like humans—using this creative, generative skill to develop understanding and other skills, as Alan Turing asserted in a famous paper in 1950—then such an ability must be contained within the software, as active data. To investigate this assertion further, I turned to APL (A Programming Language), a mathematically concise language that IBM was using for management information purposes. As an interpreted language, rather than a compiled one, APL has one very distinctive feature. It has system functions that allow human-written functions to dynamically create

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machine-generated functions, execute them, and then destroy them, as if they had never existed, even though their side-effects remain.

So functions, as active data structures, could act not only on passive data, but also on functions, like themselves, a process that could be continued indefinitely. But could a computer program initiate this recursive process without human intervention? I felt that the answer to this question was the key to understanding the difference between humans and machines, thereby answering Turing’s question, “Can machines think?”, which he answered in the affirmative.

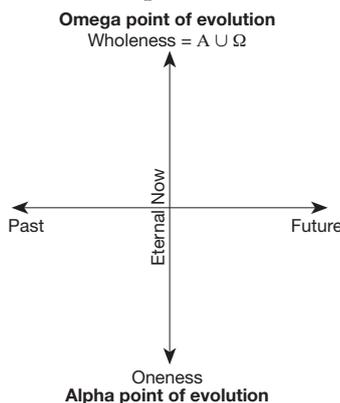
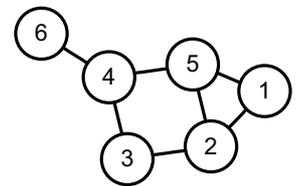


This is the background to the epiphany that I experienced on Wimbledon Common in the spring of 1980, when I felt that a dam had burst in my psyche, releasing an irrepressible torrent of energy that had previously been held back by my cultural and personal conditioning, the beginning of a wonderful healing process. Puzzling about what was causing technologists, like myself, to drive the pace of change in society at exponential rates of acceleration, I realized that *active and passive data in both humans and machines are synergistic types of energy*, which I likened to kinetic and potential energy in mechanics.

I realized immediately that this idea was the key to unlocking all the secrets of the Universe that had puzzled me since I was a small boy. It was the most exciting moment of my life, leading my colleagues, friends, and relatives to think that I had gone crazy, as, in a way, I had. As I can see today, this was evolution taking the most radical change of direction in its fourteen billion-year history. It felt as if a big bang had erupted at the Divine Origin of the Universe, deep within me, leading me to paint a coherent picture of the Cosmos that has never been seen before.

Six months later, I met David Bohm at Birkbeck College in London, having sent him my initial, embryonic attempt to develop a cosmology that would unify the nonphysical energies at work within humans and computers with the four physical energies recognized by physicists: electromagnetic and gravitational fields and strong and weak nucleic forces. Bohm, once a friend and colleague of both Einstein and Krishnamurti, was much interested in this project, as he, too, was seeking to understand the nature of human thought vis-à-vis machines with ‘artificial intelligence’ within the context of Wholeness.

At this first meeting, I asked Bohm, “What is the source of all the data energy in the Cosmos?” He replied, “Energy does not have a source; it is contained within structure.” I now know that the first part of this answer is not true. The Divine Source of all energy patterns in the Universe, experienced as Consciousness, is the Nondual Datum ‘that which is given’, from Latin *dare* ‘to give; create’. Nevertheless, this meeting was the great breakthrough that I was seeking, linking my insights to those of the most innovative scientist of his day, or, indeed, any other day. So, today, I view the underlying structure of the Cosmos as a fractal-like network of hierarchical relationships between forms, represented as a graph in mathematics, consisting of nodes, as structure-forming relationships, and arcs, representing the relationships between them. So the entire Cosmos is nothing but relationships.



Such a holographic graph is the basis of my meditation practice, as I move up and down this ubiquitous structure in the Eternal Now, between the inseparable Alpha and Omega Points of evolution and involution, as undivided Wholeness. Evolution is thus no longer taking place in the horizontal dimension of time within me, but in the vertical, as this diagram illustrates.

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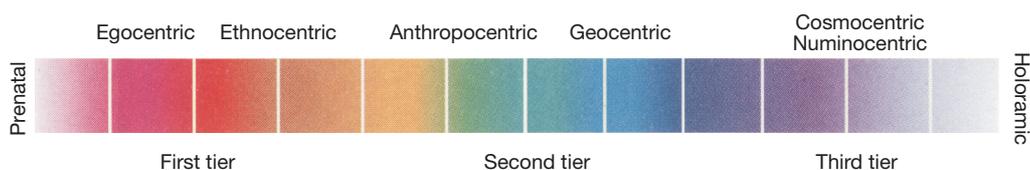
But how can I communicate this cosmology of cosmologies in a manner that ‘others’ can understand. Well, to adopt another metaphor, the words and other symbols that I use to express what I see and feel within me are like the notes of a melodious, harmonious symphony, which need to be played to be fully enjoyed and appreciated. Self-inquiry, free from assumptions and preconceptions, is the key to understanding what it truly means to be human and hence how World Peace could come about.

For, given the turbulent state of the world, we need to follow Einstein’s observation that you cannot solve a problem with the mindset that created it. This is one of many paraphrases of a statement he made in an article titled ‘The Real Problem Is in the Hearts of Men’, published in the *New York Times Magazine* on 23rd June 1946, which 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.” For, as he said in an address at the fifth Nobel anniversary dinner in New York on 10th December 1945, “The war is won, but the peace is not. The great powers, united in fighting, are now divided over the peace settlements.”

However, in the event, it was to take over thirty years before my thoughts were mature enough to begin to present them on the world stage. I began this process in October 2011 by presenting the cosmology of cosmologies that is within me on a single sheet of paper, albeit 8’ × 4’, about three square metres. I gave this poster presentation at the Science and Nonduality (SAND) conference in California, whose theme that year was ‘On the Edge of Time’. Rupert Spira, a leading teacher of Nonduality, had suggested that I do so the previous year, when I met him at a select four-day, ten-person symposium on ‘Consciousness and Nonduality’, having been invited to attend by David Lorimer and Peter Fenwick, Programme Director and President of the Scientific and Medical Network (SMN) in the UK, respectively.

The title of my presentation at SAND was ‘The Two Dimensions of Time’, as one of the most significant instances of the Principle of Unity and the Cosmic Equation, which were placed at the top centre of the poster, presenting the second diagram on the previous page. Sadly, no one who looked at this presentation, which was a summary of a lifetime of study, really understood it, for as Kurt Johnson, an entomologist and co-author of *The Coming Interspiritual Age*, indicated to me, its breadth and profundity were too overwhelming to absorb in just a few minutes. In particular, this was the first time that I had publicly presented my insights from the Holoramic ‘Whole-seeing’ perspective of Wholeness, beyond the boundaries and limitations of all existing cultures and subcultures in both East and West.

This presentation also included a revised diagram of Ken Wilber’s spectrum of consciousness, mapping human development through twelve stages in three tiers, adding the prenatal and Holoramic, omitted from his model. I feel that this improved framework for studying the psychodynamics of society is key to understanding the prospects for humanity in the coming years and decades:



As Ken says in his ten-module Internet course titled ‘Superhuman Operating System’, intended to “Install a Revolutionary New Operating System for Your Mind to Illuminate the Full Spectrum of Your Human Potential, and Become the Greatest Possible Version of Yourself”, some 95% of the populace are

*Healing my Fragmented Mind in Wholeness*

still in the egocentric and ethnocentric first tier, while just 5% have reached the second tier. The third tier indicates “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”, as Ken defined it in a conversation with Andrew Cohen in the *What is Enlightenment?* magazine in 2007.



I feel that this spectrum of consciousness highlights the critical psychosocial challenges facing humanity today. The vast majority of the over seven-and-a-half billion folk living on Earth at the present time are living in the first tier in the spectrum, with predominantly egocentric and ethnocentric levels of consciousness. These denote tight attachment to traditional religious, economic, and scientific ideologies and institutions, in particular, out of touch with the Immortal Ground of Being we all share.

Democracies and their political representatives function mainly in this first tier, where demagogic populists and nationalists are increasingly exploiting the existential fears of a large section of the population, to describe a highly complex psychosocial situation as simply as possible. It is thus becoming more and more obvious at these times of unprecedented rates of evolutionary change that democracy is not a viable system of governance.

This is not a new situation. For instance, Plato, deploring the execution of his beloved Socrates by the Athenian democracy, for supposedly corrupting the youth of the city, proposed in *The Republic* that philosophers should be the rulers of society. To Plato, a philosopher, as a lover of wisdom, is “the man who is ready to taste every branch of learning, is glad to learn and never satisfied.” Knowing the immense power of abstract thought, a philosopher is therefore a generalist rather than a specialist, more focused on Wholeness than fragments. Philosophers also “have the capacity to grasp the eternal and immutable”. In contrast, those who are not philosophers “are lost in multiplicity and change”, and so are not qualified to be in charge of a state. Furthermore, philosophers “will be self-controlled and not grasping about money. Other people are more likely to worry about the things which make men so eager to get and spend money”. So a fearful society ruled by financiers, economists, bankers, and accountants is not viable.

However, as Karl Popper pointed out in *The Open Society and Its Enemies*, Plato’s notion of an ideal state was too authoritarian and elitist, not taking sufficient account of the needs of the great majority in society. So, is there any way to get democracies to work with current levels of consciousness? Well, as Alexis de Tocqueville pointed out in *Democracy in America* in the middle of the nineteenth century, democracies are the tyranny of the majority or masses, as tyrannous as the despotic forms of governance that they are intended to replace, a critical situation that John Stuart Mill further explored in *On Liberty*.

It is thus becoming crystal clear that no system of governance of the many that have been proposed and actualized during the past two or three millennia is viable today. As progressives in the second tier of the spectrum of consciousness are realizing, for humanity to thrive and survive, evolution needs to take the most radical change in direction in its fourteen billion-year history, as this cartoon from the *Resurgence* spiritual and ecological journal in 1996 indicates.

For instance, Jean Houston calls the changes that evolution is making today ‘Jump Time’, writing, “Jump Time is a whole system transition, a



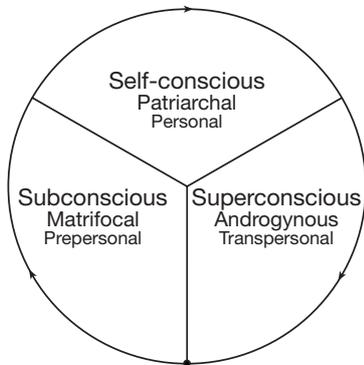
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condition of interactive change that affects every aspect of life as we know it.” As she says, “Ours is an era of quantum change, the most radical deconstruction and reconstruction the world has seen.”

Another with a similar vision is John L. Petersen, founder of the Arlington Institute 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”. John is not a flaky New Ager, for he has formerly worked in various governmental and political positions in the USA, setting up a portal for what he sees as the World’s Biggest Problems: Economic Collapse, Peak Oil, Global Water Crisis, Species Extinction, and Rapid Climate Change. As he 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.”

Yes, indeed—with one exception. For, while a great Spiritual Renaissance has been taking place during the past few decades, this is not sufficient to free the populace of the economic and scientific constraints still being imposed on our development by our cultural conditioning. Somehow, the few living in

the third tier of the spectrum of consciousness need to help attract the second tier into the third and therefore the first into the second. In this way, humanity could make the transition between the second and third phases of human development, in Ken Wilber’s three-stage model, presented in *Up from Eden* in 1981. This diagram illustrates Joseph Campbell’s Cosmogonic Cycle, defined in *The Hero with a Thousand Faces* in 1949, at the phylogenetic level. Like all other structures in the Universe, *Homo sapiens* emerged from the Formless Ground of Being and is destined to return there at the end of its lifespan.



Formless Alpha/Omega Point of Evolution

We then need to recognize that the only viable system of governance at the end of time is what the ecophilosopher Henryk Skolimowski appropriately called *lumenarchy* ‘rule through Divine Light’, carrying humanity out of the dark ages of the 5,000-year patriarchal epoch into the eschatological Age of Light. For as Henryk pointed out in *Let There Be Light* in 2010, “*Everything is Light*” and “Light is universal and all pervading. It provides the womb, sustenance, and nourishment for all there is. It is the Universal Mother.”

One of the current leaders of this awakening movement is the popular spiritual teacher Eckhart Tolle, who said in *Stillness Speaks* in 2003, an inspiring book of aphorisms:

The transformation of human consciousness is no longer a luxury, so to speak, available only to a few isolated individuals, but a necessity if humanity is not to destroy itself. 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’.

And in *A New Earth: Awakening to Your Life’s Purpose* in 2005, promoted by Oprah Winfrey, Eckhart wrote, “We are a species that has lost its way,” concluding this inspirational book with these words: “A new species is arising on the planet. It is arising now, and you are it!” Yet, in Reality, there is no past or future, for our journeys in life take place in the vertical dimension of time, in the Eternal Now, not the horizontal dimension. This is a notion made famous in Eckhart’s best-selling *The Power of Now* in 1997. As he says,

To be identified with your mind is to be trapped in time: the compulsion to live almost exclusively through memory and anticipation. This creates an endless preoccupation with past and future and an unwillingness to honour and

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acknowledge the present moment and allow it to be. The compulsion arises because the past gives you an identity and the future holds the promise of salvation, of fulfilment in whatever form. Both are illusions.

Despite these words of wisdom, we humans still believe that there is a future, even though no one can return Home to Wholeness, for nobody has ever left Home. Wholeness is the True Nature, Authentic Self, and Genuine Identity of each and everyone of us, transcending all conceptual categories created by the analytical, cognitive mind, not the least those of time and whatever identity we might give ourselves in the world, based on our occupations, nationalities, families, bodily characteristics, or whatever. It is thus only from this innate sense of Wholeness that we could cocreate a harmonious way of living together as a species.



So is it possible for me to make a worthwhile contribution to World Peace, even though many think that it is impossible for humans to live in harmony with the fundamental law of the Universe. Well, for many years, I thought that I could help by showing how Life has enabled me to end the long-running war between science and religion, which I set out to accomplish as a seven-year-old. I felt that by doing so, it would be possible to complete the final revolution in science that has been unfolding for the past few decades, just as Johannes Kepler and Isaac Newton completed the first in the 1600s with *New Astronomy*, *The Harmony of the World*, and *Mathematical Principles of Natural Philosophy*.

I first became aware that my evolutionary studies of the psychodynamics of society are helping to bring about a revolution in science in the mid 1980s, when I came across two New Paradigm Symposia held in November/December 1985 and April 1986, the latter titled ‘Charting Paradigm Shifts: The Growth of a New, Holistic Worldview’, sponsored by the Elmwood Institute, the Melia Foundation, and the Institute of Noetic Sciences (IONS). At the second Symposium, Willis Harman, then the President of IONS, described this vision in these words:

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

Marilyn Schlitz, IONS President Emeritus, is following in Willis Harman’s footsteps, saying, in a One-Minute-Shift video on the Web, sometime in the noughties:

When Copernicus proved that the Earth revolves around the Sun, he literally changed the world as we knew it. Darwin and Einstein did the same in their day. What if we are now going through the next scientific revolution, one every bit as profound? For centuries, science and religion have been at odds. Science has focused on the physical, denying the reality of what most religions believe. However, today’s science is showing that some spiritual insights are actually scientific truths; that psychic abilities may be real; that we are all fundamentally interconnected; and that we all have innate abilities to heal and transform ourselves. Science and technology without wisdom can endanger life as we know it. But when we marry the best of science with the best of our wisdom traditions, humanity will have the capacity to create a more just, compassionate, and sustainable future.

Then, on 20th July 2013, Stephen Dinan, founder and CEO of the Shift Network and formerly IONS Director of Membership and Marketing, convened a teleseminar titled ‘The Next Scientific (R)evolution The Emergence of the Akashic Paradigm with Consciousness at the Core’, with Ervin Laszlo, Ken Wilber, Barbara Marx Hubbard, Riane Eisler, and Duane Elgin.

As the systems philosopher Ervin Laszlo said, we need to give up the idea that the world is a giant mechanism. Rather the Universe is “most like an Internet, a kind of Cosmic Internet. What you know about this information system, which we call the Internet, all things are somehow connected. You can reach any and all items on the Internet from any and all points. And they all hang together somehow.”

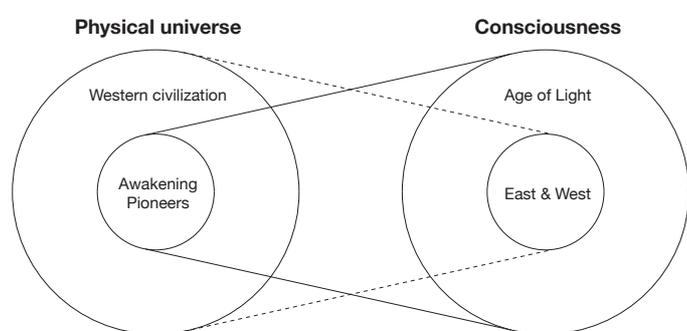
Indeed. When we look at the Universe and hence society as an information system, we could complete today's revolution in science.

Ervin Laszlo calls this great revolution the 'Akashic paradigm', using the word *Akasha* to refer to the Universal Quantum Field. He took the word from Vivekananda's *Raja Yoga*: "Everything that has form, everything that is the result of combination, is evolved out of this *Akasha*. ... Just as *Akasha* is the infinite, omnipresent material of this universe, so is this *Prana* the infinite, omnipresent manifesting power of this universe," where *Akasha* corresponds to the *Æther* in Greco-Roman cosmologies, which Albert Michelson and Edward Morley were unable to detect physically in 1887.

However, establishing Consciousness as Ultimate Reality, as the Cosmic Context for all our lives, goes much further than the paradigm shift or change much talked about today. Thomas Kuhn introduced these terms in his landmark book *The Structure of Scientific Revolutions* in 1962, using *paradigm change* and *paradigm shift* twenty-three and six times, respectively, *paradigm* meaning 'pattern, model', from Greek *paradeiknunai* 'show side by side'. It is generally regarded that such a transformation is the essence of scientific revolutions, which Kuhn described thus: "... at times of revolution, when the normal scientific tradition changes, the scientist's perception of his environment must be re-educated—in some familiar situations he must learn to see a new gestalt," as 'an organized whole that is perceived as more than the sum of its parts'.

However, when we organize all knowledge into a transdisciplinary, coherent whole—visualized as far greater than the sum of its constituents, from the multitude of relationships between them—the sense of Wholeness that is revealed is beyond compare. Wholeness is not a paradigm or gestalt, from German *Gestalt* 'shape, form, figure, configuration, appearance', which can be placed side by side with anything else.

If we are to see a new gestalt, we need to assimilate the Principle of Unity into Consciousness, as the



ultimate paradigm that governs the Cosmos. In accordance with the diagram on page 2, as the Nonmanifest Absolute is all-embracing, it contains within it the entire manifest world of form. So, if we are to awaken to Total Revolution, what we are engaged in today is a total contextual inversion, using *Consciousness* to denote Wholeness, as Ultimate Reality, as this diagram illustrates.



Now while there are some similarities between the final revolution in science and the first, the differences are far greater.

Regarding the former, when Kepler came to write *New Astronomy* in the early 1600s, he was confronted with three distinct models of the solar system. The first two were the geocentric model, favoured by Aristotle and Ptolemy, and the heliocentric model, preferred by Aristarchus, as the Greek Copernicus, and Copernicus himself. In between, Tycho Brahe had proposed a compromise, in which the inner planets revolve around the Sun, while the Sun, Moon, and outer planets revolve around the Earth.

Wishing to explore all sides of the argument—as Kepler also did with religious disputes before and during the Thirty Years War—in Part I he evaluated all three models, with the help of Tycho's measurements of the planets, the most accurate at that time. He concluded that none was more valid than

any other from a mathematical perspective. He needed to take a quite different viewpoint in order to resolve the issue.

Having been educated as a theologian, intending to be a priest, Kepler did so by placing the power of God in the Sun, which helped him to discover, after years of tedious calculations, that the planets orbit the Sun in ellipses, with the Sun at one of its foci. He also included Earth's orbit in his calculations through a thought experiment, which Einstein said was 'pure genius'. He imagined that he was standing on Mars viewing Earth. In this ingenious manner, Kepler unified causal physics and mathematical astronomy, which Aristotle had separated, founding celestial physics. Kepler thus came close to discovering the inverse square law of gravitation, which Newton later formulated, acknowledging Kepler's contribution to his thinking, different from Galileo Galilei, who ignored Kepler, arrogantly regarding him as an inferior, fanciful astronomer.

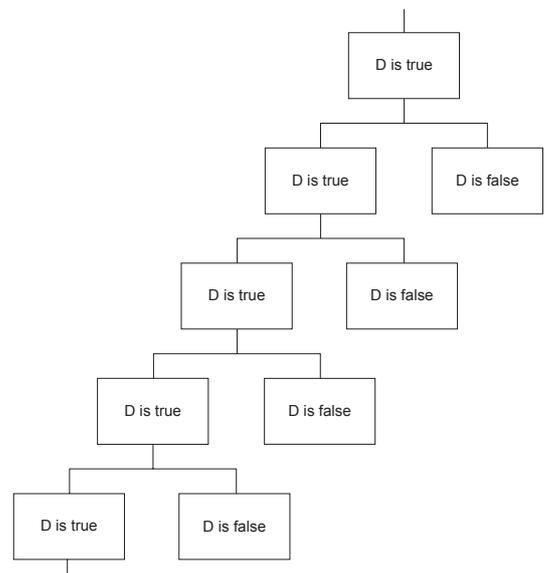
In today's final revolution in science, there are similarly three cosmologies to consider, which Willis Harman summarized in *Global Mind Change* in 1988. He defined three metaphysical perspectives: M-1, in which matter gives rise to mind (materialistic monism), M-2, in which matter and mind coexist as two fundamentally different kinds of stuff, à la Descartes (dualism), and M-3, in which the ultimate stuff of the Universe is recognized as consciousness, mind thus giving rise to matter (transcendental monism).

Since then, there has been much debate between those preferring the traditional scientific and mystical worldviews, with many advocating a compromise between the two. This warlike situation was highlighted in 2011 in a book titled *War of the Worldviews: Science vs. Spirituality*. In this book, Deepak Chopra, a medical practitioner and renowned spiritual teacher, and Leonard Mlodinow, co-author with Stephen Hawking of *The Grand Design*, debated a series of questions, in four parts on 'Cosmos', 'Life', 'Mind and Brain', and 'God', mostly set by the scientific agenda.

The principal problem with this book lies in the opening sentences of the Foreword, which both authors wrote: "Nothing is more mysterious than another person's worldview. Each of us has one. We believe that our worldview expresses reality." So, they ask, "What happens, then, when two worldviews clash?" Well, this is an anthropocentric and egoic question, not asked from a Cosmic perspective. Furthermore, it indicates that even the conventional scientific worldview is subjective, despite the claims of science for objectivity. So, as Deepak writes in his section in Part One, titled 'The War', "There is good reason for our worldviews to be at war. Either reality is bounded by the visible universe, or it isn't."

But this is not an either-or issue. The Principle of Unity, as the fundamental law of the Universe, shows that there is a primary-secondary relationship between the mystical and scientific worldviews, and hence between East and West.

I first discovered this asymmetric relationship between opposites at midsummer 1980, after a month wrestling with dualities in Boolean algebra, set theory, propositional calculus, and projective geometry. At the time, I expressed this relationship as the Principle of Duality (D) thus: *A complete conceptual model of the manifest Universe consists entirely of dual sets*, drawing this diagram. For a few days, I contemplated these relationships in utter amazement. I realized that I had been given an irrefutable, universal proposition, true in all



possible worlds, the key to ending the long-running war between science and religion, which I had set out to discover as a seven-year-old.

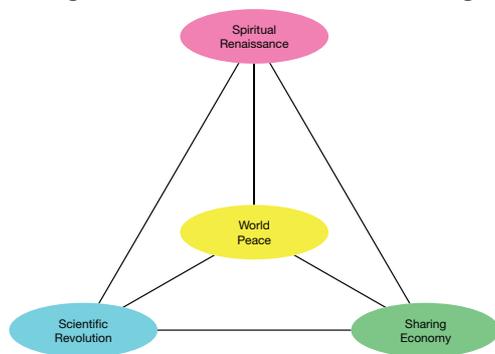


The Principle of Duality became the Principle of Unity in October 1983, when I was able to use David Bohm's method of creating universal order in quantum physics to form the concept of the Absolute in exactly the same way as I form every other concept. Accordingly, I set out to discover how we could use this asymmetrical relationship between opposites to cocreate World Peace.

But first, I needed to find a word denoting Peace that everyone could relate to. To this end, I coined the word *paragonian* on 29th October 1984, following several weeks searching Greek and Latin dictionaries in Wimbledon library in London. The word derives from the Greek words *para* 'beyond', and *agon* 'contest' or 'conflict', a word that is also the root of *agony*, until the 17th century meaning 'mental stress', *antagonist* 'a person who one struggles against', and *protagonist* 'leading person in a contest'. *Paragonian* thus means 'beyond conflict and suffering', a healthy, liberated, and awakened way of being that we can realize when we are both unified with the Divine and integrated with the Cosmos; when we base our lives firmly and squarely on our Immortal Ground of Being. *Paragonian* thus denotes the essence of *Advaita* ('not-two') in a word with a Western etymology.

At the same time, I realized that we could not rebuild the education and economic systems on the Principle of Unity only by reading books and academic papers about how this universal truth could be used to rebuild the entire world of learning on the Truth. We would need radically new social structures, free of the constraints and delusions of those governing Western civilization. So, in 1986, my Norwegian wife Berit and I set out to create the Paragonian Institute with the motto 'Serving the Whole'. I had met Berit, then a meditation teacher and social activist, the previous year in London at The Other Economic Summit (TOES), having been invited to attend by James Robertson, cofounder of the New Economics Foundation and author of *The Sane Alternative: A Choice of Futures* in 1983 and many other books on human-oriented economics since.

Therein lies the principal distinction between the final and first revolution in science. The final revolution in science can only come about through self-inquiry, generating an epoch-making social revolution, being advocated by some of the visionaries who I mention in this monograph on my life's work and story. However, the Paragonian Institute did not take off, and neither have its successors, the Paragonian Foundation in the noughties and the Alliance for Mystical Pragmatics, which I set out to set



up in 2014, with the assistance of a young friend Pär, who was most enthusiastic about the vision being proposed.

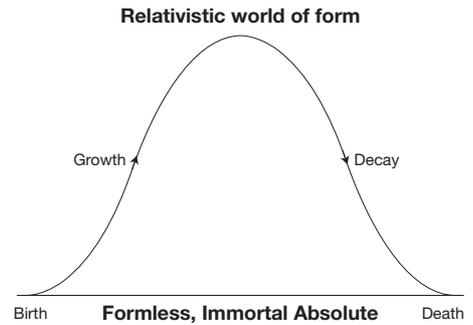
The object of the Alliance, whose motto is 'Harmonizing evolutionary convergence', has been to integrate four major global movements in the world today into a coherent whole: Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace, their relationships being illustrated by the flattened tetrahedron in this diagram.



That is where I am today, wondering whether it will ever be possible to harmonize evolutionary convergence by awakening to Total Revolution, as Vimala Thakar urged us to do. But does this really matter? Even if we were all fully awakened in a blaze of light, with not a cloud in the sky, we could not

prevent the eventual extinction of our species. We cannot deny the fundamental law of the Universe that birth and death are just two sides of the same coin, as this schema of the universal cosmogonic cycle indicates.

I have known since April 1982 that one day a generation of children would be born who would not grow old enough to have children of their own, the darkest day of my life. For what was the point of transforming the education and economic systems, enabling us to realize our fullest potential as an intelligent, conscious species, if the eschatological Age of Light would only last for a few generations, at most.



This realization led me into a major existential crisis, as I could see that evolution had carried me from its Alpha Point to its Omega Point in just two years of explosive creative energy. At the time, I was helping to design and implement a new management accounting system for the Kuwait Institute for Scientific Research in the middle of the Falklands War, adding to my despair for humanity.

So, as soon as the first stage of this project was complete, I returned to England with my ill-gotten gains in great turmoil. While my creative energies were continuing to flow unabated—confirming my central thesis that synergistic psychospiritual energies are causing the pace of change in society to accelerate exponentially—they were almost too much for me to handle.

After staying with my sister and her husband near Durham for a while, both clinical psychologists, I returned to London to live in 1983. There I attended meetings at the Teilhard Centre, wondering if I could tell someone that evolution had carried me to its glorious culmination, both magnificent and terrifying at the same time. Although I was not able to come fully out into the open, I did meet two friends who were wonderfully supportive. They were John Woodcock, the Secretary at the Centre, and Andrew Gibb, a Ph.D. student of Basil Hiley in David Bohm's department at Birkbeck College.

Although my second birth was still in infancy, I felt a close resonance with Andrew, who seemed to understand what my life is about better than anyone else I have met since. Sadly, Andrew died a few years later of a genetic disease. But before this happened, he told me that I was probably suffering from the Jonah Syndrome, which denotes why we humans so often hesitate to reach out to our fullest potential.



Abraham Maslow wrote a four-page article on the Jonah Syndrome shortly before his death, using a term suggested by his friend Frank E. Manuel, the author of a psychological biography of Isaac Newton and with his wife Fritzie of a monumental history of Utopian thought. Using the allegory of Jonah being eaten by a 'great fish', Maslow, cofounder of the transpersonal school of psychology, began by saying,

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."

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."

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*:

### *Healing my Fragmented Mind in Wholeness*

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."

In my case, this passage from Maslow's article is particularly relevant:

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.)

Being accused of hubris must confront anyone attempting to solve the ultimate problem of human learning. For instance, the polymath Charles Sanders Peirce came very close to solving this supposedly unsolvable problem during the eight years either side of his fiftieth birthday in 1889 with his triadic architectonic. We can see the beginnings of Peirce's endeavours to integrate all knowledge into a coherent whole from an unpublished piece he wrote in 1885, when he felt that he may have "found the key to the secret of the universe", writing to his lifelong friend William James, "I have something very vast now. I shall write it for Mind. They will say that it is too vast for them. It is ... an attempt to explain the laws of nature, to show their general characteristics and to trace them to their origin & predict new laws by the law of the laws of nature."

Then in the autumn and winter of 1887 and 1888, Peirce wrote an introduction to *A Guess at the Riddle*, his first attempt to articulate his architectonic, beginning with these words: "To erect a philosophical edifice that shall outlast the vicissitudes of time, my care must be, not so much to set each brick with nicest accuracy, as to lay the foundations deep and massive," the very first sentence of the first volume of his *Collected Papers*, published in 1931. He then went on to write in the same paragraph:

The undertaking which this volume inaugurates is to make a philosophy like that of Aristotle, that is to say, to outline a theory so comprehensive that, for a long time to come, the entire work of human reason, in philosophy of every school and kind, in mathematics, in psychology, in physical sciences, in history, in sociology, and in whatever department there may be, shall appear as the filling up of its details. The first step toward this is to find simple concepts applicable to every subject.

Yet, Joseph Brent, who wrote an insightful biography of Peirce, said that it was hubristic of his subject "to outline a theory so comprehensive ... the entire work of human reason ... shall appear as the filling up of its details". Even though Brent noted the similarity of Peirce's synechistic 'continuous' worldview with Bohm's notion of "unbroken wholeness in flowing movement", inspired by the process philosophy of Heraclitus and A. N. Whitehead, he was not alone in saying that Peirce was being hubristic with his healing endeavours.

For instance, Martin Rees said in *Our Final Century: Will the Human Race Survive the Twenty-first Century?*, "A so-called theory of everything would actually offer absolutely zero help to ninety-nine percent of scientists," adding that any attempt to develop such a coherent body of knowledge, necessary to heal the fragmented mind in Wholeness, is hubristic.

For myself, I don't have any problems with being free of philosophy as a series of footnotes to Plato, as Whitehead famously summarized the history of Western thought, when I am on my own. For rewriting the entire history of Western thought, necessary to solve the problem that Einstein spent the last thirty years trying to solve, is supremely exhilarating and satisfying. However, when I am in the company of

others, I do sometimes have considerable difficulties, holding back some 95% of my natural energies. For, as Maslow points out, from the point of view of society, “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.

This situation is particularly tricky in Scandinavia, where this ubiquitous counter-valuing tendency has been encapsulated in a cultural law, called *Jantelagen* (the law of Jante), a concept created by the Norwegian/Danish author Aksel Sandemose in his novel *A Refugee Crosses His Tracks* in 1933. The novel portrays the small Danish town Jante, modelled on his hometown, where Janters who transgress an unwritten ‘law’ are regarded with suspicion and some hostility, as it goes against communal desire in the town, which is to preserve social stability and uniformity. In essence, this law states that no one is special or better than anyone else. In a sense this is true. But to make this law a rigid ideology is a philosophy of mediocrity, a clear example of the Jonah Syndrome in action.



As I still have not found a solution to this sensitive psychosocial situation, inhibiting me from living in Wholeness in company with ‘others’, I feel the need to explore it a little further. Of course, if people understood that the Principle of Unity is the fundamental law of the Universe, there would be no difficulty. For then we would share a common understanding that we all have two senses of identity: the mystical and the mundane, with a primary-secondary relationship between them.

For Joseph Campbell, such an understanding marks the culmination of his three-stage, seventeen-step model of the universal spiritual journey, given in *The Hero with a Thousand Faces*, the final two steps being ‘Master of Two Worlds’ and ‘Freedom to Live’.

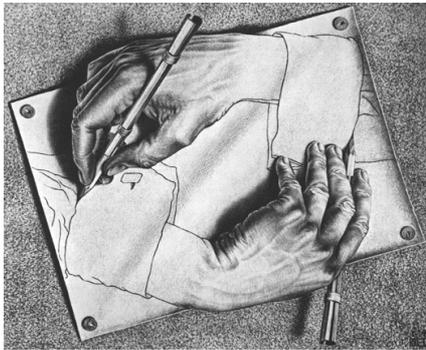
This is also in keeping with Carl Gustav Jung’s healing process of individuation—literally the development of an undivided being, not separate from the Divine. For, as he said in his *Commentary* to Richard Wilhelm’s translation of *The Secret of the Golden Flower*, “The Chinese have never failed to recognize the paradoxes and the polarity inherent in all life. The opposites always balance on the scales—a sign of high culture. Onesidedness, though it lends momentum, is a mark of barbarism.” And, as Jung said in 1935 to his fellow psychotherapists, “The greatest danger that threatens psychology is one-sidedness.” As Cary Baynes said in her 1931 English translation of Jung’s *Commentary*, “the East creeps in among us by the back door of the unconscious.”

Another taking a both-and approach to spiritual awakening and social relationships is Tim Freke, a spiritual philosopher in England who coined the word *paralogical* in *The Mystery Experience: A Revolutionary Approach to Spiritual Awakening* in 2012. Tim points out that we live in a profoundly paradoxical world, so mechanistic, linear logic cannot help us to live in harmony with the basic law of the Universe. Paralogical thinking thus denotes our explorations of the utmost depths of existence, not obvious when we live superficial lives. As he says, “We see the paradoxity of something when we understand it from two opposite perspectives at once.” Tim aptly uses the simple word *WOW* to denote such an awakened state of being, for there is nothing more wonderful in human existence. Not surprising, this is something “everyone is searching for”, as he says.

### *Healing my Fragmented Mind in Wholeness*

For myself, the way I resolve this dilemma is by recognizing that the Genuine Identity of each and every one of us is Wholeness, for *identity* derives from Latin *idem* 'same'. As I have said, no one can return Home to Wholeness for nobody has ever left Home. For me, at least, this means that I am Wholeness, with nothing and no one outside me, not unlike Nisargadatta Maharaj, who said *I Am That* in a book of talks with this title. But therein lies the central dilemma of my life, which I need to describe so that 'others' might understand it. For I am a generalist, a specialist in generalities, like my local doctor, who calls herself a specialist in general medicine, working with consultants in regional hospitals. This is similar to the way that information systems architects function in business, working with those with detailed knowledge of how their departments operate in order to develop coherent business systems across the enterprise.

The principal function of information systems architects, as master builders, is to develop models of dynamic business processes, such as designing, manufacturing, marketing, ordering, and invoicing, and their relationships to each other, as well as integrated models of static classes of information in enterprises, such as employees, customers, products, locations, and deliveries. At first, these are very abstract models, not concerned whether humans or machines perform business processes. This distinction is only made at the implementation stage of systems development.



However, such models are not complete, as I realized in the winter of 1980, when attempting to re-establish my business career. What is missing from these process models is the process of developing the models themselves, which is a little like a TV camera filming itself filming, brilliantly illustrated by M. C. Escher's famous lithograph 'Drawing Hands'. So we cannot manage our business affairs with full understanding of what we are doing without including our own thought processes in the conceptual models of the world we live in.

This is quite possible because we humans were given the great gift of Self-reflective Intelligence some 40,000 years ago, the Divine quality that distinguishes humans from the other animals and machines, like computers. In my experience, Self-reflective Intelligence is the eyesight of Consciousness, which provides the coherent light necessary for us to view the Cosmos holographically, as a self-similar whole, like a laser and geometric fractal.

I set out to develop a self-inclusive model of the Cosmos on 20th May 1980, the day after resigning from IBM. I wrote at the top of a blank sheet of paper to denote my mind as a *tabula rasa*, 'Paul's Folly: A New Model of the Universe', from Old French *folie* 'madness', in modern French also 'delight'. Seeking to understand the essential difference between humans and machines, I embarked on a thought experiment, rather like those that Einstein used to formulate the special and general theories of relativity.

Rather than writing computer algorithms to simulate the mechanistic aspects of human reasoning, I reversed Alan Turing's imitation game, made famous in the biopic *The Imitation Game*, which won Graham Moore an Oscar in 2015 for Best Adapted Screenplay (from Andrew Hodges' biography *Alan Turing: The Enigma*). I imagined that I was a computer that switched itself off and on again, so that it had no pre-written programs within it, not even a bootstrap program to load the operating system, so named because switching on a computer is rather like pulling oneself up by one's bootstraps.

Beginning with Emptiness (*Shūnyāta* in Sanskrit), this computer then had the task of integrating all knowledge in all cultures and disciplines at all times—past, present, and future—into an undivided, coherent whole, without any external authority to tell it how or what to learn. In other words, this

computer was given the assignment to develop the Theory of Everything entirely from within, without a human programmer instructing it, thereby solving the ultimate problem in human learning.

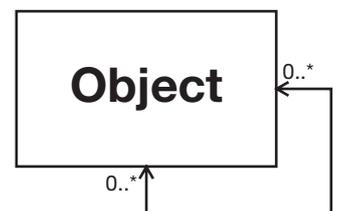
I was much inspired in this ambitious endeavour by Ted Codd's relational model of data, which a colleague had told me about in 1972, when I was working as a systems engineer in an IBM sales office in London. Although Codd's 11-page seminal paper was not easy to understand, I nevertheless realized immediately that it was the most important in the entire history of the data-processing industry. For it provides the means of representing data—the basic resource of the industry—in sound mathematical terms. Today, you cannot order a book or airline ticket on the Internet without invoking the relational model of data behind the scenes.

However, while Codd's relational model provided a nondeductive approach to mathematical logic, the most significant change in Western thought since Aristotle, it was not sufficient to provide the system of coordinates for all knowledge that I needed. It was missing the semantic relationships of universals and particulars in Plato's *The Republic*. Such concepts I found in object-oriented modelling and programming methods, which I learned about in the early 1990s, when I rejoined IBM at its Nordic Software Development Laboratory in Stockholm.

These had evolved from a computer language called SIMULA (SIMULATION LAnguage), which Kristen Nygaard and Ole-Johan Dahl, together with Bjørn Myhrhaug, had designed at the Norwegian Computing Center in the mid 1960s, intended to simulate the operation of systems composed of discrete events, such as traffic patterns in towns and cities, communication networks, or the day-to-day operations of a retail business. The principal concepts in SIMULA are those of class and object, as universals and particulars, where classes are organized taxonomically, like the tree of life.

Such programming methods are the main reason why the Internet has been expanding at hyperexponential rates of acceleration in recent years. Over the years, software developers have produced many class libraries, encapsulating both active and passive data in 'black boxes', so that it is no longer necessary for them to constantly reinvent the wheel. Like architects and house builders, many of the components they need to build information systems are readily available 'off the shelf'.

Foremost among these object-oriented modelling methods today is the Unified Modeling Language (UML), which Grady Booch, James R. Rumbaugh, and Ivar Jacobson of Rational Software, now a division of IBM, developed in the 1990s. Now, as classes form hierarchical structures of ever-increasing generality, it is possible to draw a complete model of the business world using the superclass **Object** at the top of the hierarchies, as this diagram illustrates. Peer Törngren showed me this diagram in 2002, when I was working as a computer consultant at Front Capital Systems in Stockholm's World Trade Center, after taking early retirement from IBM five years earlier.



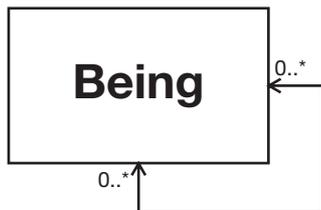
I worked for Front for three months at a time over five years, documenting a Python extension language, various financial algorithms relating to hedge funds, derivatives, exotic options, and risk analysis, and the data and class models that provided the infrastructure for Arena, Front's flagship product. Front thus develops both financial and information systems models side by side, without understanding that the former are secondary, having little meaning without the latter. If we could invert this relationship, we would have all the skills and methods we need to cocreate the Sharing Economy, but we are far away from this today.

The above diagram, encapsulating the entire business world, was a major breakthrough in my endeavours to represent the complexity of the Cosmos as simply as possible. It led me to see that I could

generalize it, regarding **Being** as the superclass of all classes of concepts that we humans might create with our categorizing minds. This is not a new idea. Being is the central concept of Aristotle's ontology. As he said in *Metaphysics*,

There is a science which studies Being *qua* Being, and the properties inherent in it in virtue of its own nature. This science is not the same as any of the so-called particular sciences, for none of the others contemplates Being generally *qua* Being; they divide off some portion of it and study the attribute of this portion, as do for example the mathematical sciences.

Being is a concept of the utmost generality, denoting any object, event, process, system, organism, state, feeling, form, structure, relationship, field, concept, class, character, sign, symbol, religion, discipline, ism, ology, osophy, language, culture, civilization, or any other way that I, or any other knowing being, can perceive, conceive, or imagine. Being is thus all-inclusive, denoting everyone's theories, opinions, points of view, beliefs, ideas, concepts, values, principles, propositions, theorems, etc., in all cultures and disciplines at all times, past, present, and future. Accordingly, I draw this graph, consisting of a single node and relationship, to encapsulate the structure of the entire Cosmos.



When I presented this diagram—as a complete model of the Cosmos—in a talk titled 'Returning Home to Wholeness' at the annual gathering of the Scientific and Medical Network in Germany in 2005, the attendees looked at it in utter disbelief. Then, after I had finished my talk, the German host exploded in uncontrollable rage, to the shock of the other members of the SMN. Even though David Lorimer has invited me to be an adviser to the Galileo Commission—sponsored by the SMN, endeavouring to expand science beyond a materialist worldview—there are few indications that the way that the Logos has shown me how to find Inner Peace by unifying science and mysticism is any more acceptable to my fellow human beings today.

Indeed, my relationship with society is even more difficult to resolve. Because **Being** is at the top of the hierarchy of all classes of knowledge, including everybody's beliefs and opinions, my individual consciousness has expanded and deepened to such an extent it has become coterminous with Consciousness itself. So, when I present this to others, some think that I am trying to make myself superior to them. This situation is particularly ironic for in my abstract system of thought, all my concepts are formed in exactly the same way, which Chris Clarke, formerly Chair of the SMN and professor of mathematical physics, called 'radical equalitarianism' in 2005, after he had read some of my writings.

A central problem here is that *hierarchy* has military and ecclesiastical associations, giving the impression of a rigid, authoritarian structure. To resolve this situation, Fritjof Capra said in *The Web of Life* in 1996 that in the ecological movement, a paradigm shift is taking place away from hierarchies towards networks. It seems that many don't want leaders, wishing everyone to be treated equally, with no one being special, in accordance with *Jantelagen* in Scandinavia. Yet, this is confusing what Ken Wilber calls *domination hierarchies*, which are pathologically based on force or implied threat of force, with *actualization hierarchies*, whose function is to maximize the organism's potential.

But there is an even greater difficulty. Because the superclass **Being** includes the Supreme Being, from which none of us is ever separate, some think that I have messianic aspirations at these end times we live in. Indeed, with the great existential crisis confronting humanity today, not a few, especially in the USA, are expecting some saviour figure to come along to relieve them of their suffering. Such projections can arise when anyone declares that their True Nature is inseparable from the Divine. For Carter Phipps told us in an extensive article in the Spring/Summer 2003 issue of the *What is Enlightenment?* magazine, at the end of time, the Jews expect the Messiah, the Christians the second coming of Christ, together with the anti-Christ, the Muslims the Mahdi, the Hindus the Kalki Avatar, and the Buddhists Maitreya.

### *Healing my Fragmented Mind in Wholeness*

Yet, Thich Nhat Hanh said in his closing remarks at a Day of Mindfulness at Spirit Rock Center in Woodacre, California in October 1993, the next Buddha—as Maitreya, the ‘Loving one’—can only be a community or global sangha, practising mindful living rather than an individual. For Sanskrit *maitreya* means ‘friendly, benevolent’, from the same Proto-Indo-European (PIE) base as *community*, from Latin *commūnis* ‘shared, common, public’, originally in sense ‘sharing burdens’, from *cum* ‘together with’ and *mūnus* ‘office, duty; gift, present’, from *mūnare* ‘to give, present’. *Community* is also cognate with Pāli *mettā* ‘loving-kindness’, the translation of Sanskrit *maitrī*, akin to Buddhist compassion (*karunā*) and love or charity (*agapē*) in Christianity. And when our lives are based on Love, the Divine Essence we all share, we realize that kindness is our True Nature, for *kind* is the native English word for *nature*, the OED tells us, having the same root.



Feeling rejected by the directors and members of the SMN, I did not renew my membership in 2006, just as I had resigned from IONS in 2000, when Christian de Quincey, then the managing editor of the *Noetic Sciences Review*, the journal of the Institute of Noetic Sciences, had written a critical appreciation of Ken Wilber’s *Collected Works*. He said that the genuine theory of everything is unattainable:

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

Once again, I was utterly alone, receiving some comfort from a beautiful relationship that I began with a retired music teacher. Birgitta and I met in Stillness, as two apparently separate beings merged into one in Divine lovemaking, quite the most exquisite experiences I have ever shared with another human. Sadly, this relationship could not last, as I still felt that it was my destiny to complete the final revolution in science, an apparently impossible mission.

In the event, my spiritual friend Nukunu came to my rescue, when he invited me to join him on a six-day retreat beside Lake Teletskoye in the depths of the Altai Mountains, the original home of the shamans. He did so after I had edited his book of commentaries on the Gospel of Thomas, titled *Words of Fire*, also writing a Foreword to the book, inspired by Elaine Pagels’ revelatory studies of early Christianity.



When listening to Nukunu on the first morning, in what was, for me, Paradise, I realized that I was not following a traditional spiritual journey, encapsulated by Advaita, Tao, and Zen in the East, for instance. Neither was I following the traditional scientific path of the West. I was following a quite new spiritual path, leading to Wholeness, rather than Oneness, unifying the two in Wholeness, with a primary-secondary relationship between Wholeness and Oneness and East and West.

This realization was a major turning point in my life, explaining why I had not been comfortable with Western science and religion from a very early age. It was truly liberating, even though it would lead me into even greater solitude. For instance, in *Dialogues with Scientists and Sages: The Search for Unity* from

1990, Renée Weber told of a number of interviews she had had with a number of leading figures who represented one or the other, but not both, such as Bohm and Hawking, on the one hand, and Krishnamurti and the Dalai Lama, on the other, as different as these supposedly similar pairs might be.

But embodying both scientist and sage in one being was quite a challenge, illustrated by my meetings with Bohm and Barry Long in the 1980s and early 90s. With Bohm, I was seeking to understand the nature of human thought, in order to demonstrate that machines cannot think. Yet Barry, who called himself Krishnamurti's successor when I first heard him speak in 1987, was advising me to stop thinking, a spiritual practice that led Eckhart Tolle to meet Barry when they were both living in London, as he tells us in a YouTube video.

Yet, although my spiritual journey was quite different from everyone else's, it nevertheless was following the universal pattern, as I was to discover on my return to Sweden, when I read Joseph Campbell's popular *The Hero with a Thousand Faces*, which had been sitting on a book shelf in my library, mostly unread, for several years.

Being able to see the underlying patterns and generalities in the myths and fairy tales in many cultures of the world, Campbell saw that our spiritual journeys fall into three stages consisting of seventeen steps, the three stages being Departure, Initiation, and Return, assisted by many helpers along the way, as I had been. Campbell called the last two steps in the Initiation stage 'Apotheosis' and 'The Ultimate Boon', the Boon, in my case, being the Principle of Unity. For Campbell encapsulated the entire spiritual journey, recapitulating the Cosmogonic Cycle, with these words, "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." However, returning to society has proved to be the toughest stage of my journey, which seekers have frequently refused for these three principal reasons:

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.

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." 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. For, as J. Krishnamurti wisely said, "It is no measure of health to be well-adjusted to a profoundly sick society."

Nevertheless, feeling deeply inside myself, I had the inner confidence that unifying apparently contradictory opposites would eventually be possible, even though it might take many years of practice, as, indeed, it has, taking me further and further away from my contemporaries. For instance, my friend Anne Baring called me a 'recluse' when giving a talk at Schumacher College in 2015 on the 'New Reality', also available on YouTube.

Be that as it may, with this realization, I stopped attempting to communicate my insights within the framework of Western science, religion, and economics, quite a relief, for it clearly was not working. I was not being true to myself, still defying the fundamental law of the Universe to some extent. So, on my

return to Sweden, becoming increasingly aware of what was happening to me and hence humanity, I set about the mammoth task of reconstructing thirty years of writings by putting first things first, as Barry had advised. For the Western mind tends to put the cart before the horse, quite illogical.



Feeling completely free of the constraints of Western civilization, I set out to write my magnum opus, which would explain scientifically what is causing scientists and technologists to drive the pace of scientific discovery and technological invention at unprecedented exponential rates of accelerating change.

I had made four previous attempts to do so, in 1983, 1993, and 2002 and 2003, when I experienced cathartic spiritual awakenings in the mountains of Norway and forests of Sweden, like *kenshō* or *satori* in Zen. I thereby realized Gnostically for the first time what it means to be totally free of the sense of a separate self in union with the Divine Absolute. It was through such experiences that God became a scientific concept, after equitably forming the concept of the Absolute some twenty years earlier, based on the coherence and correspondence philosophy of truth in science.

From 2008 to 2013, this magnum opus went through three iterations, the last two formatted in Adobe FrameMaker as a proper, scholarly book with Glossary, Notes, Bibliography, and three Indexes after I was able to install FrameMaker running under Windows on my Intel iMac, bought with a lump sum pension payment when I was sixty-five from my employment with IBM in the 1960s and 70s. This is but just one example of the many ways that the Universe has constantly funded my researches over the years into the root causes of our rapidly changing world, for which no funding agency seems to want to make available. In this respect, I have been much luckier than Charles Sanders Peirce, who was similarly ostracized by academia and society, in his case for living openly with his future second wife before officially being divorced from his first. Furthermore, as I have always had enough for my needs, but not always for what I would have liked, this situation has greatly helped my spiritual awakening—by accepting ‘what is’.

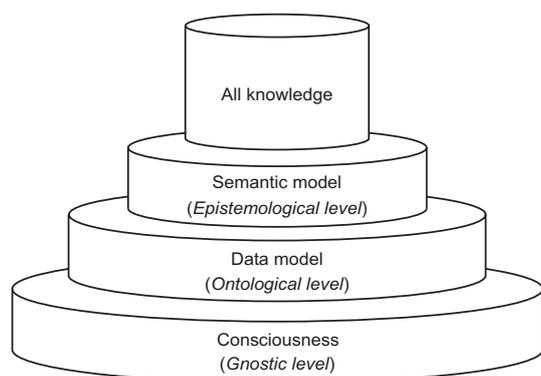
The book is titled *Wholeness: The Union of All Opposites*, with *Semantic Principles of Natural Philosophy* as an alternative title to denote that it is intended to complete the final revolution in science, just as Newton completed the first with *Principia* in 1687. Similarly, Charles Darwin gave two titles to his classic theory of evolution, first published in 1859: *On the Origin of Species by Means of Natural Selection or The Preservation of Favoured Races in the Struggle for Life*.

However, as Lynn Margulis and her son Dorion Sagan pointed out in *Acquiring Genomes: The Theory of the Origins of the Species* in 2003, “in 500 pages of closely spaced type the title question—on the origin of species—[was] entirely circumvented—abandoned, ignored, or coyly forgotten.” Quoting the Australian biologist George Miklos, “The ‘struggle for existence’ has been accepted uncritically for generations by evolutionary biologists with the *Origin of Species* quoted like so much Holy Writ, yet the origin of species was precisely what Darwin’s book was *not* about.”

To describe where we all come from and are heading at ever-increasing rates of change, I wrote *Wholeness* as a trilogy, like *Principia*, the three parts being titled *Integral Relational Logic*, *The Unified Relationships Theory*, and *Our Evolutionary Story*. The trilogy is intended to recapitulate the Cosmogonic Cycle, beginning at the end and ending at the beginning, acknowledging, with John of Patmos in the *Book of Revelation*, “I am Alpha and Omega, the beginning and the end, the first and the last.” Accordingly, Chapter 1 is titled ‘Starting Afresh at the Very Beginning’, the beginning being the Divine Origin of the Universe, which I call the Datum, as already mentioned.

Because Integral Relational Logic has evolved from the unification of the relational model of data and object-orientated modelling methods underlying the Internet, the key feature of this coherent system of

## *Healing my Fragmented Mind in Wholeness*



thought is that it lies beneath all specialist disciplines of learning in all cultures, including the precarious foundations of mathematics and logic, as they have been understood since 1900. This diagram illustrates the Gnostic and metaphysical foundations of all knowledge, with the Principle of Unity lying in the mezzanine level between the meaningless Gnostic and ontological levels. These become meaningful at the epistemological level, as knowledge about knowledge, corresponding to the class model in object-oriented modelling

methods and the system catalogue in relational database management systems.

These foundational levels are what Ken Wilber calls an ‘Integral Operating System’, or IOS, “a neutral framework” that “can be used to bring more clarity, care, and comprehensiveness to virtually any situation”, as he stated in *Integral Spirituality* in 2006. However, Integral Relational Logic is far more general and hence comprehensive than his AQAL framework, short for “all quadrants, all levels”, which is short for “all quadrants, all levels, all lines, all states, all types”. IRL is more like a virtual machine operating system, such as IBM’s Virtual Machine (VM), which can run many different operating systems including itself, than Microsoft’s Windows or Apple’s MacOS. The relationship of this universal system of thought to all disciplines of learning is thus similar to that of Descartes’ *Discourse on Method* from 1637 to *Optics, Geometry, and Meteorology*, as illustrations of his method.

It is in this way that the Divine Logos has enabled me to do the impossible. Whenever I study any specialist branch of human learning, I see the same underlying structure, with similar patterns appearing in many different guises. So, everyone implicitly uses this commonsensical art and science of thought everyday to form concepts and organize ideas in tables and networks. For, as the mathematical biologist D’Arcy Wentworth Thompson said in *On Growth and Form* in 1942, mathematics generalizes and “is fond of giving the same name to different things”, specifically referring to the ubiquity of the sigmoidal growth curve, as the logistic function, which Pierre François Verhulst introduced in 1844, when studying the potential population growth of the newly formed nation of Belgium.

After the first chapter, which describes how the Logos has enabled Self-reflective Intelligence to lift me up by my bootstraps, the next three chapters are titled ‘Building Relationships’, ‘Unifying Opposites’, and ‘Transcending the Categories’, carrying me back to the Divine Datum, where I had begun my reasoning. Having described the Cosmic Context, Gnostic Foundation, and coordinating framework for all knowledge, I was then in a position to rebuild the last five thousand years of human learning on the Truth.

Of course, this task is far beyond the capability of one person working almost entirely on his own, albeit for half a lifetime. So I needed to focus attention on what really matters for humanity, describing where we have all come from and where we are unknowingly heading as a species. At the very least, I needed to answer the most critical unanswered question in science: What is causing scientists and technologists, aided and abetted by computer technology, to drive the pace of scientific discovery and technological development at unprecedented exponential rates of acceleration?

To do this, I needed to introduce the concept of time into my treatise. In Integral Relational Logic, time is not a primal, bootstrap concept, being treated in exactly the same way as any other concept, like the way that mathematicians and computer programmers treat time as a variable in their functions, no different from any other domain of values.

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This is what I began to do in Part II of the *Wholeness* trilogy, titled *The Unified Relationships Theory*, so named because it is a generalization of Einstein's unified field theory, for fields, such as electromagnetic, morphogenetic, and informational, are special cases of relationships, as are the binding forces in atoms, encapsulated in his famous equation  $E = mc^2$ .

However, this part is not actually the Theory of Everything, which is transfinite in depth and extent, not possible to write out in full. For, as David Bohm pointed out, "The word *theory* derives from the Greek *theoria*, which has the same root as *theatre*, in a word meaning 'to view' or 'to make a spectacle'. Thus it might be said that a theory is primarily a form of *insight*, i.e. a way of looking at the world, and not a form of *knowledge* of how the world is." So the Theory of Everything is actually contained within me, as the Cosmic Psyche, and so as a potential within everyone else.

As the Unified Relationships Theory transcends and embraces all cultures and disciplines, I also call it *Panosophy*, a word that Jan Ámos Komenský (Comenius), who has been called 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 from 1642, 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* in 1979.

I coined *Panosophy* in 2002 to denote the transdisciplinary discipline that is 'all knowledge', integrating science, philosophy, and religion, and all the sciences and humanities into a coherent whole. Panosophy was the genre within which I self-published my first book in 2004, titled *The Paragonian Manifesto: Revealing the Coherent Light of Consciousness*, intended to be a spiritual replacement to Karl Marx and Friedrich Engels' *The Communist Manifesto*, albeit four times longer. However, in a world of specialists, there is no market for such a revolutionary book written by a generalist. So this book sold almost no copies. Nevertheless, *Panosophy* does give me the opportunity to have the identity in society of Panosopher, a natural development of my function as an information systems architect in business, the complement to my mystical identity as Wholeness.

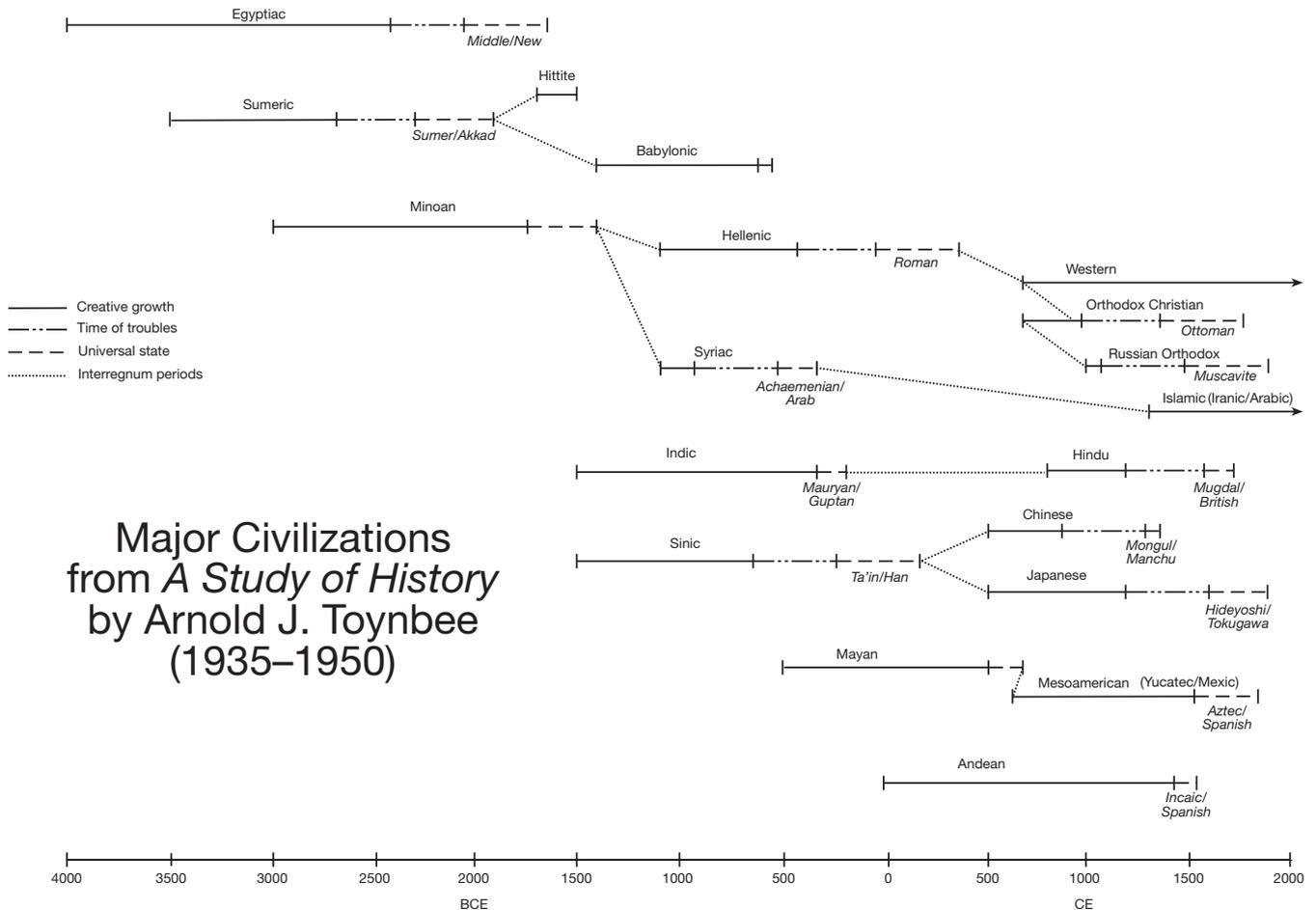
Returning to the *Wholeness* trilogy, the first two chapters of Part II are titled 'An Integral Science of Causality' and 'A Holistic Theory of Evolution', addressing two of the most misunderstood subjects in science today. This second volume then focuses attention on technological evolution in three chapters titled 'The Growth of Structure', 'Limits of Technology', and 'An Evolutionary Cul-de-Sac'.

However, as these chapters are rather abstract, in keeping with the utmost generality of Integral Relational Logic, I then felt the need to put some flesh on the bare skeleton, studying in a more accessible manner where we have come from and where we are all heading as a species. So Part III is titled *Our Evolutionary Story*, with these chapter headings: 'Entering Paradise', 'The Evolution of the Mind', 'The Crisis of the Mind', 'The Prospects for Humanity', and 'The Age of Light'.

'The Evolution of the Mind' is the longest chapter in the book, describing the history of human learning during the patriarchal epoch within the framework of the twenty-odd civilizations that Arnold Toynbee defined in his monumental *A Study of History*. Thankfully, D. C. Somervell has produced a two-volume abridgement of this magnum opus, enabling us to depict the timeline of these civilizations in this

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diagram, the only two extant today being the Western and Islamic civilizations, often at war within themselves and with each other and other major forces, such as Russia and China.



**Major Civilizations**  
 from *A Study of History*  
 by Arnold J. Toynbee  
 (1935–1950)

Toynbee summarized the reason for the death of civilizations in this way, which quite clearly applies to Western civilization today, as it does to the entire patriarchal epoch:

The nature of the breakdowns of civilizations can be summed up in three points: a failure of creative power in the minority [the leaders who brought the civilization into being], an answering withdrawal of mimesis [imitation] on the part of the majority, and a consequent loss of social unity in the society as a whole.

However, when I had finished writing about the first scientific revolution, I felt unable to continue writing this chapter, as human thought evolved into the so-called Age of Enlightenment and Reason, the monetary ideologies of capitalism and communism, and the great split between science and religion. So, I abandoned this chapter at this point and attempted, in the last three chapters, to describe how we humans might make the transition into the Age of Light, by taking what Peter Russell, a fellow alumnus of Maidstone Grammar School, called ‘Our Next Evolutionary Leap’ in *The Global Brain Awakens* in 1995.

By January 2013, the *Wholeness* trilogy had reached 1,300 pages, quite indigestible without a lifetime of questioning the fundamental beliefs and assumptions of Western civilization. So, I put my magnum opus on hold at this point. Although it was intended for others to read eventually, I actually wrote it mainly for myself, as a therapeutic exercise, healing my fragmented mind in Wholeness. In this respect, I had a great advantage over most of my contemporaries, having learnt almost nothing at school and university. So, when I came to rebuild the entire world of learning on the Truth at the age of thirty-eight, I had almost nothing to unlearn.



However, while this trilogy had given me much joy to write, I was uncertain to what extent it would be understandable by ‘others’, just as few had understood Kepler, Newton, Einstein, and Bohm’s

cosmologies when they were first published, each unifying a pair of apparently contradictory opposites, in Einstein's case two pairs. So would a cosmology of cosmologies that completes this short sequence by unifying *all* opposites ever be acceptable? It is not only Ken Wilber and Christian de Quincey who opine that healing the fragmented mind in Wholeness is beyond the power of humanity.

Another who doesn't believe that it is possible to find Peace by unifying Eastern mysticism and Western science is Fritjof Capra, who said in *The Tao of Physics: An Exploration of the Parallels between Modern Physics and Eastern Mysticism* that it will never be possible for there to be a synthesis between science and mysticism because they are two complementary manifestations of the human mind—of its rational and intuitive faculties—quite different from each other. Yet, don't scientists use intuition and mystics reason?

Regarding previous attempts to solve the ultimate problem of human learning, in Ulm in 1619, René Descartes had a dream of “the unification and the illumination of the whole of science, even the whole of knowledge, by one and the same method: the method of *reason*”, Philip J. Davis and Reuben Hersch tell us in *Descartes' Dream: The World According to Mathematics*. However, the Cartesian scholar Bernard Williams told Bryan Magee in *The Great Philosophers* that while such an idea was still a reasonable project in the first half of the seventeenth century, such a project would be regarded as a piece of ‘megalomaniac insanity’ in the modern world.

Williams is not the only one to have had such a limiting belief. Many postmodernists, emphasizing individual analysis over collective synthesis, hold similar views. For instance, Jean-François Lyotard attacked the idea that philosophy can restore unity to human learning and develop universally valid knowledge for humanity, as Madan Sarup tells us in *An Introductory Guide to Post-Structuralism and Post-Modernism*.

And from those who I have met and who know something of my life's purpose, David Lorimer described the general attitude of academics, when he said in an email in 2006, when I was still attempting to work within the framework of Western civilization, “most people can't accept that an aperspectival view of reality is actually possible”. Yet, the Holoramic ‘Whole-seeing’ perspective is aperspectival, arising from Self-reflective Divine Intelligence, which gives us, as members of *Homo sapiens* ‘wise human’, our unique qualities. For, as Jean Gebser wrote in the splendidly titled *The Ever-Present Origin*, “The aperspective consciousness structure is a consciousness of the whole, an integral consciousness encompassing all time and embracing both man's distant past and his approaching future as a living present.”

Similarly, my late friend Henryk Skolimowski said in *Let There Be Light* that it is preposterously arrogant of physicists to attempt to finish the map of knowledge once and for all—to say the last word about the Universe—in what is called the Grand Unified Theory of Everything. Well, I am not a physicist in the conventional meaning of the word, far removed from its root, which is Greek *phusikos* ‘of nature’, from *phusis* ‘birth, origin; nature, inborn quality’ and *phuein* ‘produce, bring forth; grow, be born’. Yet, physicists and biologists do not study the natural origin or birth of things, even denying the very existence of the Divine Source that we all share. Rather, mystics are the true physicists, in touch with the supernatural Origin of the Universe, which is entirely natural.

The word *preposterous* explains why the Cosmic Equation is so elusive, for it means ‘contrary to reason or common sense; utterly absurd or ridiculous’, from Latin *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, when people intelligently look at both sides of any situation,

they can be called two-faced, meaning ‘insincere, deceitful’, and indecisive, taking a cordial, bipartisan approach to the resolution of polarizing attitudes, ultimately in Nonduality.



As Integral Relational Logic is transcultural and transdisciplinary, I was beginning to think that no one would ever know themselves well enough to understand what species of learning this taxonomy of taxonomies might be, even though everybody implicitly uses it everyday. So, if I were ever to build productive relationships with those who call themselves evolutionaries, visionaries, and luminaries, I thought that the best strategy would be to keep this universal system of thought hidden as much as possible.

To this end, in 2002 and 2004, I wrote two one-volume books, more oriented to the world that exists externally than what I experience within. The first was titled *The Principle of Unity: Living Intelligently and Peacefully at the End of Time*, intended to answer three major questions of human existence: “Who are we?”, “Where Do We Come from?”, and “Where are we going?”

Two years later, I took my courage into both hands and wrote a book titled *The Theory of Everything: Unifying Polarizing Opposites in Nondual Wholeness*, despite the widespread scepticism that integrating all knowledge into a coherent whole would ever benefit humanity or even be possible at all.

However, while writing these books was the most tremendous fun, doing so was tearing me apart. On the one hand, writing while feeling the creative power of Life pouring through me gave me great joy. But on the other hand, when I needed to deny so much in order to communicate with my contemporaries in a way that they might understand gave me much pain. With an abundance of creative energy constantly flowing freely through me, it sometimes felt that I was driving a car, but it was not moving because it was not in gear. Under these circumstances, I would not appear to ‘others’ as a man at Peace with himself when I met them.

This situation was further exacerbated by the thought of what would happen if influential figures ever accepted that it is my life’s purpose to present the solution to the ultimate problem of human learning to the public, which had proved elusive for hundreds of years, most recently to Einstein, Hawking, and Wilber. I had no wish to be a celebrity, like them, much enjoying my solitude.

Indeed, as I was questioning the fundamental assumptions of both East and West, if Paul Hagar should ever be a public figure, it was likely that he would be as much despised as honoured, which are equally undesirable and undeserved. So, I was somewhat ambivalent about my life’s purpose, which David Lorimer had noticed, when he understandably wrote to me in 2009 saying that the situation that I face in life has always been a challenge for prophets thinking far ahead of their time. Yet, I feel very much a man of my time. I only appear to be ahead of my time because so many are still living in the past, attached to tradition, having learnt what their parents and teachers wanted them to learn as infants, children, and adolescents.

Ken Wilber encapsulated this attachment to tradition in 1998, when he wrote in *The Marriage of Sense and Soul: Integrating Science and Religion*, “Truth and meaning, science and religion; but we still cannot figure out how to get the two of them together in a fashion that *both* find acceptable.” Of course, such a synthesis is impossible without both making radical changes to the way that they conceive of Universe and God, which are unified in Wholeness, as Consciousness.

One notable conservative institution in this regard is the John Templeton Foundation, whose motto is ‘Supporting Science – Investing in the Big Questions’. In 2012, the Templeton Foundation announced a funding initiative titled ‘Breaking New Ground in Science and Religion’, saying that it was “seeking

research and writing projects that will break new ground and push the science and religion dialogue in fresh directions. We encourage proposals for projects that move beyond the current dialogue,” largely carried out from the perspective of Christianity and the physical sciences. With such encouragement, I submitted a proposal for ‘Project Heraclitus’, with this purpose: “Intelligently transforming either-or thinking into a both-and way of life, in harmony with the basic law of the Universe”. Perhaps, not surprisingly, I did not receive any funding.



Despite such setbacks, I still felt a responsibility to present the holistic theory of evolution that had been revealed to me in as simple and clear a way as possible. It dismayed me to see how little people seemed to understand what is causing them to think and behave as they do or, indeed, want to understand. So, moved by the irrepressible energies within me, in 2015 and 2016, I wrote two evolutionary books on what I see happening to humanity at the present time, books that concern everyone, especially the younger generations, during whose lifetimes *Homo sapiens* could well become extinct.

The first is titled *The Four Spheres: Healing the Split between Mysticism and Science*, much inspired by Teilhard’s four-stage model of evolution. The four spheres are spiritual, mental, biological, and physical, named Numinosphere, noosphere, biosphere, and hylosphere, respectively. After a chapter on the experiences that led me to write this book, the next four chapters look at the entire world of learning from their perspective, sometimes shedding fresh light on what we observe within and without.

The final three chapters examine the discontinuity in evolution that humanity needs to pass through if we are to intelligently adapt to the accelerating pace of change that is being driven by scientists and technologists. But even though we might be able to make what Stanislaw Grof calls a holotropic ‘Whole-seeking’ transformation of consciousness, this does not mean the Age of Light would last indefinitely.

So this book also looks a little at the how and when of human extinction, starting with John Leslie’s *The End of the World*, which uses Bayes’ theorem to assess the probabilities of ‘Doom Soon’, within a few generations, and ‘Doom Deferred’, to many hundreds or thousands of generations into the future. Although the mathematics and cognitive framework are somewhat doubtful, Leslie did show that the former is far more likely than the latter, in keeping with intuition. The study was guided by what Brandon Carter called the anthropic principle, saying that the human situation is privileged to some extent, in contrast to the Copernican principle, which dislodged humanity from the pedestal on which we had rather arrogantly placed ourselves. Darwin took the next step in this humbling process with *The Origin of Species*, now completed with the *Wholeness* trilogy and other writings.

This is a rather paradoxical use of language, for *humble* is cognate with *human*, from Latin *humus* ‘ground, earth’, from the PIE base *\*dhghem-* ‘earth’. This etymology shows 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*. This split between humanity and Divinity has since widened even further, advocated equally by religion, science, and business. Yet, when we understand what it truly means to be human, we realize that we live in union with the Divine at every instant of our lives, as *Homo divinus*. Being free of the sense of a separate self, there is then no distinct being who can be either arrogant or humble.

Nick Bostrom, Director of the Future of Humanity Institute at Oxford University, funded by James Martin, a fellow IBM alumnus, extended Leslie’s studies, calling the threats to human survival ‘existential risks’, acting as an adviser to the Centre for the Study of Existential Risk (CSER) at Cambridge University, co-founded by Martin Rees.

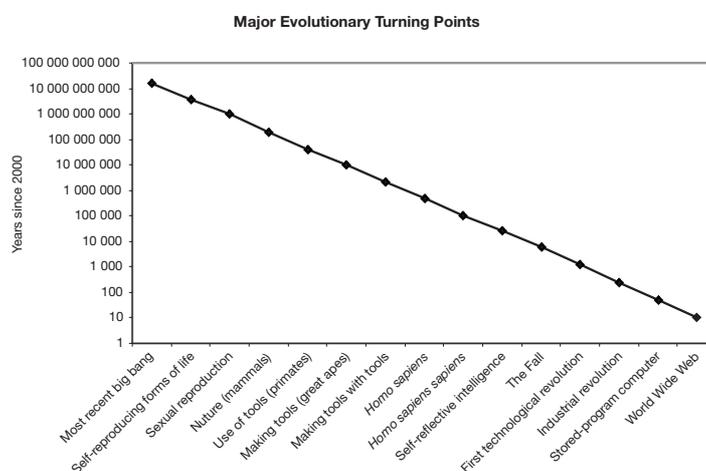
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However, these institutions do not show sufficient understanding of the evolutionary singularity that evolution passed through around 2004, give or take a couple of years, as chaos theory shows. I first learned of this mathematical model in 2000 from Nick Hoggard, a software developer, at the continental meeting of the Scientific and Medical Network in Sweden. This was a vitally important meeting, for while I had long been aware of the exponential pace of evolutionary processes through the accumulation of the complexity of structure, learning how Mitchell J. Feigenbaum’s bifurcation velocity constant could express this in mathematical terms was enlightening. So, when I gave a poster presentation at the Science and Nonduality (SAND) conference in 2011, I also wrote an essay on ‘The Singularity in Time: The Omega Point of Evolutionary Convergence’.

Vernor Vinge had coined the term *singularity* in this evolutionary context in a NASA paper in 1993 titled ‘The Technological Singularity’. As he said in his Abstract, “Within thirty years, we will have the technological means to create superhuman intelligence [in machines]. Shortly after, the human era will be ended.” Ray Kurzweil, believing that machines are the leading edge of evolution, further developed this model in *The Singularity is Near* in 2006, helping to cofound the Singularity University, whose “mission is to educate, inspire and empower leaders to apply exponential technologies to address humanity’s grand challenges.”

Of course, such a mission is not based on a holistic, mystical understanding of what it truly means to be human, and so cannot tell us where humanity is heading in the years to come. However, Newcomb Greenleaf, a mathematician I had met at SAND in California in 2011, pointed out to me that while my essay on ‘The Singularity in Time’ mentioned the logistic function, it did not refer to its discrete counterpart, the logistic map, which Robert May had studied in the 1970s, later to become Chief Scientific Adviser to the UK Government and president of the Royal Society. I hesitated because I did not think that my mathematical abilities were good enough to understand the mathematics of nonlinear dynamics.

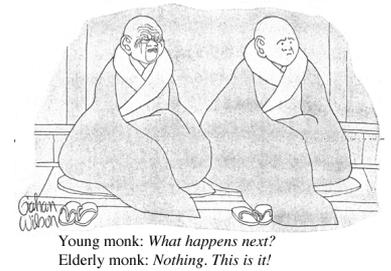
Nevertheless, in the event, I was able to overcome my self-doubt, writing my most important mathematical book until that time titled *Through Evolution’s Accumulation Point: Towards Its Glorious Culmination*. First, examining the mathematics of fractals, I went on to explore four different evolutionary theories: Carl Johan Calleman’s model based on the Mayan calendar, Terence McKenna’s Timewave Zero, Ray Kurzweil’s exponential model, and Nick Hoggard’s model, which he called SuperEvolution, depicted in this all-important chart:



Having received no response to the publication of these evolutionary books in pdf form on my website,

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even though they affect the lives of every human on Earth, I asked myself, “What next?” Of course, there is no next from the perspective of Wholeness, as this elderly monk knows only too well, in a cartoon that my then girlfriend Karin cut out for me in 1993 from *The New Yorker*. Yet, resting all day in the bliss of Wholeness, as Stillness, delightful as it is, is too one-sided. I still felt the need to bring this exquisite Gnostic experience out into the open, consummating the union of science and spirituality, as Terry Patten has described this ultimate goal of humanity.



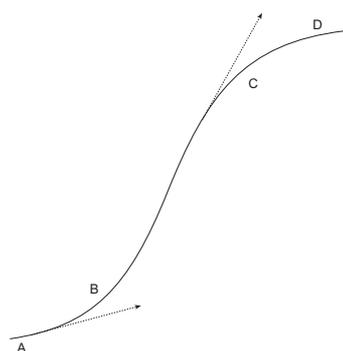
By the beginning of 2016, I had written the *Wholeness* trilogy, four major treatises, and many shorter essays describing the solution to the ultimate problem of human learning. So why was there no interest in what I was offering the world? Well, I realized that this being that I am is the embodiment of evolution’s convergent powers, not something that you can read about in books. So, we would only be able to bring about the necessary change in society by working intimately and harmoniously together in social institutions that are based on the certain understanding that humans are never separate from any other being, including the Supreme Being, for an instant. Accordingly, I set out to relaunch the Alliance for Mystical Pragmatics by writing a 32-page A5 booklet, as a major revision of the booklet I had written for the Paragonian Institute in the depths of the Norwegian winter in 1987.

Still no response. So I sat down in the summer of 2016 to describe the function of Panosophy in society, as a natural development of that of information systems architect in business, working with specialists to build a coherent body of knowledge that everybody could relate to. In the event, this essay, titled ‘The Art and Science of Panosophy: Evolution’s Glorious Culmination’ grew to one hundred pages, explaining what is happening to us all as a species, without the mathematics.



Then, in the autumn of 2016, my spiritual journey entered its final stage, when my friend Akasha told me about *Extinction Dialogs: How to Live with Death in Mind*, which Andrew Harvey, a friend of my friend Anne Baring, had asked Carolyn Baker, a Jungian psychotherapist, to write with Guy McPherson, Professor Emeritus of Natural Resources and Ecology & Evolutionary Biology at the University of Arizona. This book told me that it was unlikely that *Homo sapiens* would survive until the twenty-second century, or even the twenty-first, as I had previously hoped, rather naively, perhaps.

Because of the effects of many positive feedback loops, especially the release of methane gas in the Arctic, climate change is likely to be far more abrupt and far greater than most are willing to face today. Another with a similar perspective is James Lovelock. In a BBC Hardtalk interview in 2010, Stephen Sackur asked him, “What do you think is a viable [population] that Gaia, the planet, can sustain?” Lovelock replied, “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.”



The key point here is that positive feedback loops are accumulative, but constrained, like the growth of populations, and so can be modelled with the S-shape of the growth curve, whose turnings can be quite unexpected, if we mistakenly extrapolate change in the manner illustrated in this schema. When between A and B, there is a tendency to believe that change will continue

gradually, and when between B and C, that it will continue indefinitely. But, as Niles Eldredge and Stephen Jay Gould pointed out in a paper they presented in 1972, evolutionary change progresses in fits and starts, which they called ‘Punctuated Equilibria’. And there is much evidence in the Greenland ice sheet of rapid changes in the Earth’s temperature in the past. There is no reason to suppose that such abrupt changes will not happen again in the future. Indeed, there is much scientific evidence that they will.

Then, when I met Guy for lunch in Oslo in December 2017, I asked him if the hundreds of gigatons of methane frozen in the East Siberian Arctic Shelf, north of Russia, was the most critical issue affecting climate change, he told me that there is an even more dangerous phenomenon: global dimming. Guy told me that industrial pollution is actually reducing the effects of global warming because of the way tiny particles of dust reflect the Sun’s rays backwards. So, if industrial society came to an end so that we could enter the life-affirming Age of Light, realizing our fullest potential as superintelligent, superconscious beings, then the positive feedback loops would accumulate and accelerate even faster.

Not only would this lead to rising sea levels, but our habitats would be unable to grow the food we need to survive, including wheat, the most basic of foodstuffs that have sustained us during the past ten thousand years. And this could happen as early as the mid 2020s, when my twin granddaughters would be in their teens. Guy partly based this projection on a 2012 report by the Annual Review of Earth and Planetary Sciences that the Arctic will be ice-free within three years of 2016, at the latest this year. However, when Guy met Weislaw Maslowski, one of the co-authors of the report, in April 2019, the latter revised his projection, without giving a new one.

To come to terms with this existential crisis, it is vitally important not to blame humanity for what is called ‘human-caused climate change’. While we humans have the unique quality of Self-reflective Intelligence, which enables us to understand what the Cosmos is and how it is designed, this does not mean that we can defy the fundamental law of the Universe. None of us is ever separate from the Divine Source of all energy for a moment. So, even though we could delay the extinction of our species for a few years by a change of lifestyle, just as we can improve our longevity by eating and exercising well, this does not mean that *Homo sapiens* is immortal, destined to live forever. Jumping into space ships to move to Mars or even another planet in another solar system is not an option, as celebrities like Brian Cox and Stephen Hawking have suggested.

This means, of course, that the existential crisis that we all face today is more a psychospiritual problem than an ecological one, resolvable within the mystical worldview, something that many of the friends, neighbours, and associates, who I have met during thirty years of living in Sweden, have had difficulty in putting into practice.

The most insightful book I have read on this psychospiritual perspective is Andrew Harvey and Carolyn Baker’s *Savage Grace: Living Resiliently in the Dark Night of the Globe* from 2017. As Matthew Fox wrote in the Foreword, “Ours is a time not only for scientists and inventors but also mystics and contemplatives to join hands so that our action flows from being and from a deep place of return to the Source.” And as the authors say, “Even among many of our friends and acquaintances who are awake to the potential for near-term human extinction, we notice an implicit and almost-pathological demand for certainty. Many are obsessed with the year they believe humans will become extinct. Is it 2026, 2030, 2050, next year? As if we could know.”



Be that as it may, the projections of abrupt climate change, whenever it might occur, tell me that it is

highly improbable that we shall be able to complete the final revolution in science in the short time we have available, necessary if we are to rebuild the education and economic systems on the Truth, a prerequisite for World Peace. For myself, it has taken me forty years of profound self-inquiry to solve the ultimate problem of human learning, with a further thirty years of preparation before this. And there is little sign of anyone else destined to awaken to Wholeness, in a similar manner to my life experiences, persistently questioning the beliefs and assumptions of the cultures we live in. For, as Bohm said in 1985, when talking about Krishnamurti's enlightened approach to education, if we do not engage in such questioning, preferably in dialogue in a safe, nurturing space, then humanity is not a viable species.

To create such a nourishing space, in 1991, Bohm wrote a proposal for Dialogue with Donald Factor and Peter Garrett, which states, "In Dialogue, a group of people can explore the individual and collective presuppositions, ideas, beliefs, and feelings that subtly control their interactions." They even suggested that this questioning way of communicating should come under scrutiny "as a kind of 'meta-dialogue', aimed at clarifying the process of Dialogue itself", necessary for evolution to become fully conscious of itself within us humans. Lee Nichol then edited a posthumous summary of Bohm's thoughts on Dialogue, saying in his Foreword, "Such an inquiry necessarily calls into question deeply held assumptions regarding culture, meaning, and identity".

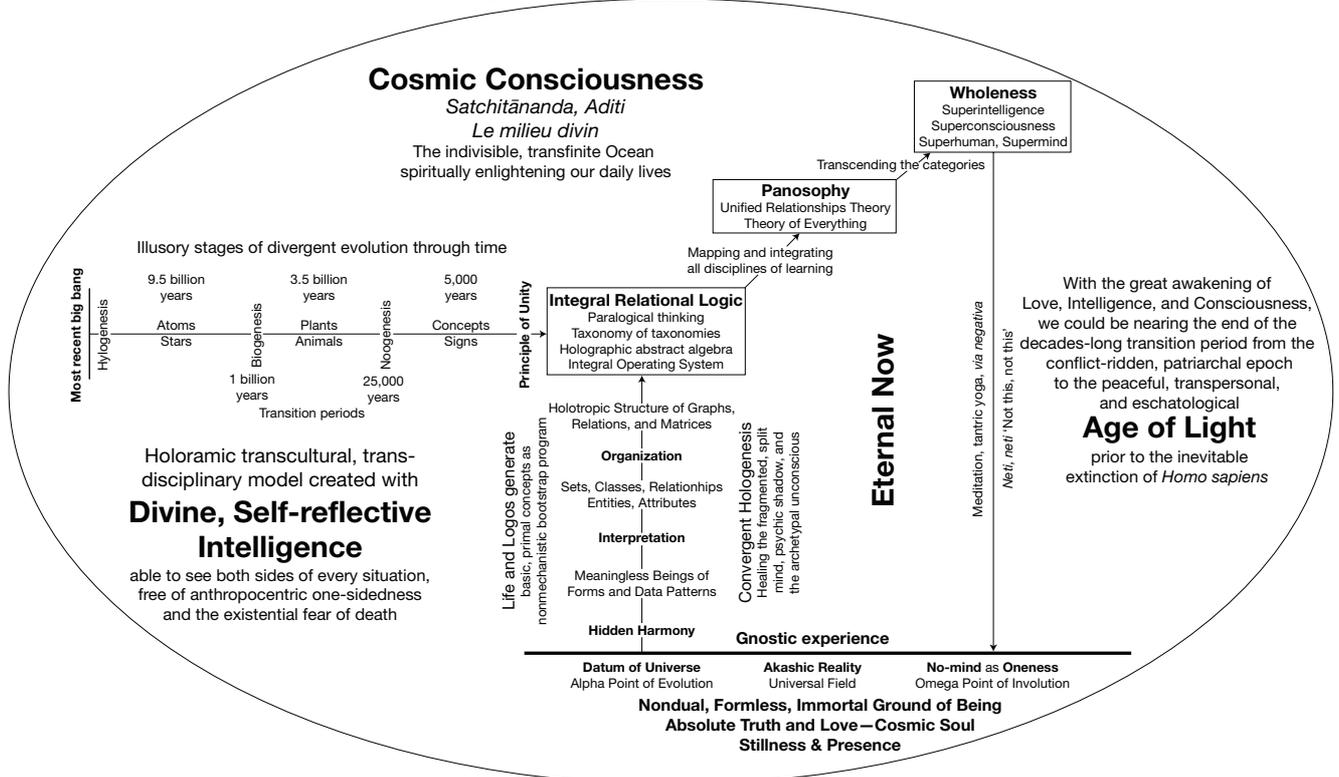
As I have not yet found anyone else willing to engage with me in Dialogue, the obvious thing for me to do would be to close down my websites and withdraw from society completely. However, the creative power of Life is not allowing me to do this. While I have spent much time just resting in Wholeness during the past couple of years, I have also been engaged in a number of completion projects, intended to find a sense of closure with my life's work.

This final stage of my spiritual journey began in the winter of 2017, when I wrote an 80-page essay titled 'The Psychodynamics of Society: From Conception to Death', describing the way that my ontogeny since conception had enabled me to view the entire lifespan of humanity as a coherent whole. I saw it as the culmination of a seventy-year journey to understand what the Universe is and how it is intelligently designed, in order to recover from what Stanislav Grof calls a 'bad womb' in *The Holotropic Mind*, caused by a cataclysmic trauma seven weeks after my conception in October 1941. Gone abruptly was the feeling of what he calls 'oceanic ecstasy'. As Stan says, our early experiences in the womb "have strong mystical overtones; they feel sacred or holy. ... In this state of cosmic unity, we feel that we have direct, immediate, and unlimited access to knowledge and wisdom of universal significance." This rapturous period in our lives is a reminder of "Gardens of Paradise in the mythologies of a variety of the world's cultures".

By returning to uterine 'oceanic ecstasy', healing deep wounds in both my own psyche and in the collective, cultural psyche, which I had introjected from the society in which I was born, in May 2017, I found that I was able to express my vision of the Grand Design of the Universe on a single sheet of A4 paper, which I have slightly revised since, depicted on the next page.

This diagram illustrates the way that fourteen billion years of evolution in the horizontal dimension of time have turned into the vertical—unifying evolutionary, growth processes with involutory, dying ones. Most significantly, this diagram shows how I have been led to unify the utmost abstractions of Integral Relational Logic with *Jñāna yoga*, the path of truth and abstract knowledge in Advaita. It thus encapsulates the Cosmic Context, Gnostic Foundation, and coordinating framework for Panosophy, as the Theory of Everything.

Now, while it may be that no one else is destined to repeat the thought experiment that led me to draw this diagram, I nevertheless feel that what I have to communicate could benefit many who are seeking to



unify science and mysticism, each in their own way. And for this, I need to present my evolutionary journey, with all its detours, rather than the end result, which is Ineffable Wholeness, quite impossible to put into words, even though I am attempting to do so in this monograph.

This is a narrative approach that Kepler took when writing *New Astronomy*, leading the way to the modern science of astrophysics. He compared his presentation process to the journeys of the great explorers, saying, “in telling of Christopher Columbus, Magellan, and of the Portuguese, we do not simply ignore the errors by which the first opened up America, the second, the China Sea, and the last, the coast of America; rather we would not wish them omitted, which would indeed be to deprive ourselves of an enormous pleasure in reading.”

The simplest way to describe my own journey of exploration is that after the Cosmic Equation emerged in consciousness as the Principle of Duality at midsummer 1980, this irrefutable truth became a seed that has grown into a mighty forest. Now this could only happen because this seed was planted in fertile, virgin soil, free, as much as possible, of inhibiting stones and weeds, like thistles. These constraints are our conditioning, including attachment to money, which leads us into divisive delusion. In this regard, I imagine that I am like our forebears some 40,000 years ago, as infants in adult bodies, before they began to form concepts and become aware that they were forming concepts.

This is a creative process that is still poorly understood, despite the concept of concept being the basic building block with which we build our conceptual models of ourselves and the world we live in. For instance, the entry for **concept** in *The Oxford Companion to the Mind* offers no clear definition of this most fundamental of all psychological concepts, saying “In psychology, concepts of mind must be invented or discovered, much as in physics, for we cannot see at all clearly into our own minds by introspection.”

I describe the mystical worldview in which this experiment in learning has been taking place in two paragraphs on my website for the Alliance for Mystical Pragmatics, which Anne Baring kindly quotes in her talks and on the ‘Awakening to the New Story’ page on her own website:

It is from the Formless Absolute—as the Divine Datum of the Cosmos—that the entire relativistic world of form emerges, like waves and currents on and beneath the surface of an ocean, never separate from the ocean itself. This

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union of form and Formlessness is the Ocean of Consciousness, the centre of which is Love, the Divine Essence we all share, providing the Cosmic Context for all beings in the Universe, including all of us human beings.

Consciousness is Ultimate Reality; physical universes and their components, including the brain, emerge from Consciousness; all beings in the manifest Universe are related to each other, never separate from God, Nature, or any other being for an instant.

But this comprehensive, coherent worldview is not unique to me. It provides the Contextual Foundation for all our learning and hence for our studies of the Totality of Existence emerging from our Divine Source, including the physical universe. Surely this must be of interest to many others. For, as one friend once said to me, I put into words what he intuitively knows in the depths of his own psyche, but which he has not yet learnt to articulate.



Continuing to seek a way of presenting the results of my investigations as simply and clearly as possible, bringing my life's work into further order, in the spring of 2018 I wrote a summary of my more mature writings this decade titled 'Panosophical Bibliography: Completing the Final Revolution in Science'. For, if the books and essays written during this period were ever to fulfil their social purpose, I would need to give some guidance on how they could be read.

In this regard, what is more important is the experiences that led to the ideas, rather than the ideas themselves. This is something that perhaps would be of interest to psychologists exploring the pathology of genius, as Anthony Storr did in *The School of Genius* in 1988, retitled as *Solitude: A Return to the Self*, and *The Dynamics of Creation* in 1993. The results of such a study, should they ever be published, would be more like Frank E. Manuel's psychobiography *A Portrait of Isaac Newton* than Richard S. Westfall's *Never at Rest: A Biography of Isaac Newton*.

I say this, not because I am seeking to promote my own importance but because my life experiences provide the evidence for the solution to the ultimate problem of human learning that I am presenting. So, it is not really possible to understand the solution without some empathic sense of the experiences that have led to Panosophy, as a coherent body of knowledge, popularly known as the Theory of Everything. And for such a study, the researcher would also need to engage in active conversation with me, at least browsing through all my writings during the past forty years, first in their evolutionary context and then in the context of my life, as a whole, since conception, within my family and social background. I see this task as similar to that of the Peirce Edition Project's endeavours to publish *A Chronological Edition* of the *Writings of Charles S. Peirce* in thirty volumes, often from handwritten notes, some never before published.

Of course, such a hypothetical study would be mainly conducted within a worldview that is doubtless still culturally constrained. So, it may be that no one has the necessary Panosophical background to conduct such a study. For instance, after I attended the symposium on 'Consciousness and Nonduality' in Cawdor Castle in 2010, mentioned earlier, I asked Peter Fenwick if he knew of any psychologist who would be interested in using my story as a case study of exceptional, anomalous experiences. He told me that he knew of no such psychologist.

Nevertheless, in London in September 2018, I heard Steve Taylor speak on the normality of exceptional experiences at an 'Exceptional Experiences' conference, organized by the Consciousness and Experiential Psychology (CEP) section of the British Psychological Society (BPS). Steve is a transpersonal psychologist, bridging the spiritual and psychological, as evidenced by *The Leap: The Psychology of Spiritual Awakening*, for which Eckhart Tolle wrote the Foreword in 2017.

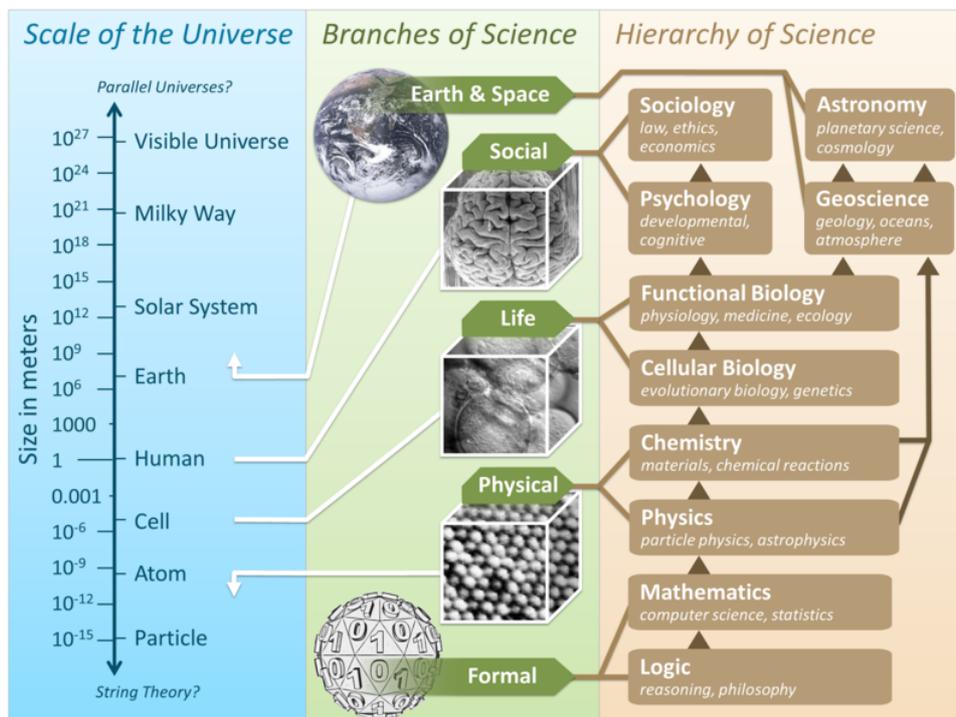


### *Healing my Fragmented Mind in Wholeness*

However, finding someone interested in unifying psychology—as the science of mind and consciousness—and mathematical logic—as the science of mind and reason—is an even greater challenge. George Boole attempted to do so in 1854 with his *Laws of Thought*, which laid down the foundation of mechanistic mathematical logic. As he said in the opening paragraph of this book, following a mystical experience he had had as a seventeen-year-old, twenty-one years earlier, “The design of the following treatise is to investigate the fundamental laws of those operations of the mind by which reasoning is performed,” with the purpose of exploring “the nature and constitution of the human mind”.

However, in a lecture ‘On the Logic of Science’ in 1865, Peirce, a great admirer of Boole’s pioneering work, said, “we ought to adopt a thoroughly unpsychological view of logic,” separating psychology and mathematics. Then, in 1898, in a lecture on ‘The Logic of Relatives’, he said, “My proposition is that logic, in the strict sense of the term, has nothing to do with how you think.” Five years later, in a famous exchange of letters, Bertrand Russell and Gottlob Frege agreed that mathematical logic and psychology have nothing to do with each other.

This is still very much the situation today, as we can see in the following diagram from Wikipedia, despite the publication of Ted Codd’s relational model of data in 1970, which introduced a nondeductive approach to mathematical logic, giving us the wonderful opportunity to include paradoxes in our reasoning. For we live in a paradoxical world and so, if we do not include both complementary and contradictory opposites in our conceptual models, we would be led dangerously astray into delusion. This is just what is happening, as we hold on tenaciously to what William Blake aptly called our ‘mind-forged manacles’.



Yet, the objects of mathematics, as points and numbers, for instance, do not exist in our external, material world, including the brain. They are contained within the Cosmic Psyche. So mathematics is a branch of psychology, as are all disciplines of learning, including physics. Omitting mathematics and the philosophy of science, for instance, from our studies of the psychodynamics of society is a symptom of a deep malaise.

To resolve this pathological situation, in the heat of the summer of 2018, I sat down to write one final book titled *Unifying Mysticism and Mathematics: To Realize Love, Peace, Wholeness, and the Truth*. This book breaks free of the mechanistic linearity of mathematics as an axiomatic, deductive proof system, rather experiencing and viewing mathematics as a generative science of patterns and relationships emerging directly from the Divine Origin of the Universe.

The first two chapters, titled ‘Business Modelling’ and ‘Integral Relational Logic’, are a summary of eight chapters in the *Wholeness* trilogy, describing the business and technological background to the art and science of thought and consciousness we all use every day to form concepts and organize our ideas. This naturally includes mathematicians, as demonstrated in the third chapter ‘From Zero to Transfinity’, outlining the growth of types of number during the past two or three millennia.

In a sense, these chapters are complete in themselves, demonstrating the unification of mystical psychology and nonlinear mathematical logic. So, there is no need to write the other planned chapters titled ‘Sequences and Series’ and ‘Universal Algebra’, developing a holistic view of mathematics that I was unable to see as an undergraduate in the early 1960s. However, they could help to provide Bohm’s theory of the implicate order with a sound mathematical foundation. When Danah Zohar wrote a review of *Wholeness and the Implicate Order* in a Sunday newspaper in 1980, she said that Bohm was seeking an algebra of algebras in which to express the unification of quantum and relativity theories. *Unifying Mysticism and Mathematics*, if ever completed, could be seen as this algebra of algebras, taking mathematical abstractions to the utmost level of generality.

One other task remains: to complete the Glossary of terms that I need to communicate the Unified Relationships Theory. The major challenge here is that the English language, like other European languages, has evolved over the years to represent a deluded view of the Universe. Bohm suggested to me in 1985 that we could overcome this problem to some extent by studying the archaeology of language, especially its roots in the putative Proto-Indo-European language. For these show that our forebears lived closer to Reality than most do today. So, I am in the process of writing a hyperlinked Glossary on the website for the Alliance for Mystical Pragmatics, showing the common ancestors of words and morphemes in an evolutionary manner, updating the Glossary that I included in the *Wholeness* trilogy in 2013. This will show some of the changes I have needed to make to the language I learned as a child.



In conclusion, I return to the dilemma that I have long faced in life: how to relate to my fellow human beings, still constrained, to some extent, by their cultural conditioning. I have recently been told by a correspondent, who appreciates my book *The Theory of Everything*, that I am too clever to be understood by those who have not engaged in self-inquiry to the depth and breadth that I have.

This is a major cultural problem, which Yehuda Berg highlighted in *The Power of Kabbalah*, where he said, in the words of Kabbalah—the mystical core of Judaism—there is a curtain that divides our reality into two realms, 1% being our physical world, while the other 99% “is the source of all lasting fulfilment. All knowledge, wisdom, and joy dwell in this realm. This is the domain that Kabbalists call Light.” Yet, 99% of all knowledge is about this 1%, leaving just 1% for the Cosmic Psyche, largely unexplored and unknown, as the remaining 99%.

Berg tells us one reason for this precarious situation. He says that the Zohar, the primary Kabbalistic text, “warned that the ‘governing religious authority’ would always try to prevent the people from claiming the spiritual power that was rightly theirs.” Such authorities would “act as an intermediary between man

and the divine". For if they allowed people to "connect directly to the infinite, boundless Light of Creation" that "would mean their demise as gatekeepers to heaven".

This divisive attitude also pervades Christianity and Islam, which executed Giordano Bruno in 1600 and Mansur Hallaj in 922 for heresy, respectively, the former for stating that his religion is based on Love and the latter for declaring, "I am the Truth." Meister Eckhart, the pre-eminent Christian mystic, was similarly found guilty of heresy in 1328, for making such statements as, "The eye with which I see God is the same as that with which he sees me." However, he avoided execution, because he died before the prescribed gruesome sentence could be carried out.

These schismatic religious beliefs have spread into science and economics, despite the prophecy that the Canadian psychiatrist Richard Maurice Bucke made in *Cosmic Consciousness* in 1901: "our descendants will sooner or later reach, as a race, the condition of cosmic consciousness. ... In contact with the flux of cosmic consciousness all religions known and named to-day will be melted down. The human soul will be revolutionized." And when this happens, "Churches, priests, forms, creeds, prayers, all agents, all intermediaries between the individual man and God will be permanently replaced by direct unmistakable intercourse. Sin will no longer exist nor will salvation be desired. Men will not worry about death or a future, about the kingdom of heaven, about what may come with and after the cessation of the present body. Each soul will feel itself to be immortal," extraordinary words written many years ahead of their time.

In my case, what should I do with Integral Relational Logic, which gives me my power as a self-reflective, intelligent being? Osho highlighted this dilemma in *The Book of Secrets*, the first of his many books of transcribed discourses, given in 1972, when he 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, because 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.

As it is unlikely that anyone will repeat the thought experiment that has been guiding my life since May 1980, clearly the focus of my attention should be more on the mystical, which we all share, than on attempting to engage in mission impossible. So, while I have plenty to keep me occupied in solitude for the next couple of years, I would much prefer exploring Matthew Fox's call for scientists and inventors and mystics and contemplatives "to join hands so that our action flows from being and from a deep place of return to the Source". For I am seventy-seven years young, at the height of my powers as a self-reflective, intelligent being, far beyond the capabilities of machines with so-called artificial general intelligence. So surely there must be a way for me to make a worthwhile contribution to humanity, as the embodiment of both the mystical and rational.

Yet, as my closest friend Ella is constantly reminding me, who is this *I* who has desires? My friend Rabi Dash, a consultant rheumatologist and immunologist, delightfully calls the True Nature that we share with all beings "the vowel *I*" in his beautiful book of poems *Butterfly Buddha*. For me, this *I* is Wholeness, with nothing and no one outside me. So, as long as I constantly remind myself of this fact, I should be able to enjoy life every moment, even when not understood by 'others', who do not exist in Wholeness, as a multidimensional network of hierarchical abstract relationships, grounded in Nonduality.



So maybe it is still possible for the Alliance for Mystical Pragmatics to provide the global vehicle for harmonizing evolutionary convergence, a safe, nurturing space where we could engage in Dialogue, questioning the assumptions that lead us into delusion, conflict, and suffering. In this awakening, liberating manner, we could put into practice the maxim “Know thyself,” which seven wise men inscribed on the temple of Apollo in Delphi, as Plato tells us. In a similar fashion, when Neo visited the Oracle in the popular allegorical movie *The Matrix*, hanging on the kitchen wall was a sign saying *Temet Nosce*, Latin for ‘Know yourself’. For, as Socrates said, shortly before he was executed, “An unexamined life is not worth living.”

I visualize the Alliance as a revival of Comenius’s 1642 proposal for a Pansophic College in London, establishing mystical psychology as the primary science, on which all disciplines of knowledge are built. However, in the event, the English Civil War broke out and such an Academy of Universal Wisdom and Light did not take off. This was a pity, for as Matthew Spinka, Comenius’ biographer, wrote in 1943, “Were the grandiose project accomplished in our day, what a boon it would be! But alas! the world is still waiting for its realization, and we seem to be further away from it than ever.”

Nevertheless, Theodore Haak, one of the co-workers on Comenius’ pansophic scheme, arranged meetings from 1645 of a few “worthy persons inquisitive into Natural Philosophy”, forming a club known as the ‘Invisible College’. This ‘Invisible College’ was the precursor to the Royal Society of London for Improving Natural Knowledge, established with this title in 1663. However, as the Royal Society also evolved from John Wilkins’ Oxford Experimental Science Club, which wanted to have nothing do with ‘Pansophia’, this august body has taken Western thought further and further away from Reality with every year that has passed since then.

This is very sad, for as many are saying today, we need a quite fresh approach to mental health. For instance, Uta Frith, emeritus professor at the Institute of Cognitive Neuroscience, University College London, pointed out that the scientific establishment is very far from accepting psychology in any form as a valid science. In an interview in *The Guardian* on 30th November 2015 under the rubric ‘Where next for the Royal Society?’ to mark Venki Ramakrishnan taking over as the President of this august institution, she said,

My own field, call it psychology, or cognitive or behavioural neuroscience, still leads a rather shadowy existence in the hallowed halls of science. Although nearly 100 years old, it is far from maturity. There is as yet no Newton. Many would agree that one of the biggest scientific challenges this century is to understand the mind-brain. So I dare hope that it will be possible to increase the number of outstanding scientists in this field, currently representing less than three per cent of the Fellowship.

This would lead to an increase in the prestige of mind-brain studies and attract more brilliant young researchers. One reason for the currently poor reputation of psychology is the obstinate belief that we already know what goes on in our mind, and that we can explain why we do what we do. This naïve belief will be overcome by improved communication of empirical findings, and especially of those that go against ingrained folk psychology. It’s not rocket science. It’s a lot harder than that.

Despite the obstinacy of scientists to admit introspection into science, much progress has been made in this direction by hundreds of organizations and countless numbers of individuals, who are seeking to make radical changes to the way that we live our lives. So, if some of these could break free of the social structures that constrain us, by standing outside ourselves, miracles could happen. For, as Osho said in 1976, “Be realistic: plan for a miracle,” this miracle being the emergence of a spiritual species that Eckhart Tolle, the late Barbara Marx Hubbard, and others have seen arising on the planet in recent years.

To give this superintelligent, superconscious species a name, in 1976 Osho called it simply *Homo novus*

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or Zorba the Buddha, representing a new synthesis of East and West, the meeting of all polarities. And as he went on to say in 1987, “The new man is not an improvement upon the old; he is not a continuous phenomenon, not a refinement. The new man is the declaration of the death of the old, and the birth of an absolutely fresh man—unconditioned, without any nation, without any religion, without any discriminations of men and women, of black and white, of East and West, or North and South.”

We humans, as members of the biological, cognitive, and spiritual species of *Homo sapiens*, *Homo noeticus*, and *Homo divinus*, are like cells in the body politic, as Bruce Lipton points out in *The Biology of Belief: Unleashing the Power of Consciousness, Matter, & Miracles*, published in 2005. So, if we could see ourselves in this holistic manner—as Vimala Thakar urged us to do, as differentiated, but individuated cells in our bodies—this would be a wonderful healing exercise. For as she said in *Spirituality and Social Action*, self-inquiry is a social responsibility for all of us:

In truth, the inner life or the psychological life is not a private or a personal thing, it's very much a social issue. The mind is a result of a 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 through centuries. The values, the norms, the criteria are patterns of behaviour organized in collective groups. There is nothing personal or private about them. There is nothing that could be a source of pride or embarrassment.

By invoking what Ananta Kumar Giri calls ‘transformative harmony’, involving both compassion and confrontation, some, at least, would thereby be able to make the most radical change in the work ethic that has prevailed since our forebears settled in villages to cultivate the land and domesticate animals some 10,000 years ago, especially since the invention of money some 4,000 years ago.

But maybe I'm being naïve in thinking that we humans could ever live in love, peace, and harmony with each other, with so much reluctance to understand what causes us to behave as we do. There is far more focus on the illusory minutiae of daily life than on finding answers to the Big Questions of human existence. Yes, Love is the Divine Essence we all share, but our True Nature is so often hidden by incoherent thoughts, both conscious and sub- and unconscious, causing much conflict and suffering.

So, even though such harmonizing activities could give us much joy, I, for one, feel much sadness for the human situation, as a whole, especially for the younger generations, destined not to have children of their own. Even as we rest in the bliss of Stillness in the Presence of the Divine, we also need time to grieve, as humans, while realizing that who we truly are is undivided, immortal Wholeness, supposedly “a pot of gold at the end of the rainbow that we will never reach”.