

# Reflections on My Eightieth Birthday

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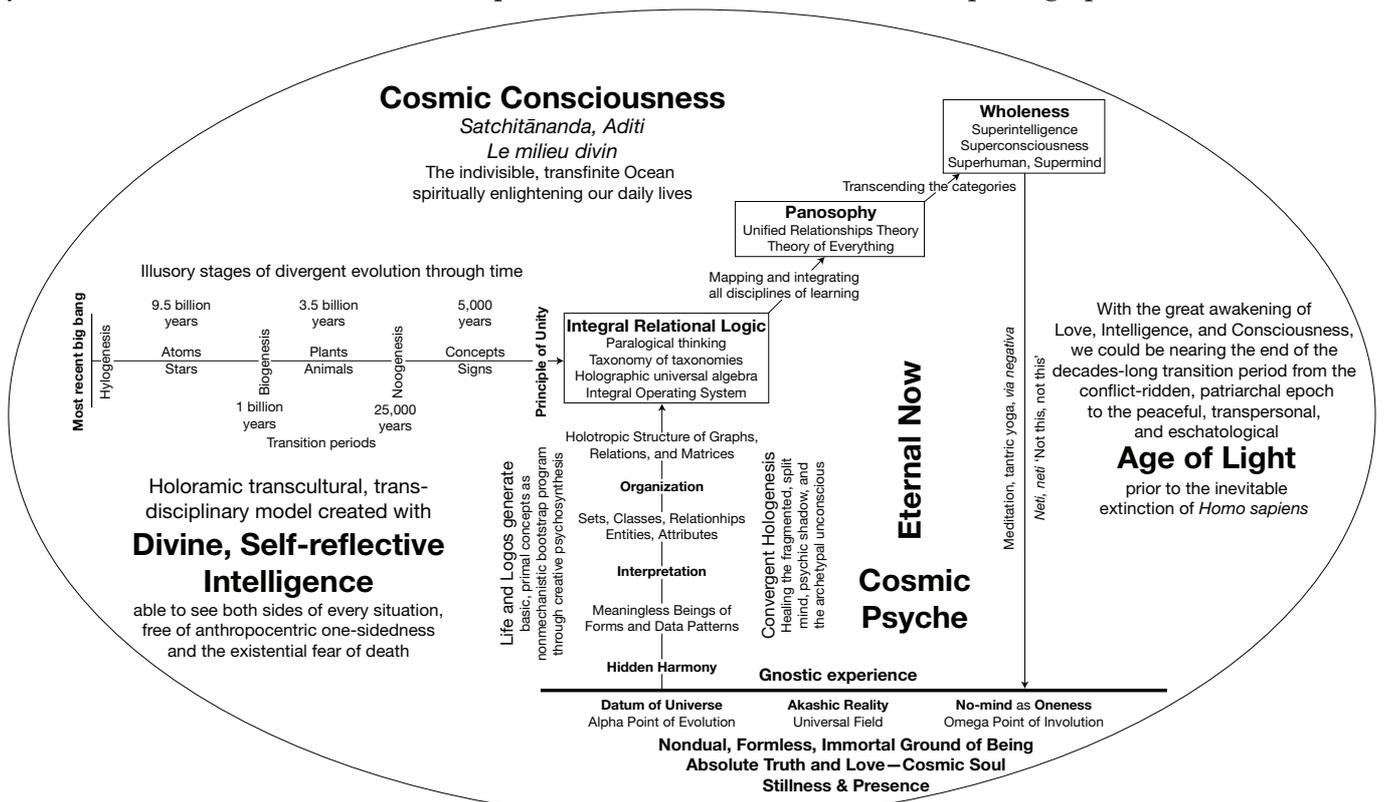
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Something has happened to me during the eighty years of my life as a distinct human being that is unprecedented in the entire 13.8 billion years of evolution since the most recent big bang. By starting afresh at evolution's Alpha Point, all the divergent, evolutionary streams of our bifurcating Universe have converged within me in a megasynthesis of all knowledge in the Eternal Now, along the lines that Pierre Teilhard de Chardin foresaw in *The Human Phenomenon*,<sup>1</sup> completed in 1940, the year before my conception.

Although there are some similarities between my life experiences and those of others, it is not easy for people educated and earning a living in the conventional manner to place my life story in the history of ideas. For my rational, spiritual journey began with a revelatory epiphany at 11:30 on 27th April 1980 on Wimbledon Common in London, taking my life in a radically new direction. Nevertheless, I feel moved to write this piece on 'Reflections on My Eightieth Birthday', inspired by Bertrand Russell, who had similar goals in life, and who wrote an essay with the same title in 1952 at a corresponding point in his life.<sup>2</sup>

For the creative power of Life is constantly pouring through me directly from the Divine Origin of the Universe, from which none of us is ever separate. So, my inner guru, called *Daimon* and *Genius* in Greek and Latin, respectively, is guiding me to bring my life's work to closure. The romantic poet Samuel Taylor Coleridge called this imaginative power *esemplastic* 'having the ability to shape diverse elements or concepts into a unified whole'.<sup>3</sup> I thus regard myself as a creative artist, applying Self-reflective Intelligence to paint pictures in the Cosmic Psyche that others might only faintly and partially see within themselves.

For instance, here is a picture of the Grand Design of the Universe, which I first expressed in October 2016, as a Holoramic 'Whole-seeing' visionary and cognitive scientist, after it had been emerging for many years in consciousness, like the development of an old-fashioned chemical photograph.

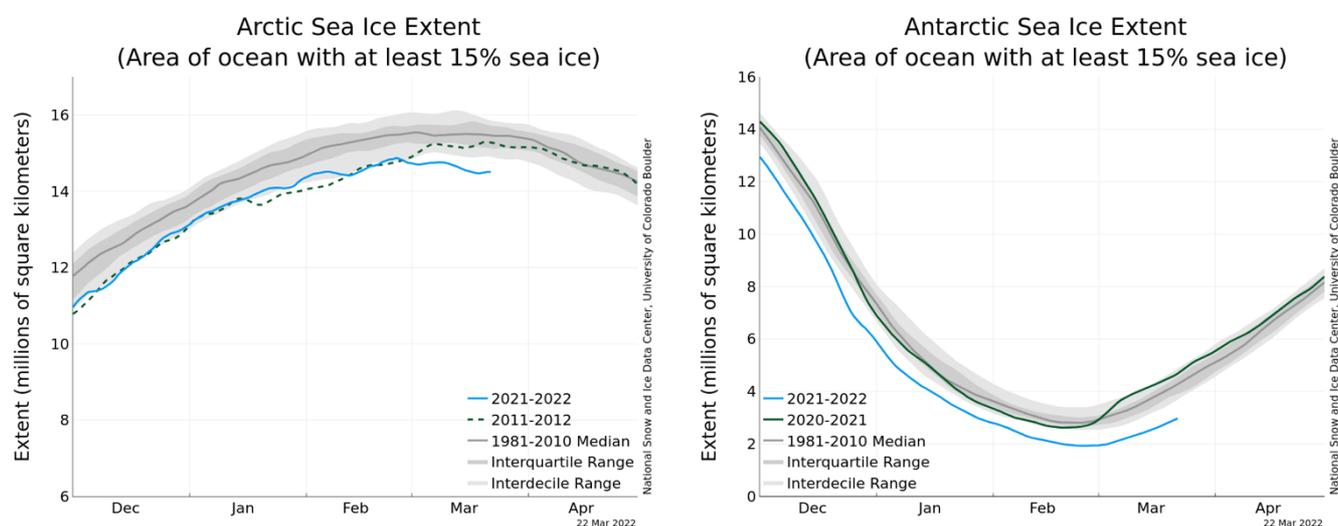


## Reflections on My Eightieth Birthday

This schema represents the Cosmic Context, Gnostic Foundation, and the commonsensical coordinating framework for all the knowledge that we humans have ever learnt about ourselves and the world we live in. Integral Relational Logic, as the transcultural, transdisciplinary organizing Method, has become manifest because Life has taught me to take the abstractions of mathematics, computer science, and information systems modelling methods in business to the utmost level of generality.

At the time that I drew the initial version of this diagram, I was still ingenuously hoping that by collectively completing the final revolution in science—just as Isaac Newton completed the first in 1687 with *Mathematical Principles of Natural Philosophy*—then this would lead to World Peace in the eschatological Age of Light. Sadly, however, I have now realized that such a quest, which I began as a seven-year-old in England, is highly unlikely to be realized, despite all the endeavours of the alternative movement.

We can see this most clearly from these two diagrams, which the National Snow and Ice Data Center (NSIDC) in the USA published on its website at the equinox in March 2022, showing coincidental record low levels of sea ice in the Arctic and Antarctic, as winter turned to spring and summer turned to autumn in the North and South, respectively.<sup>4</sup>



In response, the *Guardian* newspaper in the UK was so struck by this unprecedented phenomenon that it published three articles by its environmental correspondents.<sup>5</sup> These measurements are indicative of the projections that some peer-reviewed papers have made, implying that we are heading for a 'Blue-Ocean

Event' in the Arctic,<sup>6</sup> maybe as soon as this year. For, the ice sheets in both the Arctic and Antarctic are melting with increasing rapidity from both beneath, with 'heat bombs',<sup>7</sup> and above, with multiple self-reinforcing feedback loops,<sup>8</sup> such as the release of methane gas. As the S-shape of the ubiquitous growth curve indicates, rates of change in accumulative processes under constraint, like learning, evolution, and positive feedback loops, can change rapidly and unexpectedly.

Mainstream media usually see the melting of sea ice leading to a rise in sea levels, just affecting low-lying islands and coastal regions. However, the Arctic is a bellwether for climate change across the entire planet and is likely to generate rapid rises in temperatures this decade far greater than the Intergovernmental Panel on Climate Change (IPCC), for instance, is willing to admit. As Guy McPherson, Professor Emeritus of Natural Resources at the University of Arizona, frequently indicates on his YouTube channel 'Nature Bats Last,' it is quite likely that global heating will destroy the habitat that grows the food that humans and other living organisms need to survive within just a few years. As a consequence, it is improbable that there will be any humans living on a beautiful planet Earth after 2030.



Although an understanding of the exponential nature of accumulative growth processes enables us to make such projections, as we live in an uncertain world, none of us can foresee the details of how the eighth mass extinction of the species will actually play out. All we can know with certainty is that *Homo sapiens* ‘wise human’ is not immortal and that one day a generation of children will be born who will not grow old enough to have children of their own.

So, since I had this insight in Kuwait forty years ago, my primary purpose in life has been to discover how these children and their parents and grandparents could live wisely (intelligently and consciously) at the end of time. At first, I hoped that a few more generations would be born and that our inevitable demise could be delayed by two or three hundred years. However, it has become clear since meeting Guy McPherson for lunch in Oslo in December 2017 that I have been far too optimistic.

Abrupt climate change is not the only global crisis that humanity has been facing in recent years. Since December 2019, over half a billion humans have been infected by the SARS-CoV-2 strain of coronavirus in the Covid-19 pandemic, with over six million dying of the disease.<sup>9</sup> Partly as a consequence, many have been experiencing a sharp rise in the cost of living this spring, particularly in fossil-fuel costs.

And then there are culture wars, reflecting increasing polarization in political systems, between conservatives seeking to maintain the status quo and progressives seeking to adapt to some extent to our rapidly changing times. Even though there is much spiritual egoism, as Chögyam Trungpa pointed out,<sup>10</sup> this latter group is generally more focused on the collective than individuality, sensing that we humans are all interconnected and that our fate as a species is dependent on us all working harmoniously together.

In contrast, more recently, Vladimir Putin has ordered brutal Russian troops to invade Ukraine, apparently in defence of a Eurasian conception of the Russian Empire,<sup>11</sup> which he irrationally feels under attack from the North Atlantic Treaty Organization (NATO), which is essentially a defensive alliance.<sup>12</sup>



When I look at scenes of devastation, like the one above of an apartment block in Kyiv, I am reminded of Anthony Storr, who said in *Human Aggression*, “With the exception of certain rodents, no other vertebrate habitually destroys members of its own species. No other animal takes positive pleasure in the

exercise of cruelty upon another of his own kind ... The sombre fact is that we are the cruellest and most ruthless species that has ever walked the earth.”<sup>13</sup>

In a similar fashion, Erich Fromm quotes these words of Nikolaas Tinbergen in *The Anatomy of Human Destructiveness*: “On the one hand, man is akin to many species of animals in that he fights his own species. But on the other hand, he is, among the thousands of species that fight, the only one in which fighting is disruptive ... Man is the only species that is a mass murderer, the only misfit in his own society.”<sup>14</sup>

Earlier, Fromm pointed out in *The Sane Society*, as a follow-on to *Escape from Freedom (The Fear of Freedom* in the UK), that the normal behaviour of society is pathological. Inspired by Meister Eckhart and Shakyamuni Buddha’s Four Noble Truths, Fromm then wrote in 1975 in *To Have or To Be?* that if we are to avoid psychological, ecological, and economic catastrophe, “We need a Humanistic Science of Man as the basis for the Applied Science and Art of Social Reconstruction.”<sup>15</sup>



This, in essence, is what I have been working on since 1980, when I resigned from my marketing job with IBM in London to develop the Cosmology that would answer the most critical unanswered question in science: *What is causing scientists and technologists, aided and abetted by computer technology, to drive the pace of scientific discovery and technological development at unprecedented exponential rates of acceleration?* As such, I see this quest very much in line with that of Bertrand Russell, who said in his own Reflections,

The serious part of my life ever since boyhood has been devoted to two different objects which for a long time remained separate and have only in recent years united into a single whole. I wanted, on the one hand, to find out whether anything could be known; and, on the other hand, to do whatever might be possible toward creating a happier world.<sup>16</sup>

For myself, my own quests for Truth and Peace have never been far apart since I was seven years of age, when I realized that the overall contexts for science and religion—Universe and God—are incompatible with each other. In particular, having been born in a world at war with itself, I had no means of ending the long-running war between science and religion without reconciling this incompatibility. Furthermore, I could not discern whether what I was being taught in church, school, and university was true or not.

In the event, it was not until I was thirty-eight that I had the opportunity of seeking to fulfil Russell’s vision of a society “where individuals grow freely and where hate and greed and envy die because there is nothing to nourish them”. At the personal level, Russell felt that such a vision could be realizable by caring “for what is noble, for what is beautiful, for what is gentle; [by allowing] moments of insight to give wisdom at more mundane times”.<sup>17</sup>

I have not been alone in the endeavour to heal our psychological wounds—in my case a devastating prenatal trauma. For instance, Eckhart Tolle said in *Stillness Speaks*, a beautiful book of aphorisms:

The transformation of human consciousness is no longer a luxury, so to speak, available only to a few isolated individuals, but a necessity if humanity is not to destroy itself. At the present time, the dysfunction of the old consciousness and the arising of the new are both accelerating. Paradoxically, things are getting worse and better at the same time, although the worse is more apparent because it makes so much ‘noise’.<sup>18</sup>

To focus attention on the vision of an awakened society, Eckhart then wrote in his bestselling *A New Earth*, promoted by Oprah Winfrey, “We are a species that has lost its way,” ending this inspirational book with these sentences: “A new species is arising on the planet. It is arising now, and you are it!”<sup>19</sup> To give this superintelligent, superconscious species a name, Osho called it simply *Homo novus* or Zorba the Buddha, representing a new synthesis of East and West, the meeting of all polarities.<sup>20</sup> As he said, “The new man is not an improvement upon the old; he is not a continuous phenomenon, not a refinement. The new man is the declaration of the death of the old, and the birth of an absolutely fresh man—unconditioned, without any nation, without any religion, without any discriminations of men and women, of black and white, of East and West, or North and South.”<sup>21</sup>

*Reflections on My Eightieth Birthday*

Similarly, Vimala Thakar wisely describes what needs to happen if we are to heal our sick society in the opening paragraph of *Spirituality and Social Action: A Holistic Approach*: “In a time when the survival of the human race is in question, continuing with the status quo is to cooperate with insanity, to contribute to chaos.” She therefore asks, “Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness?” For as she says, “The call of the hour is to move beyond the fragmentary, to awaken to total revolution.”<sup>22</sup>

In other words, we cannot collectively realize the vision of a peaceful, harmonious society without starting afresh at the very beginning, as free as possible of the one-sidedness of the religious, scientific, economic, mathematical, and logical conditioning that we have inherited from our parents and cultures that we are born into. For myself, I was well prepared for this ambitious, transformative venture *in utero*.



Most significantly, to develop a conceptual model of the psychodynamics of society in the context of evolution, as a whole, I have needed to look at the growth of mathematical structures in an entirely new light, resolving the dilemmas that Russell was unable to do when seeking to eliminate paradoxes in set theory from the foundations of mathematics. At the core of this dilemma was Russell’s search for certainty in science and mathematics.<sup>23</sup> Regarding the former, David Hume’s questioning of the inductive principles of scientific method gave Russell much heartache, which he highlighted in his inimitable manner:

It is therefore important to discover whether there is any answer to Hume within the framework of a philosophy that is wholly or mainly empirical. If not, there is no intellectual difference between sanity and insanity. The lunatic who believes that he is a poached egg is to be condemned solely on the grounds that he is a minority, or rather—since we must not assume democracy—on the grounds that the government does not agree with him. This is a desperate point of view, and it must be hoped that there is some way of escaping it.<sup>24</sup>

And regarding mathematics, Russell said in his *Reflections*,

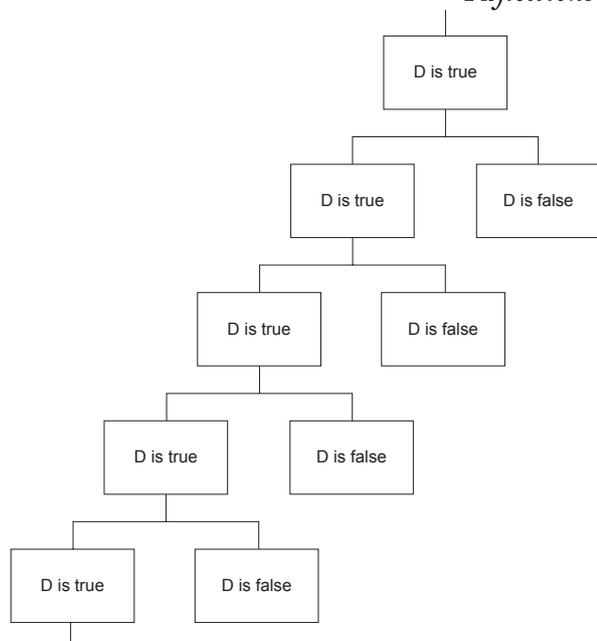
I wanted certainty in the kind of way in which people want religious faith. I thought that certainty is more likely to be found in mathematics than elsewhere. But I discovered that many mathematical demonstrations, which my teachers wanted me to accept, were full of fallacies, and that, if certainty were indeed to be found in mathematics, it would be a new kind of mathematics, with more solid foundations than those that had hitherto been thought secure.<sup>25</sup>

Russell’s doubts about mathematics began as an eleven-year-old, when his older brother Frank, the second Earl Russell, introduced him to the beauty of Euclid’s *Elements*, giving him much delight with its method of proving theorems. But Frank told Bertrand that mathematical proofs begin with axioms, which can’t be proved. They must be assumed before the rest can be proved. At this, Russell’s hopes for certainty crumbled. His friend G. H. Hardy, author of *A Mathematician’s Apology*, held no such doubts. Hardy once told Russell, “if he could find a proof that I was going to die in five minutes he would of course be sorry to lose me, but this sorrow would be quite outweighed by the pleasure in the proof.”<sup>26</sup>

I feel a very similar sentiment. Developing and applying the holographic, nondeductive science of reason that explains what is causing the pace of evolutionary change in society to accelerate exponentially has given me much joy. But the axiomatic foundation of the Method has also led me to see that humankind is not immortal and that we are all destined to die within a few years.

For the primal axiom of Integral Relational Logic is the fundamental law of the Universe, which I call *The Principle of Unity*, which simply states, *Wholeness is the union of all opposites*. This irrefutable, universal truth first appeared in consciousness around midsummer 1980, when I was attempting to create asymmetry from the symmetry of truth tables in the propositional calculus. It did not work. So, I turned to the intuitive concept of set and inspired by the principle of duality in projective geometry wrote down this proposition, which I call the Principle of Duality (D): *A complete conceptual model of the manifest Universe consists entirely of dual sets*.

*Reflections on My Eightieth Birthday*



At the utmost level of abstraction, this figure illustrates the primary-secondary relationship between polar opposites. The key point here is that this premise cannot be proven to be true from any other proposition. This universal truth emerges directly from the Absolute in the Eternal Now. It is an irrefutable truth, for assertions and denials of its veracity confirm its authenticity.

Although this universal truth can be expressed in words, I also express it as the primal axiom in the notation of mathematical logic as the *Cosmic Equation*:

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

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, moon and sun, female and male, etc., unified in the symbol for OM or AUM, the union of *Brahman* and *Atman* in the *Mandukya Upanishad*, as the Nondual foundation of *Advaita* ‘not-two’.

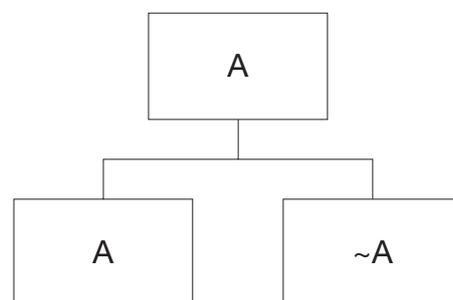
This means that the Principle of Unity is not a new idea. What Heraclitus of Ephesus called the *Hidden Harmony* also lies at the heart of Taoist philosophy in China and Carl Gustav Jung’s healing process of individuation, meaning ‘undivided, complete, whole’. However, Aristotle refuted this irrefutable truth with his law of contradiction, saying, “It is impossible for the same attribute at once to belong and not to belong to the same thing and in the same relation ... as some imagine Heraclitus says.”<sup>28</sup>

What Russell did not know, like other intellectuals, is that absolute certainty is to be found in Gnosis, in union with the Divine, from which none of us is ever separate. Such Gnostic experiences of the Absolute provide the solid foundation on which to build both mathematics and knowledge in all other specialist disciplines, within the overall context of Cosmic Consciousness. I thus view mathematics as the generative science of patterns and relationships, which emerges directly from the Divine Origin of the Universe through the Cosmic Psyche, where all mathematical objects, like sets, numbers, and circles, reside.

In contrast, because of the cultural taboo of living peacefully in union with the Divine, Russell spent many fruitless years with Alfred North Whitehead writing *Principia Mathematica*, famously taking 360 pages to prove the proposition (\*54.43) that would eventually lead to the arithmetical statement ‘ $1 + 1 = 2$ ’.<sup>29</sup> He described his futile endeavours to exclude the fundamental law of the Universe from mathematical logic with these words in his Reflections:

To illustrate the universality of this primary-secondary relationship, I drew this diagram, showing that  $D$  is true, even when there are some circumstances when it is false. I sat looking at this sketch for two or three days in utter amazement, realizing that I had been given the key that would unlock all the innermost secrets of the Universe: what it is and how it is intelligently designed.

Three years later, I simplified this drawing by showing the primary-secondary relationship between the Formless Absolute and the relativistic world of form. I did so using David Bohm’s innate method of bringing universal order to rational thought, which the artist Charles Biederman had suggested to him: “to give attention to similar differences and different similarities”.<sup>27</sup>

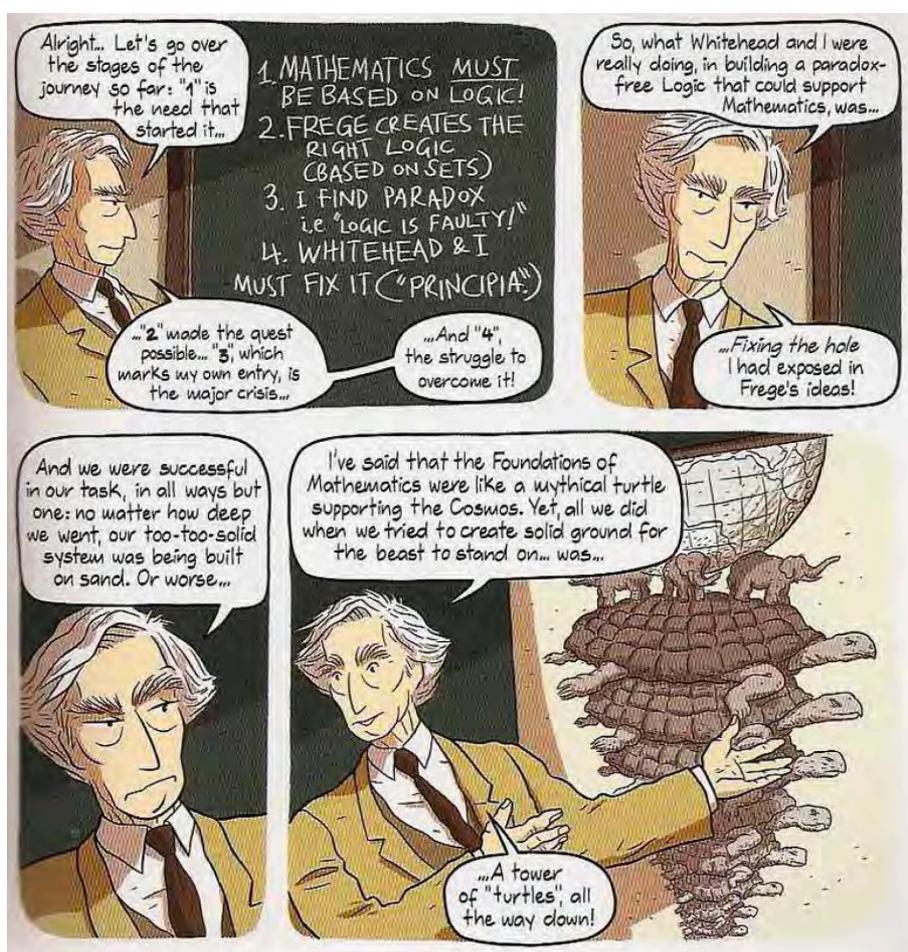


### Reflections on My Eightieth Birthday

But as the work proceeded, I was continually reminded of the fable about the elephant and the tortoise. Having constructed an elephant upon which the mathematical world could rest, I found the elephant tottering, and proceeded to construct a tortoise to keep the elephant from falling. But the tortoise was no more secure than the elephant, and after some twenty years of arduous toil, I came to the conclusion that there was nothing more that I could do in the way of making mathematical knowledge indubitable.



To celebrate the way that Aristotelian logic has led Western thought into an evolutionary cul-de-sac, Apostolos Doxiadis and Christos Papadimitriou wrote a 'graphic novel' in the noughties titled *Logicomix*, with artwork by Alecos Papadatos and Annie Di Donna.<sup>30</sup> The authors tell us that this "dramatic story of madness and reason, love and war" is constructed like a set of Russian dolls, with two dolls within the outer one.<sup>31</sup> They begin the story with some reflections on the quest to establish mathematics on a sound foundation. Russell then takes over the narrative, giving a hypothetical lecture at an American university in 1939 on the 'Role of Logic in Human Affairs', with 'flashbacks' to his own life from his rather solitary childhood onward. Here is Russell describing the impossibility of the task that he and Whitehead had set themselves.



Likening this sorry saga to a Greek tragedy, the authors point out that several leading logicians suffered severe mental disturbances, some spending time in psychiatric institutions. As Gian-Carlo Rota tells us in *Indiscrete Thoughts*, these included Georg Cantor, Giuseppe Peano, Ernst Zermelo, Emil Leon Post, and Kurt Gödel. "Alonzo Church was one of the saner among them, though in some ways his behaviour must be classified as strange, even by mathematicians' standards."<sup>32</sup>

In addition, Gottlob Frege, in later years, at least, was "a man of extreme right-wing political opinions, bitterly opposed to the parliamentary system, democrats, liberals, Catholics, the French and, above all, Jews, who he thought ought to be deprived of political rights and, preferably, expelled from Germany".<sup>33</sup> In contrast, Russell was a peacemaker, being imprisoned in 1918 for writing pacifist propaganda.<sup>34</sup>

*Reflections on My Eightieth Birthday*

Yet even Russell feared he would go mad, like his uncle William—the son of a British prime minister—who spent the last fifty-eight years of his life in an asylum, a secure place of refuge for those in need.<sup>35</sup> At the time of his death aged ninety-seven in 1970, “Russell left two embittered ex-wives, an estranged schizophrenic son and three granddaughters who felt themselves haunted by the ‘ghosts of maniacs’, as Russell himself had described his family back in 1893.” Five years later, one of these granddaughters committed suicide by setting fire to herself aged twenty-six.<sup>36</sup>

And Alan Turing committed suicide, one year after he had completed a 12-month treatment of ‘organo-therapy’ for committing homosexual acts, having been found guilty of this ‘crime’ in 1952.<sup>37</sup> In the event, Turing received a posthumous pardon in 2013 for the ‘appalling way’ in which this wartime hero had been treated, after he had deciphered the German Enigma machine.<sup>38</sup>



Although Turing is widely considered to be the father of theoretical computer science and artificial intelligence, he, like other mathematicians and logicians, had little understanding of how humans actually think and reason<sup>39</sup> and hence why there is there has been so much conflict and suffering in the world for thousands of years, since the dawn of history and the first civilizations in the patriarchal epoch.

Albert Einstein addressed this critical issue in an address at the fifth Nobel anniversary dinner in New York on 10th December 1945, “The war is won, but the peace is not. The great powers, united in fighting, are now divided over the peace settlements.”<sup>40</sup> To cocreate World Peace, we need to follow Einstein’s observation that you cannot solve a problem with the mindset that created it. This is one of many paraphrases of a statement he made in an article titled ‘The Real Problem Is in the Hearts of Men’, published in the *New York Times Magazine* on 23rd June 1946, which began with these words: “Many persons have inquired concerning a recent message of mine that ‘a new type of thinking is essential if mankind is to survive and move to higher levels’.” He then went on to write, “Past thinking and methods did not prevent world wars. Future thinking *must* prevent wars.”<sup>41</sup>

But given the entrenchment of our mechanistic conditioning, even among those seeking to be free of a materialist worldview, it seems that the ‘new type of thinking’ that is explicitly systematized in Integral Relational Logic is not relevant to anyone other than myself. Perhaps it is only pertinent to mention that Einstein was not quite correct when he said that the great powers were divided over the peace settlements.

In the same year in which he made this statement, 51 sovereign states signed the Charter of the United Nations, a term that Franklin D. Roosevelt and Winston Churchill had agreed on in 1941,<sup>42</sup> the latter pointing out that Lord Byron had used the term in the narrative poem *Childe Harold’s Pilgrimage* about a self-exiled young man weary of the Napoleonic wars (Stanza XXXV in Canto the Third).

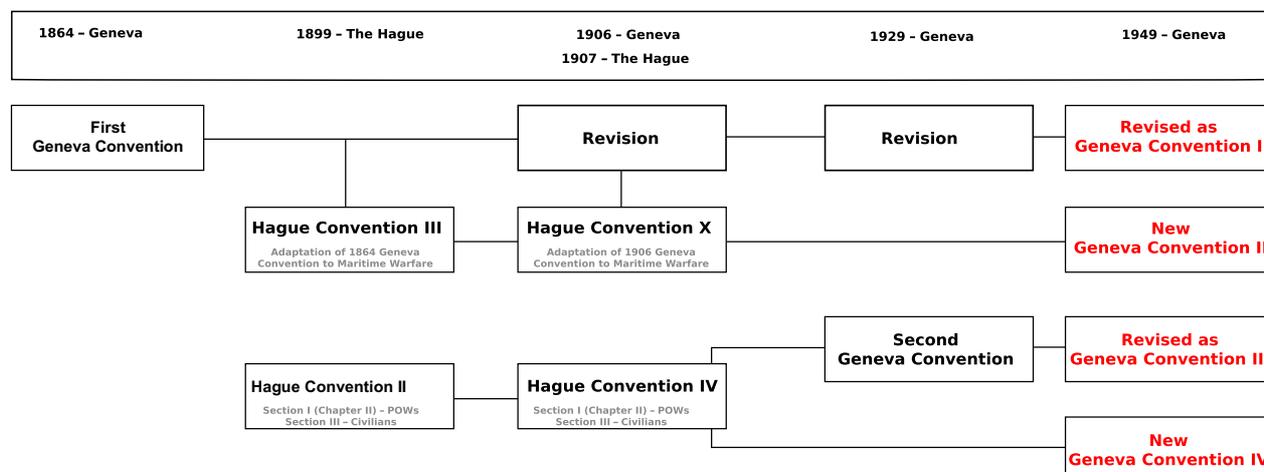
As the Preamble to the Charter states, the purpose of the institution that was to become the United Nations was “to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind”.<sup>43</sup> Jan Christiaan Smuts, author of *Holism and Evolution*, wrote the first draft of the Preamble, later simplified. As prime minister of the Union of South Africa, Smuts was the only leader to sign both the Charter to the United Nations and the Covenant of the League of Nations,<sup>44</sup> whose principal mission was also to maintain world peace.

Despite these good intentions, in 1949 political leaders of the world produced major revisions to the Geneva Conventions,<sup>45</sup> intended to mitigate the worst atrocities of wars, should they break out again, as, indeed, they did—in Korea, Vietnam, and the Falklands, for instance. The first Geneva Convention was inspired by Jean-Henri Dunant’s *Un souvenir de Solferino*, describing his horrors at witnessing the suffering of wounded soldiers following the Battle of Solferino in Italy in 1859, which also led to the founding of the

## *Reflections on My Eightieth Birthday*

International Committee of the Red Cross. Dunant shared the first Nobel Peace Prize in 1901 for “his humanitarian efforts to help wounded soldiers and create international understanding”.<sup>46</sup> Here is a timeline from Wikipedia showing how this first Geneva Convention later evolved.

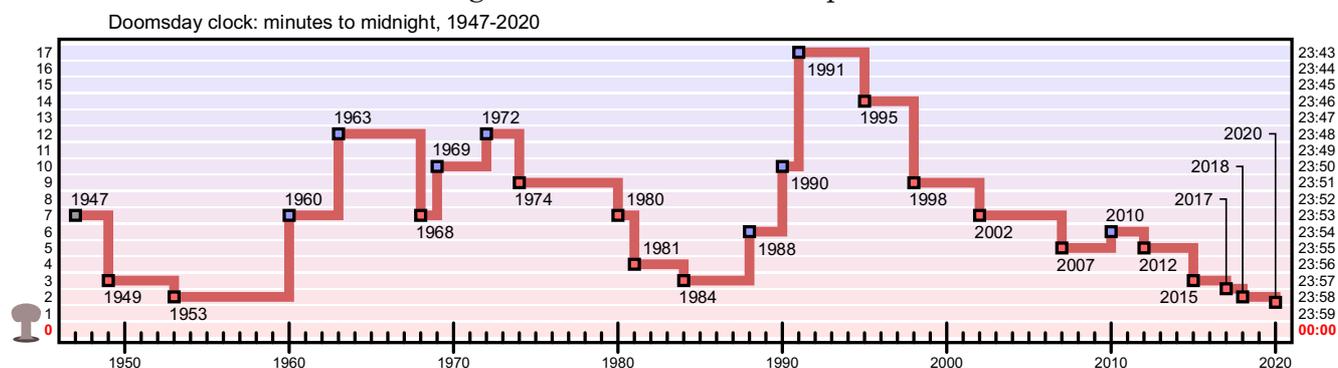
**Development of the Geneva Conventions from 1864 to 1949**



The first Hague Convention came from a proposal by Tsar Nicholas II, the last emperor of Russia. It led to the creation of the Permanent Court of Arbitration, intended to resolve disputes that arise out of international agreements between member states, international organizations, or private parties.<sup>47</sup> The PCA is today housed in the Peace Palace in The Hague, along with the International Court of Justice (ICJ), set up by the UN Charter. The Geneva Conventions of 1949 were eventually ratified by 192 countries, but as the Cold War broke out between the Union of Soviet Socialist Republics (USSR) and the United States of America (USA), there was no agreement on how to prosecute individuals for violating these rules of war.

Rather, to highlight the dangers posed by nuclear weapons, on 9th July 1955 Bertrand Russell issued what is today called the Russell-Einstein Manifesto, containing the words, “Remember your humanity, and forget the rest.”<sup>48</sup> It was signed by eleven leading scientists and philosophers, including Einstein and the physicist Joseph Rotblat,<sup>49</sup> who was the first secretary-general of the Pugwash conference on Science and World Affairs, founded in a village in Nova Scotia in July 1957. Rotblat and the Pugwash conference were awarded the Nobel Prize for Peace in 1995, “for efforts to diminish the part played by nuclear arms in international affairs and, in the longer run, to eliminate such arms”.<sup>50</sup>

In parallel with these endeavours, since 1947, the *Bulletin of the Atomic Scientists* has produced an annual report on how close scientists think we are to human extinction, marked by the Doomsday Clock, which has been set at 100 seconds to midnight since 2020, as this Wikipedia chart shows.



The collapse of the Iron Curtain dividing Europe pushed the clock further away from midnight than at any year since the end of the Second World War. However, since then, scientists have also become aware of the dangers of widening climate extremes and the increase of polarization in society, leading to where we are today, even as some seek to adopt a harmonious both-and approach to life.

*Reflections on My Eightieth Birthday*

However, this change in the geopolitical landscape did lead the United Nations to establish the Rome Statute of the International Criminal Court in 1998. The ICC came into operation in The Hague in 2002, with the purpose of prosecuting individuals for the international crimes of genocide, crimes against humanity, war crimes, and the crime of aggression.<sup>51</sup> It was not without controversy. There are just 123 member states, not including USA, Russia, China, and India.<sup>52</sup> Nevertheless, this spring there has been much debate on how to prosecute Putin and his generals for seemingly breaking the rules of war, not the least for attacks on unarmed, defenceless civilians and the crime of aggression.



Russell's call to "remember your humanity" reminds us that humans are also capable of much kindness and compassion, as well as being cruelly ruthless at times, ostracizing, imprisoning, or even killing people with a different sense of identity. We can see our innate humane qualities from the root of *kind*, which is Old English *gecynde* 'natural', cognate with *nature*, from Latin *nāscī* 'to be born', and Greek *genesis* 'birth'.

This etymology reveals that none of us is ever separate from the Source of Life, even though this is contrary to what we are taught. So, if we are ever to live in love, peace, and harmony with each other, we need to transcend the categories, wisely realizing our True Nature as exemplars of *Homo divinus*. At the heart of our malaise lies our constricted, anthropocentric identities, our most precious possessions, arising from our taxonomic minds and schizoid psyches. To face the imminent death of our species with equanimity, we thus need to pass through a psychological death, free of the fears that arise from separation.

To develop the numinous *Weltanschauung* that acknowledges the dual, paradoxical nature of the human condition, I have extended the short timelines on the previous page. For they do not help us see what is currently happening in the world in full perspective. I was initially inspired to explore the Big Picture by David Attenborough's *Life on Earth* broadcast by the BBC in 1979. This greatly helped me to develop an evolutionary perspective of the world we live in, explaining what is causing the pace of scientific discovery and technological invention to accelerate exponentially. In the first episode of this enthralling television series, Attenborough graphically illustrated the exponential rate of evolutionary change. It is now some 3.6 billion years since the first self-reproducing forms of life appeared on this planet. So, if we consider 10 million years to be a day, we can map the whole of evolution on Earth to the days of the year.<sup>53</sup>

Using this model, if 1st January marks the birth of single-cell organisms, then the first multicellular organisms appeared in the middle of August, with sexual reproduction beginning about six weeks later. Other significant events during the late autumn were the emergence of fish, land plants, and reptiles. Then about the 10th December, both mammals and dinosaurs appeared, with mammals surviving the mass extinction that occurred on Christmas Day, one of seven and nine mass extinctions of land and marine forms of life so far in the life of the Earth.<sup>54</sup>

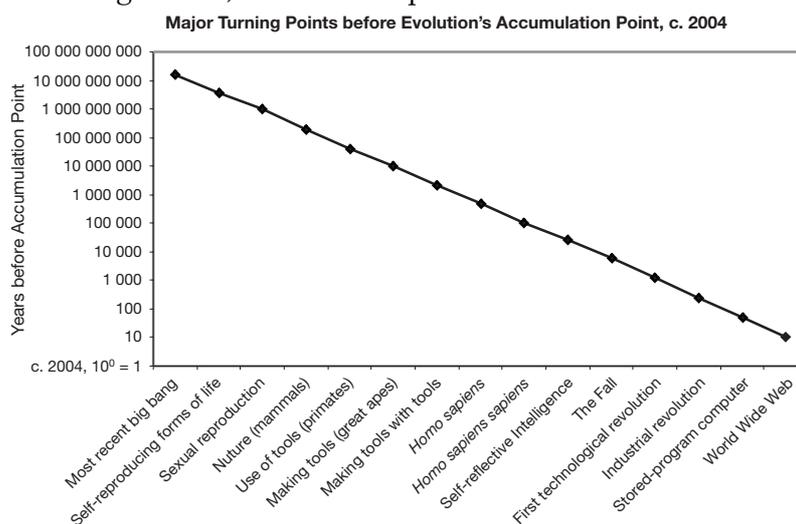
This catastrophe enabled the primates to appear on Boxing Day, to be followed by the hominids four days later. Then on New Year's Eve, the first hominins appeared around two in the afternoon, with exemplars of the *Homo* genus following a few hours later. The whole of human evolution has thus taken place during the evening of the last day of the year, with *Homo sapiens* being born between 23:15 and 23:30. As we rapidly approach midnight on 31st December, we can see that the whole of mental evolution has thus taken place during the last eight or nine minutes, with the first civilizations appearing about 45 seconds ago, at the dawn of history. The Computer Age began less than a single tick before the present moment, which is midnight. So, what will happen during the next fifty years, when the duration of the Computer Age will expand to over a second in Attenborough's evolutionary model?

Well, I gave my best understanding of our children and grandchildren's prospects in a 100-page auto-

## Reflections on My Eightieth Birthday

biographical memoir that I wrote in the autumn of 2021, titled *Humankind: Who are we? Where do we come from? Where are we heading?* Then, this year, feeling sad with the delusional turmoil in the world, I wrote five one-sheet monographs on our healing, awakening, and liberating opportunities to cheer myself up.

To finish these reflections on my eightieth birthday, I thus feel that all I need to do is re-present this chart, which Nick Hoggard presented at a gathering of the Scientific and Medical Network in Sweden in 2000. It shows that 13.8 billion years of divergent evolution passed through its Accumulation Point into chaos in 2004, give or take a couple of years. In my experience, Life brings order and meaning to our consequent conceptual confusion by healing our fragmented, specialized minds, turning divergence into convergence at evolution's Omega Point, which is inseparable from the Immortal Ground of Being.



This diagram shows two key points, apart from illustrating the finite limit of the infinite geometric series that puts our rapidly changing world into its full evolutionary perspective. First, we humans are the products of all these years of evolutionary history. So, the psychodynamics of society can only be causally mapped in the context of the dynamics of the entire Cosmos, which displays essentially the same patterns.

Secondly, evolution during the past several millennia has been more mental than biological, taking place within the Cosmic Psyche, the 99% of the Universe inaccessible to our physical senses. This profound understanding has been growing in clarity during the past ten years, as I have further distanced myself from constraining cultural influences on my creativity to write several books and many articles, some of which have been published by open-hearted friends from India. So, even though my studies of the root causes of our chaotically evolving society, obsessed with money, have long been ignored and rejected in the West, I've led a fascinating life, exploring how unifying mysticism and mathematics reveals Love, Peace, Wholeness, and the Truth, which is all that matters at the end of time, while resting in Stillness in the Presence of the Divine.

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- <sup>16</sup> Russell, 'Reflections on My Eightieth Birthday', p. 53.
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