

Mapping the Cosmic Psyche

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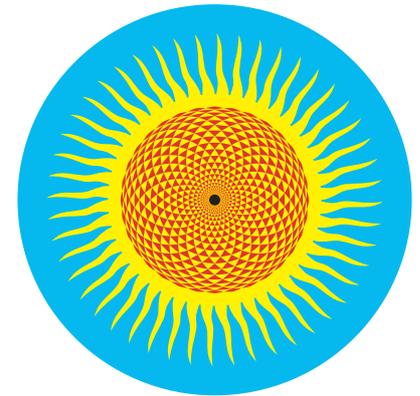
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The Cosmic Psyche is the ninety-nine per cent of the Universe that is inaccessible to our five physical senses of sight, hearing, smell, taste, and touch. What this means is that there is not your psyche and my psyche, as characteristics of apparently separate beings, as Vimala Thakar pointed out in *Spirituality and Social Action: A Holistic Approach*. In the utmost depths of existence, we all share the one Cosmic Psyche with all other beings, sentient or not.

This opening paragraph is not common knowledge, either among humans today, or during the ten thousand years of human learning since our forebears began to settle in villages to cultivate the land and domesticate animals. During this period, humans have struggled to understand that which is beyond the material world, developing a host of words in different languages within the context of various cultural worldviews to describe their experiences of what we all intimately share in common.

Not that everybody has lived in complete ignorance. For instance, Yehuda Berg highlighted the vastness of the Cosmic Psyche in *The Power of Kabbalah*, where he said, 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.”

In my experience, this Light is Cosmic Consciousness, symbolized here, enabling Self-reflective Divine Intelligence—as the eyesight of Consciousness—to scrutinize every sub- and unconscious nook and cranny of the Cosmic Psyche. By bringing up into consciousness everything that is hidden, during the last forty years, I have been able to use the coherent light of Consciousness to develop a holographic map of what the Universe is and how it is intelligently designed.



Hidden in the utmost depths of the Cosmic Psyche is the fundamental law of the Universe, which Heraclitus of Ephesus aptly called the *Hidden Harmony*, saying in the few fragments that have survived, “The Hidden Harmony is better than the obvious” and “Opposition brings concord; out of discord comes the fairest harmony.” In contrast, Aristotle said in *Metaphysics*, “It is impossible for the same attribute at once to belong and not to belong to the same thing and in the same relation ... as some imagine Heraclitus says,” a statement known today as the *Law of Contradiction*, the implicit axiom for deductive logic and mathematical proof.

While these linear methods of reasoning have led to the invention of the computer, they have also led Western thought into an evolutionary cul-de-sac, with nowhere further to develop. The world we live in is highly complex and so no mechanistic, linear system of reason can possibly help us to map the Cosmos in a meaningful manner. We need a nonlinear, holistic approach to reasoning to understand ourselves and the world we live in.

This holographic, nonaxiomatic system of thought is *Integral Relational Logic*, which has evolved from the transcultural, transdisciplinary modelling methods that underlie the Internet. All-inclusive Integral Relational Logic is the commonsensical art and science of reason that we all implicitly use every day to form concepts and organize our ideas. By viewing the Cosmic Psyche, and hence the Cosmos, through the eyes

Mapping the Cosmic Psyche

of information systems architects in business, Integral Relational Logic provides the Cosmic Context, Gnostic Foundation, and coordinating framework for a comprehensive model of the psychodynamics of society in the context of the whole of evolution since the most recent bang, some 13.8 billion years ago.

For myself, I call the Hidden Harmony the *Principle of Unity*, which states *Wholeness is the union of all opposites*, which is an irrefutable, universal truth. For affirming and denying the truth of the Principle of Unity simply confirms its universality. However, for thousands of years, there has been a widespread tendency in society to deny the truth of the fundamental law of the Universe.

For instance, Heraclitus said, “People do not understand how that which is at variance with itself agrees with itself,” and “We should let ourselves be guided by what is common to all. Yet, although we all share the Universal Law (*Logos*), the majority live as if they had understanding peculiar to themselves.” Similarly, in *Tao Te Ching*, Lao Tzu said, “The Tao is the hidden Reservoir of all things,” and “My words are very easy to understand and very easy to practice: But the world cannot understand them nor practice them.”



Now, those who have studied ancient wisdom are generally aware that opposites are never separate in Reality. For instance, Carl Gustav Jung wrote in 1929 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. Onesideness, 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.”

On the other hand, ever since René Descartes split *res cogitans* ‘thinking substance, mind, or soul’ from *res extensa* ‘extended substance’ in *Meditations* in 1641, “‘Cartesian dualism’, the bifurcation of nature between mind and matter, observer and observed, subject and object ... has become built into the whole of Western man’s way of looking at things, including the whole of science,” as Bryan Magee points out in *The Great Philosophers*.

However, we should not blame the philosophers for the mess that the world is in today. The root cause of the human malaise can be traced back much further, at least 5,500 years to those who spoke the Proto-Indo-European (PIE) language, the common ancestor of many European and Indo-Iranian languages. We can see this quite clearly from the root of *human*, which is Latin *humus* ‘ground, earth’, from the PIE base **dhghem-* ‘earth’. This etymology shows that as humans began to ride horses and construct wheeled wagons on the Eurasian Steppe, they conceived of humans as earthlings in contrast to the divine residents of the heavens, as Calvert Watkins explains in *The American Dictionary of Indo-European Roots*.

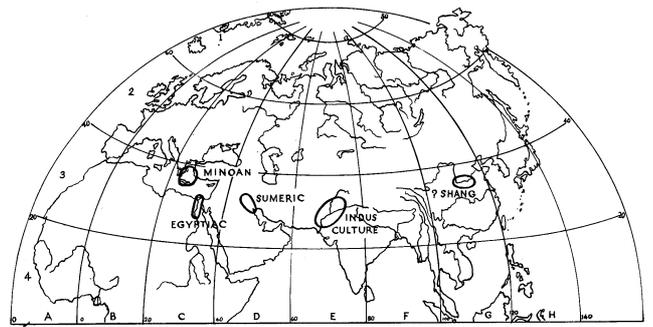
So the split between humans and the Divine, as Reality, lies deep in the Cosmic Psyche. As a consequence, humans have become cognitively and experientially separate from our Immortal Ground of Being, which is the root cause of the existential fear of death and human suffering. To be humble, which derives from the same root, is therefore to deny our Divinity. Conversely, it is arrogant to realize and acknowledge our True Nature as Divine Beings, *arrogance* being the opposite of *humility*.

Then, as our forebears became more and more preoccupied with the practicalities of daily life, there was less and less opportunity for intelligent self-reflection, the quality that most distinguishes humans from the other animals, as Pierre Teilhard de Chardin pointed out in *The Human Phenomenon*, published posthumously in the 1950s.

The Cosmic Psyche then became more and more fragmented following the invention of money some

Mapping the Cosmic Psyche

4,000 years ago in the first civilizations, four of which were along river valleys, as this map from Arnold Toynbee's monumental *A Study of History* illustrates. As the Babylonians learned to make predictions of solar and lunar eclipses, the split between humanity and Divinity opened up even wider, leading the Abrahamic religions to believe that God is other.



Not understanding the True Nature of humanity, these organized religions have provided cultural immortality symbols to assuage the fear of death. In *Escape from Evil*, Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, shows that we have used our cultures for this purpose throughout history. For cultures have longer lifespans than those of our bodies. So they have provided immortality systems and symbols to give people a sense of security and identity in life, albeit rather precarious, for such symbols are based on delusion, on a false sense of Reality.

Then, as humans traded more and more with each other, money became the primary immortality symbol, money having its origin in religion, as the anthropologist A. M. Hocart pointed out in a brilliant essay on 'Money' in 1925. As he explained, gold coins, with heads of sovereigns stamped on them, were regarded as representatives of the gods. In Becker's words, "the reason money is so elusive to our understanding is that it is *still sacred*, still a magical object on which we rely for our entrance to immortality."

We can see quite clearly that money is an immortality symbol from the tower blocks that banks build in the centre of major cities today. As James Robertson, cofounder in the mid 1980s of the New Economics Foundation (NEF) and The Other Economic Summit (TOES), points out in *Future Work*, these buildings play a similar role in society today to the cathedrals that dominated the centres of medieval cities. Both serve to reinforce our belief in immortality symbols; in the Middle Ages, the notion of a personal God, and today, money. As James goes on to say, "The theologians of the late middle ages have their counterpart in the economists of the late industrial age. Financial mumbo-jumbo holds us in thrall today, as religious mumbo-jumbo held our ancestors then."



This situation places humanity in a particularly perilous predicament. The global economy is inherently unstable and could collapse at any time, as it very nearly did in 2008. What sustains it is people's confidence in the system, regularly measured by a confidence index. If that confidence dissipated, then the system would quickly come tumbling down, enabling us to cocreate a harmonious way of conducting our business affairs that would give everyone the opportunity to realize their fullest potential as humans.

Yet, there is an even greater existential crisis facing humanity today: the sixth mass extinction of the species due to abrupt climate change. Traditional religious and financial immortality symbols cannot possibly help us face the inevitable with equanimity. In my experience, it is necessary to map the Cosmic Psyche to fully understand humanity's place within the overall scheme of things, unifying all opposites, including growth and decay and hence life and death in the Cosmogonic Cycle.

It is an immense challenge, which William James summarized in 1892 in the final paragraph of *Psychology: Briefer Course*, an abridgement of the two-volume *Principles of Psychology*, written two years earlier. At the time, he saw psychology as:

A string of raw facts, a little gossip and wrangle about opinions, a little classification and generalization on the mere descriptive level; a strong prejudice that we have states of mind, and that our brain conditions them: but not a single law in the sense in which physics shows us laws, not a single proposition from which any consequence can causally be deduced.

Mapping the Cosmic Psyche

We don't even know the terms between which the elementary laws would obtain if we had them. This is no science, it is only the hope of science. ... But at present psychology is in the condition of physics before Galileo and the laws of motion, of chemistry before Lavoisier and the notion that mass is preserved in all reactions. The Galileo and the Lavoisier of psychology will be famous men indeed when they come, as come they some day surely will. ... Meanwhile the best way in which we can facilitate their advent is to understand how great is the darkness in which we grope, and never to forget that the natural-science assumptions with which we started are provisional and revisable things.

At the beginning of the twentieth century, Eugen Bleuler, who coined the words *schizophrenia* and *ambivalence*, held a similar view as the director of the prestigious Burghölzli Mental Hospital in Zürich. As Sonu Shamdasani tells us in his introduction to Jung's monumental *The Red Book*: "It was held that by turning psychology into a science through introducing scientific methods, all prior forms of human understanding would be revolutionized. The new psychology was heralded as promising nothing less than the completion of the scientific revolution."

However, progress was slow. In 1935, Jung was bold enough to call psychology the 'science of consciousness' in the first of a series of five lectures he gave on the theory and practice of analytical psychology to the Institute of Medical Psychology (Tavistock Clinic). He added, "[Psychology] is the science of what we call the unconscious psyche," a science he said had not yet left the cradle. Then, in 1957, Jung told Richard Evans, "The world hangs on a thread, that is the psyche of man," going on to say, "The psyche is the great danger," which could lead to catastrophe, global catastrophe.

Erich Fromm had a similar concern. After showing that we live in a sick society in *The Sane Society* in 1956, twenty years later—in his greatest masterpiece *To Have or To Be?*, inspired by the Buddha and Meister Eckhart—he said that if we are to avoid psychological and economic catastrophe, we need to develop an art and science of humanity that could serve as the basis 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.

Fromm went on to say that he saw only a two per cent chance of such a radical transformation in consciousness coming about, a goal that no business executive or politician would regard as worthwhile pursuing. Nevertheless, he went on to say, "If a sick person has even the barest chance of survival, no responsible physician will say, 'Let's give up the effort,' or will use only palliatives. On the contrary, everything conceivable is done to save the sick person's life. Certainly, a sick society cannot expect anything less."

During the past fifty years, Stanislov Grof has been a leading advocate of the *Psychology of the Future*, publishing a book with this title in 2000, recognizing the central role of pre- and perinatal traumas on later development. As Stan has said in a YouTube video titled 'The Root Cause of the Global Crisis', such a holotropic 'whole-seeking' psychology is essential for the survival of the human species.

However, progress is still slow. 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, never mind the primary 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 the Royal Society, 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.

Mapping the Cosmic Psyche

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.



There we are. While some light has been shone into the darkness since James's time, the belief that the physical universe of mass, space, and time is the Universe still pervades Western thought. This is despite the fact that mathematicians and software developers treat the concepts of mass, space, and time in their equations and functions just like any other variables. Indeed, information systems architects go even further, handling both qualitative and quantitative domains of values in exactly the same manner, as data types in a multidimensional universe. So, when we form concepts in an egalitarian manner, none are special, including you and me, as humans.

For myself, I have been developing and utilizing Integral Relational Logic for nearly forty years in order to map the Cosmic Psyche, essential to find Inner Peace as the basis for World Peace. For there is still a war being fought in my external world between science and spirituality, exemplified by *War of the Worldviews: Science vs. Spirituality* by Deepak Chopra, a medical practitioner and renowned spiritual teacher, and Leonard Mlodinow, co-author with Stephen Hawking of *The Grand Design*. So, if I introject this long-running war, I can never find Peace within myself. Sadly, however, I am told that my steadily deepening understanding is now so profound that even depth psychologists do not understand what I am saying. A Jungian psychotherapist has even advised me not to use the term *Cosmic Psyche* for no one would understand what I mean.

Yet, is this true? When I meet people intimately, they have no difficulty in recognizing the authenticity of what I am wordlessly communicating, for we are then simply mirroring our shared True Nature, with no separation between us. For *intimate* derives from Latin *intimus* 'inmost', the superlative of *in*. However, difficulties can arise when we attempt to describe our innermost experiences. For, as already mentioned, there has been so little understanding of the Cosmic Psyche throughout human history. Most significantly, we are very far from developing a coherent conceptual model of the ninety-nine percent of the Cosmos that is inaccessible to our physical senses, including all mathematical objects and theorems. As a consequence, the languages we use to describe our outer worlds are hopelessly inadequate to describe our inner experiences.

When I met David Bohm, my principal scientific mentor, in the mid 1980s, he suggested that a possible solution to this problem is to study the original roots of words as much as possible, which he aptly called the archaeology of language. For the root of *etymology* is the Greek *etumos* 'real, true', indicating that our forebears were closer to Nature than we are today. So ignorance of the creative role that the Cosmic Psyche plays in the Universe has grossly distorted the root meanings of many words.

An example is *Universe* itself, which, like *university*, derives from Latin *universitās* 'the total', from *universus* 'combined in one, whole, entire', from *unus* 'one' and *versus*, the past participle of *vertere* 'to turn'. So, if universities lived up to their name, they would teach their students how to turn their view of themselves and the world they live in into a single coherent whole. But universities are very far from doing this. They are divided into fragmented fields, surrounded by high hedges to protect these divisions, which is the central problem of human thought, as Bohm pointed out in the opening paragraphs of *Wholeness and the Implicate Order*.

Mapping the Cosmic Psyche

Other examples of the way that materialistic, mechanistic science have distorted the root meanings of words are *physics* and *nature*. *Physics* derives from Aristotle's *Physics*, a translation of Greek *ta phusika*, literally 'natural things', the neuter plural of *phusikos* 'of nature', from *phusis* 'birth, origin; nature, inborn quality' and *phuein* 'produce, bring forth; grow, be born'. So mystics are the true physicists, soundly basing their wisdom on their egoless experience of union with the Divine.

In turn, *nature* derives from Latin *nātūra* 'birth', from *nātus*, past participle of *nāscī* 'to be born', from the same PIE base as *genesis*. Human beings' true essence, which we can call the soul, is kindness, for *kind*, a cognate of *nature*, is the native word for *nature* in English. So what scientists call supernatural is entirely natural.

Another example of the way that Western science has become detached from Reality is Charles Darwin's *On the Origin of Species by Natural Selection*, first published in 1859. For as Lynn Margulis and Dorion Sagan point out in *Acquiring Genomes: The Theory of the Origins of the Species*, "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."



So, how am I to describe the way that Life has enabled me to map the Cosmic Psyche in a manner that that others could relate to and understand? Well, what comes first, the map or the territory? Actually, neither. In conformity with the fundamental law of the Universe, the observer and observed are one, a notion that led Bohm to J. Krishnamurti in 1960. So we need to abandon Alfred Korzybski's famous assertion in 1933, "A map is *not* the territory it represents, but, if correct, it has a *similar structure* to the territory, which accounts for its usefulness."

This statement is in keeping with the widespread belief among scientists that an objective reality exists prior to observation and conceptualization. As Einstein said in 1931, when commemorating the centenary of James Clerk Maxwell's birth, "The belief in an external world independent of the perceiving subject is the basis of all natural science." Yet, in 1945, Einstein wrote a letter to Jaques Hadamard, published in *The Psychology of Invention in the Mathematical Field*, which began with these words:

The words or the language, as they are written or spoken, do not seem to play any role in my mechanism (*sic*) of thought. The physical entities (*sic*) which seem to serve as elements in thought are certain signs and more or less clear images which can be 'voluntarily' reproduced and combined.

In other words, the theories that scientists develop to explain the external world we live in first appear in the Cosmic Psyche. As Bohm pointed out in *Wholeness and the Implicate Order*, which unified quantum and relativity theories, "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."

In my experience, what this means is that the cognitive map and the experience of the territory emerge simultaneously, each stimulating the other in a never-ending cycle. To name the territory, I early realized that *mind* was hopelessly inadequate, not the least because there is no unambiguous word for *mind* in Swedish, German, and Czech, for instance.

When consciousness studies became popular following the publication of the *Journal of Consciousness Studies* in 1994, I thought that I could present Integral Relational Logic as the much sought-for science of consciousness. For *conscious* literally means 'knowing together', from Latin *cum* 'together with' and *scīre* 'to

know', also the root of *science*, from PIE base **skei-* 'to cut, split', also root of *schizoid*, *scire* meaning here 'to separate one thing from another, to discern'. So *consciousness* is an oxymoron, putting back together that which the analytical mind has separated.

Such a synthesizing activity is more an art than a science, for *art* derives from Latin *ars* 'skill, way, method', from PIE base **ar-* and **arə-* 'to fit together', also root of *coordinate*, *reason*, *harmony*, and *order*. So by healing my fragmented mind, my consciousness has deepened and broadened to such an extent that it has become coterminous with Consciousness itself. However, this field of study is so far from finding any level of coherence, it makes the word *consciousness* almost meaningless.

Another possible root to denote my innermost experiences is Greek *phrēn*, whose primary meaning is 'midriff', with secondary meanings 'soul', 'mind', and 'heart'. We see this principal meaning in the visceral term *gut feeling*, with the secondary meaning revealed in *schizophrenia* 'split mind', cognitively and existentially out of touch with Reality. When Bleuler coined *schizophrenia* in 1910, he perhaps used the root *phrēn* because *phrēn* was anciently supposed to be the seat of the mind. However, as useful as this word is, I felt that it was too anthropocentric and somatic to adequately denote the territory being mapped.

Then there is Teilhard's neologism *noogenesis* 'the evolution of the mind' in the noosphere, from Greek *noos* 'mind, intellect', root of *nous* 'commonsense, shrewdness'. This word worked for me for a while, to distinguish this stage of evolution from its preceding stage: biogenesis, especially since the dawn of history around 5,000 years ago, at the birth of the patriarchal epoch. But despite the Neoplatonist notion of *nous* as 'the first and purest emanation of the One, regarded as the self-contemplating order of the universe', I didn't feel that the root *noos* adequately expressed the depth and breadth of my experiences.

Another word that humans have used to denote their experience of the nonphysical over the years is Greek *aither* 'pure, fresh air', in Latin *aether*, "the pure essence where the gods lived and which they breathed", related to *quintessence*, the fifth basic element of the ancients, the others being earth, air, fire, and water, of course. In 1887, Albert Michelson and Edward Morley showed in a famous experiment that an 'æther wind' could not be physically detected as the Earth passed through the supposed æther.

The Sanskrit word for *Æther* is *Ākāsha*, which serves as the basis of what the systems philosopher Ervin Laszlo calls 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." However, as I am doing my utmost to be free from the constraints imposed on our thinking by the physicists, I do not feel that *Akasha* or *Æther* adequately serve my purpose.

In the end, I decided that *psyche*, from Greek *psūkhē* 'breath, life, soul, spirit, mind', best denotes the territory that I am mapping. Jung's own struggles with language much inspired me in this regard. For Jung did not have a suitable language with which to communicate his investigations, not only into the mind—whether conscious, subconscious, or unconscious; personal, cultural, or collective—but also into spirit and soul. Jung mostly wrote in German, which has no unambiguous word for the English *mind*, as R. F. C. Hull, the principal translator of Jung's *Collected Works* has pointed out. The German words *Geist* 'spirit' and *Seele* 'soul' can both be translated as 'mind', and Jung used these words interchangeably in the 1920s.

However, by 1933, in an essay titled 'The Real and the Surreal', he exclusively used the word *psyche* to denote the 'real' subject of psychology, completely ousting the older, ambiguous philosophical concepts of mind, soul, and spirit. Indeed, as Jung wrote in the introduction to *Psychology and Alchemy* in 1944, the proper domain of psychology must embrace all aspects of our inner worlds, including religious experience,

not projected outwards, as is customary in the West.

Jung wrote in the Foreword to Frieda Fordham's *An Introduction to Jung's Psychology* in 1952, just as physicians need to understand what a healthy body is to help their patients heal their wounds and ailments, psychiatrists need to understand what the healthy mind and psyche are in order to assist in the healing process. For psychiatrists are 'healers of the psyche' from Greek *psūkhē* and *iatreia* 'healing', from *iatros* 'healer'. However, as Jung well knew, neither psychiatrists nor psychotherapists yet have available to them a comprehensive model of the psychodynamics of society and hence do not fully understand how to heal the fragmented mind in Wholeness and split psyche in Oneness. Indeed, as physicians and psychiatrists are not educated and trained to understand what it truly means to be a healthy human being, they can sometimes *cause* disease, as the word *iatrogenic*, from the same Greek root, clearly indicates.

To emphasize that there is not my psyche and your psyche as separate entities, I refer to the territory being mapped as the *Cosmic Psyche*, from Greek *kosmos*, variously translated as 'order, arrangement; decency, good behaviour; regularity, good government; world, universe; ornament, decoration; glory, honour'. So, in mapping the Cosmic Psyche, what I am engaged in is bringing universal order to all our thoughts.



I now need to add a new level of clarity to the many books and essays I have written during the last ten years, which I have not managed before. While writing this monograph, I have realized that I am using different languages to describe the territory and the map of the territory. While the territory is squarely based on human experience, I have long endeavoured to describe the map in universal terms, taking the abstractions of mathematicians, computer scientists, and information systems architects to the utmost level of generality.

After all, this is very much how mathematical logic has evolved since 1854, when George Boole laid down the foundations of the subject with his magnum opus *An Investigation of the Laws of Thought on Which Are Founded the Mathematical Theories of Logic and Probabilities*. Here is the first sentence: "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".

It might appear from this that Boole saw logic as belonging to psychology. However, the psychologists did not pick this up, for, as I can now see, we actually need distinct languages for the territory and the map. So, while Integral Relational Logic resides within the Cosmic Psyche, the language I use to describe it has no direct connection to human experience.

This is in keeping with a lecture that Peirce gave at Harvard 'On the Logic of Science' in 1865. He said that all the definitions of logic that had evolved during the previous two millennia could be divided into two classes: "those which do not and those which do give to logic a psychological or human character". In examining the relative merits of these two views, Peirce said, "we ought to adopt a thoroughly unpsychological view of logic", for three reasons.

First, "I say that the logical form is already realized in the symbol itself; the psychologists say that it is only realized when the symbol is understood." So "logic needs no distinction between the symbol and the thought; for every thought is a symbol and the laws of logic are true of all symbols." Secondly, Peirce said, "The second advantage of the unpsychological view is that it affords a most convenient means for exploding false notions of the subject," going on to say, "The third advantage of the unpsychological view is that it points to a direct and secure manner of investigating the subject."

Peirce reiterated his determination to keep logic separate from psychology in 1898, when he gave a series

of lectures on *Reasoning and the Logic of Things* in Cambridge, Massachusetts. In the exordium for the third lecture titled ‘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.”

Gottlob Frege and Bertrand Russell agreed with Peirce five years later. They agreed in an exchange of letters—just after the latter had found paradoxes in the former’s attempts to base arithmetic on logic—that there is no psychological element in logic. Russell, seeking certainty in mathematics, at least, found this paradoxical situation to be devastating, and set out with Alfred North Whitehouse to eliminate the fundamental law of the Universe from the foundations of mathematics and Western thought. It is not surprising that Whitehead and Russell never actually completed *Principia Mathematica*, being exhausted by this twenty-year project, and that almost no one read all 2,000 pages of their treatise.

To extricate my reasoning from the dead-end that the West’s denial that we live in a paradoxical universe has led us into, in the spring of 1980, I embarked on a thought experiment, not unlike those that Einstein used to formulate the special and general theories of relativity. To determine whether computers could develop artificial intelligence, exceeding any level of intelligence that humans might aspire to attain, I imagined that I was a computer that switched itself off and on again so that it had no programs within it, not even a bootstrap program to load the operating system. Then guided only by its inner guru, which means ‘dispeller of darkness’, the computer had the task of organizing all knowledge in all cultures and disciplines at all times into a coherent whole, without any external authority to tell it how to do this.

By starting afresh at the very beginning, I have thereby answered Einstein’s call for a quite new system of thought with which to understand ourselves and the world we live in. For, given the turbulent state of the world, if we are ever to cocreate World Peace, we need to follow his 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.”



This experiment in learning explains how I have been able to develop a mapping language that is free, as much as possible, of cultural and anthropocentric considerations, of any preconceptions of who I am, of what it means to be a human being. For, as A. F. Chalmers pointed out in *What Is This Thing Called Science?* all observation statements are theory dependent. Thus Karl Popper’s naïve belief that scientific statements can be falsified by observation cannot be maintained, for the theory, itself, may be false, as it so often is.

While maintaining that an objective reality exists independent of a knowing being, Chalmers resolved the central problem of scientific induction by seeing that scientific facts should not be seen in isolation. Rather, as he said, “a scientific theory is a complex structure of some kind”, a coherent view of science that was much inspired by Thomas Kuhn’s landmark book *The Structure of Scientific Revolutions*.

Such a holistic approach is just what we need in order to rationally map the Cosmic Psyche, explaining why we humans behave in the way that we do. We can adapt Popper’s general approach to scientific method to justify this approach. For, in *Objective Knowledge*, he suggested “that it is the aim of science to find

satisfactory explanations, of whatever strikes us as being in need of explanation.” By *explanation*, he meant finding the unknown but true causes (the *explicans*) that logically entail that which is to be explained (the *explicandum*). “Thus, scientific explanation ... will be *the explanation of the known by the unknown*.”

Integral Relational Logic, as the art and science of reason, follows this general approach, using words from the data-processing industry, metaphysics, and mathematics. Although I am engaged in a thought experiment in which I am imagining that I am a machine, I am still a human being, aware of the creative power of Life constantly bubbling up within me from the Divine Origin of the Universe, like a fountain. So, this experience enables me to develop a system of thought that is in logical harmony with how the Universe is intelligently designed.

Using the metaphor of a computer, what I am engaged in here is loading an Integral Operating System (IOS) into my psyche. This is a term that Ken Wilber introduced to denote “a neutral framework” that “can be used to bring more clarity, care, and comprehensiveness to virtually any situation”. Ken’s basic IOS is called AQAL, short for “all quadrants, all levels”, which is short for “all quadrants, all levels, all lines, all states, all types”. However, IRL is more like a virtual machine operating system, such as IBM’s VM, which can run many different operating systems including itself, than Apple’s macOS or Microsoft’s Windows.

Furthermore, there is no limit to the number of applications—as domains of learning—that can run under the IOS that is Integral Relational Logic. As we all implicitly use this universal system of thought in our learning, all disciplines are included in the territory being mapped.

Now, as my reasoning does not begin with any assumptions, axioms, or postulates, with which Euclid began *The Elements*, I need a ‘bootstrap program’ to get started, so named because starting a computer is rather like someone lifting themselves up by their bootstraps. To distinguish the bootstrap or primal concepts that form such a bootstrap program, I embolden the words that represent them in this narrative. To begin, I study the archaeology of language to find a word to denote the unknown *explicans* that logically entails the *explicandum*, that which is to be explained.

The word that best serves my purpose in this regard—denoting the meaningless Absolute, as the Origin of the Universe—is *Datum* ‘the Giver’, from Latin *datum* ‘that which is given’, from *dare* ‘to offer, give’, from PIE base **dō* ‘to give’, also root of *donor*, *endow*, *dowry*, and Sanskrit *dā* ‘to give’. Coincidentally, Latin *dare* could also mean ‘to cause’, from PIE base **dhē-* ‘to set, put’, also root of *do*, through a Germanic path, and a host of words from Latin *facere* ‘to do, make’, such as *affect*, *efficient*, and *faculty*.

The **Datum** is thus what Aristotle and Thomas Aquinas called the Unmoved Mover—the Ultimate Cause of all change in the Universe, most simply called Logos, ‘the immanent and rational conception of divine intelligence governing the Cosmos’, applying Richard Tarnas’s interpretation of Heraclitus’s mystical use of *Logos* in *The Passion of the Western Mind*.

What emerges from the Datum of the Universe is a self-similar, holographic mathematical graph of **data patterns**, as **forms** or **structures** and the **relationships** between them. As there is nothing in the Cosmic Psyche but structure-forming relationships, they are synergistically energetic and causal. These patterns are **beings**, constituting the Totality of Existence, for, as Aristotle 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 thus a concept of the utmost generality, denoting any object, event, process, system, organism, state, feeling, form, structure, relationship, field, class, character, 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 all-inclusive, denoting everyone’s theories, opinions, points of view, beliefs, ideas, concepts, values, principles, propositions, etc., in all cultures and disciplines at all times, past, present, and future.

Now, in the data-processing and information-technology industry, *information is data with meaning*, data being what exists prior to interpretation by an intelligent being. To interpret the meaningless data patterns that underlie the Cosmos, forming concepts in a consistent, egalitarian manner, I use Bohm’s very general way of perceiving order in quantum physics: “*to give attention to similar differences and different similarities*”, a notion of order that the artist Charles Biederman gave him. In other words, I carefully examine the similarities and the differences in the data patterns of my experience, putting my interpretations into various sets as appropriate, set being the primal concept of interpretation.

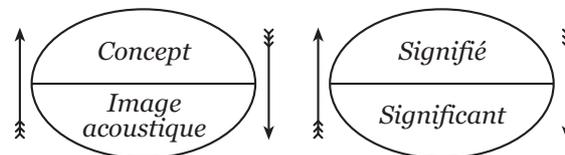


I don’t feel that I need to define the other primal concepts that constitute the bootstrap program in this monograph, for I have done so many times in my books and essays. I just need to mention that Integral Relational Logic is a taxonomy of taxonomies, a way of consistently classifying all our thoughts. This universal system of thought thus takes category theory out of the specialist discipline of mathematics into the transdisciplinary realm.

There is just one issue that a correspondent recently raised with me that needs clarifying. He thought that as Integral Relational Logic has emerged from a thought experiment in which I imagine that I am a computer, implementing IRL in a computer would help algorithmic machines with so-called artificial intelligence ‘to understand’.

To rebut this misunderstanding, I can best turn to the science of semiotics, originally defined as ‘the science of communication studied through the interpretation of signs and symbols as they operate in various fields, especially language’. For when Charles Sanders Peirce and Ferdinand de Saussure founded this science, they pointed out that our maps exist in two forms: as concepts and as words, sounds, and other signs that denote them.

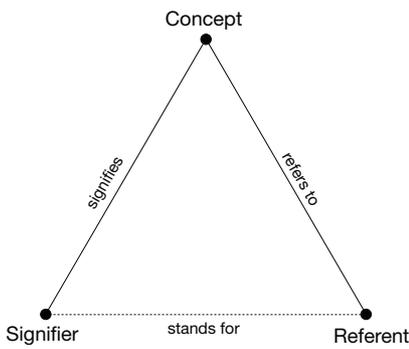
This is a distinction that de Saussure made in *Cours de linguistique générale*, which his students published posthumously in 1915. In this seminal book of structural semiology, as semiotics ‘science of signs’ was known in Europe at the time, de Saussure said: “I propose to retain the word *sign* [*signe*] to designate the whole and to replace concept and sound-image respectively by *signified* [*signifié*] and *signifier* [*signifiant*],” illustrated in this diagram.



For instance, the concept of , as a mental image, could be represented by *tree*, *träd*, *arbre*, or *Baum* in English, Swedish, French, and German, respectively. No matter which language we use to express our ideas, we all have much the same understanding of the concept of tree, although there are some fuzzy edges, as there are with many concepts. Similarly, we could have the number three in our minds as the signified, where the signifier, such as 3 or III, is called a numeral. This distinction between numbers, as concepts, and numerals, as signifiers, is something that computers cannot make. Both concepts and the signifiers that represent them need strings of bits to denote them. This is the simplest way of showing that humans are not machines and hence that technological development cannot drive economic growth indefinitely, requiring a radical change in the work ethic that has governed human affairs for thousands of years.

Mapping the Cosmic Psyche

However, what de Saussure omitted in his dyadic view of signs was a representation of the territory being mapped. To obtain a complete picture, we need to adapt Peirce's triadic view of semiotics, best illustrated in what J. F. Sowa of IBM calls the 'meaning triangle' in *Conceptual Structures*, inspired to do so by *The Meaning of Meaning* by C. K. Ogden and I. A. Richards.

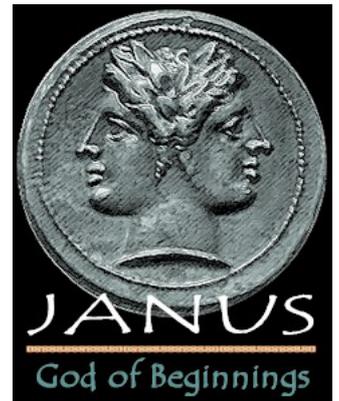


What the meaning triangle shows is that while concepts reside within the Cosmic Psyche, secondary expressions of these cognitive pictures—in signate or symbolic form—lie in the physical universe. This is irrespective of whether the referent, as a part or the whole of the territory being mapped, is within our external world, in the Cosmic Psyche, in the interface between these two realms, or the Cosmos itself. Yet, modern academic philosophers generally focus more attention on language than on the conceptual structures underlying language, putting second things first, quite illogical.

Indeed, the focus of attention in academia is so much on the superficial that the article on 'concept' in *The Oxford Companion to the Mind* states, "In psychology, concepts of mind must be invented or discovered, for we cannot see at all clearly into our own minds by introspection." Amazingly, psychologists who do not engage in self-inquiry do not know how the concept of concept is formed, a central concept in psychology, as the basic building block of our conceptual models of the world we live in, including ourselves.



So, what does all this mean for our lives together? Next month will be the first of 120 in the 2020s. It is named *January* after Janus, as the god of beginnings, one of the oldest gods in the Roman pantheon, facing in two directions at once. Janus is also the god of transitions, which gave me hope for many years that humanity could one day awaken in the eschatological Age of Light, transforming pathogenic either-or ways of thinking and living into a healthy both-and approach to life. After all, it is more comfortable to hope for harmonious improvements than to despair about a world rapidly disintegrating into chaos.



However, separating opposites in this way is a violation of the fundamental law of the Universe, leading to a tendency to look at our lives through rose-tinted glasses, not from the perspective of Reality, which I call *Holoramic* 'Whole-seeing', cognate with *panoramic*. Furthermore, the Principle of Unity shows that *Homo sapiens* is not immortal. As I have known since April 1982—when I became aware that I had been carried from the Alpha to the Omega Point of evolution in just two years of frenetic creativity—one day, a generation of children will be born who will not grow old enough to have children of their own.

Today, there is growing awareness that the final generation of humans has already been born. With abrupt climate change likely to bring about the extinction of our species within the next ten to thirty years, it is not surprising that teenagers like Greta Thunberg are calling on humans to change their ways. Yet, there is no quick fix to humanity's perilous predicament. Voting for one party or another at divisive elections cannot affect the eventual outcome, even though some may have more humane and holistic policies, less narcissistic and nationalistic.

Although we like to think that we are in control of our lives, there is no doership, as Ramesh S. Balsekar, formerly President of the Bank of India and an Advaita sage, pointed out in *Consciousness Speaks*. There are

no separate beings who can act autonomously of other beings. We are all one undivided whole, sharing the one Cosmic Psyche.

I've realized this insight by standing outside myself to apply Self-reflective Divine Intelligence to develop a comprehensive cognitive map of the Cosmic Psyche, as I have outlined in this monograph. Sadly, however, I don't know anyone who has the necessary life experience to understand Integral Relational Logic or even what category it belongs to. This is because it transcends the categories, not even belonging to mathematics or psychology, as a transcultural, transdisciplinary method for organizing all our thoughts into a coherent whole, as Ineffable Wholeness.

This coherent body of all knowledge is the Theory of Everything, which I call the *Unified Relationships Theory*—a major constituent of the Cosmic Psyche—or *Panosophy*, the complete unification of science, philosophy, and religion and of all the sciences and humanities. Even though transcultural, transdisciplinary Panosophy is inaccessible to our physical senses, during the decade that is just coming to a close, I have written eleven books and many essays and articles on mapping the Cosmic Psyche, available in electronic form on the website for the Alliance for Mystical Pragmatics.

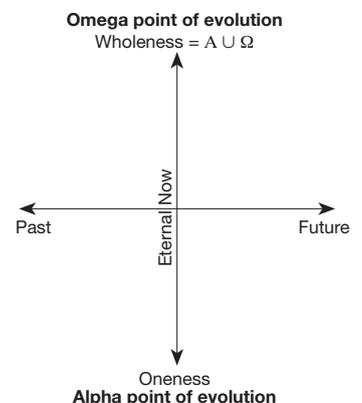
My original intention with these books was to complete the final revolution in science, just as Johannes Kepler and Isaac Newton completed the first in the 1600s. Willis Harman spoke about this necessity at a new paradigm conference in 1986, when President of the Institute of Noetic Sciences (IONS):

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.”

Since then, there has been an increasing awareness that evolution needs to take a radical change in direction if the next few generations are to thrive and survive. For instance, Jean Houston calls the changes that evolution is making today 'Jump Time', writing, "Jump Time is a whole system transition, a 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". 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."

Well, this is not quite true. On 27th April 1980, a big bang erupted in the utmost depths of the Cosmic Psyche, as evolution changed from the horizontal to the vertical dimension of time, which it took me thirty years of intelligent self-reflection to understand. As an individual (undivided) human being, I passed through an apocalyptic death-and-rebirth process, as the fundamental law of the Universe was revealed to me. In the words of John of Patmos in the Book of Revelation, we can all say, "I am Alpha and Omega, the beginning and the end, the first and the last."

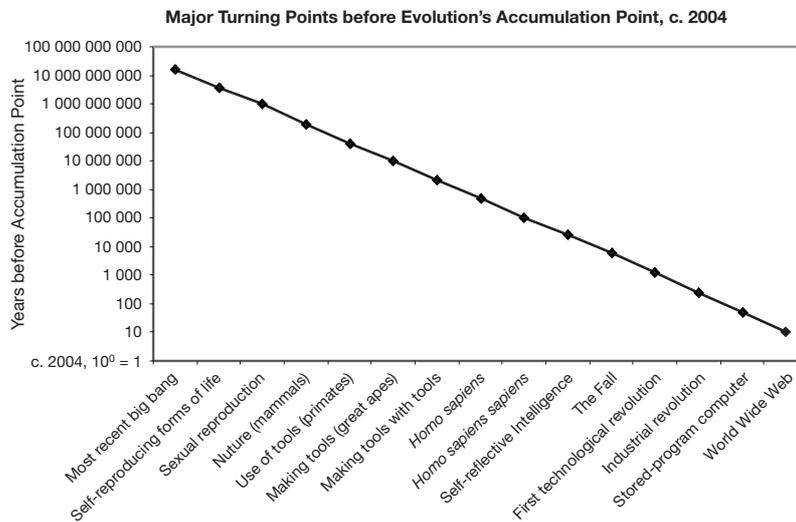


This revelation has happened to me because it is now forty years since I became aware that the invention of the stored-program computer in the late 1940s is incompatible with monetary economic systems and that

the global economy holds the seeds of its own destruction within it. For we cannot understand who we are and hence what computers are within the framework of materialistic, mechanistic science. In December 1979, a British colleague at IBM's European headquarters in Paris suggested that it might be possible to model this forthcoming catastrophe with René Thom's aptly named Catastrophe Theory in mathematics. After all, the subtitle of his classic book on the subject is *An Outline of a General Theory of Models*.

In the event, Integral Relational Logic turned out to be the general theory of models that I needed to understand the Cosmic Context, coordinating framework, and Gnostic Foundation within and on which we all live our lives. However, in itself, this universal system of thought doesn't explain why our political systems are disintegrating into psychological chaos at the moment. Another computer scientist told me about the mathematical tools that I need for this purpose.

At the continental meeting of the Scientific and Medical Network (SMN) in Sweden in 2000, Nick Hoggard showed how we can apply the logistic map in nonlinear systems dynamics to mathematically model evolution under constraint, showing why fourteen billion years of evolution since the most recent big bang passed through its Accumulation Point in 2004, give or take a couple of years, illustrated here:



As structure-forming relationships are causally accumulative, what this semi-logarithmic chart shows is that the periods between major evolutionary turning points have been diminishing geometrically. So even though there are an infinite number of terms in such geometric series, their total sum has a finite limit. For instance, when successive terms in the series diminish by two, we have:

$$1 + \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \dots = 2$$

Using chaos theory to map the whole of evolution, the constant ratio between the terms in the resulting evolutionary geometric series converges on the reciprocal of a mathematical constant δ (4.6692), known as the bifurcation velocity constant. This constant is not just applicable to the logistic map. Mitchell J. Feigenbaum discovered that it is a universal constant, like π , applicable to all bifurcating systems, no matter what function generates them. Comparing evolutionary bifurcations to a dripping tap, the evolutionary tap is now turned full on, with no further turning points to be discerned. This explains why society is blindly accelerating exponentially into chaos right now.

In 2016, I wrote a book titled *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*, describing this mathematical evolutionary model in some detail and how it relates to geometric fractal structures, like the Mandelbrot set. Sadly, as far as I am aware, no one has read this book, uploaded, along with all the others written during this decade, to my website.

So, what to do? Well, as we are all the products of some fourteen billion years of evolution, constantly being pushed and pulled in both dimensions of time, all any of us can do in our lives is follow where Life is guiding us. If people don't understand why evolution is now accelerating at unprecedented rates of exponential change, and don't want to know, so be it. That is the way that the world is.

For myself, I have spent many years using Panosophy to diagnose humanity's resistance to liberating change in the hope of finding a cure, releasing an abundance of healing energy trapped in the psyche. I have been particularly inspired by Vimala Thakar, the most liberated being I have ever met through my reading. She 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 we have already seen, 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 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." As conservatism is extremely dangerous at these rapidly changing times, 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." Similarly, Krishnamurti wrote in *Education and the Significance of Life*, "Can any specialist experience life as a whole? Only when he ceases to be a specialist."

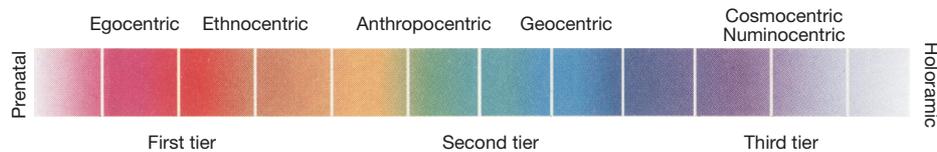
But how is this possible? *Spirituality and Social Action* is out of print and is not even mentioned on the website set up in Vimala Thakar's name. Furthermore, specialization is a necessary consequence of the complexity of the world we live in today. Nobody can be omniscient, knowing everything about 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.

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, at the heart of this problem is *identity*, which is many people’s most precious possession, giving them a sense of security, as an immortality symbol. During the last century, Ramana Maharshi famously showed that attachment to such a narrow, superficial sense of identity, separate from Reality, is a delusion. By encouraging his followers to ask themselves, “Who am I?”, many have been able to realize that Love is the Divine Essence we all share. This practice of *neti, neti* ‘not this, not this’ in *Jñāna yoga*, as the path of Truth and abstract knowledge in Advaita, corresponds to *Via negativa* in Christianity.

However, traditional spiritual practices, such as the many forms of meditation and yoga, do not enable us to answer the question, “Who are we?”, as a species. Neither do they help us directly 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?* As we live in unprecedented times, only an unprecedented system of thought can answer this question, as I have outlined in this monograph.

However, it is not necessary to understand the universal formalism of Integral Relational Logic to know that Wholeness is our Genuine Identity. We could use Ken Wilber’s spectrum of consciousness to shed some light on this rather murky situation, even though he 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.” For, despite his scepticism, we can all intuit Wholeness, even when carrying out our specialist functions. However, some are much closer to such intuitive feelings than others, as the spectrum of consciousness, which I have slightly modified, indicates.



As Ken said 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 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.

Eckhart Tolle highlighted the way that the first tier acts as a democratic tyranny 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’.

In essence, those dominated by an egocentric and ethnocentric sense of identity are most out of touch with Reality, most dependent on their deluded immortality symbols. So these are the ones who make most noise, leading demagogic populists to get elected in an increasing number of countries, fearful of a supposedly more intelligent, progressive elite, often called liberals, from Latin *liber* ‘free’. Obvious examples of such self-centered exploiters are Donald Trump in the USA and most recently Boris Johnson in the United Kingdom of Great Britain and Northern Ireland, which could further disintegrate as a result.

Given humanity’s ignorance of the role that the Cosmic Psyche plays in evolutionary processes and hence

in all our lives, it is thus most uncertain how we could help today's adolescents come to terms with the fact that they are likely to be the last generation of humans on Earth. The split between humanity and Divinity is so deeply engrained in the collective psyche that the level of intimacy that we need to realize that our species is an undivided whole within an undivided Cosmos is very rare indeed.

Nevertheless, to explain what this means, I visualize the Ocean of Consciousness as a seamless continuum, with no borders or divisions within it, depicting Wholeness. This metaphor is a generalization of Bohm's notion of "unbroken wholeness in flowing movement", which he called the holomovement, whose substance is never the same. As he said, "On this stream, one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc., which evidently have no independent existence as such. Rather, they are abstracted from the flowing movement, arising and vanishing in the total process of the flow."

This notion of the holomovement enables us to use the Principle of Unity to reconcile the incompatibilities between the theories of relativity and quantum mechanics, which he said should really be called 'quantum *non*-mechanics'. For they display opposite characteristics, the former having the properties of continuity, causality, and locality, with the latter being characterized by noncontinuity, noncausality, and nonlocality.

However, by allowing the river to flow into the Ocean of Consciousness, we can also reconcile the existential crisis facing humanity today, answering the question, "Who are we?" Visualizing the Ocean as a multidimensional ball of water of infinite radius, the True Nature, Authentic Self, and Genuine Identity of all of us is Wholeness, as the entire Ocean. For *identity* derives from Latin *idem* 'same'. On the other hand, we all have human identities, as waves and currents on and beneath the surface of the Ocean, never separate from the Ocean, including its centre, as the Divine Origin of the Universe.



As homeostatic, self-preserving groups tend to regard me as an outsider, not fitting into their conventional social structures—unlike a few friends, who compassionately treat me as an ordinary human being—whatever wisdom I have to offer has often been ignored and rejected, going right back to infancy. Nevertheless, I am still being guided by my inner guru to make a positive contribution to society in whatever way I can, continuing to reflect on the meaning of life in solitude, as illustrated in this monograph.

In this spirit, what does Eckhart Tolle mean by the title of his best-selling book *A New Earth: Awakening to Your Life's Purpose*? Indeed, what is our collective life's purpose? In this book, Eckhart diagnoses the human condition, by saying, "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!"

To give this superintelligent, superconscious species a name, Osho called it simply *Homo novus* or Zorba the Buddha, representing a new synthesis of East and West, the meeting of all polarities. As he said, "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."

Another who saw a new species emerging on the planet was the late Barbara Marx Hubbard, who preferred the term *Homo universalis*. Then in November 2019, A. K. Mukhopadhyay, known as Mukho, suggested the term *Homo spiritualis*, indicating that this is not a biological species but a psychospiritual one. Mukho is a fellow adviser to the Galileo Commission, a project of the Scientific and Medical Network. The Commission is seeking to expand the scope of science, beyond materialism. Yet, despite these good

intentions, as I see the situation, this project barely addresses the central existential crisis facing humanity today, liberated, as much as possible, from our cultural conditioning.

Even though there have been exemplars of *Homo divinus unitas* in human history, I have now abandoned my hope that *Homo sapiens* could one day evolve into *Homo divinus holoensis* via *Homo noeticus*, free of all religions, including scientism. With even the most advanced luminaries attached to traditional psychosocial structures, there seems to be little prospect of a breakthrough. Besides, wanting the future to be different from the past just creates a division in Wholeness where there is none. This is a trap that I have previously fallen into, from which I am now extricating myself, resting in Stillness, in the Presence of the Divine.



From this beautiful space, all I can really do on a daily basis is follow the creative power of the Logos, which is continuing to give me clearer insights into how the Universe is designed even in my late seventies. Most significantly, as structures emerge from the Datum of the Universe, mathematical patterns in the Cosmic Psyche play a causal role in these creative processes. I have seen this most clearly by studying the sets of spirals in sunflowers, which follow the famous Fibonacci sequence.

Such an insight is great fun, revealing ever more the beauty hidden in the depths of the Cosmic Psyche. So all I can do in the next year or two is complete my final book *Unifying Mysticism and Mathematics: To Realize Love, Peace, Wholeness, and the Truth*. The first two chapters succinctly describe how Integral Relational Logic has evolved from the abstract business modelling methods underlying the Internet. The other three chapters then show how this universal system of thought can coherently model mathematics as a generative science of patterns and relationships emerging directly from the Divine Origin of the Universe. In this way, I should be able to complete a both-and map of the Cosmos, unifying the concepts of God and Universe, which I set out to develop as a seven-year-old, against my parents and teachers' wishes. Furthermore, this book will be the one I wanted to read as a mathematics undergraduate in the early 1960s, giving my adventurous journey in life a sense of satisfying closure.

I was initially inspired to write this book by a review of *Wholeness and the Implicate Order* that Danah Zohar wrote in the summer of 1980. She said that Bohm was seeking to develop an algebra of algebras in order to establish his theory of the implicate order as sound science. Integral Relational Logic is not this algebra of algebras, for it is transdisciplinary, lying outside mathematics. Nevertheless, I can still use this universal system of abstract thought to demonstrate how it can map the whole of mathematics, including all the many algebras that constitute what Alfred North Whitehead called *Universal Algebra* in 1898.

So, while I'm mainly writing this book for myself, I haven't entirely abandoned the possibility of completing the second heliocentric revolution in science that the depth psychologists called for at the beginning of the last century. While I can see the structure and content of this book in outline, it is taking quite a long time to write because I need to delve into branches of mathematics that I am only partially familiar with, often taking a somewhat different perspective from professional mathematicians.

Nevertheless, I would gladly abandon this project should there be any interest in learning how to map the Cosmic Psyche, helping us to prepare as intelligently, consciously, harmoniously, and intimately as possible for the inevitable demise of our species. For, as Guy McPherson often ends his YouTube videos on near-term, abrupt climate change, "At the edge of extinction, only Love remains."