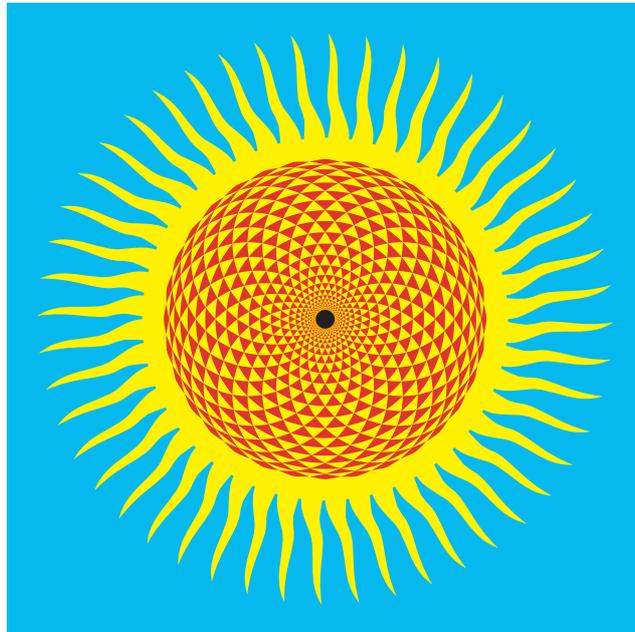




Mystical Pragmatics

Harmonizing Evolutionary Convergence



Paul Hague

October 2013

paul at mysticalpragmatics.net
www.mysticalpragmatics.net

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Abstract

Mystical Pragmatics is an oxymoron, unifying the spiritual quest with the everyday task of running our business affairs, the two extremes of human endeavour. As evolution is currently passing through the most momentous turning point in its fourteen billion-year history, we thus have the wonderful opportunity to solve a problem that has eluded humanity for millennia. In essence, this is because we have become separated from the Divine, from our Immortal Ground of Being, which alone is Reality.

After a brief introduction to the universal system of thought that lies behind this initiative, the architectonic of Charles Sanders Peirce, the founder of the philosophy of pragmatism, then sets the immediate scene for this essay. Broadening the perspective, we then see how the unprecedented rate of change that we are experiencing today is the product of all evolutionary processes since the most recent big bang.

By thereby consciously tuning into evolution's latest manifestations within us, we can harmonize evolutionary convergence, integrating three major global movements into a coherent whole. First, in the Spiritual Renaissance, we are learning to recapitulate the Cosmogonic Cycle, returning to the Non-manifest Eternal Now before the death of our physical bodies, free of the sense of a separate self. Secondly, we see how we could complete the Scientific Revolution taking place today, establishing with Absolute certainty that Consciousness is all there is.

Thirdly, the Spiritual Renaissance and Scientific Revolution could lead us into the Sharing Economy, giving everyone the opportunity to realize their fullest potential as Divine, Cosmic beings, living in love, peace, and harmony before the inevitable extinction of our species. 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 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, there are no longer any divisions within him between mathematics and mysticism, science and spirituality, religion and reason, East and West, or any other opposites. 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.

Note

Ananta Kumar Giri of the Madras Institute of Development Studies has kindly invited me to write this essay on 'Mystical Pragmatics', inspired by workshops he has been holding on Practical Spirituality and Spiritual Pragmatics, and intended to be published in a book of essays that he is currently editing.

This 10,000-word essay is a summary of a 100-page treatise on 'Mystical Pragmatics' written in the summer of 2013 and a 200-page treatise on 'The Principle of Unity' written in the winter and spring of 2012. In turn, these writings are a summary of a scholarly trilogy on our rapidly changing times titled *Wholeness: The Union of All Opposites* that I have been researching and writing since resigning from my marketing job with IBM in May 1980.

I have written this trilogy primarily for myself in order to heal my fragmented, split mind in Wholeness. For I find writing helps greatly with the clarity of ideas, ensuring that all the pieces of the multidimensional, holographic jigsaw puzzle that has been emerging in consciousness for most of my adult life fit together as a coherent whole.

However, the *Wholeness* trilogy also has a social purpose. If it were published after appropriate editing and revision, it would complete the revolution in science that is taking place today, establishing in the most thoroughgoing, rational fashion that Ineffable, Nondual Consciousness is Ultimate Reality and that none of us is separate from the Divine, Nature, or any other being for an instant.

The holographic cosmology described in these writings is simple commonsense, well known to mystics through the ages and becoming increasingly known to spiritual seekers today. So if Mystical Pragmatics is to stimulate the harmonization of evolutionary convergence, generating the synergy that accelerates the transformation of consciousness, we need a new social-networking website, giving us all a common focus. This would provide a safe, nourishing environment where people could share their experiences, living and manifesting this vision today, not tomorrow, which never comes. To this end, I plan to update my 10-year-old website at www.paragonian.org, where most of my writings, including many shorter pieces, are currently available, into a site with the domain name mysticalpragmatics.net.

As our cultural conditioning still acts as a major brake on our awakening, liberating, and healing processes, there is an immense amount of work to do if Mystical Pragmatics is to become practical at even a local level, never mind globally. Nevertheless, if you feel moved to join me in this great adventure, do please contact me at paul at mysticalpragmatics.net.

With Love and Light

Paul

Svenshöggen, Sweden

October 2013

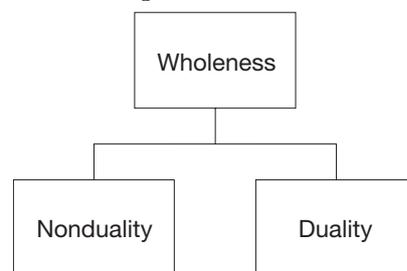
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Mystical Pragmatics is an intelligent way of collectively organizing our lives in harmony with the fundamental law of the Universe, which Heraclitus, the mystical philosopher of change, called the ‘Hidden Harmony’. However, Aristotle rejected this paradoxical both-and principle in favour of the divisive either-or Law of Contradiction, sending Western thought into the evolutionary cul-de-sac it is in today, based more on egoic analysis than on impersonal synthesis.

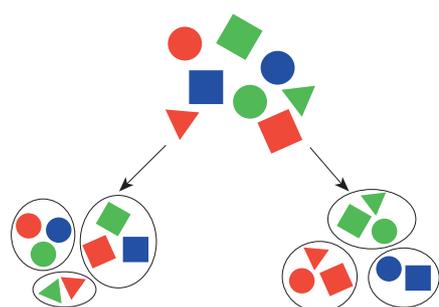
This little-known basic design principle of the Cosmos, also called the ‘Principle of Unity’ or ‘Integral Tantric Yoga’, can be elegantly expressed in just seven words—*Wholeness is the union of all opposites*—or six mathematical symbols: $W = A \cup \sim A$, where W means Wholeness, A any being whatsoever, \cup union, and \sim not. From the perspective of Wholeness, opposites, also called dualities or polarities, cannot be separated; they are mutually dependent on each other.

This irrefutable truth can also be depicted in one simple diagram, showing that there is a primary-secondary relationship between the Ineffable, Nondual, Formless Absolute and the dualistic, relativistic world of form. In terms of Hegel’s dialectical logic, if Nonduality is the thesis and duality is the antithesis, then Wholeness is the synthesis.



As a universal organizing principle, Mystical Pragmatics has evolved from David 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.¹ Bohm used the Principle of Unity and this simple ordering principle to reconcile the incompatibilities between quantum and relativity theories with the theory of the implicate order, which he regarded as a form of insight rather than a collection of symbols arranged on the printed page or stored electronically. As Albert Einstein reportedly said, the whole of science is nothing more than a refinement of everyday thinking.

This became crystal clear in the 1960s, when a group of mathematicians in the USA and UK introduced the ‘new maths’ into primary and elementary schools, attended by five to eight year-olds. For thousands of years, we human beings had been using numbers without understanding how the concept of number is formed. This situation began to change at the end of the nineteenth century, when Georg Cantor developed the mathematical theory of sets, defined in this way: “By a set we mean the joining into a single whole of objects which are clearly distinguishable by our intuition or thought.”² In other words, it is not possible to form the concept of three until the concept of set is formed.



Other examples of ubiquitous primary-secondary relationships are thus between set and number and semantics and mathematics. Recognizing such relationships, mathematicians introduced the abstract concept of set into schools, so that children could intelligently and consciously learn how to form concepts, like distinguishing colours, shapes, and numbers in this illustration. This transcultural, transdisciplinary interpretative process is central to pattern recognition,

conscious evolution, and all our learning. As the authors of *The ‘New’ Maths* pointed out in 1965, the new

maths was intended to bring meaning to mathematics and hence to all other disciplines.³

But what are we interpreting when we form concepts in this egalitarian manner? Well, this became clear at the birth of the Information Society in the 1970s. In the data processing and information technology industry, *information is data with meaning*. In the computer industry, *data* is often used as an uncountable noun, more like sand than pebbles, the plural of Latin *datum* ‘that which is given’, from the Latin *dare* ‘to give’. *Information*, on the other hand, derives from Latin *informāre* ‘to give form and shape to, form an idea of’. As a textbook for sixteen-year-olds in the UK said in the 1990s:

Data may consist of recorded facts, events or transactions.

Information is data that has been processed into a form that is useful, or data that has been given a meaning by putting it into context.⁴

But data is much less than recorded facts, for facts, in themselves, involve some level of interpretation. To truly understand data, we need to go to its Latin root, from a Proto-Indo-European (PIE) base **dō* ‘to give’. For ever since the Babylonians began to map the skies some 5,000 years ago at the dawn of history and birth of civilizations, we human beings have been unknowingly accelerating further and further away from Reality. So if we are to rebuild society on our forebears’ ancient wisdom, described in the mystical scriptures of both East and West, we need to study etymology, which Bohm aptly called the ‘archaeology of language’.

This means that before we begin to attempt to interpret the meaningless data patterns of experience we need to recognize that they exist, constituting the entire Totality of Existence. But who or what is the Donor—cognate with *datum*—of all these data patterns? Well, again this is very simple. The Ultimate Donor of everything that exists in the ever-changing manifest world of form is the Absolute, which we can best call the Datum ‘the Giver’, the Immortal Ground of Being that we all share. The Datum alone—as the Divine Origin of the Universe, experienced as Consciousness—is Reality.

Now 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 Life, Logos, or God the Creator.

But now we are in something of a dilemma. We cannot access or reach Reality through our physical senses of sight, hearing, touch, taste, and smell. Neither can we know of its existence through our inner senses, such as the feeling of hunger, joy, or sadness. So how do we know that it is there? Well, ever since the early days of our species, humans have ‘sensed’ its Presence, from Latin *præsentia*, participle of *præesse* ‘to be before’, from *præ* ‘before’ and *esse* ‘to be’. *Presence* thus literally means ‘before being’ or ‘prior to existence’, and as the meaningless Datum of the Cosmos, it is prior to interpretation by a knowing being.

However, materialistic, mechanistic science, based on a positivist philosophy, denies the existence of Reality. Similarly, for the monotheistic religions of Judaism, Christianity, and Islam, God is other; there is a great gulf between the Creator and created that can never be bridged. In contrast, the Rishis who wrote the *Upanishads* realized that Brahman and Atman—as the Absolute and Self, respectively—are One, a unifying principle that Meister Eckhart, the pre-eminent Christian mystic, also recognized when he said, “The eye with which I see God is the same as that with which he sees me.”⁵ As there is a primary-secondary relationship between Nonduality and duality, we are Divine, Cosmic beings having a human experience, not the other way round.

This is all we need to know to manage our business affairs in harmony with the basic law of the Universe, for pragmatics, as the science of business affairs, derives from Latin *pragmaticus* ‘skilled in

business’, focusing attention on the relativistic world of form. Mysticism, on the other hand, is focused on being in union with the Formless Divine. So Mystical Pragmatics is an oxymoron, unifying two extremes of human endeavour: mysticism and reason. With such self-understanding, grounded in the blissful experience of the Divine, we could transform today’s Information, Knowledge, and Wisdom Society into the eschatological Mystical Society—the Age of Light—as this diagram illustrates:



Peirce’s architectonic

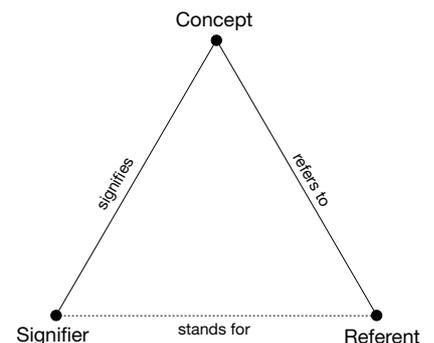
The most significant precursor to Mystical Pragmatics is the architectonic of the polymath Charles Sanders Peirce. However, Peirce (pronounced *Purse*) never completed his life’s mission “to outline a theory so comprehensive that, for a long time to come, the entire work of human reason, in philosophy 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.”⁶ 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. Let us then briefly review some key features of his integral philosophy, highlighting what is most relevant to the critical situation facing humanity today.

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.”⁷ Pragmatism in Peirce’s day was “A theory concerning the proper method of determining the meaning of conceptions.”⁸ To bring this basic principle up to date, the introduction to this essay shows how we can achieve conceptual clarity, simplicity, integrity, and consistency in our mental models of the world we live in.

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 (IS) architects use to build 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.”⁹ Peirce’s concepts of First, Second, and Third are thus similar to the three elements in the Principle of Unity, defined more specifically.

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’.¹⁰ The referent here denotes the territory being mapped, which ultimately consists of data patterns emerging from the Datum of the Cosmos. De Saussure called both the concept and symbol that arise



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from the process of interpretation *sign*, distinguishing them with the words *signified* and *signifier*,¹¹ where Peirce used *interpretant* and *sign* or *representamen*,¹² respectively.

However, if we are to rise above the level of our machines, free of our mechanistic conditioning, it is vitally important to place the primary emphasis on the concept or mental image, rather than on the signifier, as is most commonly done today. For instance, the concept of  could be represented by *tree* or *arbre* in English and French, respectively. No matter which language we use to express our ideas, we all have much the same understanding of the concept of tree. Similarly, we could have the number three in our minds as a concept, where the signifier, such as 3 or III, is called a numeral. And ultimately, while there is just one Absolute, which we all share, there are many beautiful names for God. If we are to end the holy wars—wars about the Whole—that have bedevilled human affairs for thousands of years, it is thus vitally important to transcend both the words and the categories.

In particular, the 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 proving that humans are not mere machines and therefore that technological development cannot drive economic growth indefinitely, requiring a radical change in the work ethic that has governed business since our forebears settled in communities to cultivate the soil and domesticate animals.

Peirce’s thoroughgoing, systemic approach to making our ideas clear provides a triadic approach to scientific method. In an article titled ‘Deduction, Induction, and Hypothesis’ in 1878, Peirce realized that the terms in Aristotle’s syllogism could be arranged in three different ways, shown in the table below,¹³ later calling hypothesis *abduction*. Abductive reasoning seeks to determine the causes of the phenomena that we observe as symptoms, although this term is not widely used, even today.

	Analytic	Synthetic	
	Deduction	Induction	Hypothesis
Given	Rule	Case	Rule
	Case	Result	Result
Inference	Result	Rule	Case

Deduction reasons from causes to effects.

Induction reasons from specific cases to general rules.

Abduction reasons from effects to causes.

We need abductive reasoning to answer the most critical unanswered question in science: “What is causing the pace of scientific discovery and technological development to accelerate at exponential rates of change?” Furthermore, Erich Fromm used abduction to suggest how we could heal our sick society in *To Have or To Be?* in 1975. Specifically, he likened the medical healing process of symptom, cause, cure, and remedy to Shakyamuni Buddha’s Four Noble Truths, designed to free humanity from suffering.¹⁴

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.”¹⁵ This experience led Peirce to see that there are no divisions in Ultimate Reality, which he saw as an Immortal Continuum. 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 unpublished 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’.”¹⁶

To see how Peirce’s architectonic could evolve into *Mystical Pragmatics*, we first note that evolution is currently passing through the most momentous turning point in its fourteen billion-year history since the

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most recent big bang, called the Singularity in time. This unprecedented rate of change affects every child, woman, and man on Earth, whether we are aware of this or not. It is beyond our power as a species to prevent change happening. All we can really do is allow evolution to become conscious of itself through the transformation of consciousness, for this enables us to intelligently adapt to our rapidly changing environment, which actually is within us all.

The Singularity in time

Ever since the publication of Charles Darwin’s *The Origin of Species by Means of Natural Selection* in 1859, evolution has generally been considered as just biological evolution, culminating in *Homo sapiens sapiens* ‘wise-wise human’. This scientific theory led to social Darwinism, emphasizing competition more than cooperation, guided by Herbert Spencer’s ‘survival of the fittest’ at the heart of capitalism.

However, the French palaeontologist, geologist, and Jesuit priest Pierre Teilhard de Chardin took a much broader view of evolution in *The Human Phenomenon*, published posthumously in 1955. He saw evolution in four stages, physical, biological, noological or mental, and spiritual, taking place in four realms, each nested into the succeeding one. These we can call hylosphere, from Greek *ûlê* ‘matter’, biosphere, from Greek *bios* ‘life’, noosphere, from Greek *noos* ‘mind’, and numinosphere, from Latin *nûmen* ‘divinity’, illustrated in this table.

Evolutionary stages, years ago						Transition stages, years ago		
Teilhard	Type	Realm	Start	End	Duration	Start	End	Duration
Prelife	Physical	Hylosphere	14,000,000,000	4,500,000,000	9,500,000,000	4,500,000,000	3,500,000,000	1,000,000,000
Life	Biological	Biosphere	3,500,000,000	25,000	3,500,000,000			
Thought	Mental	Noosphere	5,000	50	5,000	25,000	5,000	20,000
Superlife	Spiritual	Numinosphere	-50	-300	250	50	-50	100

As our learning seems to be the product of all these evolutionary processes since the most recent big bang, we are currently in the middle of a 100-year transition period between what we can call the mental-egoic age (the self-centred me-epoch, focused on conflict and competition) and the age of universal spirituality (the socially centred us-epoch, focused on peace and cooperation). We are fulfilling Teilhard’s prophecy that one day all the divergent streams of evolution would converge in a megasynthesis of everything; evolution’s glorious culmination, its ‘Omega Point’. As he said, “The way out for the world, ... the entry into the superhuman, will ... yield only to the thrust of all together in the direction where all can rejoin and complete one another in a spiritual renewal of the Earth.”¹⁷

We can best see why this is so through the eyes of information systems architects in business, who are helping to drive the pace of social change exponentially. Systems designers do not look at business enterprises in terms of the mass, space, and time of physicists. Rather, they look at society, and hence the Universe, in the abstract terms of form, structure, relationships, and meaning. This perspective enables us to develop a unifying definition of evolution that embraces all four realms.

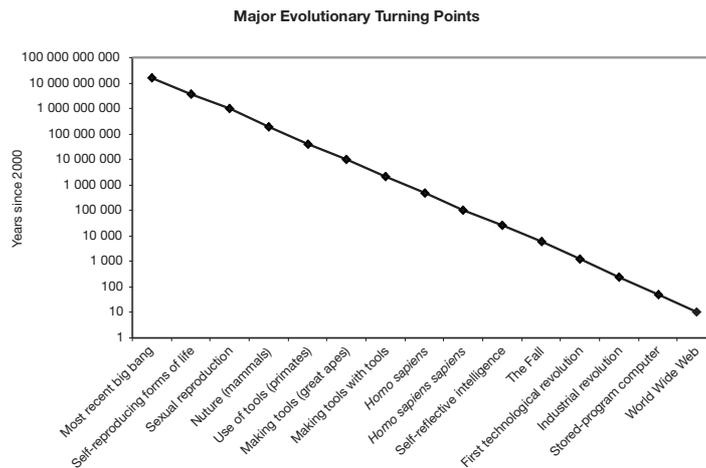
Evolution is an accumulative process of divergence and convergence, proceeding in an accelerating, exponential fashion by synergistically creating wholes that are greater than the sum of the immediately preceding wholes through the new relationships that are formed, apparently out of nothing. Or as Jan Christiaan Smuts put it in 1926, “Evolution is nothing but the gradual development and stratification of progressive series of wholes, stretching from the inorganic beginnings to the highest levels of spiritual creation.”¹⁸

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Now as evolution is an accelerating, exponential process, the time periods between major turning points get shorter and shorter, simply represented in a diminishing geometric series, where each successive term gets shorter by a constant factor. But rather surprisingly, the sum of an infinite series of such terms is not infinite; it is finite, called a mathematical singularity. For instance, if we begin with 1 and halve each term in turn, we have:

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

We can view evolution in a similar fashion, with the finite sum of the series being fourteen billion years. Viewing evolution as a series of bifurcating systems, we can then use the reciprocal of the Feigenbaum constant (about 4.472)¹⁹ to plot some major evolutionary turning points, illustrated in this diagram:



Now, in chaos and complexity theory, the culmination of bifurcating systems is called the accumulation point, which we can liken to a dripping tap. When a tap is first turned on, drips are equally spaced and paced. But as the tap is opened up, drips become faster and faster and more and more erratic until the tap is turned fully on, no longer dripping. Similarly, evolution is now flowing continuously; there are no more discrete evolutionary turning points to be discerned. We have passed through evolution’s accumulation point, which a simple calculation shows was reached around 2004, corresponding to the author’s experience, slightly different from the end of the sixteen billion-year Mayan calendar, whose last day is considered to have been 20th December 2012.

Both these dates are different from 2023, when Victor Vinge believes a technological singularity will occur, described in a NASA paper he wrote in 1993 titled ‘The Technological Singularity’: “Within thirty years, we will have the technological means to create superhuman intelligence [in machines]. Shortly after, the human era will be ended.”²⁰ Ray Kurzweil, author of *The Singularity is Near*, is another who believes in this technological singularity in time, saying, “By 2019, a \$1,000 computer will match the processing power of the human brain.”²¹ Similarly, Hans Moravec foresees an Age of Robots, saying, “The fourth robot generation, and its successors, will have human perceptual and motor abilities and superior reasoning powers. They could replace us in every essential task and, in principle, operate our society increasingly well without us.”²²

This prospect deeply concerns Martin Rees, one of the most distinguished scientists in the UK, who thinks “robotics and nanotechnology could in the long term be even more threatening” than genetically modified plants and animals. Believing that artificial intelligence is possible, he writes, “A superintelligent machine could be the last invention that humans need ever make.” As a consequence, he visualizes, “I

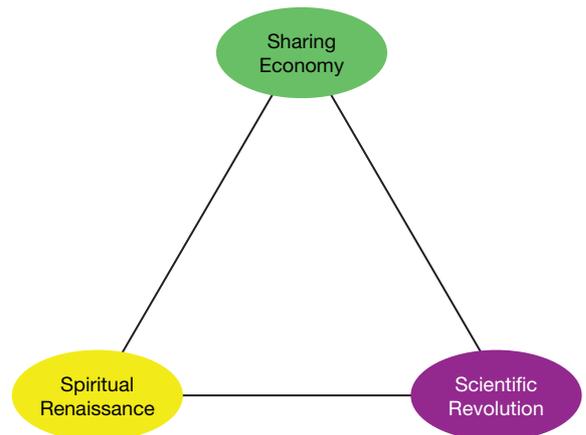
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think the odds are no better than fifty-fifty that our present civilization on Earth will survive to the end of the present century without a serious setback.”²³

Actually, Western civilization could become absorbed into a much broader and profounder civilization long before this. One reason why this has not yet happened is that human learning has historically been predominantly divergent, as we see in religious demarcations, academic specialization, and the division of labour in the workplace. As a result, many believe that we are separate from the Divine, Nature, and each other, giving rise to seven pillars of unwisdom—misconceptions of God, Universe, Life, humanity, money, justice, and reason. Arthur Koestler introduced this term to highlight the absurdities and limitations of the biological, behavioural, mechanistic, and quantitative sciences.²⁴ It is thus the purpose of Mystical Pragmatics to harmonize evolutionary convergence by transforming these seven pillars of unwisdom into those of wisdom. For Western thought tends to put second things first, illogically denying the many primary-secondary relationships that map that between Nonduality and duality.

No.	Pillars of unwisdom	Pillars of wisdom
1	God is other	Humans are Divine beings
2	The Universe is the physical universe	The Universe is Consciousness
3	Life is a property of the DNA molecule	Life arises from our Divine Source like a fountain
4	Humans are machines and nothing but machines	Humans are creative beings living in the Eternal Now
5	Financial modelling methods	Sustainable business requires meaningful information
6	Individuals have the free will to act independently	There is no doership or ownership
7	Only either-or reasoning is valid	Both-and thinking is the Hidden Harmony

Those who call themselves evolutionaries are beginning to experience evolutionary convergence within themselves, as we see in three great movements unfolding in the world today: Spiritual Renaissance, Scientific Revolution, and the ecological and new economics movement, which we can encapsulate in the term Sharing Economy. However, these are still fragmented, both within and between themselves. So if we are complete the convergence of evolution, we need to address these movements as a coherent whole, as illustrated in this diagram. In our interdependent world, a piecemeal solution has little chance of success.



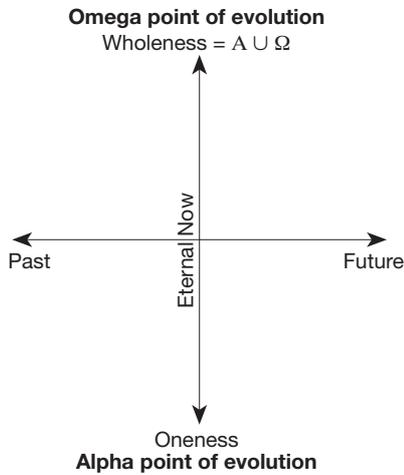
To put Western civilization back on its feet—for today it is standing on its head—we first need to follow the maxim that Thales and six other wise men inscribed on the temple of Apollo at Delphi: “Know thyself.”²⁵ Secondly, we need to challenge another great cultural taboo: the monotheistic religions consider it blasphemy and heresy to affirm, “I am Love,” declaring our True Nature as Cosmic beings, living in Wholeness in union with the Divine.

Spiritual Renaissance

When we begin to awaken to our Authentic Self, we realize that the Divine Essence that we all share is Love, beautifully expressed by the Sufi poet Rumi thus: “Love is the sea of not-being and there intellect drowns.”²⁶ We then realize that what scientists in the West call ‘reality’ is nothing but an illusion, called *māyā* ‘deception, appearance’ or *lila* ‘play of the Divine’ in the East. As the entire world of form is just an appearance in Consciousness, this means 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, outlined in the previous section.

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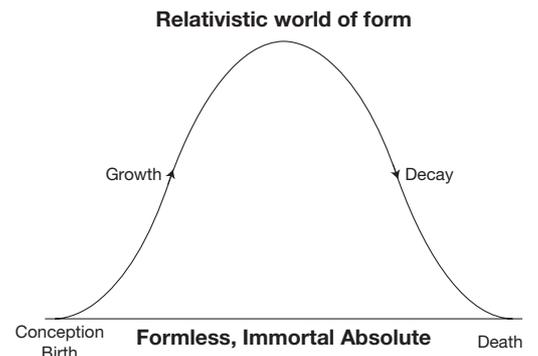
To make sense of this situation, living in harmony with the fundamental law of the Universe, we need to look at evolution, not in terms of the horizontal dimension of time, but from the perspective of the vertical dimension. To rise above the level of our machines, free of the past and future, it is 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.”²⁷



From this Timeless perspective, morphogenesis takes place in the Eternal Now, originating in the Absolute Datum, the Formless 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.”²⁸ As Teilhard pointed out with his law of complexity-consciousness, the greater the complexity, the greater the consciousness.²⁹ Conversely, the downward movement is an involutionary one, leading to Oneness and No-mind, typically realized

through spiritual practices, such as the many different types of meditation and yoga.

Realizing through time that only the Timeless Now is Reality is the essence of what Joseph Campbell called the *Cosmogonic Cycle*, depicted in this schematic life-and-death curve, where the vertical dimension of time is represented in the horizontal, as the 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.”³⁰ As the diagram 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.



Being free of the fear of death is 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 his wonderful book. The hero’s adventure 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.”³¹

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’.

The principal reason why spiritual seekers have traditionally needed to leave the society in which they live is that when people are preoccupied with everyday affairs, they tend to become detached from Reality, suffering from fragmented, split minds. As J. Krishnamurti wisely said, “It is no measure of health to be well-adjusted to a profoundly sick society.”

However, Mystical Pragmatics requires us to take our mystical experiences directly into science and business, thereby cocreating quite new institutions that are grounded on the Truth, something quite different from traditional approaches. If today's infants are to have any chance of growing old enough to have children of their own, we need to be totally free of our cultural conditioning. As Eckhart Tolle writes in *A New Earth*, "We are a species that has lost its way."³² Similarly, Vimala Thakar writes: "In a time when the survival of the human race is in question, continuing with the status quo is to cooperate with insanity, to contribute to chaos." She therefore asks, "Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness?" As she says, "The call of the hour is to move beyond the fragmentary, to awaken to total revolution."³³

Etymology shows us the key to this revolution. Calvert Watkins explains that *human* derives from Latin *humus* 'ground, earth', from PIE base **dhghem-* 'earth', showing that our forebears some 7,000 years ago conceived of humans as earthlings in contrast to the divine residents of the heavens.³⁴ So the split between the human and the Divine lies deep in the collective unconscious. To be humble, which derives from the same root, is therefore to deny our Divinity, as the monotheistic religions tell their followers to do. Conversely, it is arrogant to realize and acknowledge our True Nature as Divine Beings, *arrogance* being the opposite of *humility*.

Scientific Revolution

The idea that scientific discovery does not always follow a strict evolutionary path derives from Thomas S. Kuhn's *The Structure of Scientific Revolutions*, first published in 1962. He viewed scientific theories as evolving structures, called 'paradigms' from Greek *paradeiknumi* 'show side by side'. However, this is not always as straightforward as it might seem. Kuhn made a clear distinction between normal science, which works within the context of a particular paradigm or pattern, and scientific revolutions, when a radical change is made to the conceptual structures that guide scientific research.

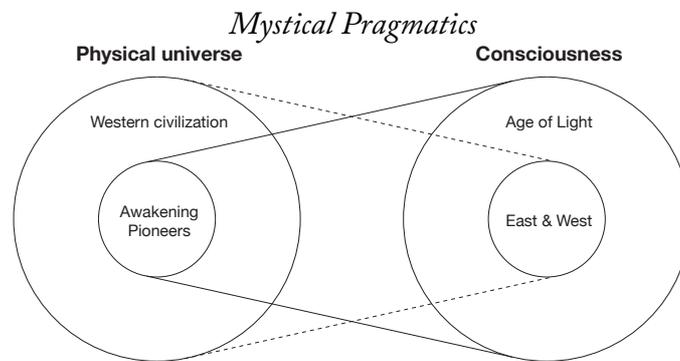
For Kuhn, "normal science means research firmly based upon one or more past scientific achievements, achievements that some particular scientific community acknowledges for a time for its further practice." In contrast, "at times of revolution, when the normal scientific tradition changes, the scientist's perception of his environment must be re-educated—in some familiar situations he must learn to see a new gestalt."³⁵

Kuhn called such a revolution in worldview and scientific practice *paradigm change* and *paradigm shift*, using these terms twenty-three and six times, respectively, in his book. However, today's scientific revolution is much more far-reaching than the term *paradigm shift* indicates, most popular today. For instance, in 1986, Willis Harman, then president of the Institute of Noetic Sciences, described today's scientific revolution in these words:

Most educated people in this country [the USA] would think it pretty preposterous to suggest that the change that is taking place is at as deep a level as the change that took place during the Scientific Revolution, because that would imply, of course, that the near future—the early part of the next century—would be as different from present times as present times are from the Middle Ages.³⁶

Yes, indeed! What we are engaged in today is not even a paradigm change, for Consciousness, as a Continuum, is not a pattern. The change in worldview is more a contextual inversion, returning Western civilization to Reality and the Truth, depicted in the next diagram.

Rather than regarding the physical universe as the overall context for all our lives, we are beginning to realize that Consciousness is all there is, exquisitely expressed in the Sanskrit word *Satchidananda* 'Bliss of Absolute Truth and Consciousness'. Not only does Consciousness, as the Datum of the Universe, provide

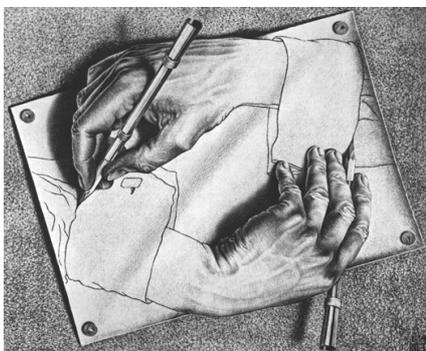


the Gnostic Foundation for all our lives; it also provides the Cosmic Context that we need to interpret the meaningless data patterns of experience as meaningful information and knowledge.

Another term for Ultimate Reality is *Akasha*, from Sanskrit *Ākāśha*, corresponding to Greek *aither* ‘pure, fresh air’, in Latin *aether*, “the pure essence where the gods lived and which they breathed”,³⁷ which is *quintessence*, the fifth element, the others being fire, air, earth, and water. But what is this quintessential aether and how can we know of its existence, never mind that it is Ultimate Reality? Well, in 1887, Albert Michelson and Edward Morley showed in a famous experiment that an ‘aether wind’ could not be physically detected as the Earth passed through the supposed aether.³⁸ Although Einstein did not specifically mention the Michelson–Morley experiment in his 1905 paper on the special theory of relativity,³⁹ he did say that the notion of ‘aether-drift’⁴⁰ is ‘superfluous’ in his theory.⁴¹

Nevertheless, scientists today are increasingly recognizing the existence of the Æther, which is just another name for God. For instance, in *The Akasha Paradigm in Science*, the systems philosopher Ervin Laszlo uses the word *akasha* to refer to the Universal Quantum Field.⁴² 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.”

We can complete today’s scientific revolution by completing Peirce’s architectonic logic, just as Isaac Newton completed the Copernican–Keplerian–Galilean revolution with *Mathematical Principles of Natural Philosophy* in 1687. As generalists, information systems architects in business have learnt to develop integrated models of the relationships between the basic entity types in an enterprise, such as customers, products, and deliveries, and between the processes that deal with these entities, such as manufacturing, ordering, and invoicing. However, what is missing from these models is a map of the modelling process itself.



To manage our business affairs with full awareness of what we are doing, we need to recognize that the observer and observed are one, a principle that brought David Bohm and J. Krishnamurti together about 1960.⁴³ Thinking in this self-reflective way is rather like a TV camera filming itself filming, illustrated by M. C. Escher’s famous lithograph ‘Drawing Hands’. It is in this wholesome manner that evolution can become fully conscious of itself, going even further than Julian Huxley foresaw, saying, “in modern scientific man, evolution was at last becoming conscious of itself.”⁴⁴

This means that if IS architects are to develop a complete model of the psychodynamics of society, they need to turn science outside in through self-inquiry, developing a comprehensive model of the Cosmic Psyche, which is 99% of the Universe. For our minds create our ‘reality’, not the other way round. There is no objective physical world independent of a knowing being, implicit in Alfred Korzybski’s

famous assertion, “A map *is not* the territory it represents.”⁴⁵ Rather, we only see the territory through our maps, radically changing what we believe to be the territory. For instance, the brain arises from Consciousness, not the other way round.

The key point about IS modelling methods is that they are so general and abstract that they can be used in any industry whatsoever, whether it be manufacturing or retail, educational or medical, or banking or governmental. This is because all organizations have a deep underlying structure, reflecting that of our minds and hence the Cosmos. To complete today’s scientific revolution, we need to bring these implicit patterns into consciousness so that evolution can become explicitly conscious of itself within us humans.

The result of this experiment in learning is Integral Relational Logic (IRL), the universal system of thought that we all use everyday to form concepts and organize our ideas in tables and semantic networks. IRL is based on E. F. Schumacher’s maxim for mapmaking: ‘Accept everything; reject nothing,’⁴⁶ allowing self-contradictions to be included, rejected from axiomatic linear logic. As the world is essentially paradoxical, if we do not consciously include paradoxes in our maps, we cannot safely, peacefully, and intelligently navigate our way through life.

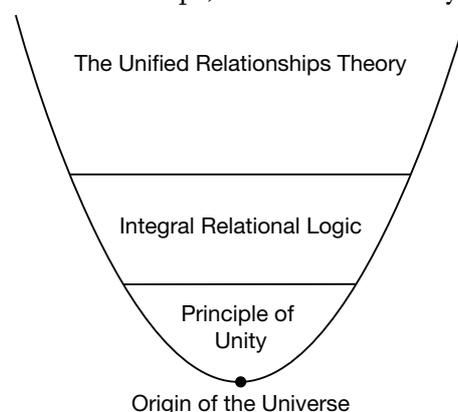
In turn, IRL provides the Gnostic Foundation, coordinating framework, and Cosmic Context for ‘all knowledge’, the much sought-for and derided theory of everything, called the Unified Relationships Theory (URT), as this diagram illustrates, depicting the completion of Peirce’s architectonic.

IRL is the art and science of consciousness that underlies the sciences and humanities, healing the split between formal reason and psychology, opened up by mathematicians, such as Gottlob Frege and Bertrand Russell. IRL is thus the primary discipline, replacing deductive logic, mathematics, physics, biology, and any other discipline that claims to be the most fundamental. *Art* and *science* derive from PIE bases **ar-* ‘to fit together’, also root of *harmony* and *order*, and **skei-* ‘to cut, split’, also root of *schizoid*. So artists put back together the distinctions that scientists have discerned.

As the URT is transdisciplinary, healing the artificial divisions between science, philosophy, and religion, we can call this synthesis of all knowledge *panosophy*, from Greek *panosophos* ‘very wise’, from *pan* ‘all’ and *sophia* ‘wisdom’. In 1642, this led to the coinage of *panosophy* to mean ‘universal or cyclopædic work embracing the whole body of human knowledge’.⁴⁷ Panosophers, as generalists, can thus see the Big Picture, transcending specialist disciplinary divisions.

Now, if evolution is to reach its Omega Point, it must start afresh at the very beginning, at its Alpha Point. Such a phenomenon is not unknown in evolutionary history, when evolution backtracks to an earlier point, sometimes leading to new species or worldviews. Such a process is called *paedomorphosis* ‘the shaping or forming of the young’—a rejuvenating, renascent process—in contrast to *gerontomorphosis* ‘the shaping or forming of the old’—leading to a dead end of the maze.⁴⁸ The prime example of *paedomorphosis* in the noosphere was the Copernican revolution. Copernicus effectively went back to Aristarchus’s heliocentric view of the solar system, Aristarchus being called the Greek Copernicus, abandoning Aristotle and Ptolemy’s geocentric view, which was generally accepted at the time.

In the case of the scientific revolution unfolding today, we need to go back as far as possible, to the Divine Origin of the Universe, in the vertical rather than the horizontal dimension of time. In my experience, this creative learning process begins with an epiphanic eureka moment, which can best be described in relationship to the stored-program computer, invented in the late 1940s.



Mystical Pragmatics

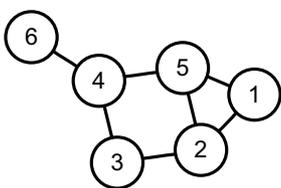
Most importantly, we cannot understand the relationship of humans to computers within the framework of the so-called natural sciences. For the computer is a machine quite unlike any other that the *Homo* genus has invented during the past two thousand millennia. Unlike the flint axe, wheel, printing press, telescope, steam engine, and telephone, for instance, which extend our rather limited physical abilities, the computer is a tool of thought, able to extend the human mind, even in some cases replacing it.

This led Alan Turing, a principal founder of computer science, to believe that machines with artificial intelligence would one day be able to think for themselves, surpassing any level of intelligence that we humans might aspire to. We can test this hypothesis with a thought experiment in which we imagine that we are a computer that switches itself off and on again so that it has no programs within it, not even a bootstrap program to load the operating system. Beginning with a *tabula rasa* 'blank slate', this computer then has the task of integrating all knowledge in all cultures and disciplines at all times into a coherent whole, without any external authorities to tell it how or what to learn.

As IRL has not evolved from the past, how can we get started with this thought experiment? Well, we invoke our inner guru to watch thoughts arising from their Divine Source in the field of Awareness, as in mindfulness meditation, forming a few primal concepts that correspond to the bootstrap program, which loads the operating system in computers. **Data** arising from the **Datum** of the Universe are the first primal concepts, denoted by boldface. The next is that of **being**, the central concept of Aristotle's ontology:

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.⁴⁹

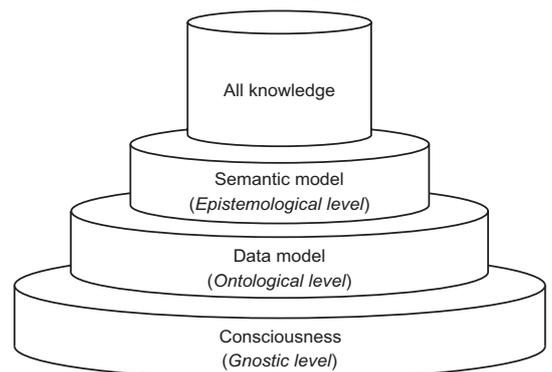
We then use the concept of **set** to interpret data patterns, as described in the introduction. This leads to the primal concepts of **class**, **entity** (as instance of **class**), and **attribute**, which correspond to Plato's universals and particulars and Aristotle's subject and predicate. These are present in object-oriented modelling methods, which evolved from the Simula programming language, and in the relational model of data, which Ted Codd of IBM derived from mathematical structures that evolved from Peirce's Algebra of Logic. Codd's 11-page paper introduced a nondeductive logic,⁵⁰ allowing paradoxes to be included in semantic reasoning, the most fundamental change in Western thought since Aristotle. Yet, this is just commonsense, for you cannot order a book or airline ticket on the Internet without invoking the relational model behind the scenes.



Mathematical graphs, which evolved from Leonard Euler's mapmaking methods, provide the bootstrap concepts of **node**, as **form** and **structure**, and **relationship**, simpler and deeper than Peirce's existential graphs and Venn diagrams. This is the first universal way of organizing our ideas, the other

being that of **table**, from the relational model, consisting of rows and columns as entities and attributes, respectively.

This diagram shows how we can thereby transform the business modelling methods that underlie the Internet into the foundations of all knowledge. Building on the Datum of the Universe, viewed as Consciousness, the ontological level consists of a few universal data patterns and relationships that



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exist prior to interpretation by a knowing being. This consists primarily of the Principle of Duality, stating, *A complete conceptual model of the manifest Universe consists entirely of dual sets*, and the proposition *The underlying structure of the manifest Universe is an infinitely dimensional network of hierarchical relationships*.

The epistemological level then consists of knowledge about knowledge, for *epistemology* ‘study of knowledge’ derives from Greek *epistēmē* ‘knowledge’. This metaknowledge corresponds to the class model in object-oriented modelling methods and the systems catalogue in relational database management systems.

The Principle of Unity, as the keystone for all knowledge, then lies in the mezzanine level between the Gnostic and Ontological levels.

We can thus see that IRL and the URT complete a series of scientific discoveries, each of which has unified a pair of opposites, bringing to a closure the bifurcations of evolutionary history. First, by publishing the first two laws of planetary motion in 1609,⁵¹ Johannes Kepler healed the split between causal physics and mathematical astronomy that Aristotle had opened up.⁵² In 1687, Newton then unified Kepler’s celestial physics with Galileo Galilei’s terrestrial dynamics with the publication of *Principia*.

In 1905, Einstein introduced the special theory of relativity by reconciling the incompatibilities between the principle of relativity, which states that physical phenomena run their course relative to different coordinate systems according to the same general laws, and the observed constancy of the speed of light. In the general theory of relativity, published in 1916, Einstein went on to show the equivalence of gravitational and inertial mass during acceleration,⁵³ and in so doing abandoned the Euclidean–Cartesian rectilinear model of space, replacing it with the view that space–time is curved.

In 1980, David Bohm continued this unifying process by showing how we can resolve the incompatibilities between quantum physics and relativity theory in *Wholeness and the Implicate Order*. The theories of relativity and quantum mechanics, which Bohm said should really be called ‘quantum *non*-mechanics’,⁵⁴ display opposite characteristics, the former having the properties of continuity, causality, and locality, with the latter being characterized by noncontinuity, noncausality, and nonlocality.⁵⁵

Now a key feature of today’s scientific revolution is that the emerging worldview is holographic, which William Blake beautifully described in *Auguries of Innocence*:

*To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.*

Bohm used the hologram as a metaphor for the undivided wholeness of both relativity and quantum theories, illustrating a quite new type of order—the implicate order—underlying the explicate, where we see phenomena as being separate from each other, including each of us as human beings. For *hologram* derives from Greek *òlos* ‘whole’ and *gramma* ‘letter of the alphabet’, from *graphein* ‘to write’.⁵⁶ So a hologram or holograph is something that ‘writes the whole’. IRL also shows that every structure in the Cosmos has the property of self-similarity, like fractals.

The most important consequence of this holographic cosmology is that it provides us with a radically new perspective on what it truly means to be a human being. This is best understood in terms of a couple of metaphors. First, we can view the Universe as a Cosmic Internet in Ervin Laszlo’s terms, depicted more poetically as Indra’s Net of pearls or jewels in *Avatamsaka Sūtra* ‘Flower Ornament Scripture’ in

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Huayan Buddhism. Each of us mirrors the brilliant light emanating from all the other jewels. As individuals, we are these jewels, both as distinct beings and as the entire net.

Secondly, we can allow Bohm's holomovement, as an undivided flowing river, to flow into the Ocean of Consciousness, viewed as a vast ball of water. Consciousness is both transcendent and immanent, as the Ocean as a Whole and as its centre, which is Stillness, the Divine Origin of the Universe. In this metaphor, we are all at once the entire Ocean and the waves and currents on and beneath the surface.

We can thus realize that Wholeness is our Genuine Identity and Authentic Self, not the distinct identities determined by popular typological systems, such as personality profiling. *Identity* derives from Latin *idem* 'same'. And, while we are unique beings, the Divine Cosmos is exactly the same for all of us, as is the Principle of Unity, the universal truth that guides all our lives. Nobody can return Home to Wholeness, for no one has ever left Home.

Sharing Economy

We now come to the tricky problem of how to transform the materialistic, monetary business world into one based on Mystical Pragmatics. Tricky because we live in an age of bifurcation, as Ervin Laszlo points out, from Latin *bifurcus* 'two-pronged', from *bi* 'two' and *furca* 'fork'. And bifurcations happen when systems that are far from equilibrium, like the global economy, break down in transitory periods of instability and chaos, leading to more complex systems with a higher level of order.⁵⁷

We can see the increasing ungovernability of society in the polarization of political conservatism and liberalism, from Latin *liber* 'free'. Yet, while conservatism is a natural state, called homeostasis 'same state' in systems theory, it is not a viable option at these times of unprecedented rates of change.

For, as we saw in Section 'The Singularity in time', evolution has passed through the last of a series of bifurcating evolutionary turning points, leading to a system of thought of universal order. However, the population at large has not yet passed through such an apocalyptic death and rebirth process, revealing the Hidden Harmony. *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 hidden from the mass of humanity: the fundamental law of the Universe.

John L. Petersen highlights the central issue here. As he says, 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."⁵⁸

The key issue is which of two possible scenarios that Petersen outlined is more likely: "with the internet or without the internet". If the Internet collapses with the meltdown of the global economy, something really bad has happened, but with the Internet, the shock wouldn't be so disastrous. He went on to say:

So we don't want a crisis that is so bad that it collapses the whole system. We want this kind of finely engineered middle-ground disruption to scare everybody, grab them by the lapels, and say, "We can't do this anymore!" It convinces everybody that they have to redesign their lives, but you don't lose the infrastructure. You can rebuild around something rather than rebuild the entire infrastructure.⁵⁹

In practical business terms, as the Internet is implicitly built on IRL, the Internet could provide the continuity we need as the inherently unstable financial infrastructure of society collapses around our ears. For money is a type of information and so can be represented in the business modelling methods of IS architects. But the meaning and value of information cannot satisfactorily be represented in the quantitative financial models of management accountants, investment bankers, and economists.

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However, the central issue here is that money is an immortality symbol, as Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, points out,⁶⁰ intended to assuage the fear of death that arises from separation from our Immortal Ground of Being. So to question the role of money in society can raise intense existential fears. Such fears have pervaded human affairs ever since our forebears were given the great gift of self-reflective Intelligence, the Divine quality that distinguishes humans from the other animals and machines, like computers.

Mapping human ontogeny onto phylogeny, the first humans were like infants in adult bodies, having little conceptual knowledge of the world they lived in. Nevertheless, they could feel the Presence of the Divine, beyond the physical senses. But what were they to make of what must have been a mystifying experience? Well, feeling empathetically into their wonderment, we can sense that they were aware that what they were receiving was a gift of the Divine, as the Datum of the Universe. And what could be given could be taken away; what could be created could also be destroyed, beyond their control. To deal with this perplexing predicament, the ancients invented deities to represent the Divine energies that they felt within themselves, projecting them outwards as separate beings.

This led them to make sacrifices, in Roman religions following the motto *do ut des* 'I give so that you may give'. *Sacrifice* derives from Latin *sacrificium* 'sacrifice', from *sacrāre* 'to dedicate to a god, make holy', from *sacer* 'sacred, holy', and *facere* 'to make'. So *to sacrifice* literally means 'to make Whole', implicitly obeying the fundamental law of the Universe: the Principle of Unity. Sacrifices were made in the hope that people would get something of benefit in return, although this did not always happen, of course. Nevertheless, "a sacrifice resembles a contract ... my gift commits the god, morally, at any rate, to giving me in return something I value."⁶¹

As Marcel Mauss tells us in *The Gift*, sacrificial gifts to deities led to gift economies in what he called 'archaic' societies. However, these gifts were not freely given. While they were in theory voluntary, they were in fact obligatory. "The accompanying behaviour is formal pretence and social deception, while the transaction itself is based on obligation and economic self-interest."⁶² So gifts formed part of complex social structures, which need to be seen in their totality to be understood.

In some early societies, gift reciprocation was reasonably peaceful and cooperative. However, as the egoic mind began to become dominant, social structures emerged that were more agonistic, cognate with *agony*. A spirit of rivalry and antagonism arose among tribes, dominating all their activities. "Essentially usurious and extravagant, it is above all a struggle among nobles to determine their position in the hierarchy to the ultimate benefit, if they are successful, of their own clans."⁶³

Then, as humans began to feel more and more separate from each other and the Divine, money was invented as a means to facilitate trade, *money* deriving from Latin *Moneta*, cult name for the goddess Juno, in whose temple coins were minted. Money is undoubtedly the strangest concept that humans have ever invented. In essence, it is a measuring stick for determining values, like a clock or thermometer. However, it has become reified as a commodity with value, to be bought and sold, like the food and drink we need to survive. There is nothing more symptomatic of our insane society. If there were no money to fund wars, they could not happen.

We can see quite clearly that money is an immortality symbol from the tower blocks that banks build in the centre of major cities. As James Robertson points out, these buildings play a similar role in society today to the cathedrals that dominated the centres of medieval cities. Both serve to reinforce our belief in immortality symbols; in the Middle Ages, the notion of a personal God, and today, money. As he 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.”⁶⁴

This is the most critical point. When people’s precarious sense of security and identity is based on immortality symbols, they do their utmost to defend them, even to the death. Because immortality symbols take on absolutist values, they are the root cause of the holy wars that are still ravaging the world.

To heal our sick society, some writers advocate a return to the gift economies of the ancients. But we live in unprecedented times and this requires a quite different solution, somewhat like the situation Abraham Lincoln faced in 1862, when he addressed Congress: “The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise to the occasion. As our case is new, so must we think anew and act anew.” In particular, information in today’s Information Society has properties that are quite different from commodities. When a teacher gives information to her pupils, nothing is exchanged; they share knowledge. Yet, we have egoically reified information and knowledge in intellectual property laws, such as copyright, patent, and trademark.

Furthermore, we share the same True Identity as the Divine, all being governed by the Principle of Unity—the Hidden Harmony. So if we are to collectively live in harmony with the fundamental law of the Universe, we urgently need to cocreate the Sharing Economy. At the time of writing, it is not possible even to outline the technicalities of this healthy way of managing our business affairs, for there is no liberating social movement yet working in this direction.

All we can do is visualize 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, function, duty; gift, present’, from *mūnare* ‘to give, present’.

Following the invention of the stored-program computer, this is the only viable way forward for humanity. It is becoming no longer true that humans are both workers and consumers in the economy, as articulated by Adam Smith in 1776 in the opening words of *The Wealth of Nations*, the book that laid down the foundations of capitalism:

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.⁶⁵

We thus need to establish a work ethic where spiritual awakening and psychological development has top priority, enabling us to deal intelligently with the world’s biggest problems, such as economic collapse, peak oil, rapid climate change, global water crisis, population growth, and species extinction. A society based on fear rather than Love is not sustainable.

There is no need to live in the fear of God, as Pope John Paul II advised,⁶⁶ or deny the existence of God, as such scientists as Richard Dawkins do. In the holographic Universe, God is no longer a mystery, for in IRL the concept of the Absolute is formed in exactly the same way as all other concepts, rationally and scientifically confirming the mystical experiences that humans have been ‘sensing’ for millennia.

May we all soon be able to view humanity’s destiny realistically, beyond optimism and pessimism, hope and despair, realizing that no one is ever separate from the Divine, Nature, or any other. For then we could live in Love, Peace, and harmony with each other and our environment for as long as there are humans dwelling on our beautiful planet Earth.

- ¹ David Bohm, *Wholeness and the Implicate Order* (London: Routledge & Kegan Paul, 1980) 115–116.
- ² Valentin Turchin, *The Phenomenon of Science* (New York: Columbia University Press, 1977) 283.
- ³ Charles M. Barker, Jr., Helen Curran, and Mary Metcalf, *The 'New' Maths for Teachers and Parents of Primary School Children* (London: Arlington Books, 1965) p. v.
- ⁴ P. M. Heathcote, *A Level Information Technology* (Ipswich: Payne-Galloway, 1998) 36–37.
- ⁵ F. C. Happold, *Mysticism* (Harmondsworth: Penguin, 1970) 72.
- ⁶ Charles Sanders Peirce, *The Essential Peirce*, Vol. 1 (Indiana University Press, 1992) 247.
- ⁷ *Ibid.* 132.
- ⁸ Joseph Brent, *Charles Sanders Peirce* (Indiana University Press, 1998) 85–89.
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