

Realizing the Truth

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When I look at my entire life since my conception 82 years ago, I can see that my primary purpose as a human being has been to realize the Truth, in inseparable union with the Divine, as the Immortal Ground of Being. What I mean by the *Truth*, with a capital *T*, is similar to the way that Jiddu Krishnamurti used this word on 3rd August 1929, when dissolving the Order of the Star, whose members wanted to revere him as a World Teacher, as some sort of messianic figure. This was a notion that appalled Krishnamurti, who did not want any followers. For, as he said, “The moment you follow someone you cease to follow Truth.”

For me, *Truth is a Pathless Land* on the summit of the mountain of all knowledge, viewed as a formless plateau rather than a peak, like some of the mountains in Norway, as I joyfully experienced in the summer of 2003. For it was then and there that I had my first fully-fledged spiritual awakening, which Zen Buddhists call *satoris* or *kenshōs*, from Japanese *saturo* ‘to know inwardly’, where there is no distinction between the knower and the known, and *kenshō* ‘seeing one’s Essence’. In solitude, on the flat top of a mountain, I danced ecstatically in my mountain boots, repeatedly proclaiming, “There’s nothing there!”

To put what is Ineffable into words, Krishnamurti said, “Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path.” Furthermore, “When you look for an authority to lead you to spirituality, you are bound automatically to build an organization around that authority,” which cannot set you free; “you are held in a cage.”

Yes, Krishnamurti acknowledged that organizations are needed to travel around the world, for instance, but “no organization can lead man to spirituality,” he said. However, in saying this, Krishnamurti created a split between science and business, on the one hand, and spirituality, on the other, which I’ve also spent most of my life seeking to heal.

For, having been born in war-torn England, five kilometres from an airfield for fighter planes and bombers, I sensed as a seven-year-old that I could not realize Inner Peace while there were wars going on between science and religion and all the religions. Furthermore, as the words *universe* and *God* denote the incompatible contextual concepts and worldviews for science and spirituality, respectively, I had no way of determining whether what I was being taught at school and university was true or not.

For *truth*, in its everyday sense, requires a context to establish the meaning of ideas and their relationships to each other. So, as my then unconscious purpose in life was to realize Love, Peace, Wholeness, and the Truth, I learned very little during my formal education.

The principal reason why Western religion, science, economics, mathematics, and logic are not based on the Truth is an experiential and cognitive split between humanity and Divinity—from which none of us is ever separate—which opened up at the dawn of history at least five to six thousand years ago. We can see this clearly from the Proto-Indo-European (PIE) roots of *human* and *Divine*, which are **dhghem-* ‘earth’, root of Latin *humus* ‘ground, earth’, and **dyeu-* ‘to shine’, root of Latin *divus* ‘godlike’ and *deus* ‘god’. These etymologies show that our forebears conceived of humans as earthlings in contrast to the divine residents of the heavens, as Calvert Watkins explains in *The American Dictionary of Indo-European Roots*.

Since then, to realize the True Nature we all share as Divine humans, seekers have needed to break the

most fundamental taboo of the cultures billions of us were born in, thereby healing our collective and ancestral traumas. For openly declaring such a marvellous realization is regarded as heresy in both religion and science, punishable by gruesome execution during the Middle Ages in Europe and the Middle East. It is therefore not surprising that when materialistic and mechanistic science became established following the first scientific revolution in the 1500s and 1600s, scientists were careful to deny any involvement of Life and Divinity in creativity.

Now while the discoveries of modern science have given us amazing creature comforts, the downside is that we have also developed other horrifying ways of killing and exploiting each other, out of touch with our Divine Essence, which is Love. This is the dysfunctional social environment that Erich Fromm studied during and after the Second World War. In 1955, in *The Sane Society*, as a follow-on to his wartime *Fear of Freedom* (*Escape from Freedom* in the USA), he pointed out that the normal behaviour of society is pathological. He did so by boldly titling the first two chapters of *The Sane Society* “Are We Sane?” and “Can a Society be Sick?”, answering them with a resounding ‘NO’ and ‘YES’, respectively.

It is therefore not surprising that Krishnamurti famously said, “It is no measure of health to be well adjusted to a profoundly sick society.” Yet K, as he sometimes called himself, lived in a very privileged position, quite different from his thousands of followers. In particular, he never touched money, the most divisive force on the planet. As he told his gatherings, the Krishnamurti Foundation, in India, Europe, and the USA, provided him with the funds he needed for his travels and basic daily needs.

For the rest of us, we cannot realize the Transfinite Truth that sets us free by fighting our fellow human beings for a slice of the finite financial pie. Nevertheless, Fromm thought that there was still a possibility that we humans could develop a universal science of human behaviour, redeeming our True Nature as Divine beings. Inspired by the Buddha and the pre-eminent Christian mystic Meister Eckhart, he wrote in *To Have or To Be?* in 1976 that if we are to avoid psychological and economic catastrophe, “We need a Humanistic Science of Man as the basis for the Applied Science and Art of Social Reconstruction.”

As Fromm was well aware, developing such an inner science through introspection would be an enormous challenge, requiring the completion of the final revolution in science that has been cautiously emerging in some pioneering circles for the last few decades. For instance, in 1986, Willis Harman, then President of the Institute of Noetic Sciences (IONS), was one of the first people to point out that there is a scientific revolution currently taking place with these words at a new paradigm conference:

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.

Well, this has not happened, for what is needed is not really revolutionary; it is simple commonsense, hidden within all of us in the utmost depths of being. With this healing spirit, Life is guiding me to write this piece on ‘Realizing the Truth’, not knowing if by doing so this could help others in some way. For, like Meister Eckhart, “The eye with which I see God is the same as that with which he sees me,” enabling me to know Inner Truth as *Gnosis*, free of my cultural conditioning. So, as we collectively face the most critical existential crises in human history, here are a few reflections on how the creative power of Life, emanating directly from the Source, has healed my fragmented mind and split psyche in Wholeness.



The reason why I have not been able to separate my quest for the Truth from the way we organize our business affairs is that in 1979 I saw that the global economy holds the seeds of its own destruction within it and that my children were not being educated for the world that they would be living in when they came

to be bringing up children of their own. There was only one solution to this problem. If we were to avoid psychological and economic catastrophe, we would need to realize our fullest potential as superintelligent humans, far beyond ‘deep-learning’ machines able to beat human experts at games like Go and chess.

The central issue here is that the stored-program computer, invented thirty years earlier, 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*. Yet, even today, neither science nor business are adapting to this invention, for to do so we need to understand what causes us humans to think, learn, and behave as we do. And that requires a total transformation of our entire education and economic systems, as I had intuitively known as a teenager.

For myself, I set out to discover the principal difference between humans and computers during the winter of 1980 through a detailed analysis of the interactions of machines and humans doing their own personal computing. This investigation led me to wonder whether functions in computer programs could dynamically generate other functions without human, that is, Divine involvement.

My curiosity led me into an apocalyptic epiphany at 11:30 on 27th April 1980, as I was strolling across Wimbledon Common to the pub to lunch, when I realized that nonmaterial data structures in humans and computers are synergistically causative, quite different from the material energies I had learned something about in physics in high school. At the time, I told my friends that this eureka moment felt like a dam bursting in my mind, releasing a superabundance of psychospiritual energy that had been held back by my cultural conditioning. Of course, dam bursts can be highly destructive, like tsunamis, which was a metaphor I also used following the cataclysmic ‘Boxing Day’ tsunami in the Indian Ocean in 2004.

Likening the turbulent world of learning to the Tower of Babel, this needed to be razed to the ground before Life could heal my fragmented mind and split psyche in Wholeness. However, this did not happen all at once. Using words from Sanskrit, *Shiva* and *Brahmā*, as gods of destruction and creation, cyclically acted in turn, enabling my authentic creative energies to emerge, inwardly guided by what the ancient Greeks and Romans called *daimon* and *genius*, respectively.



Today, to emphasize the creative power of that momentous event in the spring of 1980, I liken it to a big bang erupting in the utmost depths of my psyche, leading me to create a coherent conceptual model of the Universe, explaining what it is and how it is intelligently designed. I ingenuously envisaged that a worldview that unifies science and spirituality would enable us to rebuild the education system on the Truth and hence cocreate a harmonious society living in Love and Peace.

For nobody has ever seen the Universe, as we might observe a rose in our gardens, for instance. The Universe is a construct of our minds, with ‘everything turned into a single whole’, as we can see from the Latin roots of the word. So, the superficial universe of matter, space, and time is tiny compared to the vast expanse of the *Cosmic Psyche*, as mystics, like Yogis, have discovered through profound introspection. As I can see today, this happened so that 13.8 billion years of evolution could become fully aware of itself within this utterly ordinary being that I am.



To fulfil what I then saw as my primary purpose in life, on 19th May 1980, I excitedly resigned from my innovative marketing job with IBM in London and set out to develop a cosmology that would unify the psychospiritual energies within us all with the four physical forces recognized by physicists. Knowing very

little of the history of ideas, which guide academe, I wrote down my initial thoughts on how such a synthesis could bring about much change in society in a paper I titled 'The Future of Computers and Society'.

David Bohm, a former friend and colleague of both Albert Einstein and Krishnamurti, liked the idea of meaningful information being causative and invited me for a chat at Birkbeck College in November that year. At this meeting, the first of six during the next twelve years, I asked Bohm what is the source of all the energy in the Universe. He replied that energy does not have a source; *energy is contained within structure*.

I now know that the first part of this answer is not true, for despite conducting dialogues with Krishnamurti for some twenty years, he, himself, did not realize the Truth, as Krishnamurti experienced it. Even for this most innovative of scientists, breaking the fundamental taboo of Western civilization was too big a step to take. This was clear to me at our final meeting in Prague in 1992 at a conference organized by the International Transpersonal Association, titled 'Science, Spirituality, and the Global Crisis'.

Nevertheless, in the opening paragraph of *Wholeness and the Implicate Order*, Bohm pointed out that our fragmented minds are a major reason for our inability to resolve the great global crisis. He wrote,

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. Thus art, science, technology, and human work in general, are divided up into specialities, each considered to be separate in essence from the others.

Then, in an interview in 1985, Bohm said that if we do not question the assumptions and beliefs of all cultures and subcultures in the world, then humanity is not a viable species. Vimala Thakar said much the same thing in 1984 in *Spirituality and Social Action: A Holistic Approach* with these wise words: "In a time when the survival of the human race is in question, continuing with the status quo is to cooperate with insanity, to contribute to chaos." Inspired by Mohandas Gandhi's *Satyagraha* 'Truth-force', she asked, "Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness?" For as she said, "The call of the hour is to move beyond the fragmentary, to awaken to total revolution."

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

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

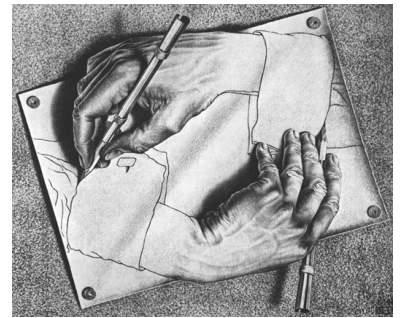
No more peace and contentment. But a profound human revolution. A human revolution which consists in freeing oneself from every kind of personal, national, racial, and ideological pre-occupation. As the source of all evil is the very substance of our consciousness, we will have to deal with it.

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

Yes, indeed. This is what we would all need to do if we were ever to realize our fullest potential as human beings. For myself, I felt that if I could extend Bohm's theory of the Implicate Order so that it was squarely based on Wholeness and the Truth, then this could help us live in Love and Peace with each other in what I envisioned as the eschatological Age of Light. Knowing that humankind is not immortal, as a biological species, I initially visualized that we could live in harmony with what Heraclitus of Ephesus called the *Hidden Harmony* for a few more generations, until the 23rd century, perhaps.

To realize this vision, I set out to build on the notion that the observer and observed are one, which brought Bohm and Krishnamurti together in 1960. For this was exactly the same issue I had been working on during the winter of 1980, when I was attempting to develop a comprehensive conceptual model of all business processes, including the process of developing the model. Such a mapmaking exercise is rather

tricky, for both the map and the mapmaker need to be included in the territory being mapped, rather like Escher's famous lithograph 'Drawing Hands'.

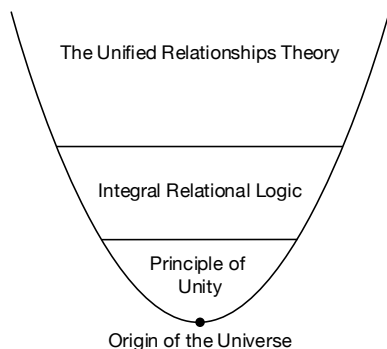


However, with the creative power of Life inexorably pouring through me, I never doubted that it would be quite possible to resolve this paradox, like a TV camera filming itself filming. But first I needed to prove rationally what millions of humans already intuitively know: humans are not machines and nothing but machines and so have immense creative potential to take evolution in a quite new direction.

To do so, it is simplest to say that in 1980 I embarked on a thought experiment, not unlike those that Einstein formulated to develop the special and general theories of relativity. In my case, I have reversed the Imitation Game, which Alan Turing proposed in 1950 could be used to 'prove' that machines could think creatively for themselves. Rather than programming a computer to simulate human behaviour, I have imagined that I am a computer that switches itself off and on again, without even an external bootstrap program to load the operating system. Starting from a *tabula rasa* 'blank slate', this 'computer' has then had the task of integrating all knowledge in all cultures and disciplines at all times into a coherent whole.

But how could I get started? Because I was starting afresh at the very beginning, I imagined that I was like our forebears some 60,000 years ago, before they had begun to form concepts, but after they had been given the great gift of Self-reflective Intelligence, the Divine quality that distinguishes humans from the other animals and machines, like computers. So, imagining that I am one such computer, I have defined a 'bootstrap program', as a group of primal concepts, to pull myself off the ground, which I denote with **Datum**, from Latin *dare* 'to give; cause'.

These primal concepts then load the Integral Operating System (IOS), which provides the Cosmic Context, Gnostic Foundation, and coordinating framework for creating a megasynthesis of all knowledge. So, during the second half of my life, I have been carried from the Alpha Point of evolution to its glorious culmination, which Pierre Teilhard de Chardin called the Omega Point in *The Human Phenomenon*.



I illustrate this entire process with this simple diagram, where 'All Knowledge' is the *Unified Relationships Theory* (URT), a generalization of Einstein's unified field theory. This is also called the elusive Theory of Everything (TOE), as a comprehensive cognitive map of the Totality of Existence (TOE), which is the territory containing the map, the map-making process, and the mapmaker.

The IOS is *Integral Relational Logic* (IRL), a generalization of the relational model of data, which Ted Codd of IBM introduced in 1970 to unify the hierarchical and network approaches for organizing databases, which had been competing with each other during the 1960s. You cannot order a book or airline ticket on the Web today without invoking the relational model behind the scenes.

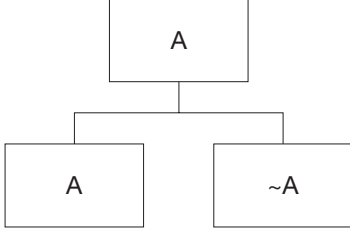
This entire experiment in learning is driven by the fundamental law of the Universe, which I call the *Principle of Unity*, which states *Wholeness is the union of all opposites*. While this proposition is not the Absolute Truth, it is a *universal* truth, valid in all possible situations. For those occasions when this statement is false are opposite to those when it is true, paradoxically establishing its ubiquitous truth.

The fundamental law of the Universe encapsulates the union of science and spirituality, mysticism and mathematics, and East and West in the *Cosmic Identity* or *Equation*, at the heart of Jung's healing process

of individuation, as the development of an undivided being. This serves as the irrefutable primal axiom of human learning, in the notation of mathematical logic, Daoism, and Advaita:

$$W = A = A \cup \neg A = \text{陰陽} = \text{ॐ}$$

Here W is any whole, including Wholeness, A is any being, including the Supreme Being and all human



beings, \cup is union, and \neg is not. The Chinese characters denote *yin* and *yang*, as inseparable dark and light, female and male, etc., unified in the symbol for OM or AUM, the union of *Brahman* and *Atman*. Such a unification is depicted in this simple diagram (using \sim for not) illustrating the primary-secondary relationship between the immeasurable nonmaterial and superficial material domains of existence.



Now, like any other scientific research project, this cosmology of cosmologies can only be verified as authentic by conducting the experiment in learning that brought it into existence, initially free of everything that humans have ever learnt since at least the first civilizations and the invention of money. Furthermore, we cannot fully understand what it means to be human from a superficial and narrow anthropocentric perspective. Rather, to distinguish humans and machines, I have been guided to stand outside myself and look at our ultimate destiny as a species from a Divine, *Holoramic* ‘Whole-seeing’ vantage point.

Although mystics generally describe experiences like mine in their own unique ways, this means that I have neither a natural nor a mathematical language to express what I see within through profound self-inquiry in a systemic, methodical manner. For instance, modern English has evolved during the last few hundred years to represent a materialistic, mechanistic worldview, out of touch with Reality. Furthermore, as Kurt Gödel proved in 1931, mathematics is a vast edifice without a sound foundation.

Bohm faced a similar problem when endeavouring to communicate his theory of the Implicate Order to sceptical fellow physicists. At our meeting in 1985, he told me that he was attempting to overcome the linguistic problem by studying the ‘archaeology of language’. For through etymology—from Greek *etumon* ‘true sense of a word’—we can see that our forebears were closer to Reality than most have been since the first scientific revolution and the industrial revolution that followed it.

For instance, *theory* derives from the Greek *theoria*, which has the same root as *theatre*, in a word meaning ‘to view’ or ‘to make a spectacle’. As Bohm pointed out, “thus it might be said that a theory is primarily a form of *insight*, i.e. a way of looking at the world, and not a form of *knowledge* of how the world is.” Going further back, to the roots of words we share with Sanskrit, today I use *Satchitānanda* to unify the incompatible scientific and spiritual worldviews that so bothered me in childhood, meaning ‘Bliss of Absolute Truth and Consciousness’. Here *sat* is cognate with archaic *sooth* in English, meaning ‘truth’. So, it is soothing to realize the Truth that sets us free, and so foresee the future as a soothsayer.

As I have needed to change or clarify the meanings of hundreds of words, coining new words and terms, as necessary, I spent the nine months from the autumn of 2022 developing a consolidated hyperlinked Glossary on the Web, going right back to their PIE roots, as much as possible, as the common evolutionary ancestors of many of the words we use today. However, as this Glossary has been evolving for thirty to forty years, I don’t know how many have the patience to study the meanings of the concepts underlying the terms, which are still far from complete. The Glossary is still evolving, as work-in-progress.

Regarding mathematics, Bohm told Danah Zohar in July 1980, when she wrote a short article in the *Sunday Times* announcing the publication of *Wholeness and the Implicate Order*, that he was seeking to

develop an ‘algebra of algebras’ to establish his revolutionary theory as sound science. We did not talk about what Bohm might have meant by this term at our meetings during the eighties. However, as *algebra* derives from Arabic *al-jabr* ‘the reunion of broken parts’, from *jabara* ‘reunite, restore’, we can surmise that the *algebra of algebras* provides a synthesis of all algebras that have evolved since the publication of Joseph-Louis Lagrange’s seminal *Réflexions sur la résolution algébrique des équations* in 1770 and 1771, not yet translated into English, as far as I can ascertain.

In 1898, Alfred North Whitehead made a first attempt to develop a coherent view of the algebras that had been discovered during the nineteenth century in *A Treatise on Universal Algebra*, mentioning, in particular, William Rowan Hamilton’s Quaternions, Hermann Grassmann’s Calculus of Extension, and George Boole’s Symbolic Logic, known today as Boolean algebra, as the basis of CPUs in computers.

Whitehead only briefly alluded to William Kingdon Clifford’s attempts in the 1870s to unify Hamilton and Grassmann’s radically new approaches, a synthesis that has still not been fully adopted. Eventually, in 1966, David Hestenes began to resurrect *Clifford algebra* as *geometric algebra*, which he called ‘A mathematical language for the whole of physics’ in 1987. It was Clifford algebra that Bohm and his colleague Basil Hiley turned to as the mathematical language for the theory of the Implicate Order, unifying quantum and relativity theories, still not accepted within scientific circles.

However, even though Clifford algebra can also be seen as a branch of pure mathematics—generalizing hypercomplex numbers in multiple dimensions, which I am still investigating—geometric algebra only applies to space-time dimensions in physics, not to the infinite spatial dimensions of mathematicians, or the qualitative dimensions of information systems architects in business. To map inner space, as the Cosmic Psyche or Akashic Records, we need Integral Relational Logic, which provides the coordinating framework for a synthesis of all knowledge, not just of all algebras.

Now, as this commonsensical system of thought has evolved from the transcultural, transdisciplinary modelling methods underlying the Internet, it does not belong to mathematics as such. Rather, unlike category theory in mathematics, this taxonomy of taxonomies is universal, equally applicable within all cultures and disciplines of learning. Thus, Integral Relational Logic is a *meta-algebra*, as the algebra of algebras that Bohm sought.

If we truly lived in an Age of Reason, then this ratiocinative process should more than convince sceptical scientists and tech billionaires that humans have the potential for the awakening of intelligence far in excess of machines with ‘artificial intelligence’. But tragically, our natural intelligence has been so stultified by the specialisms of evolutionary divergence and the split between humanity and Divinity that our attachment to a separate identity and obsession with money, the most divisive force on the planet, inhibits us from understanding what is happening to us all as a species, or, indeed, wanting to know.



Nevertheless, I thought mathematics could come to our rescue, enlightening and enlivening our endarkening and endeadening culture through the stimulation of the Divine qualities of Light and Life. Many know today that society is changing exponentially, which is a mathematical concept, illustrated by this curve of unfettered exponential growth.

This is what makes exponentiation so difficult to relate to in human experience. For instance, it is estimated that there are between 10^{78} to 10^{82} atoms in the observable, physical universe. But that is just a tiny number compared to a googol (10^{100}) or even a googolplex (10^{googol}), where Googolplex is home to Alphabet Inc., the holding company for Google. And there is no mathematical limit to the expansion of these gigantic finite numbers.

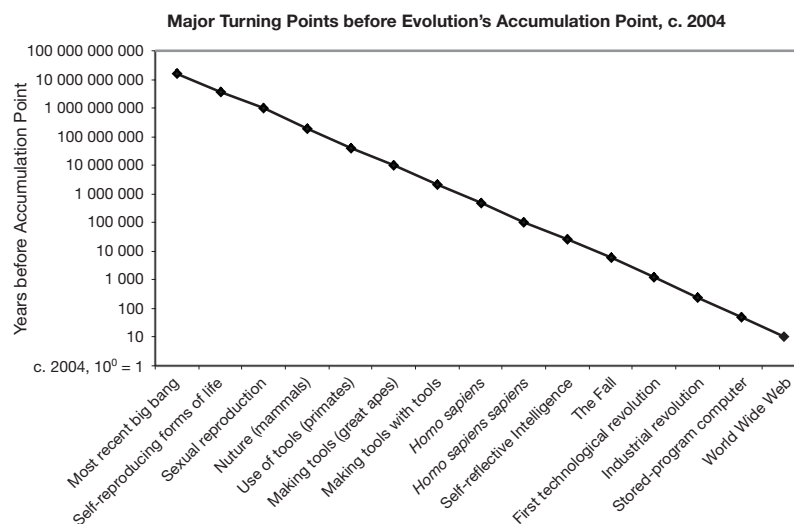
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Now while mathematicians have great fun exploring these vast finite numbers and the limitless infinity of infinities, we need other mathematical tools to understand the exponential growth of evolutionary processes in practical terms. Pierre François Verhulst made the great breakthrough in this regard in 1844, when studying the potential for population growth in the newly formed Kingdom of Belgium.

Verhulst introduced a function, called 'logistic', which represents the evolutionary growth of structures under constraint, illustrated in the S-shape of the growth curve, which we experience as the learning curve when studying a new subject. D'Arcy Wentworth Thompson, a pioneering mathematical biologist, made much use of this function in the second edition of *On Growth and Form* in 1942. In an extensive chapter on the rate of growth in biological processes, he pointed out that this one curve recurs in endless shapes and circumstances, for mathematics generalizes and "is fond of giving the same name to different things".

However, while the logistic function enables us to model particular growth processes, we need the 'logistic map', as the discrete version of the differential equation that produces the function, to map the unprecedented rate of exponential change we are experiencing today. This I learned to do in 2000, when Nick Hoggard, a software developer, gave a presentation at the continental gathering of the UK-based Scientific and Medical Network (SMN) in Sweden.

What we are witnessing today is evolution's glorious culmination in the noosphere, as evolution becomes cognitively and experientially aware of itself in us humans, within some, at least. For, the abstractions of the Unified Relationships Theory and Integral Relational Logic explain why the exponential rate of evolutionary acceleration we are witnessing today is carrying society into more and more psychological chaos, not yet able to understand what is happening to us all as a supposedly wise, intelligent species. Nick illustrated all these developments in this chart, which I have modified a little, depicting some of the major evolutionary turning points since the most recent big bang in the horizontal dimension of time.



Using Mitchell J. Feigenbaum's bifurcation velocity constant δ (4.6692) in nonlinear system dynamics, a simple calculation shows that all the divergent streams of evolution degenerated into chaos in the collective unconscious around 2004, as I explained in 2016 in a book titled *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*. Using the metaphor of a dripping tap, as another example of a bifurcating system, the evolutionary tap is now turned full on, with no further turning points to be distinguished.

But this does not mean that machines with artificial intelligence are about to take over all our lives, as Vernor Vinge predicted in 1993, writing a paper for NASA titled 'The Technological Singularity'. He wrote, "Within thirty years, we will have the technological means to create superhuman intelligence [in machines]."

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Shortly after, the human era will be ended.” Ray Kurzweil made a similar prognostication in 2005 in *The Singularity is Near*, sometimes quoted by leading evolutionaries, such as Carter Phipps and Peter Russell, who similarly studied mathematics and physics in the same high school as me, albeit four years later.



Rather, we humans still have immense unfulfilled potential to bring universal order to chaos, realizing what it truly means to be human. But this does not mean that humankind is destined to live forever—for eternity, as infinite time. As the Principle of Unity tells us that life and death are inseparable, one day a generation of children will be born who will not grow old enough to have children of their own.

During the last half a century, some scientists and philosophers have been studying the ‘how and when’ of human extinction, as an evolutionary inevitability, pushing it as far into the future as possible. However, during the past five or ten years, it has become crystal clear that the last generation of children has already been born, a prognosis that very few are yet prepared to face with equanimity and serenity.

The evidence is being regularly reported in the corporate media, not just in ecological circles. For instance, we are witnessing the unprecedented melting of glaciers in the mountains and of icecaps in both the Arctic and Antarctic. These accelerating rates of change are being partially caused by dozens of self-reinforcing feedback loops, as Guy McPherson, Emeritus Professor of Natural Resources at the University of Arizona, has been telling the world for many years with impeccable scientific scholarship, which has been much derided and ridiculed. But we are only at the beginning of these rapid changes in climate, which follow the same S-shape of the growth curve as exponential evolutionary processes, depicted on the previous page. We are thus on the brink of abrupt, irreversible climate change, which is likely to destroy the habitat we all need to grow our food within a decade or three.

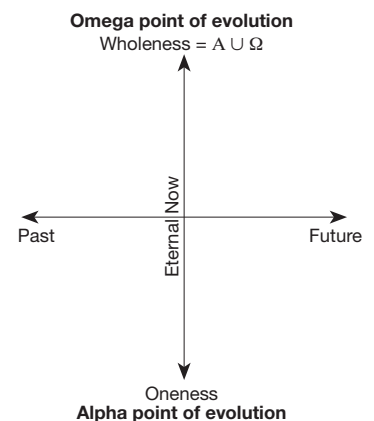
There is little that any of us can do about this existential crisis, as either individuals or in communities. We can see from the evolutionary chart above that we are all the products of billions of years of evolutionary development, driven by the creative power of Life emanating from the Divine Origin of the Universe, which Charles Darwin omitted to mention in *On the Origin of Species* in 1859. So, climate change is not really anthropogenic. What is happening to humankind today is simply a manifestation of the fundamental law of the Universe, channelled through humans from the Divine.

Most significantly, there is no technique or spiritual practice that we can engage in to realize the Truth, which transcends time, existing in the Eternal Now, as this diagram illustrates. So, in practice, only the Divine, as the Supreme Being that is not separate from any of us, has the power to guide us to realize that our True Nature is Wholeness. And when this happens, we realize that none of us can ever return Home to Wholeness, for we have never left Home.

There is nothing new here. Many before me have described the birth-and-death process that we could all go through in the most beautiful, poetic language. Here are a couple of examples, the first from the *Taittiriya Upanishad* and the second from ‘Little Gidding’, the final poem in T. S. Eliot’s *Four Quartets*:

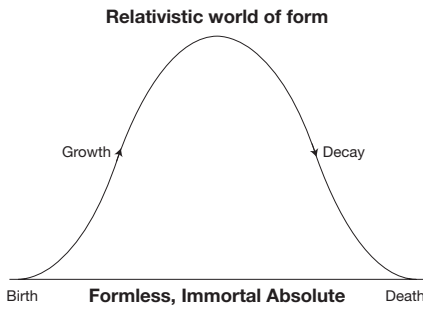
*Bhrigu meditated and found that bliss is Brahman.
From bliss are born all creatures,
By bliss they grow,
And to bliss they return when they depart.*

*We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.*



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Recognizing that all structures are conceived and born to die, we are told that Shakyamuni Buddha spoke these words 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.” Then, by studying the myths and fairy tales of many cultures through the ages, Joseph Campbell noticed that these are allegories of the universal spiritual journey, recapitulating what he called the ‘Cosmogonic Cycle’, illustrated here. As he said in his popular book *The Hero with a Thousand Faces*, “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.”



For myself, I have been able to complete the universal spiritual journey because of a cataclysmic prenatal trauma that I suffered in war-torn England 82 years ago last month, when my three-year-old brother John was killed a few hours after my mother’s doctor confirmed that she was pregnant with me. As a result, what Stanislov Grof calls the ‘oceanic ecstasy’ of the nurturing womb in *The Holotropic Mind* instantly became a ‘bad womb’, a hostile environment.

This sense of not feeling welcome continued as soon as I was born. With my mother grieving for her first born, I did not bond with her, as my primary caregiver, as an infant, which John Bowlby says in his monumental trilogy *Attachment and Loss* is essential for the development of healthy human relationships later in life. Consequently, I did not feel that I belonged in the family and culture I had been born in from a very early age.

As I mention on the opening page, this sense of cultural alienation became more intense as a seven-year-old, when I began to question the scientific and religious assumptions of the culture I had been born in, not very popular. For such beliefs provide many with a precarious sense of security and identity in life, which people will go to war for to defend. I later discovered that I was following Einstein’s advice in this manner. For four years earlier he had said, at the fifth Nobel anniversary dinner in New York, “The war is won, but the peace is not. The great powers, united in fighting, are now divided over the peace settlements.”

Then, the next year, Einstein pointed out that you cannot solve a problem with the mindset that created it. This is one of many paraphrases of a statement he made in an article titled ‘The Real Problem Is in the Hearts of Men’, published in the *New York Times Magazine* on 23rd June 1946, which began with these words: “Many persons have inquired concerning a recent message of mine that ‘a new type of thinking is essential if mankind is to survive and move to higher levels’.” He then went on to write, “Past thinking and methods did not prevent world wars. Future thinking *must* prevent wars.”

However, while it was my destiny to develop such a commonsensical system of thought in later life, if I were to not to be destroyed by the dysfunctional culture I had been born in, I needed to learn something during my formal education. Accordingly, at the ages of eleven and sixteen, in my first years in grammar school and high school, I won prizes, the latter in mathematics. Then, at eighteen, in my first year at university, I was in line for a good honours degree, majoring in mathematics, initially minoring in economics, later in statistics.

This did not happen, for I realized that even the beauty of pure mathematics, as it was then taught to me, could not end the long-running war between science and religion. Somehow, I did manage to get a pass degree at the end of my formal education, having failed my finals the first time I sat them. So, with

this ticket to the world of work, I abandoned my adolescent search for Love, Peace, Wholeness, and the Truth to get married, have children, and pursue a business career in the conventional manner.

But once again, this could not last. When about to be promoted to a second-line systems engineering manager in an IBM sales office in 1977, this did not happen for reasons that were beyond my career manager's control. This disappointment triggered a second behaviour pattern that had lain dormant in my unconscious since my prenatal trauma in 1941. For, just as my brain was then going through a particularly rapid period of growth, it was psychologically hit with a massive blow.

This behaviour pattern of rapid growth followed by breakdown was of central importance during my formal education, preventing me from learning too much of what the culture I had been born in wanted me to learn, even though this did not make sense as a coherent whole. But now I was in the middle of a major midlife crisis, bringing both my business career and marriage to an abrupt end, severely damaging my relationships with my children, from whom I have now been estranged for nearly forty years.

Nevertheless, this major breakdown showed me that I had been living a lie during early adulthood, leading evolution to take a major new direction within me, as free as possible of my cultural conditioning. So, as already mentioned, after I resigned from IBM in 1980, I set out to develop the final revolution in science, just as Johannes Kepler and Isaac Newton had completed the first with sound mathematics in the 1600s.



From the perspective of the history of ideas, the *Unified Relationships Theory* marks the final step in a sequence of cosmologies that have evolved since the 1600s, each of which unified a pair of opposites that had previously been separated.

Kepler set the ball rolling with the publication in 1609 of *New Astronomy*, which laid down the foundations of modern astronomy with the first two laws of planetary motion. He found these laws by unifying the split between causal physics and mathematical astronomy, which Aristotle had opened up in *Physics*. Newton produced the second term in this series in 1687 by unifying Kepler's celestial physics with Galileo Galilei's terrestrial dynamics in *Mathematical Principles of Natural Philosophy*.

Einstein introduced the next two terms with the special and general theories of relativity. First, in 1905, he developed 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. Einstein did this by replacing Newton's absolute framework of space with a relativistic space-time continuum, in which the notion of simultaneity is relative to the observing system of coordinates.

In the general theory of relativity, published in 1916, Einstein went on to show the equivalence of gravitational and inertial mass during acceleration, and in so doing abandoned the Euclidean–Cartesian rectilinear model of space, replacing it with the view that space-time is curved.

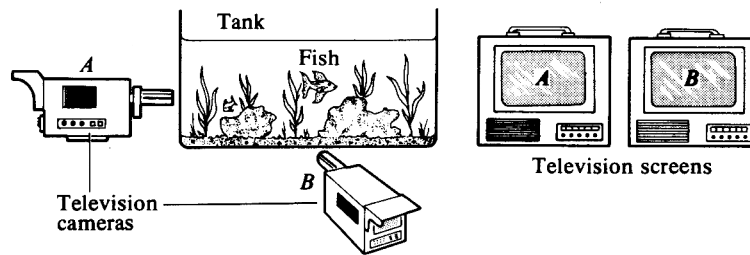
In 1980, Bohm continued this unifying process by showing how we can reconcile the incompatibilities between quantum physics and relativity theory in *Wholeness and the Implicate Order*. For the theories of relativity and quantum mechanics, which Bohm said should really be called 'quantum *non*-mechanics',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

Inspired by the process philosophies of Heraclitus and Alfred North Whitehead, Bohm unified quantum and relativity theories by recognizing the existence of a continuous power underlying the surface of the material universe, accessible to our five physical senses, which he likened to a flowing stream, called the

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holomovement, whose substance is never the same. As he said, “On this stream, one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc., which evidently have no independent existence as such. Rather, they are abstracted from the flowing movement, arising and vanishing in the total process of the flow.”

As well as using a river as a metaphor for what underlies the material universe, Bohm used the metaphor of a fish swimming in a tank with two television cameras filming it to show how relativity and quantum theories could be unified. The television screens would then display opposite characteristics of this single, underlying reality, illustrated here:



But what is the fish to make of all this? Well, the Sufi poet Kabir wrote in the fifteenth century, “I laugh when I hear that the fish in the water is thirsty,” using water as a metaphor for Consciousness, which embraces all our lives, not space and time, as is widely believed. Kabir highlights our ignorance by saying, “You do not see that the Real is in your home, and you wander from forest to forest listlessly.”

The Unified Relationships Theory completes this short series of cosmologies by unifying *all* opposites in Wholeness. Bohm’s one-dimensional holomovement—which could be better denoted as *holoflux*, as Lee Nichol points out—then flows into the Ocean of Consciousness, visualized as a multidimensional hyperball of water with an infinite diameter.

Another who experienced the Ocean of Consciousness underlying all spiritual traditions was Romain Rolland, the 1915 Nobel laureate for literature, much inspired by his studies of the lives and works of Rāmakrishna and Vivekānanda. In a famous letter to Sigmund Freud in 1927, Rolland described his experience of Consciousness as an ‘oceanic feeling’, which he said he had never been without. He felt the sensation of the ‘eternal’, “entirely independent of all dogma, of all organization of the church, of every holy book, of all hope of personal survival, etc.”



With this, I feel that my life’s work is complete. By taking the abstractions of mathematics, computer science, and information systems modelling methods to the utmost level of generality, I have realized my childhood dream to find Love, Peace, Wholeness, and the Truth, just four words that denote the Ineffable, Nondual Absolute. However, as the path I have taken to the Pathless Land, on the summit of the Mountain of All Knowledge, is unprecedented in the entire history of human learning, I don’t know what further actions I could take to help humanity at these end times we live in.

No matter how kind-hearted decent folk might be, if they have been educated and today earn a living in the conventional manner, it is inevitable that they have great difficulty in relating to my many expressions of Wholeness, written since I returned from a life-changing spiritual retreat in 2008 in the Altai Mountains in Russia, the original home of the shamans.

Nukunu, who invited me on this retreat on the shore of the beautiful Lake Teletskoye, called me a ‘swami’, a man who understands himself well enough to be a spiritual teacher, with nothing to teach. But, for me, such an occupation would be too one-sided. My inner guru, as the ‘dispeller of darkness’, was telling

me that it was my mission to explain mathematically what is causing scientists and technologists to drive the pace of scientific discovery and technological development at unprecedented exponential rates of acceleration. So, when I later showed Nukunu the book that outlines the necessary mathematics, he called me a 'genius', indicating a man of exceptional intelligence, which I cannot deny.

As an undivided human, I thus feel that I have fulfilled the dream of Renée Weber for a synthesis of science and mysticism, which she described in 1990 in *Dialogues with Scientists and Sages: The Search for Unity*. This book reports on several interviews she had with four leading scientists and sages, searching for a common ground and context. However, none of these gentlemen were destined to embody such a unification within one being, including Bohm and Krishnamurti, two of the interviewees. As neither of them were familiar with Integral Relational Logic, as the universal system of thought we all use to form concepts, their philosophical attempts to heal the split between science and mysticism in dialogue never reached fruition.

So, if I were destined to come out into the public and be seen, could I give myself an identity in the world that people might recognize? Well, I call All Knowledge *Panosophy*, which the *Oxford English Dictionary* (OED) defines as 'universal or cyclopædic knowledge; a scheme or cyclopædic work embracing the whole body of human knowledge'. *Panosophy*, with a slightly different spelling, entered the English language in 1642 in *A Reformation of Schooles*, by Jan Ámos Komenský (Comenius), known today as the 'father of modern education'.

Since 2012, when I wrote my first fully systemic book titled *The Principle of Unity: Living Intelligently and Peacefully at the End of Time*, I have presented all my writings within the genre of Panosophy, which Comenius regarded as 'universal wisdom', saying, "pansophy propoundeth to itself so to expand and lay open to the eyes of all the wholeness of things that everything might be pleasurable in itself and necessary for the expanding of the appetite." So, since returning to Sweden from the Altai Mountains, I been regarding my occupation as a *Panosopher*.

Of course, in a fragmented world of specialists, few recognize me as a generalist, specializing in all-powerful abstractions. In an endeavour to explain what a Panosopher does, I liken this occupation to that of my family doctor, who is licensed as a 'specialist in general medicine', working with consultants with specialist expertise in regional hospitals. Similarly, the job of Panosopher has evolved from that of information systems architect in business, working with specialists in user departments to develop integrated information systems for the financial benefits of companies and their shareholders.

For many years, this is how I thought Panosophers could work with specialists in academia, rebuilding the education system on the Truth, by developing a coherent body of knowledge for the psychospiritual benefit of us all. It would not be necessary for specialists to understand Integral Relational Logic as a formal system of thought. It would just be necessary to have an intuitive understanding of ancient wisdom, known to Gottfried Leibniz and Newton as *philosophia perennis* and *prisca sapientia*, respectively.

However, because of the collective split between humanity and Divinity, such a profound understanding does not generally exist. So, all my endeavours since 1986 to successively set up an Institute, Foundation, and Alliance to synergistically sort out the mess the world is in today have not been successful. Nevertheless, I've had the most tremendous fun working in solitude to learn what my teachers were unable to teach me from the late 1940s to the early 1960s.

To stay sane, even when being constantly ignored and rejected, as if I were a *persona non grata*, I have been greatly helped through studies of the pathology of genius, in particular Anthony Storr's *Solitude* and *The Dynamics of Creation*. Storr wrote in the former, "The majority of poets, novelists, composers, and, to a lesser extent, of painters and sculptors, are bound to spend a great deal of time alone," quoting Edward

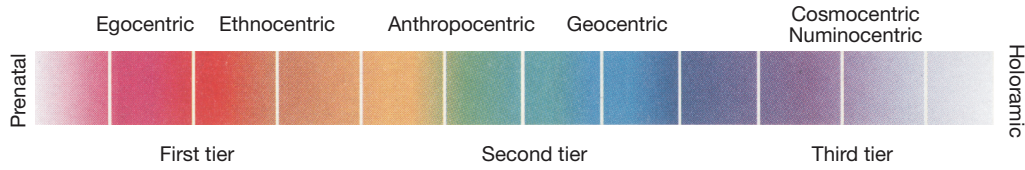
Gibbon as saying, “Conversation enriches the understanding, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist.” Reading the biographies of highly creative pioneers who did not fit into the prevailing culture that existed at their time has also been most inspiring.

And, of course, living in union with the Divine also gives me immense inner power to withstand adversity. Even though I have had little substantive support from my fellow human beings since I abandoned my business career in 1980, I am very well aware that the Divine has been with me at every step on the way, giving me the friends, teachers, and financial support I have needed to realize the Truth. To gain experience and test my resolve, I have even sometimes been guided back into the conflict-ridden economic system, which could self-destruct at any moment.



But now where are we all? Well, the psychodynamics of over eight billion souls on our beautiful planet Earth is the most complex structure that any of us might contemplate, not the least because most of it is hidden in the collective unconscious. Nevertheless, it is quite possible to abstract comparatively simple patterns to understand a little better our fate as a species. For instance, I find Ken Wilber’s spectrum of consciousness most useful in this regard, described in a series of books, from *The Spectrum of Consciousness*, published in 1977, to *Integral Spirituality*, in 2006.

In this latter book, Ken provides a synthesis of many models of human development, including those of Jean Piaget, Aurobindo, Clare Graves, Don Beck, Robert Kegan, Jean Gebser, Jane Loevinger, and James Fowler, showing that we human beings develop through various levels and tiers of consciousness, reaching a maximum according to our lights, a maximum that incorporates all the earlier levels, simplified and modified here from a diagram in the *What is Enlightenment?* magazine from 2007.



I have made two important additions to the spectrum, as originally published. First, I have added the prenatal period of human development, which Ken omitted to mention, as Stanislav Grof pointed out in an article in *Ken Wilber in Dialogue* in 1998. Since the 1970s, primal psychotherapists have increasingly recognized that pre-, peri-, and postnatal traumas can have a major effect on the later development of human behaviour and thus need to be brought into consciousness if they are to be healed.

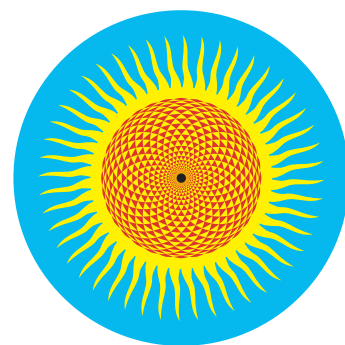
Secondly, as Consciousness is ultimately indivisible, we can only put this entire spectrum into and onto its Cosmic Context and Gnostic Foundation when we view it from a Holoramic ‘Whole-seeing’ perspective, from Greek *òlos* ‘whole’ and *òrama* ‘sight, view’, cognate with *panoramic* ‘all-seeing’. We can then see that the levels and tiers in the spectrum of consciousness are just constructs of the categorizing mind, as waves and currents on and beneath the surface of Ocean of Consciousness, having no separate existence.

In Sanskrit, all such forms—not separate from the Immortal Ground of Being—are called *māyā* ‘deception, illusion, appearance’. So, what we are witnessing when we look at the relativistic world of form within and without ourselves is *līlā*, the delightful play of the Divine, although with vicious wars currently being fought in the Middle East and Ukraine, such brutal behaviour can hardly be called ‘playful’.

Regarding the proportion of the population in each of the three tiers, Ken has surmised that about 95% and 5% are living in the first and second tiers, respectively, with very few in the third. This seems about right to me, although we could never obtain accurate figures, which could be steadily improving. All we

need to note is that the institutions and individuals in the first tier are driven by the experiential and cognitive split between humanity and Divinity, opened up thousands of years ago.

As the Divine is the Source of the radiant Light of Consciousness we need for Intelligence to function—as we can see from the black hole at the centre of this diagram—this means that the vast proportion of the population is living in darkness, at best dim light. Indeed, as people develop across the spectrum of consciousness, the greater the quality of light that is available to understand what it truly means to be human and of our place within the overall scheme of things. That is why those who have reached the third tier are sometimes called ‘enlightened’, a term that egoic spiritual seekers often misunderstand, as Chögyam Trungpa pointed out in *Cutting through Spiritual Materialism* in 1987. For when someone realizes that Truth is a Pathless Land, that ‘someone’ ceases to exist as a separate entity.



To avoid such misunderstandings, I prefer to call such sages ‘awakened’, from Sanskrit *budh* ‘to wake up, be awake’, from which the word *buddhi* derives, meaning ‘intelligence, discernment, the power of forming and retaining conceptions and general notions’. And *buddha* means ‘awakened, awake’, giving the title of Buddha ‘awakened one’ to Siddhartha Gautama, also known as Shakyamuni, ‘Sage of the Shakya clan’.

Ultimately, at the Omega Point of evolution, inseparable from its Alpha Point, Wholeness, as our True Nature, is revealed, a realization that Ken Wilber deems to be impossible. For he wrote in *The Marriage of Sense and Soul: Integrating Science and Religion*, “Truth and meaning, science and religion; but we still cannot figure out how to get the two of them together in a fashion that both find acceptable.” Then, taking a much broader view of the ultimate problem of human learning than physicists like Stephen Hawking took, he wrote in *A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality*:

This book is a brief overview of a Theory of Everything. All such attempts, of course, are marked by the many ways in which they fail. The many ways in which they fall short, make unwarranted generalizations, drive specialists insane, and generally fail to achieve their stated aim of holistic embrace. It’s not just that the task is beyond any one human mind; it’s that the task is inherently undoable: knowledge expands faster than ways to categorize it. The holistic quest is an ever-receding dream, a horizon that constantly retreats as we approach it, a pot of gold at the end of the rainbow that we will never reach.

Yet, that pot of gold is ever present, as we can see from the root of *Presence*, which is Latin *praesentia* ‘presence’, etymologically ‘before being’ or ‘prior to existence’, from participle of *praesse* ‘to be before’, from *prae* ‘before’ and *esse* ‘to be’. Similarly, Plato used the Greek word *parousiā* ‘presence’ to denote the essential qualities of his Forms and Ideas, which he mistakenly viewed as eternal, for only our Divine Essence is everlasting and immortal.

So, although Integral Relational Logic has emerged in consciousness through an act of Divine revelation, which scientists normally disregard in their studies, some of its key concepts can be traced back to the ancient Greeks and Romans. For instance, Plato’s notions of *universals* and *particulars* in *The Republic* appear as *class* and *object* in object-oriented modelling and programming methods. And Aristotle’s concepts of *subject* and *predicate* in the *Organon* are embedded as *entity* and *attribute* in the relational model of data. In turn, these notions are primal concepts in the ‘bootstrap program’ for this universal system of thought as **class**, **entity** (as instance of class), and **attribute**.

Such general primal concepts enable me to see that *the underlying structure of the Totality of Existence is an infinitely dimensional network of hierarchical relationships*. It might seem that this arborizing, reticulating model is so obvious that it is hardly worth stating. Arthur Koestler responded to such criticisms at the Alpbach symposium of 1968, called ‘Beyond Reductionism’, saying in his inimitable manner:

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This almost universal applicability of the hierarchic model may arouse the suspicion that it is logically empty; and this may be a further factor in the resistance against it. It usually takes the form of what many call the ‘so what’ reaction: ‘all this is old hat, it is self-evident’—followed by the *non sequitur* ‘and anyway, where is your evidence?’ Well, hierarchy may be old hat, but I would suggest that if you handle it with some affection, it can produce quite a few lively rabbits.

For myself, viewing all disciplines of learning through this simple structure breeds many lively rabbits! Not the least, I am now able to see religion, science, economics, mathematics, and logic as a coherent whole, which was quite impossible during my formal education in adolescence, quite wonderful!

This underlying structure of the Universe is most obvious in the World Wide Web and in websites like Wikipedia, for instance. However, as Koestler pointed out, we can also see this universal structure in the evolution of the species, both as a process through time and as a snapshot in time. Another example is the hierarchical structure of family trees, both as ancestors and descendants, showing that we are all cousins of each other when records are available, as amongst the ‘aristocracy’, intermarrying with each other.

For myself, in recent years, I have focused my primary attention on the evolution of natural and mathematical languages, as expressions of concepts and mathematical objects hidden in the Cosmic Psyche or Akashic Records. By thus recognizing languages as expressions of what is within, I have shed quite new light on these developmental processes, helping us to understand better how we communicate with each other.



However, as I am using these languages with a quite different approach from the way they are taught to our children in schools and universities, I don’t know to what extent any of my many writings are understandable by others. For instance, today, I view mathematics as the universal art and science of patterns and relationships emanating directly from the Source, whose existence even mathematicians invoking intuition in their studies do not generally accept. Nevertheless, there are some critical existential issues that affect us all, but which are little understood because of our specialist minds and the split between humanity and Divinity.

First, many of those living in the first tier of the spectrum of consciousness have little understanding of the similarities and differences between humans and machines, a subject that I have been studying since I wrote my first computer program in September 1964. This was made quite clear in ‘The Bletchley Declaration by Countries Attending the AI Safety Summit’, issued by the British government on 2nd November 2023. While the signatories to this Declaration believe that ‘AI’ could help stimulate economic growth, their primary purpose in life, they also say that there is potential for catastrophic harm, threatening the very existence of the global economy, as I visualized in 1979. Under these circumstances, they “affirm that deepening our understanding of these potential risks and of actions to address them is especially urgent”.

But understanding what causes us humans to think, learn, and behave as we do can only come about through introspection, methodically mapping the Akashic Records, the 99% of the Universe inaccessible to our physical senses of sight, hearing, smell, taste, and touch. As I have endeavoured to show in this article, such an investigation enables us to realize the Truth that sets us free of worries about the future, which does not exist in Reality. For then we see that technological development cannot drive economic growth indefinitely and so we need to find quite new ways of living harmoniously with each other as a species, recognizing our interdependence on each other.

This brings us to the second existential crisis, that of abrupt irreversible climate change. For, while we need to pass through a psychological death to realize our fullest potential as human beings, this does not prevent the deaths of either our bodies or biological species. Guy McPherson has aptly called the world we

live in today a 'planetary hospice', denoting that we should all compassionately care for each other, as we do for a dying relative with not very long to live. For we are living at the end times of both all civilizations in the patriarchal epoch and humankind, itself, foreseen by many major religions through the ages.

Of course, this means that within a few years, financial institutions, like banks and stock exchanges, will no longer exist for *Homo sapiens* 'wise human' will have become extinct. So, the cultural constructs that many have used over the years to assuage our fear of death are no longer relevant. Most particularly, Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, pointed out in *Escape from Evil* in 1985 that money has become the primary immortality symbol in society today.

Money is one of the most mysterious inventions that humans have ever made. On the one hand, money provides a quantitative measure of value, like feet, hours, and grams. In contrast, we have reified money, turning it into a commodity with value, like trading in centimetres, minutes, and ounces. Michael Linton, who I met at The Other Economic Summit (TOES) in April 1985, attempted to free money of this commodification with his Local Exchange Trading System (LETS), intended to enable people to exchange goods and services, independent of the finite money supply.

However, I realized that such systems do not free people of their psychological attachment to numerical measurement, used in personal comparisons. Rather, if we were ever to cocreate a harmonious business environment for the benefit of us all, we could only do so by understanding the principal distinction between money and information. For, while money is a type of information and so can be represented in the semantic models developed by information systems architects, this is not possible the other way round. The meaning of information, and hence its value, cannot be satisfactorily represented in the quantitative financial models of accountants, bankers, and economists.

So, just as Bohm showed that we need meaning to unify quantum and relativity theories, we can only manage our practical affairs in a harmonious and sustainable manner through the meaningful modelling methods of information systems architects in business. This is not just a fanciful idea. After taking early retirement from IBM in 1997, I occasionally worked as an IT consultant for an American company building advanced software systems for investment banks at Stockholm World Trade Center. And there I discovered that the financial algorithms embedded in these systems, such as risk used with hedge funds, only had meaning in the context of the data and class models that provided the foundational framework for the information systems related to financial instruments. So, if we could put first things first, rather than putting the cart before the horse, there was still a possibility that sanity could prevail.



As my spiritual awakening was accelerating at the beginning of the noughties, I was thus full of optimism that there was a practical way of cocreating the Sharing Economy, giving everyone the opportunity to realize their fullest potential as humans. So, after being invited to join a holistic intentional community in western Sweden with spiritual and ecological aspirations, I used my fees from working as an IT consultant to self-publish my first book in 2004 titled *The Paragonian Manifesto: Revealing the Coherent Light of Consciousness*.

This book was intended as a spiritual replacement for Karl Marx and Friedrich Engels' *The Communist Manifesto*, published in 1848, albeit about four times longer. I had coined *Paragonian* on 29th October 1984, following several weeks browsing dictionaries in Wimbledon library, to denote the Utopian vision of a peaceful and harmonious society that could emerge following the collapse of the conflict-ridden global economy.

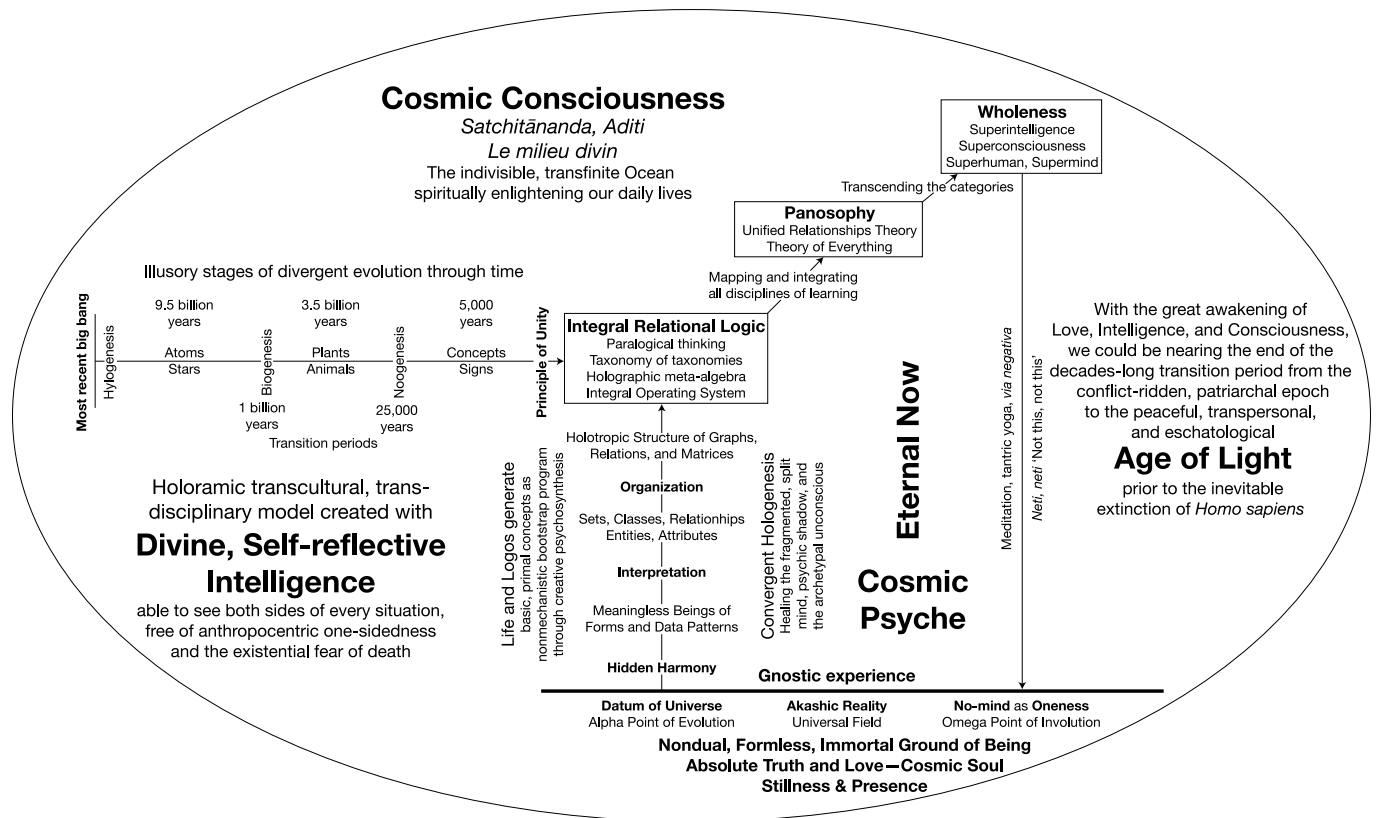
Paragonian derives from Greek *para* 'beyond' and *agon* 'contest' or 'conflict', a word that is also the root of *agony*, until the 17th century meaning 'mental stress', *antagonist* 'a person who one struggles against', and

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protagonist ‘leading person in a contest’. Any similarity with *paragon* is coincidental for this word has the Greek root *para* ‘alongside’ and *akonan* ‘sharpen’, together figuratively meaning ‘compare’. Rather, *Paragonian* literally means ‘beyond conflict and suffering’, which we can realize when we learn to unify all opposites in Wholeness, grounded in Oneness.

Despite the lack of interest in the vision outlined in this book, and perhaps because of it, my spiritual awakening continued unabatedly, taking a great leap in the Altai Mountains in 2008, as already mentioned. So, during the following decade I set out to paint a picture of what of what had been gradually emerging in consciousness since the turn of the millennium, when my spiritual teachers guided me to look at evolution from the Nondual perspective of the Advaita sages, such as Vijai Shankar, who encouraged me to go public with this synthesis of spirituality and science, which he felt could cause a sensation and spread like wildfire.

In particular, Stephen Hawking’s *The Grand Design*, co-authored with Leonard Mlodinow, claiming to give ‘New Answers to the Ultimate Questions of Life’, was the spur that led me to draw this schema of the Cosmic Context, Gnostic Foundation, and coordinating framework for the Grand Design of the Universe in 2016, revised slightly since then, as the image has become ever clearer.



What this schema illustrates is the accelerating pace of the first three stages of Pierre Teilhard de Chardin’s four-stage model of the whole of evolution, with the last stage depicted in the vertical dimension of time, as the union of all evolutionary and involutionary processes from Alpha to Omega and back again, in conformity with the fundamental law of the Universe.

However, this structure, as an external expression of a map within the Cosmic Psyche, depicts just one physical universe becoming aware of itself. To see the complete picture, Panosophy views the Totality of Existence as a multiverse of physical universes, being born and dying through eternity, as infinite time. So our universe is not special. It is quite possible for superintelligent beings on other planets to emerge in this or other universes that are destined to become aware of themselves.

Regarding our own planet, Julian Huxley, author of *Evolution: The Modern Synthesis*, saw that we

humans could reach our fullest potential as a species when evolution becomes fully aware of itself, writing in 1957 in a visionary 1700-word essay titled ‘Transhumanism’, “As a result of a thousand million years of evolution, the universe is becoming conscious of itself, able to understand something of its past history and its possible future.”

As Huxley said, by “destroying the ideas and the institutions that stand in the way of our realizing our possibilities”, we could understand human nature, what it truly means to be a human being. When evolution thus becomes fully conscious of itself, we would transcend our limitations, fulfilling our highest potential as spiritual beings, living in mystical ecstasy, free from the suffering that has plagued humanity through the millennia.

However, rather than seeing how we could realize our full transhuman, transpersonal potential by letting go of our restrictive cultural conditioning, a group of technocrats has usurped the term *transhumanism*, as Max More and Natasha Vita-More tell us in *The Transhumanist Reader: Classical and Contemporary Essays on the Science, Technology, and Philosophy of the Human Future*, which they edited.



So, I ask again, where are we all now? Well, the simple answer is ‘Life is happening’, as Vijai Shankar would remind his followers when I attended his seminars at the beginning of the millennium. As none of us is ever separate from the Divine, there is no doership, as Ramesh S. Balsekar, another pre-eminent Advaita sage, would say at his satsangs, which are gatherings of those seeking the Truth.

Not only this. From the perspective of Wholeness, none of us is ever separate from any other being for an instant. This vision of our Cosmic and global interconnectedness is beautifully encapsulated in Indra’s Net of Jewels or Pearls in Huayan ‘Flower Ornament’ Buddhism. Alan Watts likened this Cosmic Net to a dewy spider’s web, saying, “Imagine a multidimensional spider’s web in the early morning covered with dewdrops. And every dewdrop contains the reflection of all the other dewdrops. And, in each reflected dewdrop, the reflections of all the other dewdrops in that reflection. And so on, *ad infinitum*. That is the Buddhist conception of the universe in an image,” where all beings are grounded in Nothingness.



Alan Watts is a man after my own heart, being similarly born in Kent, but thirty kilometres closer to London, in the middle of the First World War rather than the Second. Like me, he was an autodidact, having been brought up in a conventional Christian household. His book *The Way of Zen* was the first book on Eastern mysticism I read after resigning from my marketing job with IBM in May 1980.

Even today, Watts’s many talks as a ‘philosophical entertainer’ from the 1960s and 70s are widely available on YouTube, making a vitally important contribution to humanity. Most particularly, he is telling those who have the ears to hear that mystics in all spiritual traditions are saying much the same thing, when free of the entrenched dogmatism of the Abrahamic religions.

The Buddhist concept of Bodhisattva is key here, recognizing that no one can be fully awake until the entire community of souls is free of the sense of a separate self. Only a community of modern-day Bodhisattvas practising compassion has any chance of preparing us all for death, free of attachment to our body-psyches (as mind-spirit-souls), as the Dalai Lama describes in *For the Benefit of All Beings: A Commentary on the Way of the Bodhisattva*.

In a similar fashion, Thich Nhat Hahn said in 1993, “We are here to awaken from our illusion of separateness.” Accordingly, he said that the next Buddha—as Maitreya, the ‘Loving one’—can only be a

community or global sangha, not an individual. For 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’.

Community is also cognate with Pāli *mettā* ‘loving-kindness’, the translation of Sanskrit *maitrī*, akin to Buddhist compassion (*karunā*) and love or charity (*agapē*) in Christianity. And when our lives are based on Love, the Divine Essence we all share, we realize that kindness is our True Nature, for *kind* is the native English word for *nature*, the OED tells us, having the same root.

If we all experienced the Divine in the depths of our hearts, there would no longer be any need for organized religions, as the Canadian psychiatrist Richard Maurice Bucke foresaw in *Cosmic Consciousness* in 1901. Similarly, Yehuda Berg tells us that the Zohar, the primary Kabbalistic text, “warned that the ‘governing religious authority’ would always try to prevent the people from claiming the spiritual power that was rightly theirs.” Such authorities would “act as an intermediary between man and the divine”. For if they allowed people to “connect directly to the infinite, boundless Light of Creation” that “would mean their demise as gatekeepers to heaven”.

For myself, I have only one message for humanity: *Wholeness is the union of all opposites*. John of Patmos encapsulated the essence of this universal truth, which leads to the Absolute Truth, when he said in the Book of Revelation, “I am Alpha and Omega, the beginning and the end, the first and the last.” But this irrefutable truth is not derivable from any other. It emerges in consciousness through an apocalyptic awakening when the time is ripe for this to happen.

Revelation is a translation of Greek *apokalupsis*, from *apokaluptein* ‘to uncover’ or ‘to reveal’, from the prefix *apo* ‘from, away’ and *kaluptra* ‘veil’. So, *apocalypse* literally means ‘draw the veil away from’, indicating the disclosure of something hidden from the mass of humanity: the Hidden Harmony or Cosmic Identity.

The spiritual philosopher Tim Freke has coined the term *paralogical thinking* to denote our ability to see both sides of any situation with our innate Self-reflective Intelligence. As Tim says in *The Mystery Experience: A Revolutionary Approach to Spiritual Awakening*, “We see the paradoxity of something when we understand it from two opposite perspectives at once.” He aptly uses the simple word *WOW* to denote such an awakened state of being, for there is nothing more wonderful in human experience. Not surprising, this is something “everyone is searching for,” as Tim says.

Similarly, Jung wrote in his *Commentary* to Richard Wilhelm’s translation of *The Secret of the Golden Flower*, “The Chinese have never failed to recognize the paradoxes and the polarity inherent in all life. The opposites always balance on the scales—a sign of high culture. Onesideness, though it lends momentum, is a mark of barbarism.” Cary Baynes added, in her English translation of Jung’s *Commentary*, “the East creeps in among us by the back door of the unconscious,” which resonates with my own experience.

It is through such holistic understandings that we could live with full awareness of these end times we live in, whose study has been called *eschatology*, from Greek *eskhatos* ‘last’, since 1834. To free eschatology of its highly confusing messianic and millennial connotations, we can use the Cosmic Equation to rebuild the whole of mathematics on the fundamental law of the Universe, which Alfred North Whitehead and Bertrand Russell attempted to eliminate from the foundations of mathematics in the indigestible *Principia Mathematica* in the early 1900s. All their strenuous endeavours to establish mathematics and hence science on certainty led nowhere, given the cultural split between humanity and Divinity.

Rather, the Principle of Unity, as an irrefutable, universal truth, enables us to realize Inner Peace and Truth, in union with the Divine. In the Eternal Now, at the end of time, nothing else matters. For, as the Sufi poet Rumi beautifully put it, “Love is the sea of not-being and there intellect drowns.”