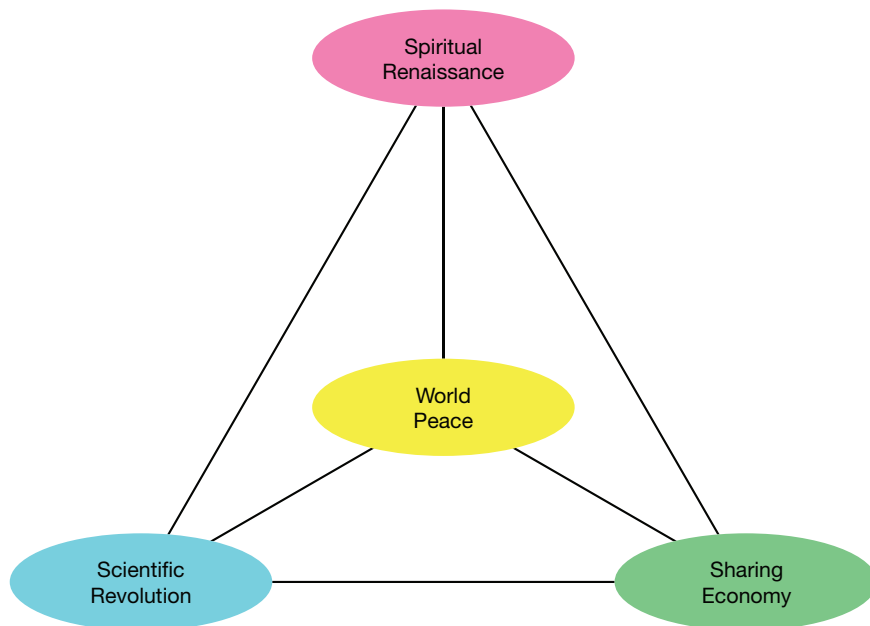




Mystical Pragmatics

Harmonizing Evolutionary Convergence



Paul Hague

January 2018

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Abstract

Mystical Pragmatics embraces a holistic work ethic that is free of the constraints imposed on us by our education and economic systems. As evolution is currently passing through the most momentous turning point in its fourteen billion-year history, it was originally envisaged as a way of realizing our fullest potential as humans, beyond our mechanistic conditioning, by intelligently adapting to unprecedented, exponential rates of evolutionary change, manifested in scientific discovery and technological development.

While this goal remains, the need to stop fighting each other over our various political, economic, religious, philosophical, and scientific ideologies has become even more urgent when faced with the prospect of rapid climate change making our beautiful planet Earth uninhabitable in the very near future.

To explain this liberating, peace-making initiative, after an overview of the cosmology of cosmologies that establishes Consciousness as Ultimate Reality and the interconnectedness of all beings, this essay sets the scene with the architectonic of Charles Sanders Peirce, the founder of the philosophy of pragmatism.

It then outlines how we could harmonize evolutionary convergence by integrating four major global movements in the world today: World Peace, Spiritual Renaissance, Scientific Revolution, and Sharing Economy, healing our fragmented minds and the cognitive and experiential split between humanity and Divinity, opened up many thousands of years ago.

The essay ends with a few personal reflections on how an apocalyptic awakening could help humanity face the imminent extinction of our species. For, as Shakyamuni Buddha said on his deathbed, “Behold, O monks, this is my last advice to you. All component things in the world are perishable. They are not lasting. Strive on with diligence.”

About the author

Paul Hague was born near London in the middle of the Second World War, early disquieting experiences that led to a lifelong search for Love and Peace, Wholeness and the Truth, and Life and Freedom. After being educated mainly as a mathematician, he then spent his business career in the information technology industry, primarily with IBM in sales and marketing in London in the 1960s and 70s and in software development in Stockholm in the 1990s.

In 1980, realizing that the computer—as a tool of thought—cannot be understood within the context of materialistic, mechanistic science and monetary economics, he resigned from IBM to investigate the psychological and economic implications of society’s growing dependency on information technology.

Specifically, to investigate the potential of human intelligence vis-à-vis so-called artificial intelligence, Paul imagined that he was a computer that had the task of integrating all knowledge in all cultures and disciplines into a coherent whole without an external human designer to tell it how to do this. This thought experiment has enabled him to answer the most critical unanswered question in science: “What is causing the pace of scientific discovery and technological development to accelerate exponentially?”

As a consequence, Paul has seen that the divisions between mathematics and mysticism, science and spirituality, religion and reason, East and West, and any other opposites do not exist in Nonduality. He has thus fulfilled a childhood dream to end the long-running war between science and religion, necessary if we are to live in Love, Peace, and harmony with each other and our environment before our inevitable demise.



Note

This 7,000-word essay on 'Mystical Pragmatics: Harmonizing Evolutionary Convergence' is a major revision of one that Ananta Kumar Giri of the Madras Institute of Development Studies kindly invited me to write in 2013. The original essay was published by the Indus Business Academy in the January-June 2014 issue of *3D: IBA Journal of Management & Leadership*, along with a number of other essays on the theme *Spiritual Pragmatism and Spiritual Pragmatics: New Horizons of Theory and Practice and the Contemporary Challenges of Transformations*.

In the autumn of 2017, Ananta asked me to revise the original essay with my latest vision of Mystical Pragmatics, which he plans to publish in a book with the title *Pragmatism and Spirituality: New Horizons of Theory and Practice and the Calling of Planetary Realizations*. This document contains this revised essay.

Since 2013, my spiritual and cognitive awakening has progressed by leaps and bounds, expressed through two major books on the theory of evolution, a 28-page booklet and 100-page essay for the Alliance for Mystical Pragmatics, an 80-page essay on the psychodynamics of society, and several shorter pieces focused both on particular issues and summaries of the Big Picture. These are all encapsulated in a one-page diagram of the Grand Design of the Universe, reproduced on the first page of this essay.

However, while I am Wholeness, knowing that there is no past or future in Reality, as an individuated human, with two children and grandchildren, a book that a friend and neighbour told me about in the autumn of 2016 has had a profound effect on the practicalities of my work. The book is *Extinction Dialogs: How to Live with Death in Mind*, which Andrew Harvey invited Carolyn Baker and Guy McPherson, the foremost authority on abrupt climate change, to write in 2014.

I have known since April 1982, when I became aware that evolution had carried me to its Omega Point in a great apocalyptic awakening, that one day a generation of children would be born who would not grow old enough to have children of their own. *Homo sapiens* would have become extinct. However, while my spiritual awakening has since been focused on becoming free of the existential fear of death, as a caring human, I have long hoped that this inevitability could be delayed for as long as possible, at least into the twenty-second century. So by ending the symbiotic relationship between banks and the military, I have thought that a few generations, at least, could enjoy living in love, peace, and harmony with each other in the eschatological Age of Light.

However, after meeting Guy in Oslo in December 2017, I have realized that this boyhood dream is a fantasy. The scientific evidence, if we are willing to look at it, indicates that a breakdown of industrial society, which is necessary for humanity to thrive and survive for as long as possible, will actually accelerate the extremes of climate change, making the global habitat where we grow our food unable to support us.

As the total breakdown of the victualling system that we need for our sustenance could happen as early as the 2020s, when my twin granddaughters will be in their teens, cocreating the Sharing Economy by ending the long-running war between science and spirituality in the collective psyche no longer looks like a viable proposition. Nevertheless, inspired by *The Bhagavad Gita*, my inner guru has guided me to write this essay, trusting that it is still possible for some awakening humans, at least, to come together to harmonize evolutionary convergence at these chaotic end times that we live in.

May Love, Light, and Life be with us all.

Paul

Svenshöggen, Sweden

January 2018

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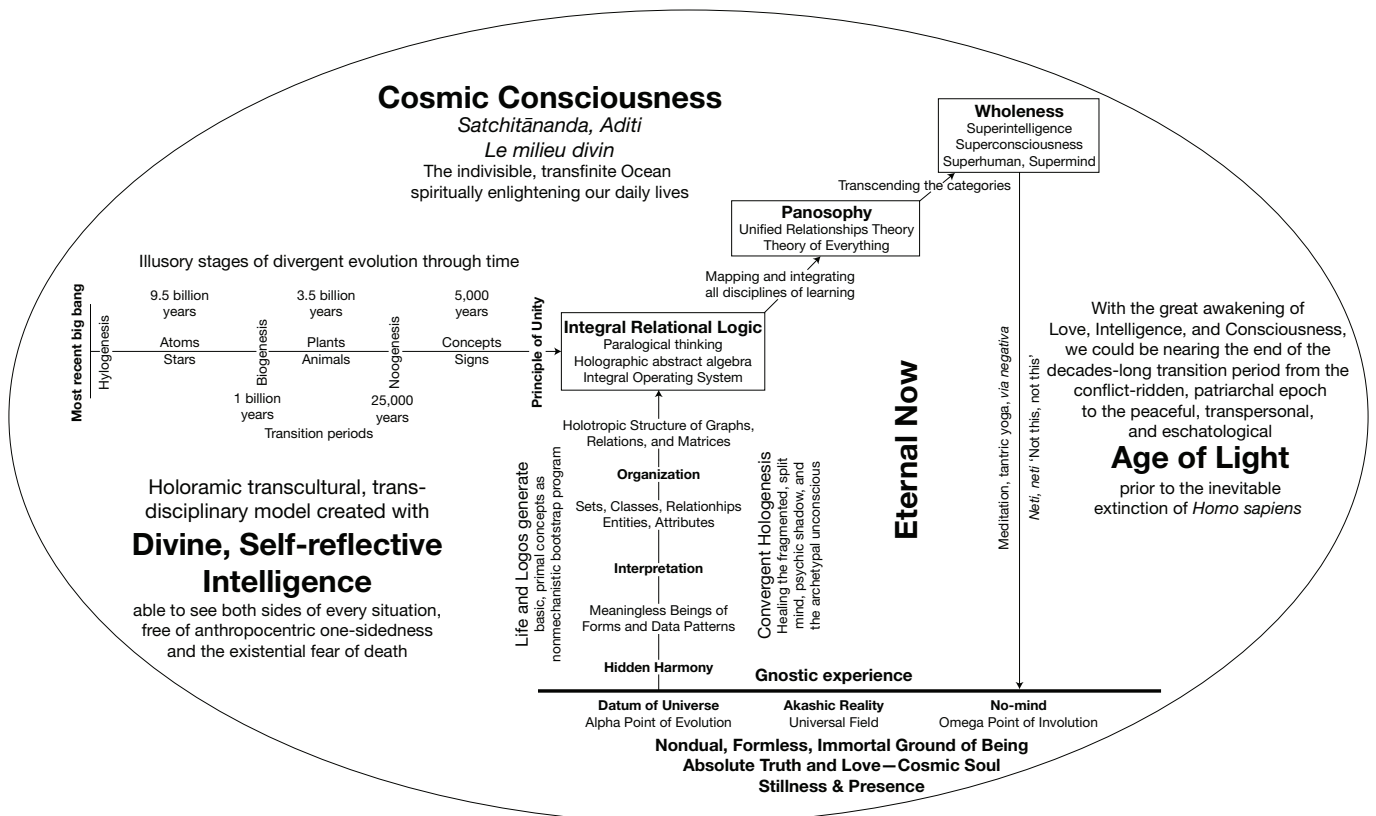
Mystical Pragmatics is an intelligent way of collectively organizing our lives in harmony with the fundamental law of the Universe, which Heraclitus, the mystical philosopher of change, called the 'Hidden Harmony'. This irrefutable, universal truth is the unifying principle behind the Alliance for Mystical Pragmatics, whose motto is 'Harmonizing evolutionary convergence', symbolized in this logo for the Alliance.



As evolution carries humanity into the Eternal Now through the most fundamental turning point in its fourteen billion-year history, the overall purpose of the Alliance is to bring our mystical experiences into science and business, integrating four global movements emerging in the world today: World Peace, Spiritual Renaissance, Scientific Revolution, and Sharing Economy. Our activities will be naturally guided by the four fundamental energies of Divine Love, Cosmic Consciousness, Self-reflective Intelligence, and Creative Power of Life.

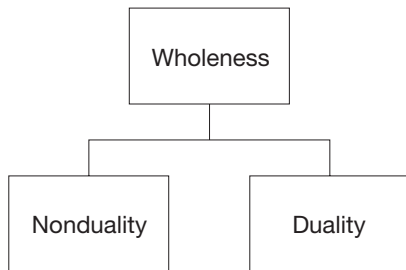
To explain this, *pragmatics* derives from Latin *prāgmaticus* 'skilled in business', from Greek *prāgmaticos* 'active, versed in affairs, relating to fact', from *prāgma* 'deed', from *prāssein* 'to do, manage', also root of *practical*. So we can regard pragmatics as the science or study of our practical business affairs, extending the conventional linguistic and semiotic meanings of the word. Mysticism, on the other hand, is focused on being in egoless union with the Formless Divine.

This diagram depicts the overall cosmology of cosmologies for all our activities, the Cosmic Context, Gnostic Foundation, and coordinating framework of the Grand Design of the Universe.



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On the left is the Western view of the arrow of time, overlaid with the first three stages of the four-stage model of evolution developed by the scientific mystic Pierre Teilhard de Chardin in the 1930s. He called the fourth stage ‘Christogenesis’, when all beings realize their innate Christ or Buddha Nature. However, traditionally, mystics have realized their True Nature or Authentic Self through a dying, involutionary process, terminating in Oneness, depicted on the right of the diagram.



To unify these opposites of growth and decay, we first note that there is a primary-secondary relationship between the Formless Absolute and the relativistic world of form, encapsulated in the Principle of Unity, which states *Wholeness is the union of all opposites*, a clarification of the Hidden Harmony, illustrated here. To heal our fragmented minds, we begin where mystics normally end their spiritual quest to find God, healing the split between humanity and Divinity in Nonduality. This is the Alpha Point of all creative processes, which terminate in Wholeness—evolution’s glorious culmination at its Omega Point.

This generative path, depicted in the centre of the above diagram, consummates the sacred marriage of science and spirituality, mysticism and mathematics, and East and West. There is thus no need to wage a war between the scientific and spiritual worldviews, as Leonard Mlodinow, co-author with Stephen Hawking of *The Grand Design*, and Deepak Chopra did in 2011.

Furthermore, by harmonizing evolutionary convergence, we shall be able to collectively realize the great dream of science, visualized in such books as *Consilience: The Unity of Knowledge* by Edward O. Wilson, twice a Pulitzer Prize winner, and *Convergence: The Idea at the Heart of Science* by Peter Watson.

Resolving the problem of academic specialization and the division of labour in the workplace is absolutely essential, for, as David Bohm, a friend and colleague of both J. Krishnamurti and Albert Einstein, wrote in the opening paragraph of the first chapter of *Wholeness and the Implicate Order*, “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.”

We can see how to resolve the great global crisis facing humanity today from the root of *consilience*, which is adapted from **consilire* ‘to jump together’, from *com-* ‘together with’ and *salire* ‘to leap’. *Consilience* thus indicates that the change that the Alliance plans to take is more a discontinuous break with the past than a smooth, continuous one from where society has reached today. One person who sees this is Jean Houston, who calls the changes that evolution is currently making ‘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.”

Einstein brilliantly summarized the challenges we face as a species at the end of the Second World War. Given the turbulent state of the world, we need to follow his observation that we cannot find Inner Peace and hence World Peace with the mindset that creates conflict and suffering. As he said in an article titled ‘The Real Problem Is in the Hearts of Men’, published in *The New York Times Magazine* on 23rd June 1946, “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.”

Peirce's architectonic

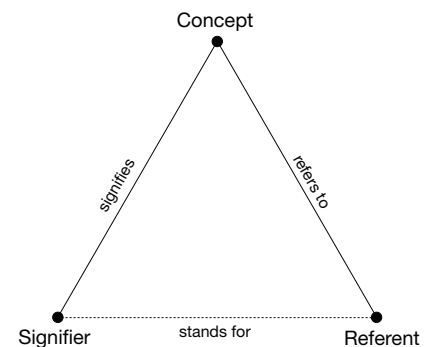
The most significant precursor to Mystical Pragmatics is the architectonic of the polymath Charles Sanders Peirce. However, Peirce (pronounced *Purse*) never completed his life's mission "to outline a theory so comprehensive that, for a long time to come, the entire work of human reason, in philosophy 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." To this end, Peirce made enormous strides towards the unification of mysticism and reason, viewing pragmatism, mathematical logic, philosophy, semiotics, scientific method, and all other disciplines as various aspects of one underlying continuous reality.

Peirce founded the philosophy of pragmatism with an article titled 'How to Make Our Ideas Clear' in 1878, writing, "Consider what effects, which might conceivably have practical bearings, we conceive the object of our conception to have." Pragmatism in Peirce's day was "A theory concerning the proper method of determining the meaning of conceptions." By linking theory and practice in this way, we can achieve conceptual clarity, simplicity, integrity, and consistency in our mental models of the world we live in, free of the delusions that inhibit us from finding solutions to the world's problems.

Peirce's pioneering studies of the calculus of relatives and first-order predicate logic have directly influenced the way that businesses are managed today. They have evolved into the abstract business modelling methods that information systems architects use to build applications and databases in the Internet. These mapmaking systems are of the utmost generality, applicable in all cultures, industries, and disciplines. If this were not the case, the Internet could neither exist nor expand at hyperexponential rates of acceleration.

Influenced by his childhood hero Immanuel Kant, Peirce's philosophy is essentially triadic, explained in an article in 1892 titled 'The Architecture of Theories': "First is the conception of being or existing independent of anything else. Second is the conception of being relative to, the conception of reaction with, something else. Third is the conception of mediation, whereby a first and second are brought into relation." Peirce thus came very close to discovering the Principle of Unity, the most fundamental law of the Universe.

We see this triadic logic in virtually every aspect of Peirce's philosophy. For instance, Peirce's triadic approach to semiotics—the science of signs, which he cofounded with Ferdinand de Saussure—is illustrated in what the cognitive scientist J. F. Sowa calls the 'meaning triangle'. The referent here denotes the territory being mapped, which ultimately consists of data patterns emerging from the Datum of the Cosmos, including the Self-reflective mapmaking process.



Peirce applied his thoroughgoing, systemic approach to making our ideas clear to a triadic approach to scientific method, adding abduction to deduction and induction, introduced by Aristotle and Francis Bacon, respectively. While deduction reasons from causes to effects and induction reasons from specific cases to general rules, abduction reasons from effects to causes.

Like medical practitioners, we need abductive reasoning to answer the most critical unanswered question in science: "*What is causing scientists and scientists, aided and abetted by computer technology, to drive the pace of scientific discovery and technological development at unprecedented exponential rates of acceleration?*" However, this is not a mechanistic, cause-and-effect phenomenon. Rather, to heal our sick society, we need a psychospiritual science of humanity, embracing the materialistic sciences, which Erich Fromm

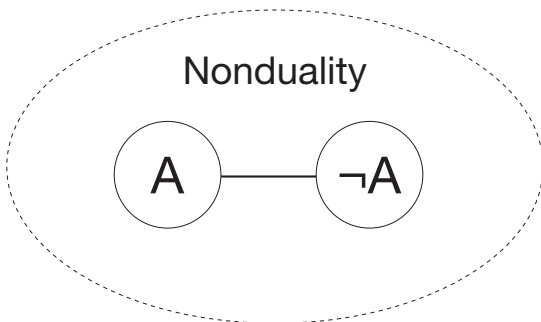
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called for in 1976, much inspired by the pre-eminent Christian mystic Meister Eckhart and Shakyamuni Buddha's Four Noble Truths, intended to free humanity from conflict and suffering.

Most significantly, Peirce's architectonic studies led him to a life-changing mystical experience in 1892, writing in a letter, "I have never before been mystical, but now I am." This experience led Peirce to see that there are no divisions in Ultimate Reality, which he saw as an Immortal Continuum, sometimes called *Quantum Field* or *Akasha*, as the quintessential *Æther*, in science today. To denote this seamless, borderless worldview, he coined the word *synechism* 'continuity', from Greek *synekhēs* 'holding together, continuous, contiguous'. This is of central importance in Mystical Pragmatics. As Peirce wrote in an article titled 'Immortality in the Light of Synechism' following his profound mystical experience, "though synechism is not religion, but, on the contrary, is a purely scientific philosophy, yet should it become generally accepted, as I confidently anticipate, it may play a part in the 'onement of religion and science'."

World Peace

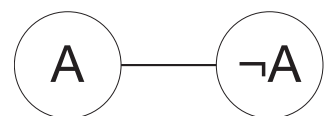
We live in a Universe in which opposites are constantly interplaying with each other in complementary and contradictory manners, called *līlā* 'delightful play of the Divine' in Sanskrit. The psychodynamics of society, by far the largest constituent of the Cosmos, is thus the most complex structure in the world, still very little understood, not the least because it lies within, beyond the physical senses. Yet each and every one of us is a player in this psychodrama, often driven by unknown energy patterns that lie deep in the shadow, in the personal, cultural, and collective unconscious. So how can we bring the Hidden Harmony into the brilliant light of day so that we can find Inner Peace, a prerequisite for World Peace?



Well, as mystics have discovered through the ages, we do so by standing outside ourselves in Nonduality, witnessing in an unattached manner the constant play of opposites, denoted by A and $\neg A$ (not- A) in this diagram. If A denotes any one of the seven and a half billion humans living on Earth, then $\neg A$ denotes all the others. In triadic logic, there is no other in Reality, which is the seamless, borderless continuum that transcends all opposites in Oneness and Wholeness.

In Nonduality, there is no longer a split between humanity and Divinity, a deep wound in the collective psyche that goes back many thousands of years, as we see from the roots of these words. First, the root of *human* is Latin *humus* 'ground, earth', from the Proto-Indo-European (PIE) base **dhghem-* 'earth'. In contrast, *Divinity* derives from Latin *deus* 'god', from the PIE root **dyeu* 'to shine', indicating the radiant light of Consciousness that brilliantly shines through us once the clouds of unknowing are blown away. Even though the *Upanishads* recognize that Brahman and Atman are one, these etymologies show that many of our forebears some 7,000 years ago conceived of humans as earthlings in contrast to the divine residents of the heavens.

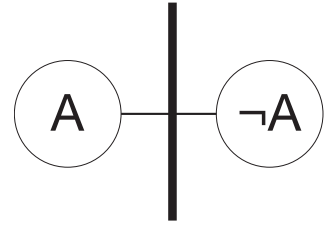
However, we should not forget that for day-to-day purposes we live in a dual world of the interplay of polar opposites, where who we are is determined, to some extent, by the country and culture of our birth, which usually determines our native language. While each of us has a particular perspective on life, which we have acquired through our cultural conditioning and unique life experiences, in duality, we are able to see that what applies to us as individuals and groups also applies to others. So even when identifying with one side, we



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can respect, honour, and tolerate the other. Being able to see both sides of any situation is a clear sign of natural intelligence, often stultified by education and economic systems based on dualism.

Society can function relatively harmoniously from this intelligent both-and perspective. However, difficulties can arise in human relationships when we identify with A to the exclusion of $\neg A$ putting a barrier between them, an instance of dualism. For instance, people sometimes identify with the sex of their bodies, with the colour of their skins, or with their religion or nationality, making people with opposite characteristics their enemies.



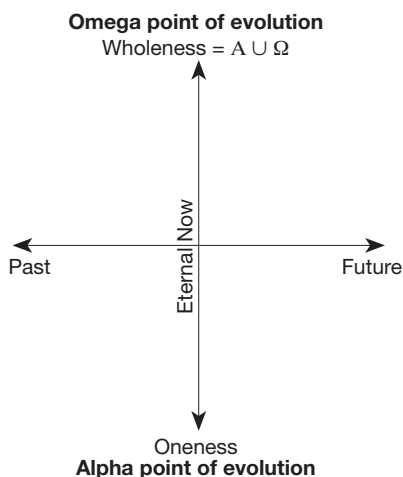
Such a split between opposites is most evident when nations believe that God is on their side when they go into battle with other nations, in Holy wars, wars about the Whole. For instance, presidents of the United States of America, as commanders-in-chief, often end their speeches, “God bless America.” But why not bless everyone? Given the struggles we all face living together in a world we barely understand, doesn’t everyone deserve to be blessed?

Spiritual Renaissance

With the vast majority of the population living with an either-or mindset, the essence of the Spiritual Renaissance taking place in the West today is the movement from dualism through duality to Nonduality. Specifically, an increasing number of spiritual seekers are realizing that they live in union with the Divine, contrary to the teachings of the Abrahamic religions, which distance humanity from the Transcendent Absolute, which provides the Cosmic Context for all our lives. Accordingly, it is a cultural taboo to affirm, “I am Love,” which is our Authentic Self, the Immanent Divine Essence that we all share.

To avoid charges of heresy and blasphemy, “Even the mystics of Jewish and Christian tradition who seek to find their identity in God often are careful to acknowledge the abyss that separates them from their divine Source,” as Elaine Pagels tells us. One who didn’t was the popular Sufi poet Rumi, who beautifully said, “Love is the sea of not-being and there intellect drowns.” Similarly, Meister Eckhart said, “The eye with which I see God is the same as that with which he sees me.”

Through such an awakening, we realize that what scientists call ‘reality’ is nothing but an illusion, called *māyā* ‘deception, appearance’ in Sanskrit. For by viewing the Cosmos as an Ocean of Consciousness, we see that the entire world of form is just an appearance in or abstraction from Consciousness, like waves and currents on and beneath the surface of the Ocean, never separate from it. This cosmology is a multidimensional extension of David Bohm’s notion of the one-dimensional holomovement—as an undivided flowing stream—which he used to resolve the incompatibilities between quantum and relativity theories.

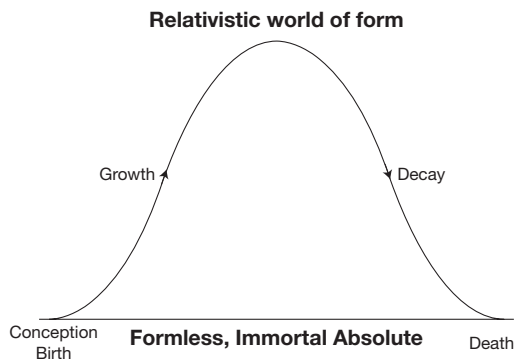


What this means is that time, which appears real as we go about our daily lives, is also an illusion. And so too is the entire process of evolution. To make sense of this situation, following the fundamental law of the Universe, we look at evolution, not in terms of the mechanistic horizontal dimension of time, but from the perspective of the vertical dimension. To rise above our machines, free of the past and future, it is essential to live primarily in the Now, recognizing, with John of Patmos, “I am Alpha and Omega, the beginning and the end, the first and the last.”

From this Timeless perspective, morphogenesis takes place in the Eternal Now, originating in the Absolute Datum, the Formless

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Continuum that is the Alpha Point of the Universe. The upward movement in this diagram thus represents evolution as the growth of structure, culminating in Wholeness, in what Aurobindo called Supermind: “The Supermind is the Vast; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act.” As Teilhard pointed out with his law of complexity-consciousness, the greater the complexity, the greater the consciousness. Conversely, the downward movement is an involutionary one, leading to Oneness and No-mind, typically approached through spiritual practices, such as the many different types of meditation and yoga.



graphically illustrates, all beings in the Universe are born to die, or, in the case of mammals, birds, and reptiles, at least, are conceived to die.

Realizing through time that only the Timeless Now is Reality is the essence of what Joseph Campbell called the *Cosmogonic Cycle*, depicted in the schematic life-and-death curve, where the vertical dimension of time is represented in the horizontal, as the Immortal Ground of Being. As Campbell says, “Redemption consists in the return to superconsciousness and therewith the dissolution of the world. This is the great theme and formula of the cosmogonic cycle, the mythical image of the world’s coming to manifestation and subsequent return into the nonmanifest condition.” As the diagram

Being free of the existential fear of death lies at the heart of the Spiritual Renaissance taking place today, metaphorically described in the myths and fairy tales of all cultures and times, which Campbell brilliantly synthesizes. In brief, the hero’s journey consists of three major stages: separation or departure, initiation, and return: “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.”

Shakyamuni Buddha encapsulated the basic principles underlying the spiritual quest in his three marks of being (*trilakshana*): Nothing whatsoever in the Universe is permanent (*anitya*) and if we do not recognize this fundamental principle of existence, we shall suffer (*dubkha*). The way to end suffering is to pass through a psychological death, free of the sense of a separate self, of attachment to the egoic mind (*Anatman*), leading to *Moksha* ‘liberation’ and *Nirvāna* ‘extinction’, in union with *samsāra* ‘journeying’.

Scientific Revolution

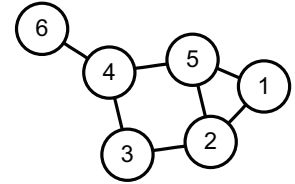
Although many are unaware that a major revolution in science has been emerging in collective consciousness during the past few decades, we can see where this contextual inversion has reached today from *What is Reality?: The New Map of Cosmos, Consciousness, and Existence*, edited and written by the systems philosopher Ervin Laszlo. What the authors of this book agree on is that Consciousness is fundamental—rather than matter, space, and time—and that all beings are interconnected with all others, with no separation between them. So to complete the final revolution in science, just as Isaac Newton completed the first in 1687 with *Mathematical Principles of Natural Philosophy*, we need to express this mystical worldview in a coherent semantic and mathematical manner. That will be a major goal of the Alliance for Mystical Pragmatics.

The key to this endeavour is to view the Universe as an information system—like a Cosmic Internet—in which all elements are related to all others in a multitude of meaningful ways. We can thus best begin in the workplace, using the modelling methods that information systems architects use to model all jobs,

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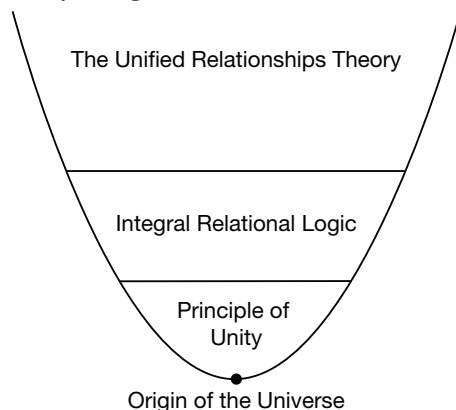
whether individual tasks are performed by humans or machines, such as algorithmic computers. The primary modelling methods are Ted Codd's nondeductive relational model of data, which traces its basic concepts of entity and attribute to subject and predicate in Aristotle's syllogism, and object-oriented modelling methods, whose central concepts are class and object, corresponding to Plato's universals and particulars.

The Alliance intends to show how these abstract modelling methods have evolved into Integral Relational Logic, the commonsensical art and science of thought and consciousness that we all implicitly use everyday to form concepts and organize and classify our ideas in tables, relations, or matrices and semantic networks or mathematical graphs, discovered by the pre-eminent mathematician Leonhard Euler in 1736. This diagram is an example of a graph, illustrating how a comprehensive map of the entire Cosmos can be built from one simple generator, consisting of a pair of nodes and the relationship between them.



Integral Relational Logic takes the abstractions of human learning, which we see, for instance, in the tree of life, to the utmost level of generality. This all-powerful system of thought is thus a taxonomy of taxonomies, bringing universal order to all our thoughts. It can also be considered as a holographic algebra of algebras, beyond mathematical category theory and the symmetries of universal, abstract, and modern algebra, which map the harmonious patterns and relationships underlying nature and the arts. Integral Relational Logic thus completes Johannes Kepler's life's work, in which he sought the harmony that underlies geometry, music, poetry, architecture, and astronomy, endeavouring to integrate them all into a glorious whole, which he described in *The Harmony of the World*, published in 1619.

A central feature of Integral Relational Logic is that all concepts are formed in exactly the same way, including the conception of the Absolute—by carefully distinguishing the similarities and differences in the data patterns of experience. By applying Bohm's method for bringing order to quantum physics in this egalitarian manner, we can take the mystery out of mysticism. Once we let go of attachment to everything, God becomes a rational, scientific concept.



Integral Relational Logic has become manifest through the *Logos* 'the immanent and rational conception of divine intelligence governing the Cosmos'. It thus provides the Gnostic Foundation, coordinating framework, and Cosmic Context for 'all knowledge', the much sought-for but disparaged theory of everything, called the Unified Relationships Theory, as this diagram illustrates, depicting the completion of Peirce's architectonic. The Unified Relationships Theory is so named because relationships are a special case of fields in science and relationships make the world go round.

This Theory of Everything is the art and science of Panosophy, the transdisciplinary integration of science, philosophy, and religion and of all sciences and humanities, unifying all inner and outer sciences in an undivided whole. *Panosophy* derives from Greek *pansophos* 'very wise', from *pan* 'all' and *sophia* 'wisdom', cognate to a word made famous by Jan Ámos Komenský (Comenius), the 'father of modern education', in the mid 1600s, when some parliamentarians invited him to set up a Pansophic College in London, as an Academy of Universal Wisdom and Light.

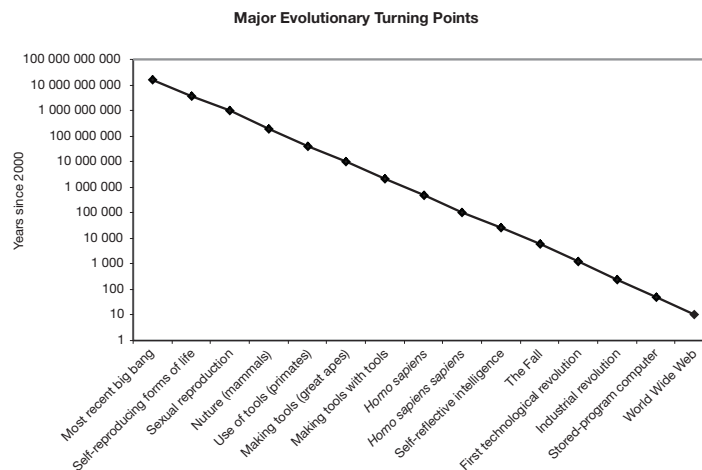
Sadly, the founders of the Royal Society of London for Improving Natural Knowledge rejected Comenius' educational vision, declaring that science is only concerned with knowledge that can be

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obtained by the observation of experiments conducted in our outer worlds, leading to the mess the world is in today. One object of the Alliance for Mystical Pragmatics will thus be to fulfil Comenius' vision, healing the split between psychospiritual and materialistic, mechanistic science.

As there is nothing in the Universe but structure-forming relationships, they must be causally energetic. We can use this universal notion to develop a mathematical model of the whole of evolution, thereby explaining why scientific discovery and technological development are happening at unprecedented exponential rates of acceleration. To see this, we need to bring Life back to science, excluded from Charles Darwin's misleadingly titled *On the Origin of Species* in 1859.

As no evolutionary process continues indefinitely, we need the logistic tools that mathematicians use to study evolution under constraint, such as the growth of populations. By viewing the 13.8 billion years of evolutionary history as a single dynamical system, we can use the amazingly simple equations of nonlinear mathematics to show that evolution's major turning points correspond to bifurcations in chaos theory, forming an infinite geometric series of diminishing terms that terminates at evolution's Accumulation Point. A simple calculation shows that this cosmic event happened around 2004, give or take a couple of years, depicted in this diagram.



Another example of a bifurcating dynamical process, familiar to us all, is a dripping tap, which we can use as a metaphor for evolution as a whole. As a tap is gradually turned on under laboratory conditions the distance between pairs of drips gets smaller exponentially, until the tap flows continuously at its accumulation point. Today, the evolutionary tap is turned full on. There are no more significant turning points to be discerned, the most momentous turning point in the entire history of evolution, as Barbara Marx Hubbard points out in *Conscious Evolution*. Evolution is now flowing continuously, and also chaotically because evolution has been blind for the past fourteen billion years, with a few self-similar oases among the chaos, as the mathematics indicates.

Sharing Economy

Ray Kurzweil presents a similar diagram in *The Singularity is Near*, calling the Accumulation Point in chaos theory a singularity in time, when he believes that algorithmic machines with so-called artificial general intelligence will take over the workplace. As the distinguished physicist Stephen Hawking told the BBC on 2nd December 2014, "The development of full artificial intelligence could spell the end of the human race."

Of course, if this were to happen, it would no longer be true that humans are both workers and consumers in the economy, as articulated by Adam Smith in the opening words of *The Wealth of Nations*,

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the book that laid down the foundations of capitalism and indirectly of communism: “The annual labour of every nation is the fund which originally supplies it with all the necessaries and conveniences of life which it annually consumes, and which consists always either in the immediate produce of that labour, or in what is purchased with that produce from other nations.”

However, physics can tell us little about the potential of human intelligence vis-à-vis so-called machine intelligence because the computer is a machine quite unlike any other that the *Homo* genus has invented during the past two thousand millennia. For 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.*

So, when we focus attention on the awakening of Self-reflective Intelligence in humans, rather than on the development of software in deterministic or hypothetical quantum computers, a quite different picture of the workplace emerges. By making the most fundamental change in the work ethic since our forebears settled in communities some ten thousand years ago to cultivate the land and domesticate animals, we can escape from the constraints of capitalism and communism, as the economic machine. It is in such an awakening, liberating, and healing way that we could collectively realize our fullest potential as superintelligent, superconscious beings, far beyond what computers will ever reach, even with the deep learning techniques available today.

Such a radical transformation of the work ethic is absolutely essential, for John Kenneth Galbraith, Niall Ferguson, and Ralph Metzner, for instance, have pointed out that there has long been a symbiotic relationship between banks and the military. So if we ever lived in love and peace with each other, the global economy would collapse!

However, we cannot make such a radical change in the way we live our lives without becoming as free as possible of our cultural conditioning. As we live in unprecedented times, we cannot get to where we are going by starting where we are today. Rather, the population at large needs to pass through an apocalyptic death and rebirth process, for *apocalypse* derives from Greek *apokalupsis*, from *apokaluptein* ‘to uncover, reveal’, from *apo* ‘from, away’ and *kaluptra* ‘veil’. So *apocalypse* literally means ‘draw the veil away from’, indicating the disclosure of something unseen by the mass of humanity: the Hidden Harmony, the fundamental law of the Universe.

With this ability to see both sides of any situation with Self-reflective Intelligence—as the eyesight of Consciousness—we could act as fully participating cells in the body politic, concerned for both the well-being of ourselves and the whole of society, like cells in our bodies, free of the divisiveness of money. Such a transformation of the work ethic lies at the core of the Sharing Economy, so-named because we all share the same Genuine Identity as the Cosmic Divine, being governed by the Principle of Unity. For *identity* derives from Latin *idem* ‘same’.

However, the threat of computers taking over the workplace is but one existential risk that philosophers and scientists have been studying during the past few decades. One of the foremost books on the subject is *The End of the World: The Science and Ethics of Human Extinction*, in which John Leslie uses Bayes’ Theorem in probability theory and the anthropic principle to study the relative likelihoods of what he called ‘Doom Soon’, within a few generations, and ‘Doom Deferred’, to many hundreds or thousands of generations into the future.

However, during the past few years, even ‘Doom Soon’ looks unduly optimistic. Scientists have been gathering undeniable evidence that climate change is happening much faster than previously thought and is likely to accelerate exponentially in the coming decades through a reduction of global dimming and an

increase in the effects of positive feedback loops, such as the rapid release of methane gas in the Arctic. In particular, scientists have discovered that global dimming, caused by pollution, has been reducing the power of the Sun, with clouds formed around tiny particulates acting as a mirror, reflecting sunlight away from the Earth. So global dimming has been protecting us, to some extent, from the effects of the release of carbon dioxide on global warming.

What this means is that the collapse of the industrial society and global economy in an apocalyptic awakening, which is necessary for humanity to thrive and survive for as long as possible, will actually accelerate the extremes of climate change, making the global habitat where we grow our food unable to support us. As the total breakdown of the victualling system that we need for our sustenance could happen as early as the 2020s, cocreating the Sharing Economy by ending the long-running war between science and spirituality in the collective psyche no longer looks like a viable proposition.

As few are, as yet, prepared for the inevitable extinction of *Homo sapiens*, a few years ago the spiritual teacher Andrew Harvey asked Carolyn Baker, a psychotherapist, and Guy McPherson, emeritus professor of conservation biology at Arizona University, to write *Extinction Dialogs: How to Live with Death in Mind*. This book is essential reading for all reasonably educated people living on Earth at the present time, addressing the psychospiritual and ecological challenges we face today in a manner that few are, as yet, willing to do.

So, as we are all products of some fourteen billion years of evolution, what can any of us do to prepare for the inevitable? The situation we face as a species is like being told by our doctors that we have a terminal illness and we have just three months to live. In the case of *Homo sapiens*, we cannot really know whether we have months, years, or even a few decades ahead of us. All we know is that, as no one is ever separate from any other being, including the Supreme Being, nobody has the free will to act in any other way than they do.

However, we can learn from the experiences of mystics that the key to being free of the existential fear of death is to live in union with the Immortal Ground of Being that we all share. This is an enormous challenge, for our religious, scientific, and economic conditioning tells us that we are cognitively and existentially separate from our Divine Essence, which is Love. As a consequence, over the years, people have invented cultural immortality symbols intended to assuage the fear of death, as Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, points out.

So to question the role of money, as the principal immortality symbol in society today, can raise intense existential fears. The anthropologists Marcel Mauss and A. M. Hocart have shown that money originated in religion, in the sacrifices that archaic societies made to the gods, in an attempt to find Wholeness. For *sacrifice* derives from Latin *sacrāre* ‘to make holy’, from *sacer* ‘sacred, holy’, and *facere* ‘to make’. So *sacrifice* literally means ‘make Whole’.

Therein lies the key to preparing for our inevitable demise as a species. If sufficient numbers of people could pool their financial resources, making sacrifices, as necessary, we could still have the possibility of bringing our mystical experiences into science and business. Maintaining the Internet for as long as possible is key, for as John Petersen said in an interview in the June–August 2009 issue of *EnlightenNext* if you don’t have the Internet, something really bad has happened, but with the Internet, the shock wouldn’t be so disastrous as it would if it all came down.

With the Internet, by living in the Sharing Economy, we would have the golden opportunity to cocreate a global network of communities engaged in Mystical Pragmatics, focusing attention particularly on the Spiritual Renaissance and Scientific Revolution, the prerequisite for World Peace. Indeed, as the

abstract modelling methods underlying the Internet are universal, we could use them to build a global information system that could ensure the smooth flow of goods and services for as long as possible after the global financial system collapses.

Such a worldwide network of awakening souls would be like a global sangha, for as Thich Nhat Hanh has said, the next Buddha—as Maitreya, the ‘Loving one’—may be a community practising mindful living rather than an individual. Sanskrit *maitreya* means ‘friendly, benevolent’, from the same 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’.

Postscript

Although there is only one I in the Universe—the vowel *I* we all share—I’m well aware that I, as Paul, am the first human on the planet to be carried to the Omega Point of evolution and could well be the last. Yet this experience tells me that no one can return Home to Wholeness, for nobody has ever left Home. We all live in the same Universe, whether we know it or not.

This is the great paradox of my life. As an individual (undivided being), I am no different from anyone else. Yet it has been my destiny to live in solitude as an outsider for most of my life, constantly questioning the beliefs and assumptions of the culture I was born into in order to find Love, Peace, Wholeness, and the Truth. Challenging the authorities in our lives in Einstein’s rebellious spirit of curiosity is not very popular, for people’s cultural beliefs often give them a precarious sense of security and identity in life, which they will do their utmost to defend, even to death. Yet, as Bohm has said, if we do not engage in such questionings in dialogue with others, then humanity is not a viable species.

From time to time over the years, I have told a little of my inner life story in my writings, as I have understood it at the time. I have been much helped in this endeavour by finding mirrors to specific episodes from those with similar experiences. However, we can only fully explain where we have all come from and humanity’s place in the overall scheme of things at evolution’s glorious culmination, when all the divergent streams of evolution converge in Unity, as Teilhard foresaw. And for this, we need a quite new story, as some pioneering visionaries are saying today, one that originates and terminates in the Nonmanifest Divine.

As a generalist in a world of specialists, it has therefore not been easy to establish a functional identity for myself that people can relate to empathically. Integral Relational Logic is so powerful, it can be used to map any discipline whatsoever, including mathematics, from which it has evolved. For I no longer view mathematics as a linear structure of theorems, whose truths are proven from a few sets of axioms. Rather, by looking inside myself, I see mathematics as a generative structure of patterns and relationships emerging directly from the Origin of the Universe.

However, I do not regard myself as a mathematician, scientist, businessman, philosopher, psychologist, or mystic, which is how some of my friends and associates see me, using terms they are familiar with. For no specialist in any of these fields would recognize me as one of them. I am very far from being a polymath, being merely a specialist in both-and generalities.

To resolve this dilemma, I sometimes call myself a Panosopher, which bears the same relationship to academia as an information systems architect bears to specialists in business. I am thus a little like my local doctor, who calls herself a specialist in general medicine, working with experts in regional hospitals. Yet, when I humbly present myself as an integral, holistic visionary, some think that I am being hubristic

and try to diminish me. Such attitudes are examples of counter-valuing in Abraham Maslow's Jonah Syndrome, which is a global pandemic.

I don't know if this explanation of where I am coming from could attract people to join me in setting up the Alliance for Mystical Pragmatics. As the prospective project manager, I have enough work in mind that would keep the initiating team really busy until 2020, when we could have lift-off. Publication of the solution to the ultimate problem in human learning, which some leading philosophers assert is unsolvable, could then create a sensation, acting as a wake-up call for humanity. So we could have the most tremendous fun at these end times we live in, revealing the innermost secrets of the Universe to be found by looking within, into the utmost depth and breadth of the Cosmic Psyche.

Although I still have moments grieving for humanity, if this doesn't happen, so be it. I can be content to continue creative writing and studying the eternal beauty of pure mathematics, which Carl Friedrich Gauss called the 'queen of the sciences'. By joyfully filling in the details of what my teachers were unable to teach me in my formal education, I can rest in Stillness, Presence, Love, and Peace, knowing that I have lived my life to the best of my ability, for I have never had any other choice in the matter, like anyone else.

This does not mean that humans are machines and nothing but machines. For, while resting in Stillness we are constantly being guided in our lives by what the Greeks and Romans called our *Daimon* or *Genius*, respectively, emerging directly from the Origin of the Cosmos. Yet, in Reality, the Universe does not have an end and a beginning, as Transcendent Wholeness and Immanent Oneness, for instance. It is in this Cosmic, Divine realization that we can know that there is no death. For Ultimately, there is no experiencer and nothing to experience, not even ecstasy or bliss, as Pseudo-Dionysius the Areopagite beautifully described in *Mystical Theology*, the other 'queen of the sciences'.

Nevertheless, as unique humans, may we be able to view humanity's destiny realistically, beyond optimism and pessimism and hope and despair. For then we could harmonize evolutionary convergence, living in Love, Peace, and harmony with each other and our environment for as long as there are humans dwelling on our beautiful planet Earth.

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