

*Script for a presentation at a conference on 'Psychogenesis: The effect of mind on body, brain and experience', 13th–15th September 2019, Brighton, England, organized by the Consciousness and Experiential Psychology section of the British Psychological Society. The slides are in a separate document. However, the submission committee did not accept the proposal because they thought that my understanding of psychogenesis would be difficult to convey in just 30 minutes to those who do not have sufficient experience of transcending the prevailing materialistic and mechanistic paradigm in science.*

# Psychogenesis and Creativity

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Thank you for this opportunity to talk to you about my experiences of **Psychogenesis and Creativity**. I am especially grateful because I am neither a professional psychologist nor an academic, like most of you. Rather, I was educated as a mathematician and spent my business career as a computer scientist, mainly with IBM in sales, marketing, and software development in London and Stockholm.

What connects us is that I view the psychodynamics of society through the eyes of an information systems architect, developing models of business processes independently of whether humans or machines are performing tasks in enterprises.

And there is no better word than *psychogenesis* to describe this creative process. By *psychogenesis* I do not mean its usual dictionary meanings, one of which has a pathological connotation. Rather, in my experience, psychogenesis is the evolution of cognitive structures within the psyche. The word is thus akin to *biogenesis*, *phylogenesis*, *ontogenesis*, *noogenesis*, *hologenesis*, and *morphogenesis*.

Furthermore, I do not regard the psyche as the soul or mind, its usual translations from Greek. Rather, the psyche is the 99% of the Universe that is not matter. The psyche thus contains all mathematical objects, like lines and numbers, and all theorems and scientific theories, including mathematical logic, as the psychological science of reason. This means that there is not my psyche or your psyche. The psyche is universal, not personal, so I often call it the Cosmic Psyche, that which we all share. There is thus no separation between us. We are all one, as many know today.



So how can we turn what some call pseudo-science into sound science, establishing the validity of this holistic, integral worldview? Well, it is often said that sound scientific research begins by asking the right question. In my case, my **Motivating question** was:

What is causing scientists and technologists, aided and abetted by computer technology, to drive the pace of scientific discovery and technological development at unprecedented exponential rates of acceleration?
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I first asked this question forty years ago, when developing a national marketing programme for decision supports systems for IBM. During the 1970s, I had specialized in database design and the management and development of interactive computing as a systems engineer and systems engineering manager in a sales office. These developments marked a major watershed in the history of the data-processing industry, ushering in personal computing in the Information Society during the 1980s.

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But how would these developments affect the way humans work in the years to come? How would they affect employment, skills profiles, and the quality of life in the workplace? While puzzling about these questions during the autumn and winter of 1979 and 80, as a visionary, I could see that the global economy holds the seeds of its own destruction within it, and could collapse within thirty years, when my children could be bringing up children of their own, as it very nearly did in 2008.

But before I could discover how they should have been educated to live in the world that exists today, I needed to answer the most critical unanswered question in science. I was given the answer at 11:30 on 27th April 1980, as I was strolling across Wimbledon Common to the pub to lunch. The accumulative effects of synergistic, mental energies are causing scientists and technologists to drive the pace of change in society exponentially. The idea that there are nonphysical psychological energies blew my mind. For, I had been taught that matter is needed for change to occur.

At the time, it felt as if a dam had burst in my psyche, releasing a torrent of energy that had been held back since I was a small boy by the religious, scientific, and economic belief systems of the culture I was born in. So, three weeks later, I resigned from my marketing job in great excitement and set out to develop a cosmology that would unify the psychospiritual energies within us with the four physical forces recognized by physicists, eventually giving a holistic, healing meaning to the word *psychogenesis*.



As I realized immediately, I could not understand what is happening to humanity at the present time by pointing telescopes at outer space or by watching the antics of subatomic bits of matter in particle accelerators. I needed to turn my attention inwards with introspective self-inquiry, solving a problem that Albert Einstein had been unable to solve during the last thirty years of his life: his unified field theory. This is how he understood his **Creative experience**:

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

As you can see, Einstein was trapped in the mindset of a physicist, despite saying at about the same time that you cannot solve a problem with the mindset that created it. He was referring to the challenge, at the end of the Second World War, that the war was won but the peace was not. For how can we live in Peace when most are fearfully fighting with each other for a slice of the finite monetary cake?



To discover the root cause of conflict and suffering, I needed to investigate what it truly means to be human in contrast to machines, like computers. In particular **Can machines think?**, a question that Alan Turing asked in 1950, the year after the first practical stored-program computer was constructed at Cambridge University. This is what he thought at the time:

I believe that at the end of the century the use of words and general educated opinion will have altered so much that one will be able to speak of machines thinking without expecting to be contradicted.

Well, this did not happen. But this did not stop Stephen Hawking, misguidedly attempting to develop the Theory of Everything within physics, making this statement in 2014:

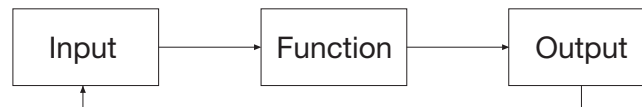
The development of full artificial intelligence could spell the end of the human race.

In contrast, Ada Lovelace—the daughter of Lord Byron and his wife Anne, who was a mathematician—wrote this in a memoir on Charles Babbage’s Analytical Engine in 1843:

The Analytical Engine has no pretensions to *originate* anything. It can do whatever we *know how to order it* to perform. It can *follow* analysis; but it has no power of *anticipating* any analytical relations or truths. Its province is to assist us in making *available* what we are already acquainted with.



To understand why Ada was far wiser than Turing or Hawking, we need to understand the nature of **Mechanistic data processing**, illustrated in this diagram.



I don’t have time to look at the myriad of different ways that this pattern appears in mathematics, computers, humans, and the world in general. All that we need to note is that as the output from one process is the input to another one, *nothing new can be created from this mechanistic string of events*. It stretches backwards in time through an aeons-long cause-and-effect chain.



So **Where and when is the Origin?** Well, this question has puzzled thinkers for thousands of years. Aristotle said in both *Physics* and *Metaphysics* that an ‘Unmoved mover’ kicked the entire process off. In *Summa Theologiae*, Thomas Aquinas used this notion to give five proofs for the existence of God.

Then, in 1948, Fred Hoyle, favouring a steady-state model of the physical universe, disparagingly called the more popular cosmology the big bang theory.

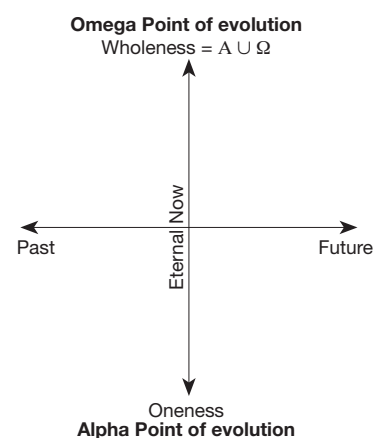
From a spiritual perspective, in 2004, Rupert Spira simply called the Origin of all our experiences *Presence*, from Latin *praesentia* ‘presence’, participle of *praesse* ‘to be before’, from *prae* ‘before’ and *esse* ‘to be’. So *Presence* literally means ‘before being’ or ‘prior to existence’.

More recently, Ervin Laszlo has attempted to unify science and spirituality with the notion of *Akasha*, corresponding to the *Aether* in Greco-Roman cosmologies, undetectable through the physical senses.



To resolve all this confusion, I view causality and change from the perspective of **The two dimensions of time**. Normally, as we go about our daily activities through the yearly changing of the seasons, we experience time in the horizontal dimension, with a past and a future. But, as I have said, nothing new can ever appear from this mechanistic perspective of time.

Rather, I experience my creative processes as happening in the vertical dimension, originating in a Big Bang at the Divine Origin of the Universe, moving in the upwards direction in the Eternal Now towards their glorious culmination, which is Wholeness, where Alpha and Omega are one. This growing process is complementary to the quest for Oneness of spiritual seekers in the downwards direction of time, which is more a dying process, as we let go of attachment to everything in the manifest world of form, like *neti, neti* ‘not this, not that’ in Advaita.



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I call the upward and downward movement evolution and involution, with somewhat different meanings from Aurobindo and Ken Wilber, for involution does not take place before evolution. They both happen simultaneously in the moment once we are fully aware of what is taking place within us.



Regarding **Experiential psychogenesis**, as I experience it, it is a very simple process, which I understand by standing outside myself. I thereby witness what is happening within me with Self-reflective Intelligence, which is the eyesight of the Coherent Light of Consciousness. However, my learning is invisible to most of those around me, only becoming visible in words and other symbols that I express as a secondary process.

For my learning started afresh at the very beginning, at the Divine, Nondual Origin of the Universe on 27th April 1980, free, as much as possible, of my cultural conditioning. Then, eight weeks later, around midsummer, I was given an irrefutable, universal truth, as a basic axiom, to guide my learning. I call this the Principle of Unity, which states *Wholeness is the union of all opposites*. This is the fundamental law of the Universe, which Heraclitus called the Hidden Harmony, denied by Aristotle, with his Law of Contradiction, sending Western thought into the cul-de-sac it has reached today.

By reversing Turing's imitation game, I then set out to construct a gigantic, multidimensional jig-saw puzzle, in which the pieces, as basic building blocks of the Cosmos, are concepts, as mental images or pictures. Then, to heal my fragmented mind in Wholeness, I interconnect all these concepts through the relationships I see between them, crossing cultural and disciplinary boundaries created by specialist minds. The result is a coherent cognitive map or conceptual model, which I visualize as a holographic, mathematical graph, like a self-similar fractal.

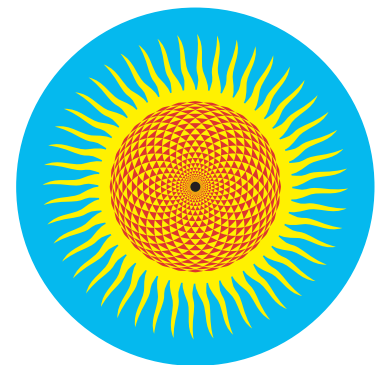


This cosmology, which I express in a language that has evolved from mathematics and computer science, is not new. The scribes in India who wrote the *Flower Ornament Sutra* in the first and second centuries called it **Indra's Net of Jewels**, later becoming central to Huayan Buddhism in China and Japan. Alan Watts likened Indra's Net to a dewy spider's web in the early morning sun, in which each drop reflects the light from every other drop. However, this light is not external. It is actually radiates from within each and every one of us, as the ecophilosopher Henryk Skolimowski pointed out in *Let There Be Light*.



This is how I visualize **The Coherent Light of Consciousness**, a picture that my Norwegian wife discovered in the late 1980s in a book titled *Energy, Matter and Form*, published by the University of the Trees.

Then, in the late 1990s, a former girlfriend introduced me to *Consciousness Speaks* by Ramesh Balsekar, then a foremost Advaita sage and former President of the Bank of India. As its editor Wayne Liquorman wrote in the Introduction, "All there is, is Consciousness. If that is understood completely, deeply, intuitively then you need read no further. Put the book down and go on joyously with the rest of your life."



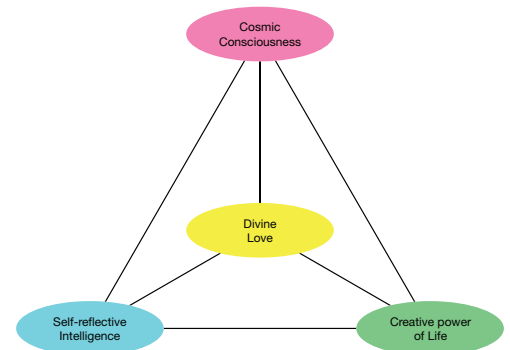


However, such an understanding is still far from being accepted today. To help it become so, we need to **Complete the second heliocentric revolution**, just as Johannes Kepler and Isaac Newton completed the first in the 1600s. And for this to happen, here are eight major principles that we need to address:

- Spiritually, realize that none of us is ever separate from the Divine, as the Source of the creative power of Life, for an instant.
- Cosmologically, realize that Consciousness is all there is—as Ultimate Reality, metaphorically experienced as both light and as an ocean.
- Logically, welcome paradoxes into our nonlinear reasoning, acknowledging that opposites are never separate from each other.
- Semantically, take the abstractions of mathematicians and information systems architects in business to the utmost level of generality.
- To model accumulative, exponential change mathematically, use nonlinear, discrete difference equations rather than differential equations in the infinitesimal calculus.
- Linguistically, apply the archaeology of language to change the meanings of many words, consonant with the union of the spiritual and scientific worldviews.
- Academically, recognize mystical, depth psychology as the primary science, rather than physics or biology, its sometime usurper.
- Economically, adopt the most radical change to the work ethic since our forebears settled in villages to cultivate the land and domesticate animals some 10,000 years ago.



Now we cannot collectively complete the final revolution in science within the framework of any civilization in the conflict-ridden patriarchal epoch. We can only do so within a quite new type of social gathering, joyfully recognizing that we are all one, with no separation between us or the Divine. This I call the **Alliance for Mystical Pragmatics**, guided by these four Universal energies, carrying us into the eschatological Age of Light before our inevitable demise as a species in the sixth mass extinction on Earth.



I see the Alliance as the fulfilment of a dream that Jan Ámos Komenský (Comenius) had in 1642 for an Academy of Universal Wisdom and Light to be established in London as a Pansophic College. Comenius, who has been called the ‘father of modern education’, envisaged pansophy as a universal, encyclopaedic work embracing the entire body of human knowledge, both spiritual and scientific, which I call Panosophy today, as the union of all humanities and sciences.

However, this proposal did not take off, being rejected especially by the founders of the Royal Society of London for Improving Natural Knowledge in the 1660s. This august body focused attention on experiments conducted in the material world, ignoring, for the most part, the experiments that we might conduct within, as evolution becomes increasingly conscious of itself within us, as Julian Huxley and Pierre Teilhard de Chardin foresaw in the 1950s. By including our understanding of the psyche in our scientific studies, we could truly adopt the Royal Society’s motto, which is *Nullius in verba*, roughly translated as ‘take nobody’s word for it.’ Each of us is our own authority for the Truth, based squarely on our inner experience of psychogenesis.