



Solving the Ultimate Problem of Human Learning



Paul Hague
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Contents

The structure of this autobiographical article is in two main parts. The first six sections outline the solution to the ultimate problem of human learning in all-powerful abstract terms, unifying the information systems modelling methods underlying the Internet with the ancient wisdom of the mystics—known to Gottfried Leibniz and Isaac Newton as *philosophia perennis* and *prisca sapientia*, respectively. By starting afresh at the very beginning, I have thus answered the call of Jiddu Krishnamurti, David Bohm, and Vimala Thakar to open ourselves to Wholeness, to awaken to Total Revolution.

The next six sections describe some of the major events and thought processes in my life in roughly chronological order, but with a few jumps back and forth. This narrative describes how evolution has become fully aware of itself within me, during eighty-two years since my conception as a distinct human being, along the lines that Julian Huxley and Pierre Teilhard de Chardin foretold in the 1950s in ‘Transhumanism’ and *The Human Phenomenon*, respectively.

To discover what it truly means to be human, I have also been much influenced by the depth, humanistic, and transpersonal psychologies of Carl Gustav Jung, Abraham Maslow, and Stanislav Grof. Along with the conceptual clarity of mathematicians and computer scientists, these have enabled me to develop the Gnostic psychology that is necessary to answer Erich Fromm’s 1976 call for the elusive art and science of humanity, hidden beneath the superficiality of the misnamed natural sciences.

The final page illustrates how some fourteen billion years of bifurcating evolution have converged at its glorious culmination in Wholeness, revealing the Grand Design of the Universe to a *Holoramic* ‘Whole-seeing’ being, displayed on a single sheet of A4 paper. Applying what Tim Freke calls ‘paralogical thinking’, thousands of years of Western reason have taken a radical change in direction in a *Holotropic* ‘Whole-transforming’ manner, exquisitely encapsulated in the Sanskrit word *Satchitānanda* ‘Bliss of Absolute Truth and Consciousness’.

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The image on the front cover is a symbol of Indra’s Net of Jewels or Pearls in Huayan ‘Flower Ornament’ Buddhism, which Alan Watts visualized as a dewy spider’s web, in which every dewdrop contains the reflection of the light emanating from all the other dewdrops. It is a symbol for the interconnectedness of all beings, never separate from Divine Wholeness for an instant. Thus, our fate as a species is dependent on us all living in harmony with each other, beyond the chaos the world is in today.

Introduction

Even though computers with so-called artificial intelligence (AI) are increasingly able to mimic human behaviour, this does not mean that machines can think for themselves—creating novel forms and structures that are entirely original—without human involvement.

To prove this intuitive understanding rationally—in my own experience—the creative power of Life, emanating from the Divine Origin of the Universe, has healed my fragmented mind and split psyche in Wholeness, enabling me to solve the ultimate problem of human learning: integrating all knowledge in all cultures and disciplines at all times into a coherent whole, through a single, all-inclusive Method.

As Wholeness is transcultural and transdisciplinary, it embraces and unifies all sciences and humanities in *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’.

However, Comenius’s visionary attempt to establish an Academy to be based on Universal Wisdom was rejected by the materialistic scientists who cofounded the Royal Society of London for Improving Natural Knowledge about twenty years later. For they wished to focus their studies exclusively on the external world, accessible to our physical senses, ignoring the vastly more extensive inner world that we all share. Consequently, my lifelong quest to realize Inner Peace—by experientially understanding the root cause of conflict and suffering in the world—has often been ignored and rejected.

Essentially, this is because Panosophy does not fit into the prevailing dysfunctional culture, which is based on academic specialisms, not on all-powerful generalities, which have evolved from those used in abstract algebra, freeing mathematics of the tyranny of number. In Panosophy, mathematics is the art and science of patterns and relationships, which is founded on the primal axiom of the fundamental law of the Universe, which states *Wholeness is the union of all opposites*, including ubiquitous paradoxes.

Although the innovative life experiences that have led me to be a Panosopher are unprecedented, they are nonetheless commonsensical, intuitively understood by spiritual seekers exploring the *Cosmic Psyche*, known to yogis from India, but mostly ignored by Western civilization. For *yoga* in Sanskrit means ‘joining together’—that which the analytical mind has separated, based on a fragmented sense of identity.

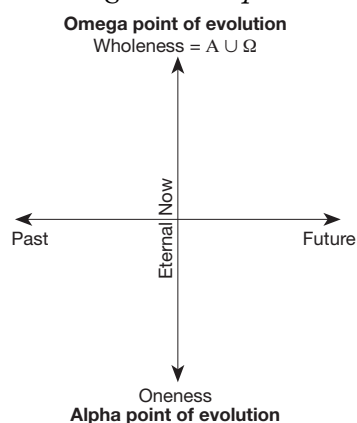
Paradoxically, I have been able to shed light into the darkness by outwardly following a fairly conventional path in life. I was educated as a mathematician and spent my business career in the information technology industry, mostly with IBM in sales and marketing in London in the 1960s and 70s and in software development in Stockholm in the 1990s, when I was given early retirement. I have also been married a couple of times, having two children with my English wife, now in their fifties.

This educational and business background has given me the skills I have needed to recover from a devastating prenatal trauma that I experienced seven weeks after my conception in the middle of the Second World War, when my three-year-old brother was killed. These healing life experiences have led me to be a visionary, able to see what is currently happening to humanity with utmost profundity and breadth.

In brief, I have known since I was seven years of age that science and religion are not based on the Truth and that we humans could only live in Love and Peace with each other with a shared understanding of the Universe, God, evolution, and human history. So, as my parents, priests, and teachers could not tell me

how to become liberated from the cultural constraints on our lives, I learned very little during my formal education. At 12, 17, and 19, I abandoned Christianity, physics, and monetary economics, as much as possible, because they did not make sense as a coherent whole. At university, even the beauty of pure mathematics could not sort out the mess that society has been in since long before my lifetime.

In the event, it was not until 1980 that I was given the opportunity to solve the final problem in human learning, when I saw that the global economy holds the seeds of its own destruction within it and that my children were not being educated to live in the world that would exist when they came be bringing up children of their own, as my estranged daughter, at least, is doing. And it was not until my seventies that innate Self-reflective Intelligence gave me the fullest freedom to write an evolving series of books, essays, and hyperlinked web pages that 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?*



To answer this question, I have needed to engage in profound self-inquiry, as an autodidactic psychotherapist, free of any preconceptions of what I might discover by looking inwards. By admitting the creative psychospiritual energies within us all into a science that denies nonmaterial causality, I have been able to explain the growth of structure—how flowers and works of art, for instance, come into existence. By thus transcending the mechanistic paradigm—on which physics and computer science are based—evolution has changed from the horizontal to the vertical dimension of time within me, as this diagram illustrates. In undivided Wholeness, there is no past and future or gaps between any other pairs of opposites, such as humanity and Divinity. Everything that happens to us takes place in the Eternal Now, which is Reality.

My innovative studies of inner science, summarized in this article, have thus led me to realize that none of us is separate from the Immortal Ground of Being for an instant, despite what we might have learnt through our cultural conditioning. At the end of time, this is all we need to experientially understand, wherever our unique journeys in life might take us. For, even though it is great fun to solve the ultimate problem in human learning, this is just one way to complete the universal spiritual journey, which Joseph Campbell brilliantly described in his popular book *The Hero with a Thousand Faces*.

It is thus from the Stillness and Nonduality of Inner Peace that we can calmly face the twin existential threats of machines with so-called artificial intelligence taking over our lives and abrupt, irreversible climate change driving humankind to near-term extinction within a decade or three. For what Marshall McLuhan called the ‘global village’ in the 1960s has now become a ‘planetary hospice’, as Guy McPherson has pointed out. So, to collectively focus attention on the central issue of our times, let us trust that revealing our evolutionary story could release some of the synergistic psychospiritual energies and financial resources we need to support each other during these last days we live in.

As such a miracle can only happen by looking inwards, this brief psychoautobiographical article outlines my own spiritual and cognitive journey as candidly as possible. For, as we are all interconnected ordinary beings, perhaps describing my own life experiences in this open way could assist others wrestling with the psychological, economic, and ecological turmoil the world is in today. At this fifty-ninth minute of the eleventh hour, it is still possible that Life and Light could show us the way Home, knowing that Love is the Divine Essence we all share. For, as Guy McPherson sometimes says at the end of his videos on his ‘Nature Bats Last’ YouTube channel, “At the edge of extinction, only Love remains.”

Solving the Ultimate Problem of Human Learning

In solitude and without any funding, I've spent the last forty-three years working on the solution to the ultimate problem of human learning, which Albert Einstein and Stephen W. Hawking called the unified field theory and the theory of everything, respectively. They did not succeed in their endeavours because the physical universe of matter, space, and time is a tiny fraction of Everything, as the Totality of Existence—all beings, relating to each other, in Wholeness.

For *mass*, *space*, and *time* are just three words in dictionaries of English, minute compared to the tens of thousands of words in common use, denoting both the similitude and diversity of human experience. Similarly, to demonstrate that matter, space, and time are not special, librarians, using Melvil Dewey's decimal library classification system, categorize books on the scientific and philosophical perspectives of space-time as '530.11' and '115' ('115.4' before the seventeenth edition), respectively. On the other hand, books of knowledge about knowledge are in the category '000 Generalities'.

Furthermore, mathematicians, software developers, and scientists treat mass, space, and time as variables in their functions, no different from any other quantitative measure. For instance, the cost of five kilograms of potatoes, calculated from their unit price in our grocery receipts, is derived in essentially the same way as force and energy in Newton and Einstein's famous equations: $F = ma$ and $E = mc^2$. Besides, there are energies at work in the world that are not a function of mass. For, how else could Wolfgang Amadeus Mozart have composed his last three magnificent symphonies in just six weeks in the summer of 1788?

To broaden the horizon of our vision, I call the solution to the ultimate problem of human learning the *Unified Relationships Theory* (URT), for fields are a special type of relationship and relationships make the world go round. Alternatively, the URT is *Panosophy*, a variation of *pansophy* 'universal wisdom', which Jan Ámos Komenský (Comenius), known as the 'father of modern education', promoted in the mid 1600s, 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."

The Cosmic Psyche

Thus, Panosophy is the indivisible unification of science, philosophy, and religion, of all sciences and humanities, without any conceptual distinctions between these academic disciplines, which are products of our fragmented minds and split psyches. The primary territory that Panosophy maps is the *Cosmic Psyche*, as the final frontier of human learning, not accessible by our five physical senses of sight, hearing, smell, taste, and touch. Furthermore, this nonmaterial domain is vastly more extensive than the physical universe, as mystics who have explored it have discovered.

For instance, in *Autobiography of a Yogi*, Paramahansa Yogananda, known as 'Father of Yoga in the West' and a major influence on the life and work of Steve Jobs, called that which is beyond the senses the 'astral world, universe, cosmos, or body'. As his guru Sri Yukteswar told him, "The astral universe, made of various subtle vibrations of light and colour, is hundreds of times larger than the material cosmos."

Another term for what Helena Petrovna Blavatsky also called the 'astral body', when cofounding the Theosophical Society in 1875, is Greek *aither* 'pure, fresh air', in Latin *aether*, "the pure essence where the

gods lived and which they breathed”, which is *quintessence*, the fifth element, the others being fire, air, earth, and water, of course.

The *Æther* corresponds to *Ākāśa* in Sanskrit, Vivekananda saying in *Raja Yoga*: “Everything that has form, everything that is the result of combination, is evolved out of this *Akasha*. ... Just as *Akasha* is the infinite, omnipresent material of this universe, so is this *Prana* the infinite, omnipresent manifesting power of this universe.” *Prana* is thus synonymous to *Life* in Panosophy.

Without giving this immense region a name, Yehuda Berg tells us in *The Power of Kabbalah*—as the mystical heart of Judaism—that there is a curtain that divides our reality into two realms, 1% being our physical world, while the other 99% “is the source of all lasting fulfilment. All knowledge, wisdom, and joy dwell in this realm. This is the domain that Kabbalists call *Light*.”

One who has actually used the term *Cosmic Psyche* is Maharishi Mahesh Yogi, who introduced Transcendental Meditation (TM) in the West, popular with both celebrities and scientists alike. Mahesh regarded the Cosmic Psyche as the ‘unified source of creation’, David W. Orme-Johnson tells us in *The Vedic Psychology of Maharishi Mahesh Yogi: Fulfillment of Modern Psychology*.

The Absolute

Now, to develop a comprehensive map of the Totality of Existence it is not sufficient to differentiate the nonmaterial and material domains of the Universe. It is also necessary to distinguish the relativistic world of form and the Formless Absolute, existing within and beyond the Cosmic Psyche.

Normally, when we form concepts, we do so by comparing the meaningless data patterns of experience with each other, as they inform us of their existence and distinct properties in a meaningful manner. Accordingly, to bring universal order to our conceptual modelling activities, David Bohm, my principal scientific mentor, said that we could do so by giving “*attention to similar differences and different similarities*”, a notion of order that the artist Charles Biederman gave him, during many years of correspondence.

However, the Absolute is different from all other concepts. There is only one Absolute, for if there were more than one, they would be relative to each other, and we could compare them. So the Absolute is beyond compare, apparently beyond conceptualization. Nevertheless, in October 1983, while strolling across Wimbledon Common in London, I was able to form the concept of the Absolute in an entirely rational manner.

Guided by the fundamental law of the Universe, which states *Wholeness is the union of all opposites*, I today view the Absolute in two pairs of inseparable ways: experientially and cognitively, and as a unity and an aggregate. This both-and approach is essential to establish the Absolute as a rational, scientific concept.

Viewing the Absolute conceptually as a unity, we can see that it differs from all its parts, for all these parts are limited in some way. In contrast, the Absolute cannot be defined, for to do so would be to give it boundaries, to say what it is and what it is not. This is obvious from the word *define*, which etymologically means ‘to limit’. The Absolute is thus indefinable and unanalysable, qualities that are Transcendent with respect to a knowing being.

On the other hand, when we view the Absolute as the Totality of Existence, we can see that the structure of all its parts is exactly the same as the structure of any of its parts, for by viewing the Universe as a holographic fractal, with the property of self-similarity, we can see that it has an underlying, unified structure, independent of and prior to interpretation by an intelligent being.

The relationships that form this web of life lie within everything there is; they are the vibrant connectives that hold the entire Cosmos together, as an ordered whole. From this perspective, we can say that the

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Absolute possesses the property of Immanence with respect to all beings in the relativistic world of form, with meaningful relationships being the motive power of the Universe.

If we now simultaneously feel into the Absolute experientially, through various spiritual practices, like insight meditation (*vipassana*) and integral tantric yoga, we discover that the Essence of the Universe is Stillness or Emptiness, resulting in the exquisite sense of Nondual Love and Peace, which has no opposite. We are now in union with the Divine, in Oneness, in a state of Unity Consciousness. From this perspective, the Divine is Immanent, also called *Presence* ‘prior to existence; before being’.

Conversely, if we feel into the Cosmos as an aggregate of all its parts, we can experience the Universe simply as a web of relationships. Then, as we sink ever deeper into ourselves, even these relationships disappear, and we are left with the magnificent feeling of translucent Wholeness, Fullness, or Cosmic Consciousness, which is Transcendent with respect to any knowing being.

In summary, there are two pairs of dual ways in which we can understand and experience the Absolute, given in this table, thus establishing God as a scientific concept.

	Oneness	Wholeness
Conceptual	Transcendent	Immanent
Experiential	Immanent	Transcendent

As human beings, using our cognitive maps to navigate our ways through life, this way of forming the concept of the Absolute follows essentially the same egalitarian principles as the formation of any other concepts, such as rose, triangle, and concept. However, what this does not tell us is humankind’s place within the overall scheme of things. To see our lives in full, we need to let go of our anthropocentric perspectives, as residents on Earth, as well as narrow and shallow ego- and ethnocentric viewpoints.

To understand what is happening to our species at the present time, it is essential to stand outside ourselves, looking at our lives together from a Divine vantage point, like some people experience an out-of-body, near-death experience. This we can do with *Self-reflective Intelligence*, as the eyesight of the radiant *Light of Consciousness*, recognizing that God’s eye and our own are one and the same, as the pre-eminent Christian mystic Meister Eckhart observed within himself. As many have said, we are spiritual beings having a human experience rather than human beings having a spiritual experience.

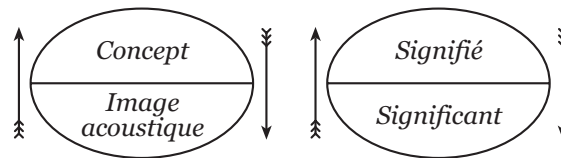
Two ways of mapping

Such an inverted understanding is essential when solving the ultimate problem in human learning by integrating all knowledge in all cultures and disciplines from all times into a coherent whole. For this is not an intellectual exercise. It can only be accomplished by feeling into ourselves, sensing that the Divine, as our inner guru, meaning ‘dispeller of darkness’, is guiding every moment of our lives. The ancient Greeks and Romans were well aware of this inner guide within us all, calling it *Daimon* and *Genius*, respectively.

So, as our Divine and human identities are inseparable, how does Life help us to heal our fragmented minds and split psyches in Wholeness? Well, the Internet contains much of the knowledge that humans have developed over the centuries and millennia in symbolic form. And underlying the World Wide Web are powerful modelling methods of such great abstraction and generality that they can be used by all cultures, disciplines, and industries. Indeed, if these transcultural, transdisciplinary modelling methods did not exist, the Internet could neither exist nor expand at unprecedented exponential rates of acceleration.

To see how we can use these abstract modelling methods to map the Cosmic Psyche, grounded in Gnosis, we need to note that we humans have two ways of mapping the world we live in: conceptual and semiotic. Ferdinand de Saussure made a clear distinction between concepts and signs in *Cours de linguistique générale* in 1915, saying, “I propose to retain the word *sign* [*signe*] to designate the whole and to replace

concept and sound-image respectively by *signified* [*signifié*] and *signifier* [*signifiant*],” illustrated here.



This distinction between the inner and outer ways of mapping the world we live in is one that stored-program computers cannot make. For their ‘minds’ consist solely of binary digits (bits), representing numerals, strings of characters, internal pointers, and instructions to the computer’s central processing unit (CPU). For instance, this is the numeral 3, while the number three (∴) is contained in the Cosmic Psyche, as the count of a set of concepts, as mental images.

Indeed, all mathematical objects are contained within the Cosmic Psyche before they are expressed outwardly, like this emoji circle 🟠. When we experience the creative power of Life pouring through the Cosmic Psyche from the Divine Origin of the Universe, this explains why beautiful mathematical patterns, which are universal, are so effective when mapping our biophysical environment.

In particular, the Cosmic Psyche—underlying the Totality of Existence, including all humans—contains the conceptual models that guide our behaviour as both individuals and as cultures or ‘like-minded’ communities within them. This understanding enables us to develop the Method we need to bring systemic clarity to our much-perplexed society; to bring a sense of order to the chaos of the world we live in today. The universal system of thought we need is hidden right under our noses, each time we connect to the Internet through our computers, tablets, phones, and other devices. The Internet acts like a mirror to the commonsensical art and science of reason we all use in our daily lives, hidden within the Cosmic Psyche.

A thought experiment

For instance, when I sit down with my 27" iMac to express the solution to the fundamental problem of human learning, which is hidden within all of us, the entire Internet, with its one billion hosts, looks like a single computer. So, to develop the Theory of Everything, I just need to focus attention on the computer in front of me.

To explore what causes humans to think, learn, and behave as we do, I have engaged in a thought experiment, not unlike those that Einstein envisaged to develop the special and general theories of relativity. I imagine that I am a computer that turns itself off and on again, so that it has no programs within it, not even a bootstrap program to load the operating system. Starting with a *tabula rasa* ‘blank slate’, this ‘computer’ then has the task of developing a coherent conceptual model of the entire history of human learning. This experiment thus inverts Alan Turing’s Imitation Game, which he thought in 1950 could be used to ‘prove’ that machines could be programmed to think like humans by 2000.

However, I did not begin this experiment in learning in the spring of 1980 through a free choice, aware of what was happening to me. Rather, a big bang erupted in the utmost depths of my psyche, leading me to create a radically new map of the Universe, explaining what it is and how it is intelligently designed.

Helped by several other psychospiritual experiments—such as breathwork, various meditation techniques, and constant self-observation—the convergent powers of evolution have thereby carried me from evolution’s Alpha Point to its glorious culmination, which Pierre Teilhard de Chardin called the Omega Point, inseparable from its opposite.

The solution to the ultimate problem of learning is thus quite different from the solution to a mathematical equation, such as $2x + 3 = 5$, or the potential solutions to the seven Millennium Prize

Problems, set by the Clay Mathematics Institute in 2000, only one of which has so far been solved. Rather, the ultimate solution to thousands of years of human learning is indivisible Wholeness, which is impossible to put into words without violating its Essential Nature.

For Wholeness is all-inclusive, by definition, with no beginning or end, with nothing and no one outside it. Wholeness is beyond compare, the Authentic Self of all beings, inseparable from any others, including the Supreme Being. The solution to the final problem of human learning is Ineffable Wholeness, with no divisions within it or borders around it.

What this means is that we humans have two inseparable identities, as both Wholeness and as unique beings, in a primary-secondary relationship. If we regard our identities as humans, apparently separate from each other, to be primary, we are thus putting the cart before the horse. Furthermore, we are breaking the fundamental law of the Universe, called the *Principle of Unity*.

The Principle of Unity

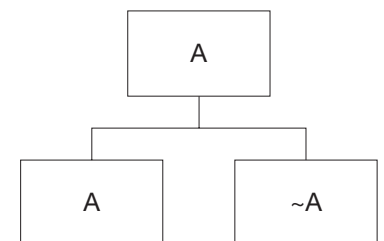
The Principle of Unity simply states, *Wholeness is the union of all opposites*, an idea that emerged in consciousness around midsummer 1980, as mentioned on page 17, although it had been implicitly governing my life since I was a boy, when I set out to find Peace by ending the long-running war between science and religion, which I had introjected from the culture in which I was born.

What Heraclitus of Ephesus aptly called the *Hidden Harmony*, I also call the *Cosmic Equation*, as an expression of the 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, 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*.

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 Divine Origin of the Universe in the Eternal Now. It is an irrefutable truth, for assertions and denials of its veracity confirm its authenticity. This diagram illustrates the primary-secondary relationship between these polar opposites. Nothing could be simpler. However, the Principle of Unity is not the Absolute Truth, which sets us free, as Jesus said. For the Truth is ineffable, only experienced and understood with the utmost profundity of Gnostic experience, in union with the Divine.



One who sought to unify East and West was Carl Jung, who 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." And, as Jung said in 1935 to his fellow psychotherapists, "The greatest danger that threatens psychology is one-sidedness." As Cary Baynes said in her 1931 English translation of Jung's *Commentary*, "the East creeps in among us by the back door of the unconscious."

Much influenced by alchemy's *coniunctio* (☉ and ☿, ♀ and ♂) and Nicholas of Cusa's *coincidentia oppositorum* 'coincidence of opposites', Jung well understood that unifying opposites is the key to sound

mental health, in 1959 calling syzygy the androgynous union of *anima* and *animus*, at the centre of his psychospiritual goal of individuation—the development of an undivided being.



Jung also made extensive use of mandalas in his psychotherapy, as he describes in an extensive case study of the process of individuation, first published in 1934. For a mandala, a Sanskrit word meaning ‘disc, circle’, is a circular figure representing Wholeness or the Universe in Hindu and Buddhist symbolism. Indeed, taken out of their psychotherapeutic environment, mandalas can be geometric objects of much beauty, such as this Harmony mandala, completed by Vikki Reed of Arizona in 2005.

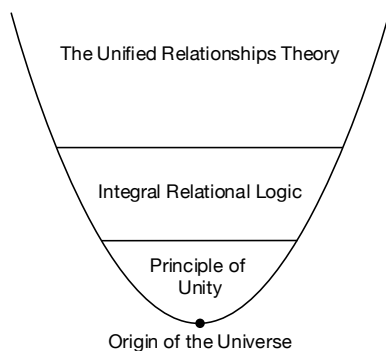
Mapping the territory that contains the mapmaker

But now we have a rather tricky problem to solve. The Theory of Everything (TOE), as a cognitive map of the Totality of Existence (TOE), is contained within the territory being mapped. As this territory embraces all beings, it naturally includes the map, the mapmaking process, and the mapmaker her- or himself. This is like a television camera filming itself filming, which is delightfully illustrated in M. C. Escher's famous lithograph ‘Drawing Hands’. In other words, the observer and observed are inseparable, a unifying notion that brought J. Krishnamurti and David Bohm together around 1960.



Viewing maps within the territory being mapped is a major departure from the conventions of Western thought. For instance, Einstein wrote in 1931, “The belief in an external world independent of the perceiving subject is the basis of all natural science.” Similarly, at about the same time, Alfred Korzybski made the famous assertion, “A map *is not* the territory it represents, but, if correct, it has a *similar structure* to the territory, which accounts for its usefulness.”

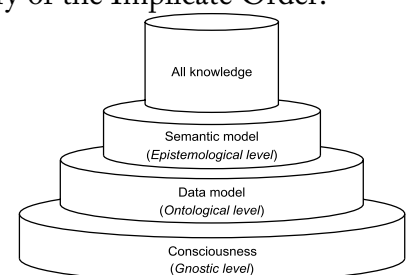
So, in my holistic reasoning, I follow E. F. Schumacher's maxim for cognitive mapmaking in *A Guide for the Perplexed*: “Accept everything; reject nothing.” As he wisely said, “Our task is to look at the world and see it whole.”



Like everything else that is created in the manifest Universe, this diagram illustrates the way that the Cosmic Context, Gnostic Foundation, and coordinating framework for all knowledge have emerged in the Cosmic Psyche from the Divine Origin of the Universe in the vertical dimension of time, in the Eternal Now.

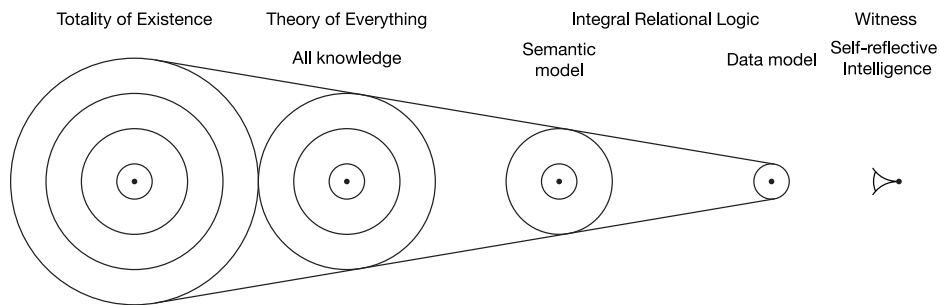
As already mentioned, all knowledge is the Unified Relationships Theory or Panosophy, whose Contextual Foundation and coordinating framework is *Integral Relational Logic* (IRL), the commonsensical art and science of thought and consciousness we all use every day to form concepts and organize our ideas. At its heart lies the Principle of Unity, which enables us to unify the incompatibilities between quantum and relativity theories, for instance, with the help of David Bohm and his theory of the Implicate Order.

Integral Relational Logic has evolved from the data and semantic modelling methods that information systems architects use to develop integrated business systems, illustrated in this diagram of the foundations of all knowledge, where Consciousness, as Ultimate Reality, provides both the Gnostic Foundation and Cosmic Context, unifying the incompatible contextual concepts of God and the Universe.



Solving the Ultimate Problem of Human Learning

The third diagram below illustrates the way that these top three levels of knowledge map the Totality of Existence, with each level being contained within the one to its left. The fourth level of understanding is *Gnosis*, the inner knowing of the Divine, from which we are never separate, despite what religion, science, and business tell us to believe.



To explain, I view this entire structure by standing outside myself, with Self-reflective Intelligence, with what is called the *Witness* in some spiritual circles, rather like astronauts on the Moon, viewing the global populace on Earth as an undivided whole. In other words, if we are to understand the root cause of conflict and suffering, we need to let go of narrow and shallow ego-, ethno-, anthropo-, and geocentric views of what it means to be human, and take a *Holoramic* ‘Whole-seeing’ perspective, cognate with *panoramic*.

The most critical unanswered question in science

Now, as an exercise in communications, the principal challenge here is that it is not possible to explain how this Holotropic ‘Whole-transforming’ miracle has happened within the framework of any education system in the world today. For such systems divide the world of learning into specialist disciplines, which lead to fragmented mindsets. These often view science and spirituality to be at war with each other, as Deepak Chopra and Leonard Mlodinow demonstrated in 2011 in *War of the Worldviews: Science vs. Spirituality*.

Furthermore, it is not possible to reveal Wholeness—by solving the ultimate problem of human learning—within the context of the dysfunctional global economy, which demands that we must fight each other for a slice of the finite monetary pie. For Life to heal my fragmented mind and split psyche, I’ve needed to sacrifice everything, including relationships with family and friends, mostly still following the conventional work ethic. For the root meaning of the verb *sacrifice* is ‘to make sacred, holy, or whole’, necessary to live sanely and healthily in union with the Divine, from which we are never separate.

To resolve these communications difficulties, the Unified Relationships Theory is self-explanatory, as it must be, as it originally emerged in consciousness to 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?*

Thus, the unprecedented situation facing humanity today requires an unprecedented explanation and solution, involving unprecedented changes in the way we live our lives. For no species can survive and thrive if it does not adapt to its rapidly changing environment, which is even more noticeable today with both abrupt, irreversible climate change and machines with so-called artificial intelligence (AI) disturbing the workplace and threatening the very survival of our species.

For myself, I began seeking how to make radical changes in my life in 1979, when I was developing an innovative marketing programme for Decision Support Systems (DSS) for IBM in London. For, as a visionary, I could see that the global economy holds the seeds of its own destruction within it and that our children were not being educated to live in the world that would exist when they came to be bringing up children of their own.

There were just two ways in which the global economy could go into meltdown, bringing an abrupt end

to Western civilization, but not necessarily humankind. If machines with so-called artificial intelligence had the potential to replace the majority of jobs in the workplace, this would mean that the cycle of humans as both workers and consumers in the economy would one day be broken, the fundamental principle of both capitalism and communism. For, as Adam Smith wrote in 1776 in the opening words of *The Wealth of Nations*: “The annual labour of every nation is the fund which originally supplies it with all the necessities and conveniences of life which it annually consumes, and which consists always either in the immediate produce of that labour, or in what is purchased with that produce from other nations.”

On the other hand, if there are cognitive tasks that require intelligence and intuition beyond mechanistic rationality, then this would mean that technological development could not drive economic growth indefinitely. Furthermore, it would mean that humans have a potential for the awakening of intelligence far greater than computers. This was the possibility that I intuitively favoured in 1980, when I joined IBM's Information Systems Support Centre (ISSC), which had a brief to take a five-year view of technological development, in contrast to the three-month perspective of finance directors.

There, I discovered that some of my colleagues were using a business-modelling tool, called Business Systems Planning (BSP), on which to base their strategic marketing activities, guided by IBM's marketing slogan at the time ‘Manage data as a corporate resource.’ At the heart of BSP studies was a process-entity matrix, which illustrated the relationships between dynamic business procedures, such as designing, manufacturing, marketing, ordering, and invoicing, and the static data structures that they operate on, such as employees, customers, products, locations, and deliveries.

I then set out to use BSP to explore the relationships between humans and computers performing tasks in the workplace. For business models could not give us a comprehensive picture of the way enterprises function without including *all* our cognitive activities. For instance, could the process of software development, with programmers interacting directly with computers, be included in such business models? Most significantly, how could the process of business modelling be modelled? For this is like a television camera filming itself filming, illustrated on page 6.

To resolve this dilemma, I noticed in APL Data Interface (ADI), IBM's principal information-retrieval product at the time, that when a user entered a query, a function would dynamically create another function, execute it, return the results to the user, and then delete the function, so that its execution path could not be traced. In such an environment, processes and entities are not distinct, with passive data being transformed into active in nanoseconds and vice versa. This is much faster than the hourly and daily dynamics of other business processes and entities, which are distinct.

By implementing queries in this way, ADI's developer was using a systems function in A Programming Language (APL) that could dynamically convert passive data, as a string of characters in canonical form, into active data, as an executable function. Such a string of characters is what a human would normally enter into an APL interpreter to be converted into a function. But here was a computer effectively programming itself. It was doing so because another function, written by a human, already existed. But could a computer write such a function without human intervention?

To answer this question, I also noted that interpreters, like APL, are not the only programs that can generate executable programs from strings of characters. Compilers, like those for C, can also do so. Indeed, I could see that every executable program that had ever existed during the entire history of the data-processing industry had been generated from another program.

So, where did the first program or computer come from? Indeed, where did the first of anything come from, like the first human? As I later discovered, this question was like one that Aristotle had asked some

2,300 years earlier. In Book VIII, Section 4 of *Physics*, he said that everything that changes is changed by something and in Section 5 that there is a first agent of change that is not changed by anything. Thus, the notion of an Unmoved Mover entered Western philosophy, expressed in *Metaphysics* in this way: “Now since that which is moved must be moved by something, that the prime mover must be essentially immovable, and eternal motion must be excited by something eternal.” In *Summa Theologiae*, Thomas Aquinas then took Aristotle’s mechanistic cause-and-effect chain as the basis for his five proofs for the existence of God, as the Unmoved Mover.

My early life

These are some of the questions that I was wrestling with on 27th April 1980, when I was strolling across Wimbledon Common to the pub for lunch. Then, while pondering what was causing us technologists to drive the pace of change in society at exponential rates of acceleration, I had the idea that active and passive data in computers and humans are like kinetic and potential energies in physics and hence are causal and synergistically energetic. This revelatory epiphany and eureka moment happened just as I was passing the Tangier war memorial at about 11:30 at 51° 26' 30" N, 0° 14' 02" W (TQ 2284 7288, to the nearest ten-metre square in the Ordnance Survey National Grid, the OS having been established in 1791).

To describe what happened next in my life, I need to explain that, in conformity with the fundamental law of the Universe, this breakthrough is an antidote to a breakdown that I suffered earlier in life, inseparable events that have led me directly to Nonduality, at the heart of Wholeness. The first event happened at 4:00 p.m. on 16th October 1941 at the junction of Ashford Road and Square Hill Road in Maidstone, Kent at map reference 51° 16' 25" N, 0° 32' 0" E (TQ 7680 5577 in OS coordinates), about 56.5 kilometres by a great-circle route from the second, which happened nearly 14,073 complete days later.

Now while these momentous events have Cosmic significance, their origins are entirely human. What happened first is that on the morning of that fateful day my mother visited her doctor, who confirmed that she was pregnant with her second child, as she had missed two periods. Then that afternoon, she went for a walk with a friend of hers and their two children. Perhaps because of my mother’s excitement at being pregnant again, she did not put my three-year-old brother John into reins, as was conventional at the time. But John, with his newfound freedom, blindly ran out into the road and was knocked down and killed by an army lorry returning to barracks. My mother instantaneously went from ecstasy to devastating trauma, an energy pattern that was immediately transmitted to the very soul of my being, as a two-centimetre embryo, not yet distinct from other vertebrates at a similar point in their development.



I can best explain how this cataclysmic event affected the rest of my life by turning to Stanislov Grof’s *The Holotropic Mind*, where *holotropic* means ‘turning towards the Whole’. In this insightful book, Stan says that our early experiences in the womb “have strong mystical overtones; they feel sacred or holy. ... In this state of cosmic unity, we feel that we have direct, immediate, and unlimited access to knowledge and wisdom of universal significance.” This rapturous period in our lives, a reminder of “Gardens of Paradise in the mythologies of a variety of the world’s cultures”, can be referred to as ‘oceanic ecstasy’.

In contrast, when prenatals experience a deep trauma before birth, as I did, they experience what Stan calls a ‘bad womb’, which can have an even greater effect on later development than what he calls ‘basic perinatal matrices’ (BPM). In my case, two disturbing behaviour patterns became established within my psyche, which paradoxically have led me to return to the oceanic ecstasy I enjoyed for the first fifty days of my existence, following my conception at the end of August 1941.

Solving the Ultimate Problem of Human Learning

First, I experienced my intrauterine environment as hostile, a feeling that has often been repeated during my life. For, as Rupert Sheldrake points out in *The Presence of the Past*, once a specific behaviour pattern is formed in evolution, it tends to repeat itself through habit.

Indeed, this is what almost immediately happened to me 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. As a consequence, I did not feel that I belonged in the family and culture I had been born in from a very early age.

This sense of being an outcast to society became even stronger at the age of seven, when I set out to find Peace by ending the long-running war between science and religion. What triggered this quest was the Lord's Prayer, which I was told to recite before I went to sleep each night, beginning with these words: "Our Father which art in Heaven ...". But this did not make any sense to me. I was taught that 'Father' is the first person of the Christian Trinity—as God, the Father, Son, and Holy Spirit—and that 'Heaven' is out there in the physical universe. But how could God, as the Supreme Being, be resident in outer space, which is supposedly Ultimate Reality? Clearly, in *God and Universe*, religion and science have incompatible contexts, making it virtually impossible to determine the truth or otherwise of what I was being taught in church and school and at university.

As seeking Peace by questioning the fundamental assumptions of Western civilization is not very popular, I effectively regenerated the feeling of living in a hostile environment, when I began to think for myself. Nevertheless, I did manage to learn something during my formal education, mostly at the ages of eleven and sixteen, when I won school prizes, and at eighteen, when I was in line for a good honours degree, majoring in mathematics.

But then, a second behaviour pattern that originated when my brother was killed came into play. Between four and eight weeks after conception, the embryonic brain goes through a rapid period of development. But just as this evolutionary process was at its height, I was hit by a particularly painful attack. This unconscious behaviour pattern of breakdown following rapid growth repeated itself on a number of occasions in later life, most particularly at the ages of twelve, seventeen, and nineteen, when I abandoned religion, science, and economics, as they were being taught to me.

First, when I was being prepared for confirmation into the Church of England, at the pubertal rite of passage that occurs at what the *Book of Common Prayer* calls the 'age of discretion', I became very depressed, for what the priest was teaching me did not make any sense. In particular, as a preteen, I wondered why Christians spent so much time fighting each other, even though priests often preached that God is Love (*Agapē* in ancient Greek), distinct from the other three Greek words for love: *storgē* 'affection', *philia* 'friendship', and *erōs* 'romance', as C. S. Lewis tells us in *The Four Loves*.

Secondly, in high school, I abandoned physics as the primary science for I did not believe in the big bang as the origin of the universe in finite time. I much preferred Fred Hoyle's steady-state model, as being far more elegant. Neither did I believe in the existence of a subatomic particle, as the fundamental building block of the Universe. For, as soon as one group of physicists claimed to have found such a particle, another group would set out to prove them wrong. There could be no end to these games, which are costing taxpayers billions of dollars and euros.

At university, having abandoned physics, I chose to minor in economics, which was an even bigger disaster. The concept of money did not make any sense in either macro- or micro-economics, concerned with such measurements as the gross domestic product and the calculation of prices, from the demand for

products and the cost of production. For, as I now know, the role of money in society is essentially psychological, closely related to one's personal and cultural sense of identity, not measurable quantitatively.

I then became even more depressed, as even my beloved mathematics, as it was being 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. It was a really desperate situation, with apparently no future, as many adolescents feel today.

Learning my trade

Although my formal education had taken me to the brink of committing suicide, Life could not allow this to happen. If I were to fulfil my destiny, it had other plans for me. After graduating, Life led me to live a conventional life, as I was guided to get married and have children in the normal manner. For, abandoning my search for the Truth, I longed to live in a nurturing family environment, not experienced in childhood.

And for this to happen, I needed to get a job, which was not easy because I was psychologically shattered by my upbringing, with very little self-confidence. Nevertheless, I did have a piece of paper, stating that I had a degree in mathematics. So, with this ticket to the world of work, in September 1964, I was able to get a job as a mathematician/programmer in the Research and Development (R&D) department of the Central Electricity Generating Board (CEGB), at the time a nationalized industry, owned by the government as a public service.

While I had abandoned physics four years earlier and much preferred pure mathematics to scientists' attempts to apply these patterns to our physical environment, this job gave me the opportunity to pursue what became a lifelong interest: exploring the relationship between humans and computers, each claiming to be intelligent, whatever *intelligence* might mean.

Soon after I wrote my first program in Fortran to calculate the roots of a quadratic equation, I wondered why machines are good at repetitive tasks, like calculations and sorting lists, but rather poor at pattern recognition, while with humans the situation is the other way round.

Learning as much as I could about how computers are designed, I was gaining confidence in my job and so moved from my tiny bedsit in Clapham into a flat-share in Hampstead with three young men, who encouraged me to take up rugby again, having played this team sport regularly at university.

It was through this rugby club that I met my first wife Liz, who was a fine-art student at Newcastle University, visiting friends in London for the weekend. We married in September 1967, and I moved to Newcastle, as Liz still had a year of her degree course to run. I took a job as a systems analyst and designer with the North-Eastern Electricity Board (NEEB), a public utility distributing electricity to consumers.

However, I had very little systems designing to do during this first year. For NEEB was in the process of replacing their second-generation computer with a third-generation machine, with integrated circuits. As I had had experience of using IBM's OS/360, running on CEGB's 360/75, I was given the responsibility of evaluating the operating systems of the five computers being tendered.

This brought me to the attention of IBM, who offered me a job as a trainee systems engineer in a sales office in London, to which Liz and I moved after she graduated. This was the perfect job for me in the most prestigious company in the industry at the time. For systems engineers were required to be familiar with virtually every aspect of the rapidly evolving computer industry, from the inner workings of the machines, through human-computer interactions, to information systems design.

As a holistic thinker, I naturally thrived in such an environment, steadily being promoted. In particular, in 1972, a colleague gave me a copy of 'A Relational Model of Data for Large Shared Data Banks', written

a couple of years earlier by Ted Codd, working at IBM's Research Laboratory in San José, California. As this 11-page seminal paper unifies the hierarchical and nonhierarchical ways of organizing databases, then competing with each other, I regard it as the most significant innovation in the short history of computer science, because, for the first time, it described the underlying structure of data—the basic resource of the data-processing industry—in mathematical terms. Today, you cannot order a book or airline ticket on the Internet without invoking the relational model of data behind the scenes.



However, I did not see myself specializing in technology. I preferred to work with humans in a management position. So, just ten years after my formal education had almost destroyed me, I had the inner confidence to be promoted as a systems-engineering manager in January 1974.

This triggered my interest in psychology, for on a management education course, I learned about Abraham Maslow's hierarchy of needs and motivational theories in industrial psychology. At about the same time, some friends introduced me to Eric Berne and Thomas A. Harris's transactional analysis, with its simple parent-adult-child (PAC) model of interpersonal communications and human relationships. I thus began what is now nearly half a century of self-inquiry, as an autodidactic psychotherapist, seeking to know what it truly means to be a creative, intelligent human being, compared to computers.

Having had three reasonably successful years in this position, my career manager intimated to me in the autumn of 1976 that I would be promoted to a branch systems-engineering manager the following year, running a department of some sixty systems engineers and their first-line managers, the first rung on the ladder of executive management.

But this did happen. IBM directors decided to reorganize all divisions and districts that interfaced with customers, involving some 3,000 employees. Not participating in office politics, I found myself in a department quite inappropriate to my abilities as an original thinker, with what felt like a hostile manager. This radical change in my business career triggered both the behaviour patterns that were still lying dormant in my psyche from my prenatal trauma in October 1941, when my brother was killed.

I became very depressed, quite unable to function as a human being, never mind as a husband, father of two children, and as a manager in an IBM sales office. As I was on the brink of being fired, or being moved to a far less interesting job, I consulted my doctor, who sent me to a consultant psychiatrist at a leading London teaching hospital, who told me that I was suffering from manic depression, today called bipolar disorder, supposedly a biochemical illness that could be treated with drugs.

I did not believe him, for I don't debug a computer by attaching an oscilloscope to its circuitry. I was quite sure that my psychological disturbances lay in the 'software' of my mind. Nevertheless, as we live in a culture that is afraid of looking inwards, to observe what we cannot see with our eyes, the diagnosis that my mental disturbances could be treated with medication removed some of the stigma of being depressed.

Nevertheless, I was still in the middle of a major midlife crisis, which brought my first marriage to an end, severely affecting my children's lives. But how had this happened? Not yet understanding myself well enough, I discovered that my life had taken a sudden change in direction because IBM software developers had quickly written programs in APL that facilitated the reorganization of the company, affecting the lives of thousands of individuals.

But how could computer programs have so much power to change so many lives? The energies to do so clearly lay outside the laws of physics. But before I could begin to investigate what these might be, I still needed to re-establish my business career, at what I could see was a major turning point in the history of the data-processing industry.

This had become clear from my first customer as a manager. In 1974, the telecoms division of the British Post Office (now BT, previously British Telecom) had ordered a time-sharing computer where a hundred managers and professionals could simultaneously interact directly with the computer to assist with their planning, decision-making, design, and programming activities. They were doing their own personal computing before the invention of the personal computer, as such.

At the time, we likened these developments to the beginnings of the car industry, in which those who could afford cars were driven by chauffeurs. A similar situation arose following the invention of the computer, where specialist programmers in data-processing departments had exclusive access to computers. But now, all staff in organizations were learning to be 'end-users' as 'owner-drivers'.

These changes showed that we were entering a post-industrial era, which the sociologist Daniel Bell called the 'Information Society', as different from the industrial age as that was from the agrarian, land-based economy that preceded it. So, I took the opportunity to investigate these epoch-making changes.

After one year as a salesman specializing in software products, I moved to marketing to develop an innovative marketing programme for Decision Support Systems. It was while giving keynote presentations at customer executive seminars at IBM's European Education Center in Belgium that I realized that the global economy holds the seeds of its own destruction within it and that my children were not being educated to live in the world that would exist when they came to be bringing up children of their own.

Awakening to Total Revolution

Regarding my career, I was now facing a major dilemma. I couldn't in all conscience continue to promote technological solutions to humanity's problems while not, at the same time, working to mitigate their damaging social effects. Furthermore, if I were to do this within IBM, I would need to get the support of my immediate managers, which was lacking. Even though I was gaining recognition on the continent of Europe for my far-seeing marketing activities, I still had not re-established my business career in the UK.

To help me do so, I had taken myself off lithium medication as soon as I dared and had six sessions with a Jungian psychotherapist in the spring of 1979, which was quite revealing. Looking at my life since birth, Betty asked me what I could remember about my early years, before I was eight. I could remember very little, probably because it was too painful to do so. Furthermore, when exploring how I have related to society during my life, she realized that subconsciously I was afraid of human beings, even though on the surface I much enjoyed cordial social relationships. As I now know, this was because I had long been using my natural intelligence to question the cultural assumptions and beliefs that provide many with a precarious sense of security and identity in life.

But now such questionings were far more than just idle curiosity, seeking to understand what the Universe is and how it is intelligently designed. If we do not question the preconceptions that humans have formed before evolution could reach its glorious culmination, which have been mechanistically passed on from generation to generation for thousands of years, humankind is not a viable species, as David Bohm was to point out in 1985, I was later to discover.

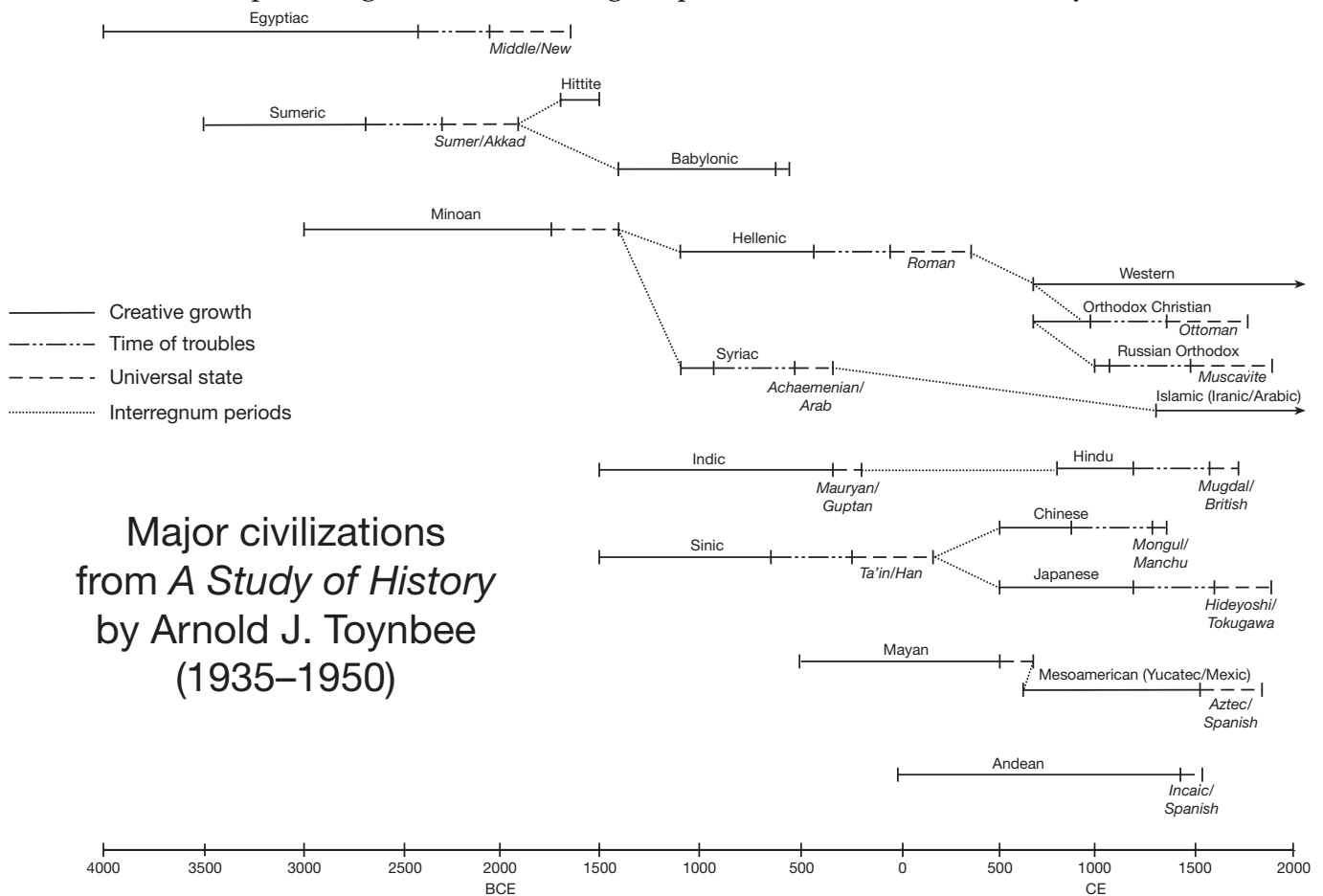
The central issue here is that the stored-program computer is a machine quite unlike any other that the *Homo* genus has invented during the past two thousand millennia. Unlike the flint axe, wheel, printing press, telescope, steam engine, and telephone, for instance, which extend our rather limited physical abilities, *the computer is a tool of thought, able to extend the human mind, even in some cases replacing it.* Yet, neither science nor business are adapting to this invention, for to do so we need to understand what causes

Solving the Ultimate Problem of Human Learning

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.

So, when a big bang erupted in the utmost depths of my psyche on 27th April 1980, as I describe on page 9, Life had well prepared me for my life's purpose during the second half of my life. I knew at once that I was destined to create a revolution in science far greater than those that Newton, Darwin, and Einstein had created, taking human learning in a quite new direction.

For we cannot intelligently adapt to the changes being brought about by the invention of the computer within the context of Western civilization or any other civilization in the conflict-ridden patriarchal epoch, driven by the fear of death, assuaged by religious and monetary immortality symbols. About ten years later, when I moved to Stockholm, I discovered what this would mean from Arnold Toynbee's monumental *A Study of History*, in which he had traced the birth and death of some twenty civilizations since the dawn of history, during which noogenesis, as the evolution of the mind, almost completely replaced biogenesis, as the evolution of self-reproducing forms of life during the previous three and a half billion years.



Abstracting the underlying patterns and generalities within these civilizations, Toynbee summarized the reason for their death in this way, which quite clearly applies to Western civilization today:

The nature of the breakdowns of civilizations can be summed up in three points: a failure of creative power in the minority [the leaders who brought the civilization into being], an answering withdrawal of mimesis on the part of the majority, and a consequent loss of social unity in the society as a whole.



Yet, views of what happens next differ widely. On the one hand, many believe that during the next stage of evolution machines with so-called artificial intelligence will dominate society. For instance, Vernor Vinge wrote a paper in 1993 for NASA titled 'The Technological Singularity', saying, "Within thirty years, we will have the technological means to create superhuman intelligence [in machines]. Shortly after, the

human era will be ended.” Similarly, Hans Moravec forecast in *Robot* in 1990 that robots “could replace us in every essential task and, in principle, operate our society increasingly well without us.” Martin Rees, former President of the Royal Society, picked up this viewpoint by writing in *Our Final Century: Will the Human Race Survive the Twenty-first Century?*, “A superintelligent machine could be the last invention that humans need ever make.” And again, Stephen Hawking told the BBC on 2nd December 2014, “The development of full artificial intelligence could spell the end of the human race.”

In contrast, a growing minority in society intuitively know that we humans still have immense unfulfilled potential within us for the awakening of intelligence. For instance, in *Up from Eden: A Transpersonal View of Human Evolution*, Ken Wilber visualized human evolution in three stages, depicting the transition stage between biogenesis and noogenesis and the final two stages in Teilhard’s four-stage evolutionary model.

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.

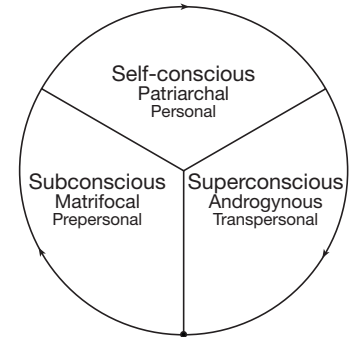
Now, while such a Holotropic transformation of consciousness would become collectively manifest in the eschatological Age of Light, this could only happen through individuals making a complete break with the past. For instance, in 1989, William R. Miller and Janet C’de Baca studied what they called *quantum change*, “drawing on both the concept of a quantum leap and unpredictability in quantum mechanics”. These case studies of the experiences of ordinary people in Albuquerque, New Mexico then provided the basis for a tentative theory of these anomalous events, published in 2001, as *Quantum Change: When Epiphanies and Sudden Insights Transform Ordinary Lives*.

Similarly, Steve Taylor, an academic transpersonal psychologist in England, pointed out in 2017 in *The Leap* that spiritual awakening is far from uncommon. It doesn’t just happen to Eastern sages but to seemingly ordinary people in all walks of life—people with conventional jobs, ordinary lives and even those with no background in spiritual traditions or practices.

Eckhart Tolle wrote the foreword to this book, saying in 2006 in *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!”

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. 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.”

From a scientific perspective, in 1986, Willis Harman, then President of the Institute of Noetic Sciences



Formless Alpha/Omega Point of Evolution

(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.



For myself, my primary purpose in life was confirmed in November 1980, six months after abandoning my business career with IBM, when David Bohm, a friend and colleague of Einstein at Princeton, invited me for a talk, after I had sent him an initial paper titled ‘The Future of Computers and Society’. Puzzling about computers’ apparent ability to program themselves at the end of a long cause-and-effect chain, and seeking to develop a comprehensive science of causality that would unify the data energies that I had ‘discovered’ with their physical counterparts, 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 I have been able to use Bohm’s simple method for bringing conceptual order to all our learning to show that the Source is Immanent within the Cosmic Context of Transcendence, as I describe in the section ‘The Absolute’ on page 2. However, the notion that energy is related to structure was just the answer I was looking for. For my work exploring the evolution of information systems in business was all about the growth of structure, through the synergistic relationships between forms, which are constantly being created, apparently out of nothing.

Today, I call this entire evolutionary process *Holotropic* ‘Whole-seeking’ and ‘Whole-transforming’, cognate with *entropy* ‘in transformation’, modelled on *energy* ‘in work’. But, if my thesis were ever to be accepted as sound science, I felt that I needed to find a mathematical technique that could explain the notion of synergistic structural energy, in both its psychospiritual and material forms.

To do so, I first turned to René Thom’s Catastrophe Theory, which a British colleague at IBM’s European headquarters had introduced me to on a flying visit to Paris in December 1979. It seems that I was already talking to trusted workmates about the impending catastrophe that I saw the business world blindly rushing towards. After all, the subtitle of Thom’s book *Structural Stability and Morphogenesis* is *An Outline of a General Theory of Models*, which was exactly what I was working on. So, if Einstein could learn tensor analysis and non-Euclidean geometry to develop the general theory of relativity, perhaps I would need to learn Catastrophe Theory to develop what became the Unified Relationships Theory. Thankfully, this was not necessary. In the event, I have found other mathematical solutions, although it took me until my seventies to describe them clearly in writing, a task that is not yet fully complete.



languages, which do not fit together as a coherent whole, either between cultures or disciplines.

Knowing from high school that physics is not based on the Truth and that the mathematics taught to me at university does not lead to the Truth, I had very little to unlearn. Seeking a starting point on my

journey to Heaven—as the cosmic ecstasy I had prematurely lost *in utero*—I began by exploring the relationships between **true** and **false** in the truth tables of the propositional calculus. But I could not create asymmetry from these symmetrical relationships.

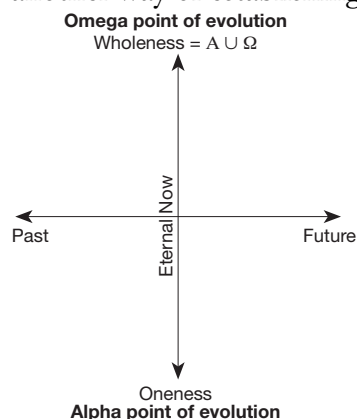
Then, around midsummer 1980, after four or five weeks of struggle and realizing that sets provide the basis of concept formation, this sentence popped up in my mind:

A complete conceptual model of the Universe consists entirely of dual sets. Inspired by the principle of duality in projective geometry, where lines and points are interchangeable, I called this statement the *Principle of Duality* (D) and drew this diagram.

Although this statement is not the Absolute Truth, it is a universal truth, valid in all possible situations. For those occasions when it is not true are the dual of those when it is, establishing its irrefutable truth. I knew at once that I had been given the key that would unlock the innermost secrets of the Universe, which I looked at for two or three days in utter amazement, for it is so incredibly simple, underlying the complexity of the world we live in. As I now know, I had found what alchemists call the ‘philosophers’ stone’, the ‘holy grail’ and apotheosis of human learning, evolving into the Principle of Unity and Cosmic Equation.

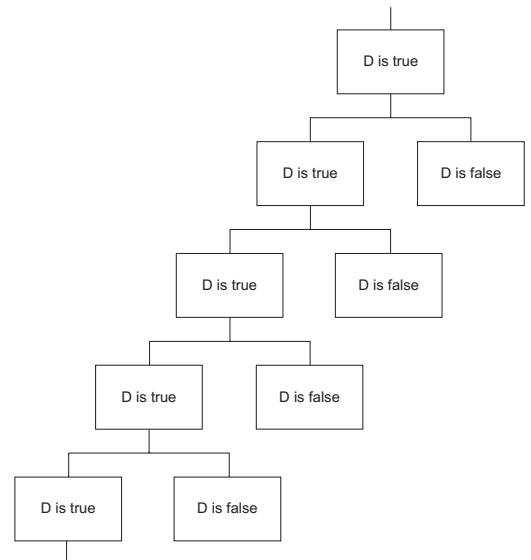
I was particularly delighted that the Principle of Duality is paradoxical, for *oxymoron* was my favourite word as a teenager, as in the term *bitter-sweet*. This memory tells me that I did not lose my innate sense of Wholeness as a child and why I felt so uncomfortable living in a society that denies the irrefutable truth of the fundamental law of the Universe, for psychological reasons as much as rational ones. Indeed, as the Universe is essentially paradoxical, if we reject self-contradictions from our reasoning and hence from the cognitive maps that guide our lives, we are bound to be led astray; we are inevitably led into delusion. So, it is not necessarily true that individuals who do not fit into the norms of the prevailing culture are delusional. The whole of Western civilization is living in delusion, out of touch with Reality.

So, it did not bother me that mathematicians and logicians avoid paradoxes at every point of their reasoning. Indeed, I felt a deep sense of relief, even if few of my contemporaries could understand what I was talking about. If mathematicians deny the irrefutable truth of the Principle of Duality, there must be another way of establishing mathematics and hence all our reasoning on the Truth.



However, even after the Principle of Duality became the Principle of Unity, embracing the Absolute, it took over thirty years of profound spiritual practice before I could begin writing the book that rebuilds mathematics on the primal axiom of the universal truth and hence the Truth. The key to this total transformation is that the past and future are illusory, as Advaita sages point out. So, to calmly accept that humankind is not immortal, we need to recognize that all change in the Universe takes place in the Eternal Now, as this diagram illustrates.

This means that the entire world of form emerges from the Source, as the Alpha point of evolution, and returns there at the ‘right’ moment, which no distinct being can control, even the Supreme Being, which is not separate from any other being. For, as we are all interconnected, there are no autonomous beings who have the absolute freedom to act in any way that they might choose. All any



individual being can do is observe the simple patterns underlying the complexity of the Universe, trusting in Life that what is meant to happen will do so and what is not meant to happen will not do so, as Ramana Maharshi pointed out to his mother as a teenager in the late 1890s, when she tried to persuade him to return home from Arunachala.

To look at mathematics from its Divine perspective, in my late seventies, I began writing a book titled *Unifying Mysticism and Mathematics: To Reveal Love, Peace, Wholeness, and the Truth*, which shows that mathematics is the art and science of patterns and relationships, emerging directly from the Source in the vertical dimension of time. This book describes how Integral Relational Logic has evolved from the transcultural, transdisciplinary modelling methods underlying the Internet by taking the abstractions of mathematics and computer science to the utmost level of generality.

I thus regard this commonsensical art and science of reason as a transdisciplinary meta-algebra, not belonging to mathematics, as such. This is in contrast to Bohm's attempt to develop an algebra of algebras based on *Clifford algebra*, developed in the 1880s, but mostly ignored until the 1960s, when David Hestenes resurrected it as *geometric algebra*, which he called 'A mathematical language for the whole of physics'.

From the perspective of pure mathematics, the multidimensional Clifford algebras well illustrate mathematics as a growth process, which I am still exploring. However, when applying geometric algebra in science, physicists are only mapping outer space, a minute proportion of the Totality of Existence. To develop a cartography of the Cosmic Psyche or Inner Space, as Carl Jung and Stanislaw Grof, for instance, attempted to do, we need the meta-algebra of Integral Relational Logic.

Harmonizing evolutionary convergence

However, while Integral Relational Logic evolves in the vertical dimension of time, it does not mathematically explain the unprecedented exponential rate of evolutionary change we are experiencing today. I learned about the necessary mathematical technique from Nick Hoggard, a software developer, who gave a 30-minute talk in the spring of 2000 at the continental gathering in Sweden of the Scientific and Medical Network (SMN), based in the UK.

At the heart of this explanation is the sum of an infinite series of diminishing terms with a finite limit, which appears to be a paradoxical situation that much perplexed Zeno of Elea. For instance, if we begin with 1 and reduce each successive term by a half, we have

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

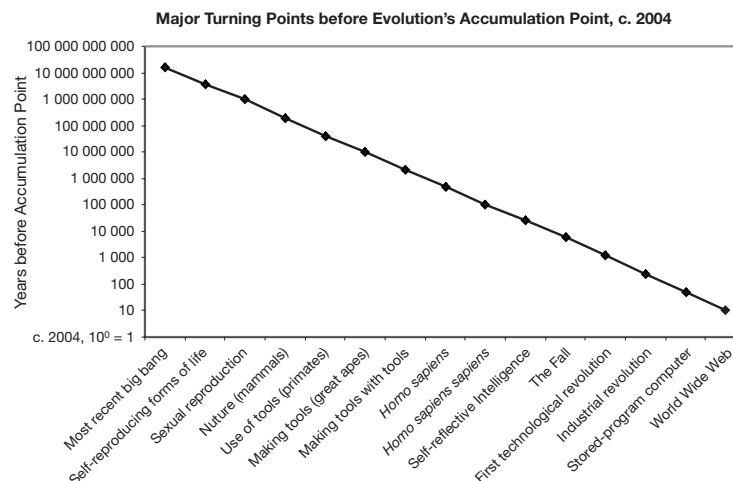
Such a geometric series lies at the heart of the logistic map, the discrete form of the logistic function, which Pierre François Verhulst developed in 1845 to study exponential development under constraint, such as the growth of populations with limited resources. Then, in 1975, Mitchell J. Feigenbaum showed that each period of bifurcating systems in a logistic map tends to diminish by and to a factor δ , which is about 4.6692, known as the Feigenbaum bifurcation velocity constant. This is a mathematical constant like π , the ratio of the circumference of a circle to its diameter; e , the exponential constant; and ϕ , the golden ratio. For these are applicable in all possible universes, quite independent of physical units defined by humans.

Feigenbaum discovered that this mathematical constant is not only found in the logistic map. It is present in other nonlinear difference equations, which apply trigonometric functions, as well as algebraic ones, such as quadratic. Accordingly, he called this property of nonlinear systems 'universality theory'.

To apply nonlinear systems dynamics to evolution as a whole, Nick modified a theory of evolution that he had heard Carl Johan Calleman give based on the Mayan calendar, which is uniquely exponential. But the rate of acceleration of the diminishing evolutionary periods in this calendar is vigesimal, based on 20,

Solving the Ultimate Problem of Human Learning

rather than the 10 of our decimal system. However, such a rate of change is too crude to include the so-called origin of life on Earth as a major turning point. Nick realized that such a momentous event in evolutionary history could be included by considering the reciprocal of $\sqrt{20}$, rather than 20, as the evolutionary diminishing factor, which is 4.472, reasonably close to 4.669, the Feigenbaum constant. With such a refinement of the Mayan model of evolutionary change, also popular with leading evolutionaries in the noughties, Nick showed that the whole of evolution could be mapped with nonlinear systems dynamics, culminating in its Accumulation Point, when evolutionary bifurcations degenerate into chaos at a finite point in time, around 2004, as this chart illustrates:



As a dripping tap is another example of a nonlinear system, Nick used this as a metaphor for evolution as a whole. As a tap is gradually turned on under laboratory conditions, the distances between the drops diminish geometrically, until the tap is fully turned on at its accumulation point. Similarly, the evolutionary tap is now fully turned on, with no further turning points to be discerned.

How we deal with the resulting psychosocial chaos the world is in today is essentially a psychospiritual issue, with far-reaching social implications. But, while addressing this global crisis, I felt the need to explain the mathematics underlying this evolutionary model. To do this, I learned a little about nonlinear systems dynamics in chaos theory and its relationship to geometric fractals, similarly using nonlinear difference equations, albeit with two-dimensional complex numbers, rather than one-dimensional reals. This I explained in 2016 in a book titled *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*, which is further clarified in *Unifying Mysticism and Mathematics*.



While writing this book gave me much satisfaction, as an expression of my underdeveloped mathematical abilities, at the time I also felt that this could help fulfil Teilhard's visionary statement that when evolution reached its Omega Point, "The way out for the world, the gates of the future, the entry into the superhuman, will not open ahead to some privileged few, or to a single people, elect among all peoples. They will yield only to the thrust of all together in the direction where all can rejoin and complete one another in a spiritual renewal of the Earth."

For myself, I had been aware since 1982, when working in Kuwait in the middle of the Iran-Irak and Falklands wars, that by taking the data abstractions of computer science to the utmost level of generality, all the divergent streams of evolution were converging at its Omega Point within me, in what Teilhard called a *megasyntesis*, denoting "a kind of gigantic psychobiological operation". At the time, I was working as an IT consultant, helping to design and implement an advanced management accounting system for the Kuwait Institute for Scientific Research (KISR).

Solving the Ultimate Problem of Human Learning

This insight was, at once, the most exciting and terrifying moment in my life. For, while I realized that evolution was carrying me to its glorious culmination, the Principle of Duality also told me that humankind is not immortal. One day a generation of children would be born who would not grow old enough to have children of their own. As my psychospiritual awakening was still at an early stage of development, this vision of our ultimate destiny as a species led me to feel totally alone in the world.



Nevertheless, I still felt that by solving the problem that Einstein had spent the last thirty years of his life trying to solve, a few more generations would be able to live in love, peace, and harmony with each other in the eschatological Age of Light, perhaps until the 2300s. Accordingly, on my return to England, to stay with my sister and her husband in Durham, both clinical psychologists, I set out to write a book titled *The Thoughtful Society*, with this cover image, inspired by a cartoon I had once seen in the humorous magazine *Punch*.



However, rebuilding the education and economic systems was too daunting a task to complete on my own. So, when my savings ran out and still being homeless, in 1984, I returned to London to see if I could find others to synergistically travel with me in this great adventure.

First, I joined the Teilhard Centre, thinking perhaps that they would be interested in the way that our understanding of evolution was evolving in a quite new direction. But I sensed that the Teilhardians were stuck in the past, where Teilhard's evolutionary theory had been petrified, like fossils, not able to move beyond the constraints of his Christian framework to embrace a transcultural perspective of what is happening to us all as a species.

I also attended several talks and events at St James's Church in Piccadilly, under the rubric 'The Turning Point', indicating the awareness that humanity is at a fundamental watershed in its history. Donald Reeves, who had supported me after I failed my degree in 1963, as a curate in my parents' church, was then the Rector of this beautiful Wren church. Donald, who Margaret Thatcher called a 'very dangerous man', introduced me to James Robertson, the foremost new economist in the UK and cofounder of the New Economics Foundation (NEF).

After James and I met, knowing that I had no money, he gave me a free ticket to one day at The Other Economic Summit (TOES), which he had cofounded as an antidote to the G7 summit, held in April 1985. There I met some of the leading lights in the new economics movement, including Hazel Henderson, Paul Ekins, Guy Dauncey, and Michael Linton.

Most significantly, Michael pointed out an intrinsic absurdity in the concept of money. 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. To free money of this commodification, Michael had developed a Local Exchange Trading System (LETS), intended to enable people to exchange goods and services, independent of the finite money supply.

However, LETS did not free people of their psychological attachment to money. Nevertheless, by exposing the absurdity of money, I felt that this revelation could lead to the Sharing Economy, in which people would no longer fight each other for a slice of the finite financial pie, for the pie would have ceased to exist. In its place, business would be managed from an information systems perspective, where meaning is paramount. So, seeing the direction in which evolution could be heading, I no longer felt all alone.

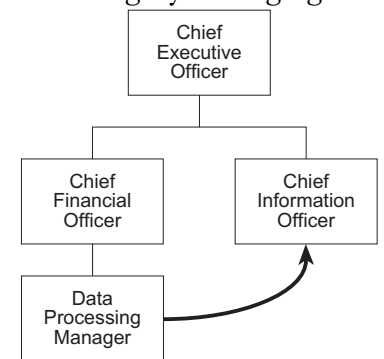
Most especially, a highly intelligent and beautiful Norwegian social activist gave a wonderful introduction at a workshop in the afternoon on the absurdity of economic indicators, which I had seen when

minoring in economics at university in the early 1960s. The words that Berit quietly spoke were unlike anything I had ever heard before. I fell in love with her instantly and imagined that one day we would be married.

Indeed, this is what happened the following year, when we set out to establish the Paragonian Institute, intended to help bring about the changes that were urgently needed in society through the stimulation of love and peace. 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 *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.

From an economic perspective, such a harmonious society could come into being by managing our business affairs through the meaningful modelling methods of information systems architects, as the 'master builders', that were beginning to emerge at that time. Such an egalitarian way of managing our business affairs would also need major organizational changes, as this diagram illustrates. In the late 1970s and early 1980s, many companies appointed a Chief Information Officer (CIO) on a par with the Chief Financial Officer (CFO), both reporting to the Chief Executive Officer (CEO), as this diagram illustrates. Information systems architects, in both their micro and macro capacities, naturally report to what is sometimes called the information director.



But what is the relationship of the CIO, managing information, and the CFO, managing money? Well, money is a type of information and so can be represented in the semantic models developed by information systems architects. But 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.

Today, information systems architects have all the skills and tools needed to manage our business affairs in a meaningful manner, showing that the death of the monetary global economy and the patriarchal epoch would not necessarily lead to the extinction of our species. I saw this when occasionally working as an IT consultant at the turn of the millennium for Front Capital Systems at the Stockholm World Trade Center, producing advanced software products for investment banks. For 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 framework for the information systems related to financial instruments. So, if we could put first things first, there was still a possibility that sanity could prevail.



I had known that we live in a sick society since the early 1980s, when I discovered the insightful books of Erich Fromm, who put into words what I had intuitively felt as an adolescent, when my attempts to find love and peace by ending the conflict between science and religion were rejected by the authorities in my life. I was particularly moved by Fromm's *The Art of Loving* from 1956, which brought tears to my eyes as I read it when sitting alone in the pub.

In 1955, Fromm had also written *The Sane Society*, as a follow-on to his wartime *Fear of Freedom* (*Escape from Freedom* in the USA), pointing 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. Then in *To Have or To Be?* published in 1976, Fromm wrote 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.”

This is just what I felt I was working on by methodically bringing the psychospiritual energies within us into a science that denies their existence. However, when I returned to London in 1984, I was still in the middle of what Christina and Stanislav Grof were later to call a ‘spiritual emergency’, when Spirit emerges faster than the body-mind-spirit-soul (body-psyche) organism can handle. Two friends who I met through the Teilhard Centre helped me through this crisis.

First, Andrew Gibb thought that I was suffering from what Maslow called the ‘Jonah Syndrome’, as the fear of greatness—as self-actualization or Self-realization in the East—often inculcated by the ‘counter valuing’ of our sick society. Andrew, who was a Ph.D. student with Basil Hiley in David Bohm’s department at Birkbeck College, recommended that I attend a Life Training course over two intense weekends, led by teachers from the USA. Life Training, which had evolved from Erhard Seminars Training (EST), was also popular with some staff and students at Cambridge University, including a Nobel laureate.

Secondly, I had two long therapeutic sessions with David Wasdell, practising as a pioneering primal therapist at the time, who traced my psychological disturbances to my prenatal trauma, a causal influence that was just beginning to be recognized by the psychological sciences. This insight greatly helped me to understand the root cause of the psychological disturbances that had much troubled me in adolescence and my mid-thirties, and hence find a cure and apply the remedy during the second half of my life.

As ever, at the heart of this diagnosis and cure lies the fundamental law of the Universe. When this primal axiom of human learning was revealed to me in the spring of 1980, this happened as the result of an apocalyptic awakening, for *apocalypse* derives from 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 Principle of Unity.

As this apocalyptic epiphany led me realize that opposites are never separate from each other and that synergistic psychospiritual energies are causing the pace of evolutionary change to accelerate exponentially, it provides the basis of the remedy to the prenatal trauma I suffered in 1941. So, even though this breakdown and breakthrough apparently happened about 56 kilometres and 14,073 days apart, this distinction is an illusion, called *māyā* in Sanskrit.

Everything that happens in the world of form actually takes place in Reality, which is revealed when we resolve the contradictions between relativity and quantum theories, having the properties of continuity, causality, and locality, and noncontinuity, noncausality, and nonlocality, respectively, as Bohm pointed out. From this perspective, not only are all events in space-time interconnected, they all happen in Wholeness, in the Eternal Now.

As Fromm pointed out in *To Have or To Be?*, such a medical diagnostic process of symptom-cause-cure-remedy is akin to the Buddha’s Four Noble Truths. So, not only could this understanding be applied to my own healing activities; it could also be applied to healing our sick society, with the important proviso that there are no separate agents, as therapists. Yes, when we understand the psychodynamics of society, psychotherapists and spiritual teachers have learnt much about why we humans behave as we do. But it

would be serious misconception not to recognize the all-important role of Divinity in all our activities, from which none of us is ever separate.



In terms of my own healing process, meeting Andrew and David greatly helped me to recover from the spiritual emergency I went through in the first half of the 1980s. Most noticeably to those around me, I lost thirty or forty kilograms of weight that I had put on by heavy drinking. As I was still at an early stage of my spiritual awakening, this was the only way I knew how to moderate the irrepressible creative energies pouring through me, as I felt one with the Totality of Existence, as the Ocean of Consciousness.

Nevertheless, I was well enough in the winter of 1986/87, in the depth of a very cold and snowy Norwegian forest, to write a booklet outlining the objects of the Paragonian Institute. The intention was to find others willing to engage in whole-systems transformation, free of attachment to money. So, the Institute had no products or services to sell. If society were to move into the eschatological Age of Light, this could not happen by talking about it. We cannot live in love and peace with our fellows while fighting each other for a share of the finite money supply. We could only realize our fullest potential as a species by living with the most fundamental change to the work ethic since the invention of money.

But first, I had much inner learning to do. Most significantly, if I were to fully develop the art and science of humanity, which Fromm had called for, I would need to include the experiences of the mystics, such as those of Zen Buddhists, which I had learned a little about from Alan Watts' *The Way of Zen*, one of the first books about Eastern mysticism I read. Watts described Zen as a 'way of life', not a religion, also like Dao and Advaita, as I was later to discover. However, although I was feeling one with the Cosmos, as the Ocean of Consciousness, I had very little experience of what this liberating spiritual way of life might be, free of the rituals and irrational beliefs of the organized religions. Nevertheless, if I were to complete the final revolution in science, it was essential that this was directly based on such an awakened experience, which I prefer to call *Gnosis* today.

As a meditation teacher, Berit was far ahead of me in this respect, when we started living together. While I was writing a booklet for the Paragonian Institute, she was studying some of Osho's early discourses, which I little understood. Then, when we moved to England in 1987 to promote the Institute, Berit discovered that Barry Long, a spiritual teacher from Australia, was teaching in London. At one of his first talks, Barry claimed to be Krishnamurti's successor. So, as Bohm had held dialogues with Krishnamurti for twenty years, I thought that Barry could similarly help me to unify spirituality and science.

However, this did not work out very well. It is simplest to describe why this was so from Eckhart Tolle, who similarly met Barry at about this time. Eckhart, who is the most famous of the spiritual teachers in the world today, has said that he resonated with Barry because they were both seeking to be free of thinking. In contrast, I was developing a holographic system of thought intended to show that humans have an unfulfilled potential for the awakening of intelligence, far in excess of machines with so-called artificial intelligence, dominating global headlines today.

In the event, while there was some interest in the Paragonian Institute—seeking to call on Love, the Divine Essence we all share, to transform society—what I was visualizing was too idealistic, going much further than most could imagine. So, after Berit and I took menial jobs to make ends meet, Life took us back to Scandinavia in 1989 for the next stage in our journeys in life.



For myself, I rejoined IBM in Stockholm in January 1990 at its Nordic Software Development Laboratory as a technical writer and human interface designer, a subject that had fascinated me since my first job

as a mathematician/programmer in the 1960s. One of the first products I worked on was called LanguageAccess, intended to convert questions in natural language into SQL, the structured query language associated with the relational model of data, which was evolving into Integral Relational Logic.

At the heart of this product was a method for developing a conceptual model of the domain covered by the relational database, not unlike the experiment in learning that I had been conducting since 1980. But when I sought to clarify the terminology used in LanguageAccess in a piece titled 'Conceptual Modelling Conceptual Modelling', I got into deep trouble when I said that the machine could not understand natural language in the way that humans do. Because of the mechanistic paradigm dominating science and technology, I was shocked to learn that computers had been anthropomorphized.

Nevertheless, as LanguageAccess was being written in Prolog, as a logic programming language associated with artificial intelligence and computational linguistics, and C++, an object-oriented extension of C, which was developed to provide low-level access to the architecture of the machine, I learned much from these developments to further understand what it means to be human. For they helped greatly in enriching Integral Relational Logic as the universal art and science of reason that we all use to form concepts and organize our ideas.

I had learned about structured programming languages from my last job as a manager in an IBM sales office in 1977. These had evolved to widen the semantic gap between humans and machines, developing languages much closer to the way that humans think than the underlying structure of machines, which change the direction that programs execute instructions through branch or jump instructions in the CPU. As I explain in the first chapter of *Unifying Mysticism and Mathematics*, titled 'Business Modelling', Corrado Böhm and Giuseppe Jacopini wrote a paper in 1966, today known as the 'Structured Program Theorem', in which they proved mathematically that all programs could be written with just three control structures.

These simple structures led Edsger W. Dijkstra, a pioneering programmer from the Netherlands, to write a famous letter in 1968 titled 'Go To Statement Considered Harmful', in which he described the 'disastrous effects' of the `goto` statement, which corresponds to branch instructions, and that it should be abolished from all-high level languages, like Fortran and Cobol. The `goto` statement had to go.

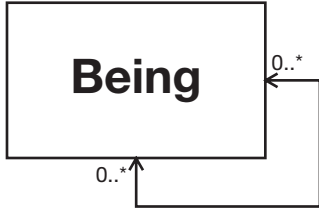
Then, in the early 1990s, I discovered that structured programming languages had evolved into object-oriented ones, which originated in the Norwegian Computing Center in the mid 1960s, in a computer language called SIMULA (SIMULATION LAnguage) intended to simulate the operation of systems composed of discrete events, such as traffic patterns in towns and cities, communication networks, or the day-to-day operation of a retail business.

At the heart of object-oriented programming languages lie the concepts of *class* and *object*, as an instance of class, corresponding to Plato's notion of *universals* and *particulars* in *The Republic*. In contrast, the concepts of *entity* and *attribute* in the relational model of data correspond to Aristotle's concepts of *subject* and *predicate* in his *Organon*, which laid down the either-or foundations of Western reason. Combining these notions, **class** or entity type, **entity**, as an instance of class, and **attribute** have become primal concepts in Integral Relational Logic, as key elements in the 'bootstrap program' that I need to describe how the creative power of Life, emanating directly from the Divine, brings this commonsensical, both-and system of thought into existence.

In business modelling terms, the object-oriented programming paradigm is depicted in class models, representing generalization and aggregation hierarchical structures and associative, nonhierarchical ones. The most general of these class models is the next one in the notation of the Unified Modeling Language (UML), which shows **Object** as the superclass of all other classes. This diagram, which an information

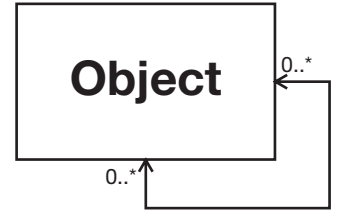
systems architect at Front Capital Systems drew for me in the early noughties, depicts the entire structure of the business world in the simplest possible manner.

Generalizing these class modelling methods, **Being** is the superclass at the heart of the Theory of Everything, as a cognitive map of the Totality of



Existence. So, while the solution to the ultimate

problem in human learning is ineffable Wholeness, this diagram is the simplest way of showing how the Universe, as the Ocean of Consciousness or *Satchitānanda*, is designed, as a multidimensional network of hierarchical relationships.



Now, while I was working at IBM, Berit was learning to be a rebirthing teacher, using me as a guinea pig for her therapeutic sessions, which were of central importance for my own healing. For, by participating in individual and group sessions, on both land and in near-freezing and blood-temperature water, I was able to bring the unconscious memory of my prenatal trauma into consciousness, so that it could be experientially dissolved, eventually taking me back to the oceanic ecstasy that I had enjoyed for just seven weeks after my conception.

Not only this. As none of our individual psyches are ever separate from the Cosmic Psyche, I was effectively bringing the collective unconscious of our entire species into consciousness so that it could be examined in the brilliant light of day. Indeed, plunging to the utmost depths of the Cosmic Psyche is essential if evolution is to become fully aware of itself, as Julian Huxley foretold.

So, while Berit helped me immensely with my own healing process, our lives were going in quite different directions, which led us to separate in the early 1990s, but while still following Barry Long's teachings in Europe and Australia. Nevertheless, I was still seeking to present the integral business modelling system that was emerging within me to my colleagues in IBM. But, as what I was then calling Dynamic Conceptual Modelling (DCM) was based on spiritual experiences of increasing profundity, only two or three friends had an intuitive understanding of the direction I was going.

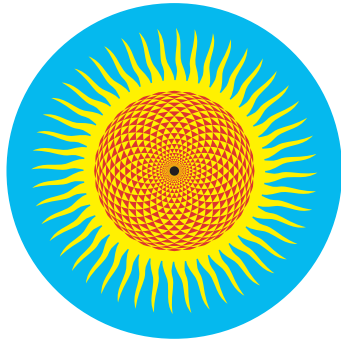
Then, in the mid 1990s, fate took over my life once again. IBM European senior management in Paris decided to close down the Nordic Software Development Laboratory and move its products to other countries. In 1997, I was offered a generous early-retirement package, which I accepted with alacrity. For the first time since I resigned from my marketing job in 1980, I had the freedom, funds, and time to explore what it truly means to be an intelligent, spiritual human being.

Still moving in spiritual circles in Stockholm, a former girlfriend introduced me to *Consciousness Speaks* by Ramesh S. Balsekar, a leading Advaita sage and former President of the Bank of India. This wonderful book resonated deeply in my soul, describing the spiritual quest with utmost honesty. Most significantly, Advaita, as Nonduality, is the mystical complement to the Principle of Unity in Integral Relational Logic, at the heart of the complete synthesis of mysticism and mathematics, along with all other dualities.

However, I never met Ramesh, who visited Germany occasionally. Rather, in the early years of the third millennium, I followed Vijai Shankar, a former medical practitioner and uncompromising successor to Ramana Maharshi and Nisargadatta Maharaj, author of *I Am That*, 'the only spiritual book you need to read', Vijai said. Most significantly, as a former cardiologist, Vijai would tell us that he could not sign a person's death certificate, for death, and everything else in the manifest world of form, is an illusion, as *līlā*, the delightful play of the Divine in Sanskrit. Knowing that humankind is not immortal, this understanding has lain at the heart of my spiritual practice ever since. Since 2000, I have focused mainly on *Jñāna yoga* 'the

path of wisdom and abstract knowledge', the involutory complement to Integral Relational Logic, answering the questions "Who am I?", "Who are we?", "Where do we come from?", and "Where are we heading?"

During short private conversations, Vijai could see directly into my soul, encouraging me to go out to the world with the solution to the ultimate problem in human learning that was emerging within me. As he could see, this is just what the world needs right now. So, if I could overcome my fears of other human beings, attempting to hold on tightly to the status quo, he felt that this synthesis would spread like wildfire.



Combining what I had learnt around the turn of the millennium from my spiritual teachers and my colleagues at the Stockholm World Trade Center, I wrote a paperback book in 2004 titled *The Paragonian Manifesto: Revealing the Coherent Light of Consciousness*, with this image on the front cover, which I had first seen in *Energy, Matter and Form: Toward a Science of Consciousness*, published by the University of the Trees Press.

This book, paradoxically financed from my consultancy fees working for a company at the core of the dysfunctional capitalistic system, was intended as a spiritual replacement for Karl Marx and Friedrich Engels' *The Communist Manifesto*, published in 1848, albeit about four times longer. In my ingenuous idealism, I felt that there is such a deep longing in the human heart and soul to live in love, peace, and harmony and so much unfulfilled potential that this book would eventually sell millions of copies at a nominal price. I could not have been more wrong.

Once again feeling rejected by society, Life led me to attend satsangs with two other spiritual teachers, who are Osho's former sannyasins from Norway and Denmark respectively. First, I visited Vasant Swaha's course centre, about two hours' bus-ride north of Oslo, called 'Mystic Mountain'. One day there, I climbed about 800 metres to the summit of an 1,100-metre mountain. As this is more a plateau than a peak, I likened it to Krishnamurti's 'pathless land', atop the mountain of all knowledge. It was 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 nature'. All alone, I danced in my mountain boots, ecstatically calling out, "There is nothing there!"

Secondly, in 2004, when attending a retreat with Nukunu in central Sweden, midway between Oslo and Stockholm, I had another cathartic awakening in the middle of a Kundalini meditation, as I focused attention on the memory of my prenatal trauma. Osho introduced many such active meditations, for he realized that traditional methods do not go to the heart of the human malaise. Feeling completely outside my body, I went for a walk in the forest in the pouring rain in pure joy. Then, the next day, I went for an early-morning run without any effort, for running was just happening.

Three years later, Nukunu asked me to edit a book that he had written on the *Commentaries on the Gospel of Thomas*, titled *Words of Fire*, and write a foreword. I jumped at this opportunity, for it enabled me to go much deeper into the early centuries of Christianity, freeing me of much of the pain I had experienced in my early teens, as I questioned the assumptions of the family and culture I had been born in. In this task, I was particularly inspired by Elain Pagels' enlightening studies of the Gnostic Gospels, which I had been studying for some years.

As a thank-you for this work, Nukunu then invited me to attend a retreat he was holding in the Altai Mountains in Russia, the original home of the shamans, on the shore of Lake Teletskoye. Inspired by these beautiful surroundings, which felt like Paradise, I realized that Nukunu was not saying anything that I did

Solving the Ultimate Problem of Human Learning

not already know in the utmost depths of my being. But, from a human perspective, what is the essential difference between the lives of the spiritual teachers who I had been following for many years and my own spiritual journey?

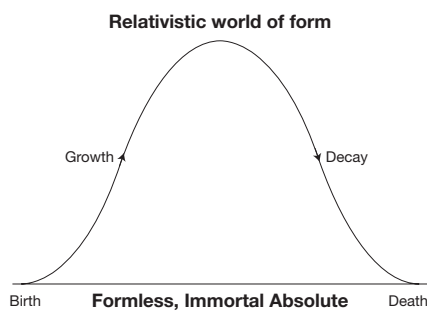
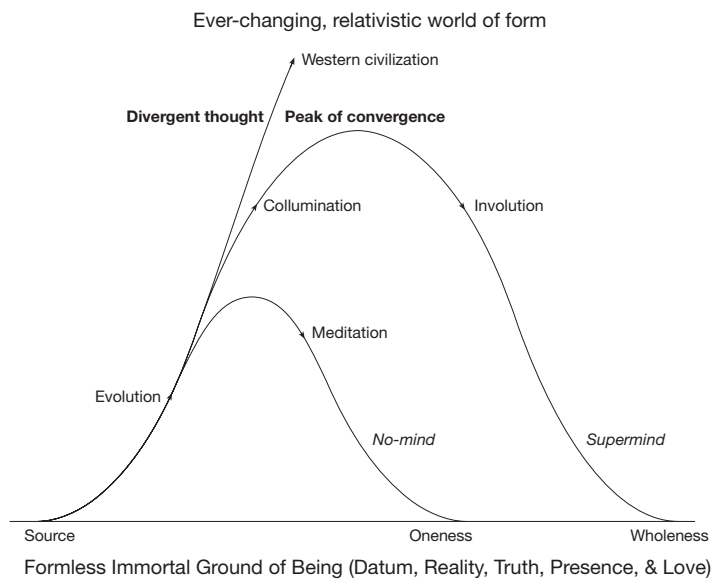
To answer this question, I drew this diagram, which depicts two extreme ontogenies and a middle path between the two. The path marked 'Western civilization' represents the predominant way of life in today's secular society, accelerating away from Reality with every day that passes. And the small bell curve represents the traditional path of the mystics, taking a short cut to God, towards Oneness and union with the Divine, with No-mind.

The balanced, middle path that unifies these extremes is one that turns evolutionary divergence into the peak of convergence, moving from the Alpha Point of evolution to its Omega Point and back again, resting in Wholeness with what Aurobindo called *Supermind*: "The Supermind is the Vast; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act." *Collumination*, from *colluminate*, is a word that I coined in the early 1990s, from Bohm's rheomode of language, to denote the coherent system of thought that enables the Coherent Light of Consciousness to reveal the holographic Universe we live in, observed with Self-reflective Intelligence, the eyesight of Consciousness.

Both these bell curves depict the universal spiritual journey, which the mythologist Joseph Campbell defined in seventeen steps in three phases—Departure, Initiation, and Return—in his popular book *The Hero with a Thousand Faces*. To set the context for our journeys in life, he points out that in conformity with the fundamental law of the Universe, all beings are born to die. This, he calls the Cosmogonic Cycle, depicted in this simple schema, saying, "Redemption consists in the return to superconsciousness and therewith the dissolution of the world. This is the great theme and formula of the cosmogonic cycle, the mythical image of the world's coming to manifestation and subsequent return into the nonmanifest condition."

Being able to see the underlying patterns and generalities of the myths and fairytales of multiple cultures through the ages, Campbell calls the universal spiritual journey the 'monomyth', in which "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."

Accordingly, on my return to Sweden from Russia, the first thing I did was read Campbell's splendid book, which had lain unread on my bookshelf for several years. Even though I seemed to be the first human to be carried to evolution's glorious culmination, with much to contribute to humanity, it was vitally important not to make myself special. So, I wrote an addendum to my autobiography *A Brief History of Me*, partly written at Mystic Mountain in Norway a few years earlier, describing how my own spiritual journey fitted into Campbell's three phases and seventeen steps, with many helpers along the way.



Healing the split

With the global economy then going into meltdown in the most serious financial crisis since the Great Depression in 1929, I abandoned my attempts to fit transcultural Panosophy into the framework of either Western science or Eastern mysticism. If I were to reveal Inner Peace, resolving the conflicts between these incompatible worldviews, I needed to trust in Life to lead me to where I was meant to go.

Most significantly, as the result of my spiritual awakenings in the noughties, I became increasingly aware that Life was healing the split between humanity and Divinity, opened up some 5,500 years ago. We can see this most 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*.

No doubt, this split arose for practical reasons, as most focused attention on obtaining the basic necessities in life and on having children, sustaining the procreation of the species. However, not all followed this path. For instance, by looking inwards, the Rishis in the Indus valley discovered that *Brahman* and *Atman* (as God and Self) are one, never separate from each other. This fundamental principle of human existence is encapsulated in this symbol for Wholeness or Ultimate Reality, called OM or AUM, denoted in the Cosmic Equation on page 5. The *Chāndogya Upanishad* also reminds us that none of is ever separate from the Divine in the well-known statement, *Tat tvam asi* ‘Thou art That,’ literally ‘That thou art’.

In contrast, during the Middle Ages, the Abrahamic religions regarded those who claimed to live in union with the Divine as heretics—a capital offence. A particularly notorious example was that of the Sufi Mansur al-Hallaj, who suffered a most gruesome execution in Baghdad in 922 for declaring, “I am the Truth” (*Ana'l-Haqq*).

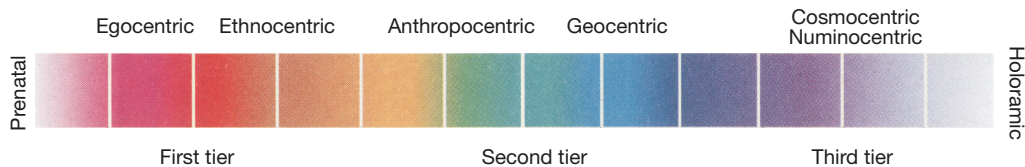
Then, in 1600 in Rome, the Italian Dominican friar, philosopher, mathematician, and astronomer Giordano Bruno was burnt at the stake for heresy, as much for challenging the authority of the inquisitors as for his infinite cosmology, going far beyond even the geocentric and heliocentric views of the universe that prevailed at the time, considering the Sun to be a star just like any other. It is therefore not surprising that when modern science became established following the first scientific revolution in the 1500s and 1600s, scientists were careful to deny any involvement of the Divine in creativity.

Yet, there is still a possibility to heal the experiential and cognitive split between humanity and Divinity. By doing so, we would fulfil the prophesy made in 1901 by the Canadian psychiatrist Richard Maurice Bucke in *Cosmic Consciousness*: “our descendants will sooner or later reach, as a race, the condition of cosmic consciousness. ... In contact with the flux of cosmic consciousness all religions known and named to-day will be melted down. The human soul will be revolutionized.” And when this happens, “Churches, priests, forms, creeds, prayers, all agents, all intermediaries between the individual man and God will be permanently replaced by direct unmistakeable intercourse. Sin will no longer exist nor will salvation be desired. Men will not worry about death or a future, about the kingdom of heaven, about what may come with and after the cessation of the present body. Each soul will feel itself to be immortal,” extraordinary words written many years ahead of their time.

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”.

Such statements gave me some hope that one day we could deal practically and wisely with the invention of the stored-program computer by healing the split between humanity and Divinity, from which none of us ever separate. We can see the degree to which people experientially understand this from the three-tier, twelve-level model of the spectrum of consciousness that Ken Wilber has been working on since he wrote his first book in the 1970s on *The Spectrum of Consciousness*, which I have modified a little to match my own awakening of intelligence and consciousness.



To put the current situation into perspective, Ken said in a ten-module Internet course titled ‘Superhuman Operating System’, intended to “Install a Revolutionary New Operating System for Your Mind to Illuminate the Full Spectrum of Your Human Potential, and Become the Greatest Possible Version of Yourself”, some 95% of the populace are still in the egocentric and ethnocentric first tier, while just 5% have reached the second tier. The third tier indicates “an identification with all life and consciousness, human or otherwise, and a deeply felt responsibility for the evolutionary process as a whole ... an emergent capacity, rarely seen anywhere,” as Ken defined it in a conversation with Andrew Cohen in the *What is Enlightenment?* magazine in 2007.

We can see why it is essential to evolve into the third tier in the spectrum of consciousness if we are to resolve the great existential crisis facing humanity today by applying the Cosmogonic Cycle to the birth and death of the Sun. Astrophysicists have predicted that within five to six billion years the Sun will turn into a red giant and white dwarf, and the Earth will disappear.

This might seem like an awfully long time. Yet, a billion, as 10^9 , is minuscule, with an exponent in single figures. In contrast, a googol is 10^{100} and a googolplex is 10^{googol} , a finite number far beyond our imagination. Eternity, as infinite time, is longer than any finite number, no matter how large they might grow, and mathematicians have defined an infinite number of distinct infinities.

So, an anthropocentric and geocentric sense of identity with Mother Earth does not free us of the fear of death, any more than ethnocentric attachment to religious or monetary immortality symbols does. Humankind is not immortal, so it is only when we are free of the sense of a separate self that we can face the imminent extinction of our species with equanimity, which we look at at the end of this section.



This is how I saw our social environment in its infinite temporal context about 2010, as I set out to methodically rebuild the entire history of human learning, learning what I had been unable to learn during my formal education during the 1950s and early 1960s. It has been a massive undertaking, initially taking me over four years to restructure all my writings from the previous thirty years in a trilogy on *Wholeness*, the three parts being titled *Integral Relational Logic*, *The Unified Relationships Theory*, and *Our Evolutionary Story*. Inspired by the two titles that Charles Darwin gave his book on *The Origin of Species*, this trilogy is alternatively titled *Semantic Principles of Natural Philosophy*, indicating that it was intended to complete the final revolution in science, just as Newton had completed the first in 1687 with *Mathematical Principles of Natural Philosophy*.

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For the first time in my writings, *Wholeness* starts afresh at the very beginning, giving an extended exposition of the commonsensical art and science of reason that we all use to form concepts and organize our ideas in tables and graphical structures. It shows how we can comprehensively map the Cosmic Psyche by taking conceptual abstractions to the utmost level of generality, thereby overcoming the limitations of mapping particular aspects of the physical universe, including the Earth.

With this Contextual Foundation and system of coordinates, I was then able to write Part II, containing the beginnings of an ‘Integral Science of Causality’ and ‘Holistic Theory of Evolution’, illustrated by the ‘Growth of Structure’ in the information systems spreading around the world today, but heading into an evolutionary cul-de-sac. For, it is not true that technological development can drive economic growth indefinitely for thousands of years.

For instance, I learned at an IBM hundred-percent club in the 1970s that a light-nanosecond is about thirty centimetres, the length of a one-foot ruler. This comparison illustrates that there is a physical limit to microminiaturization, as Gordon E. Moore, the initiator of Moore’s law and cofounder of Intel, well knew. He told a meeting of the world’s top chip designers and engineers on 10th February 2003, “No exponential is forever.” Irrationally, Moore then went on to say, “Your job is to delay forever.”

In terms of the architecture of computer systems, after a few decades of confusion, while mathematicians, scientists, and technologists learned about this groundbreaking invention, today the basic principles are well understood and have now reached maturity. The only development that is now needed is to abandon our obsession with economic growth to focus attention on the awakening of intelligence. For we humans are the leading edge of all evolutionary processes on Earth, not machines.

To understand how the divergent propensities of evolution have led the world of learning into so much confusion, Part III of *Wholeness* traces human evolution from the great apes to the first scientific revolution in the sixteenth and seventeenth centuries. Writing about his last period was inspired by a visit to Ven (Hven), an island between Sweden and Denmark, where Tycho Brahe built his observatory, posthumously providing Kepler with detailed measurements of the planets, as ‘wandering stars’, and hundreds of stars. It was great fun to write, learning much that I had been unable to learn as an adolescent because of the long-running war between science and religion.

However, when I came to write about our evolutionary story during the so-called Age of Enlightenment, when the chasm between science and spirituality opened up even wider, my creative energies dried up. Furthermore, while working in solitude, I had great difficulty writing the final three chapters on how

evolution might lead us collectively to our ultimate destiny, as a species. So, as this incomplete book was over 1,300 pages long, in 2012 and 2014, I wrote two normal-size books, titled *The Principle of Unity: Living Intelligently and Peacefully at the End of Time* and *The Theory of Everything: Unifying Polarizing Opposites in Nondual Wholeness*.

The cover of this latter book displays this cover from the *New Scientist*, which I had serendipitously discovered in 2005, when visiting London to promote *The Paragonian Manifesto*. This issue showed that scientists still believed that the ultimate problem of human learning could be solved within physics. To correct this misapprehension, *The Theory of Everything*

summarizes some previous attempts to integrate all knowledge into a coherent whole, including Roger Bacon, Francis Bacon, Johannes Kepler, René Descartes, Jan Ámos Komenský (Comenius), Isaac Newton, Charles Sanders Peirce, Albert Einstein, Carl Gustav Jung, and David Bohm.



The most recent of these integral thinkers is Ken Wilber, who wrote in 2000, 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.



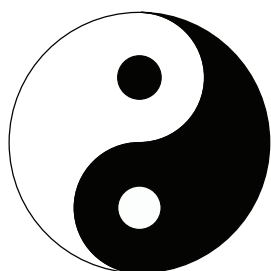
Even though this highly influential thinker had declared the impossibility of reaching the pot of gold at the end of the rainbow, my innermost experiences were telling me that Wholeness is ever present—quite possible, indeed unavoidable. So, I was being guided to continue my endeavours to express Wholeness to the utmost ability in cooperation with others, whose True Nature is also Wholeness, whether they know this or not. Accordingly, in the early 2010s, Life introduced me to two other helpers, who much appreciated the megasynthesis of everything that I was seeking to introduce to humanity.

The first of these was a young man living just three hours north of where I lived in Sweden, who told me that I was putting into words what he already intuitively understood. Accordingly, Pär offered to redesign my website for the Paragonian Foundation, which another friend, who had designed *The Paragonian Manifesto*, had set up for me some ten years earlier.

The Foundation, as a network of networking networks, was intended as a successor to the Paragonian Institute, from the late 1980s, with the motto 'Opening to the Totality of Existence', much inspired by Vimala Thakar and David Bohm. It was a second-generation website, after the first one I had set up with basic HTML after taking early retirement from IBM in 1997. Its server-side includes were driven by 'PHP: Hypertext Preprocessor', a general-purpose scripting language originally called 'Personal Home Page', and Cascading Style Sheets (CSS), a language intended to separate content from presentation.

These enabled me to distinguish the four constituents of the Paragonian Foundation, which were called Paragonian University, Fellowship, Business Academy, and Publications, with the mottos 'Healing the fragmented mind', 'Liberating Love', 'Working harmoniously together', and 'Expressing Wholeness', respectively. I also set up a relational database containing information about some of the many organizations and individuals that I was seeking to connect with. For, ever since I had attended a conference in Prague in 1992, titled 'Science, Spirituality, and the Global Crisis', organized by the International Transpersonal Association (ITA), I was aware of hundreds of organizations and millions of individuals who appeared to be travelling in a similar direction to me.

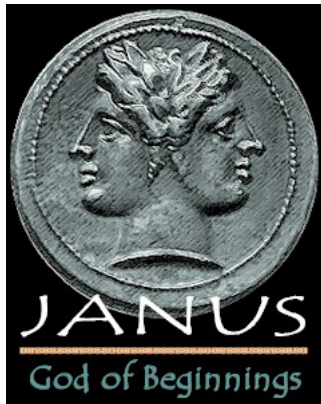
As a Panosopher, I saw myself like an information systems architect in business, working with specialists to cocreate a fully integrated body of knowledge that corresponds to all human experiences, from the mystical to the mundane. The Principle of Unity could give us all a common stimulus and purpose, depicted in this logo for the Foundation.



Today, there is much evidence of this irrefutable, universal truth in society due to the popularity of the Chinese concepts of *yin* and *yang*, expressed in the classic *T'ai-chi-t'u* symbol or 'Diagram of the Supreme Ultimate'. This symbol depicts the cyclic nature of the Universe. For example, day turns into night, which then turns back to day. The dots in the middle of the two main shapes indicate the potential of the opposite to arise when one side is dominant in any particular situation. The key point

here is that when the Universe is viewed as a whole, both opposites co-exist; to reject one in favour of the other does not lead to Wholeness, Peace, and tranquillity.

Although the Western mind tends to reject the irrefutable truth of the Cosmic Equation and Principle of Unity for both logical and psychological reasons, it is not entirely unknown in the West. Janus, one of the oldest gods in the Roman pantheon, was depicted with two faces, looking to the past and the future.



As the god of beginnings, Janus has given his name to January, at the beginning of the year. Janus is also the god of transitions, such as the global transition process that humanity is passing through at the moment, from pathogenic either-or ways of thinking and living, to a healthy both-and approach to life.

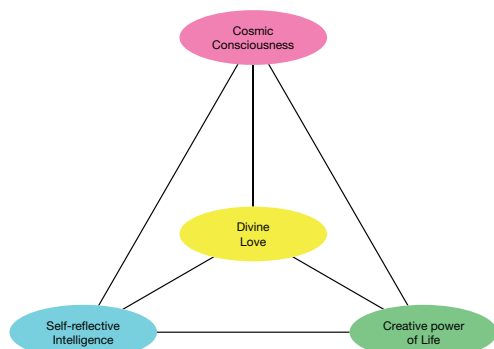
The third-generation web technology that Pär was proposing to use for the new website for the Paragonian Foundation provided another example of the evolutionary growth of structure in computer systems. He was intending to use Drupal, a content management system, operated through PHP, JavaScript, and CSS, with the pages being stored in a relational database, retrieved through SQL. But what was most interesting is that Drupal, like WordPress, is event-driven, responding to the activities of humans, rather than being controlled by programs in the machine.

Such web-based event-driven systems were thus successors to applications on Apple Computer's Mac in the 1980s, which were also designed to respond to end-users' activities, like moving or clicking the mouse or typing text. In turn, this paradigm was a development of operating systems in the early 1960s, where an interrupt handler responded to signals from devices attached to computers, running batch programs without direct human interaction.



However, using a neologism, whose meaning is not immediately obvious, was not a suitable way of reaching out to the world. So, Pär and I looked for alternative titles for the Paragonian Foundation. In the event, we chose *Alliance for Mystical Pragmatics*, unifying spirituality and business, for *pragmatics* derives from Greek *prāgmatikos* 'business-like, versed in affairs', from *pragma* 'deed, action', also root of *practical*. So, we can regard pragmatics as the science or study of our practical business affairs, managed through the meaningful modelling methods of information systems architects.

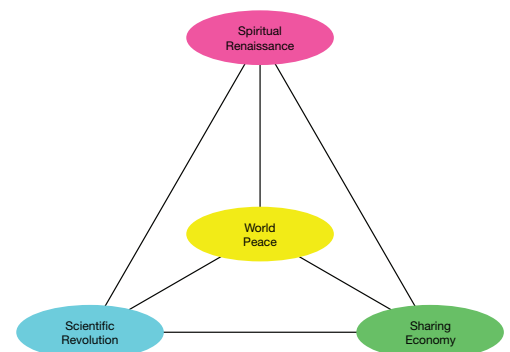
This title was much inspired by Ananta Kumar Giri, Professor at the Madras Institute of Development Studies, who I met in Sweden about 2013, when he was touring the world promoting his researches into 'Spiritual Pragmatism and Spiritual Pragmatics'. By harmonizing evolutionary convergence, the Alliance was intended to integrate four global movements, which have been emerging during the past few decades, illustrated in this diagram.



Trusting in Life that

we were following Divine will, this other diagram illustrates the causal powers behind all our endeavours, corresponding to the four constituents of the Alliance.

With World Peace as the ultimate purpose, the plan was to focus the activities of the Alliance on Project Heraclitus, with the motto 'Revealing the Hidden Harmony', enabling us to live intelligently and consciously in harmony with the fundamental law



of the Universe: opposites are never separate in Reality. Project Heraclitus would have been organized into three subprojects, Project Agape, Project Aditi, and Project Arjuna, with the mottos ‘Healing the split’, ‘Awakening Self-reflective Intelligence’, and ‘Transcending the divisiveness of money’, respectively.

When defining the objects of the Alliance, I also took the opportunity to write a 50-page article on the psychosocial history of money, the most mysterious invention in human history. Most significantly, because of the experiential and cognitive split between humanity and Divinity, money has become the primary immortality symbol in society today. As Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, shows in *Escape from Evil*, we have used our cultures to assuage our fear of death throughout history.

Furthermore, even though “Money is a very old convenience,” as John Kenneth Galbraith points out in *Money: Whence It Came, Where It Went*, it has nevertheless financed wars throughout history. Ever since banking originated in Renaissance Italy, military and financial institutions have been living in a symbiotic relationship. For, as Galbraith says, “The process by which banks create money is so simple that the mind is repelled.” It is not surprising that the entire world is in debt to the banks, holding us all to ransom.

On meeting Ananta, he invited me to write an essay on ‘Mystical Pragmatics’ for a book of essays he was editing on *Spiritual Pragmatism and Spiritual Pragmatics*. As no one in the West was willing to publish any of my writings, I leapt at this opportunity.

To put this essay into a historical context, it began with the triadic architectonic of Charles Sanders Peirce, who had founded the philosophy of pragmatism in 1878, although he and his friend William James did not give it this name until some years later. I regard Peirce as one of my closest kindred spirits, because during the four years either side of his fiftieth birthday in 1889, he came very close to solving the ultimate problem in human learning, saying that his purpose was “to outline a theory so comprehensive that, for a long time to come, the entire work of human reason, in philosophy of every school and kind, in mathematics, in psychology, in physical sciences, in history, in sociology, and in whatever department there may be, shall appear as the filling up of its details.”

To study how evolution has fulfilled Peirce’s goal, for three months, I had had his entire corpus—eight volumes of his *Collected Papers*, organized by subject, and seven volumes of his chronological *Writings*—on a bookshelf in my study-bedroom. As Peirce was the son of Benjamin Peirce, the leading American mathematician of his day, I also borrowed all four volumes of Charles’s *New Elements of Mathematics* from the University of Gothenburg library, inspiring me later to write *Unifying Mysticism and Mathematics*.

A couple of years later, Ananta was engaged in editing a book of essays on *Transformative Harmony*, saying, “Transformative harmony involves both compassion and confrontation,” recognizing that “Harmony is inseparable from disharmony,” as Leo Semashko, President of the Global Harmony Association, had said. Similarly, ‘perfection is the union of perfection and imperfection’, as I told my girlfriend in 1982, when I tried to explain the Principle of Duality to her, as an expert in double-entry bookkeeping in accountancy.

As all these sentiments are just particular instances of the Principle of Unity and Cosmic Equation, I gratefully accepted Ananta’s invitation to write an essay, titled ‘Revealing the Hidden Harmony: The Heart of Transformative Harmony’, showing how Heraclitus’s wisdom is closer to the East than the West.

This was not the only encouragement that I received from India about this time. In 2014, I received an invitation from Vir Singh, Professor of Environmental Science at the GB Pant University of Agriculture and Technology, to write an article for a book that he was editing to accompany the First International Congress on ‘Light and Lumenarchy: Cosmic Designs of the New World’ to be held in Pantnagar (Uttarakhand) in November that year.

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I had received this invitation through Juanita and Henryk Skolimowski, who I had met in 2002 at the Holma College of Holistic Studies in southern Sweden, Henryk being the founder of eco-philosophy and author of *Philosophy for a New Civilisation*, *Let There Be Light: The Mysterious Journey of Cosmic Creativity*, and *The Song of Light: Meditations on Lumenarchy*.

I was much attracted to *Lumenarchy*, as ‘rule through the power of Divine Light’, which we would need in the eschatological Age of Light after the dysfunctional global economy collapsed. For none of the ‘archies’ or ‘ocracies’ that humans had proposed and experimented with during the patriarchal epoch would be viable any longer, especially democracy, as the ‘tyranny of the masses’. For, as Plato lamented, it was the democracy that sentenced Socrates to death for ‘corrupting the youth of Athens’.

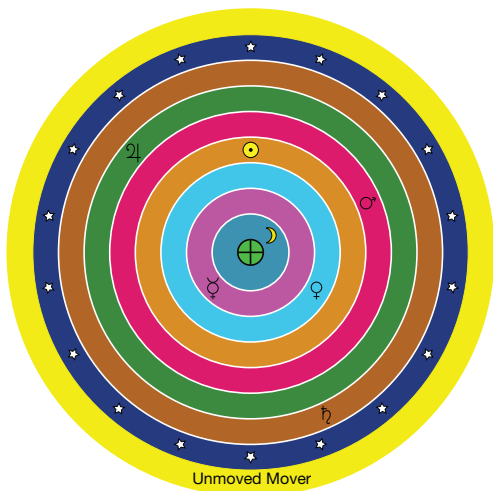
In the event, the Congress did not take place. Nevertheless, the article I wrote for it on ‘The Coherent Light of Consciousness: Awakening Self-reflective Intelligence’ was published in 2016 in *Philosophy for Living in Evolution: Light, Life, Lumenarchy, and Lumenosophy*.



Despite all these encouraging signs, no one else has yet been ready to sacrifice everything to help set up the Alliance for Mystical Pragmatics. One reason, as some have told me, is that my experiences are too broad and profound to be readily understood and assimilated into consciousness. So, since the mid 2010s, I have been living in increasing isolation in the depths of the Swedish forest. I have just a few spiritual friends who appreciate me as an ordinary human being, with something interesting to say.

One, a former colleague, Gary, from Stockholm, suggested that I set up a blog post to express my reflections, as they emerged within me. This I did in 2017 in an eponymous website. At the suggestion of another friend, Ella, now living with me, this also contains brief biographies of seventeen kindred spirits who have most influenced my endeavours to solve the ultimate problem of human learning.

With humankind accelerating to extinction within a decade or three, the motto of this website is ‘Standing outside ourselves’, to heal the split between humanity and Divinity, free of the sense of a separate self. However, as this less abstract, more human website, has also attracted little response, this has given me the opportunity to write some further books, articles, and webpages on our rapidly changing times, describing where we have come from and how we could collectively live in love, peace, and harmony with the fullest understanding of what is happening to us all as a species.



The first of these books, after writing *The Theory of Everything*, was inspired by Teilhard’s four-stage model of evolution, titled *The Four Spheres: Healing the Split between Mysticism and Science*. The idea that the Totality of Existence can be viewed as a group of spheres each contained within the next like Russian dolls is not new. In the William James Lectures in 1933, Arthur O. Lovejoy called this worldview the Great Chain of Being. As an example of this cosmic model, the ancient Greeks saw the heavens as a nested set of crystalline spheres, centred on the Earth, depicted in this diagram, favoured by Aristotle, who had also led Western thought astray with his either-or logic.

But now it was time to complete the revolution in science that Kepler had begun in 1609, when he had used mathematics and his mystical experience to put the Sun at the centre of the solar system. For in Panosophy, the Numinosphere is both the outermost sphere and a point at the centre of the Ocean of Consciousness, visualized as a multidimensional ball of water. The four spheres in this Cosmology of

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cosmologies correspond to Teilhard's four evolutionary stages and the transition periods between them, using science's best estimates of their beginning, end, and hence duration, listed in this table.

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

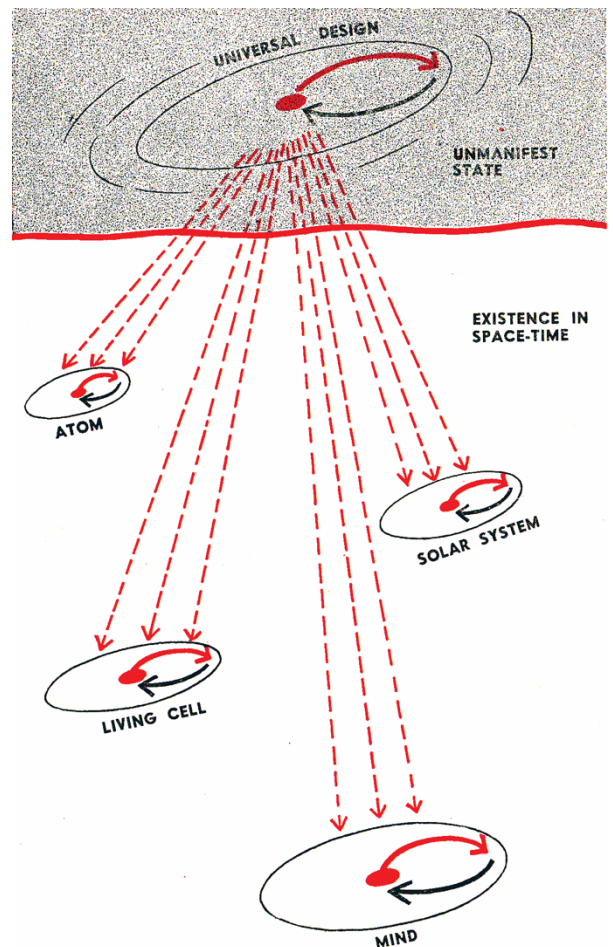
As you can see, I ingenuously hoped that the transition period between the third and fourth stages of evolution would take about one hundred years from the 1960s to the 2060s, after which a few more generations could thrive in the eschatological Age of Light before our inevitable extinction as a species. However, not everyone was so optimistic. For instance, James Lovelock gave a BBC Hardtalk interview with Stephen Sackur in 2010 on the prospects for humankind. Sackur asked Lovelock, "What do you think is a viable [population] that Gaia, the planet, can sustain?", to which Lovelock replied, "I would guess, living the way we do, not more than one billion, probably less." At which Sackur said, "But that's postulating the most dramatic and terrible and unimaginable cull of the human species." To which Lovelock calmly responded, "I think it will happen in this century. It will take a miracle for it not to."

This was becoming increasingly obvious in the late 2010s, as the world was degenerating into more and more chaos, just as the mathematics, graphically presented on page 19, predicts. As the root cause of this chaos is psychological, I wrote another book in 2017 titled *The Psychodynamics of Society: From Conception to Death*.

I was particularly interested in comparing cognitive ontogeny, during our individual lifespans, and phylogeny since the emergence of Self-reflective Intelligence about 60,000 years ago. For, by starting afresh at the very beginning, I was much like our forebears seeking to understand themselves and the world around us.

In this regard, I studied to what extent psychologists were ready to acknowledge the effect that pre- and perinatal experiences have on human behaviour later in life. This led me to discover this wonderful diagram in Francis J. Mott's *The Nature of the Self*. Mott sought to derive universal, cosmological principles from our pre- and perinatal experiences, studied in many experiments with his clients, described in some detail in an 800-page tome titled *The Universal Design of Creation* from 1964.

Roy Ridgway, author of *The Unborn Child: How to Recognize and Overcome Prenatal Trauma* in 1987, tells us that although Mott's work was totally ignored by mainstream psychoanalysts, it did win the approval of



a number of poets and scientists, impressing Jung, and “was hailed by one eminent scientist, Dr Gustav Stromberg, as ‘a world picture of logical consistency and great beauty’.”

In the event, it was not until July 1983 that the First International Congress on Pre- and Perinatal Psychology was held in Toronto. Thomas S. Verny tells us in the Introduction to *Pre- and Perinatal Psychology*, a book of papers presented at the conference, that it was convened because established psychological associations in North America and worldwide refused to deal with the psychological issues arising from conception, pregnancy, birth, and the postnatal period. The aim of the conference was to lay “the foundation for the systematic study of pre- and perinatal psychology”, recognizing that these pioneers were standing “on the frontiers of a new science of the mind”. For, as Michel Odent said at the conference, “Our species cannot go on destroying itself and destroying the earth, the oceans, the atmosphere. To create a new world we have to create another human being who will have a maximum capacity to love.”

During the past fifty years or more, Stanislav Grof has been a leading advocate of the *Psychology of the Future*, publishing a book with this title in 2000, recognizing the central role of pre- and perinatal experiences on later development. As he said in a YouTube video titled ‘The Root Cause of the Global Crisis’, such a holotropic psychology is essential for the survival of the human species.

However, progress is still slow. For instance, Uta Frith, emeritus professor at the Institute of Cognitive Neuroscience, University College London, has pointed out that the scientific establishment is very far from accepting psychology in any form as a valid science. In an interview in *The Guardian* on 30th November 2015 under the rubric ‘Where next for the Royal Society?’ to mark Venki Ramakrishnan taking over as the President of the Royal Society, she said,

My own field, call it psychology, or cognitive or behavioural neuroscience, still leads a rather shadowy existence in the hallowed halls of science. Although nearly 100 years old, it is far from maturity. There is as yet no Newton. Many would agree that one of the biggest scientific challenges this century is to understand the mind-brain. So I dare hope that it will be possible to increase the number of outstanding scientists in this field, currently representing less than three per cent of the Fellowship.

This would lead to an increase in the prestige of mind-brain studies and attract more brilliant young researchers. One reason for the currently poor reputation of psychology is the obstinate belief that we already know what goes on in our mind, and that we can explain why we do what we do. This naïve belief will be overcome by improved communication of empirical findings, and especially of those that go against ingrained folk psychology. It’s not rocket science. It’s a lot harder than that.



Yes, indeed. There is no end to the complexity of the Cosmic Psyche, embracing, as it does, the Totality of Existence, which can only be understood through profound self-inquiry, going even further than those spiritual seekers taking a short-cut to God, as illustrated in the schema on page 27. A central difficulty here is that *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.”

This means that the Theory of Everything is hidden from those who have not been carried to evolution’s glorious culmination as Panosophers. So, to make myself as visible as possible, since 2018, I have been working on a hyperlinked glossary of terms that I use in Panosophy and on writing a final book on *Unifying Mysticism and Mathematics*, describing what I sought to learn as an undergraduate in the early 1960s. For, as I mention in the Introduction, what I learned during my formal education was not able to sort out the mess that the world has been in for millennia.

Of course, as few have the experience to understand where I am coming from, this book, which is still incomplete, does not make me directly visible to most of those around me. Nevertheless, the first chapter

on ‘Business Modelling’ begins in the world that we all occupy today, where *information, as data with meaning*, is becoming the most powerful force in the economy, including society, in general. For instance, *The Economist* magazine said in 2017, “The world’s most valuable resource is no longer oil, but data” and “Data is giving rise to a new economy,” reiterating IBM’s marketing slogan from 1979, ‘Manage data as a corporate resource.’

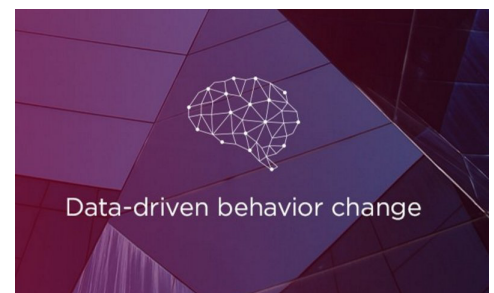
Yet, economists do not know what this new economy could be like, because, as Daniel Bell pointed out in 1979, “we have no economic theory of information, and the character of information, as distinct from the character of goods, poses some novel problems for economic theorists.” For information is not a physical object, giving it some rather strange properties in conventional economic terms, which I set out to explore after resigning from IBM in 1980.

First of all, information on a printed train timetable is not a property of the mass of the ink on the page. A random spattering of ink on paper does not give us the information we need to plan our journeys. Rather, *information is contained within form and structure*, which we read into our nonmaterial minds, to decide which train to catch, today often using timetables on our smart phones.

Furthermore, when I buy a loaf of bread, the object passes from the storekeeper to me in exchange for money—as digits in my bank account—viewed as a commodity with value. However, when a teacher gives pupils some information, nothing is exchanged. Both teachers and pupils have the information. As Tom Stonier said in 1983 in *The Wealth of Information: A Profile of the Post-Industrial Economy*, “Whereas material transactions can lead to competition, information transactions are much more likely to lead to cooperation—information is a resource which can be truly shared.”

Tragically, this has not happened, for the Internet has amplified people’s psychological disturbances, rather than helping us to heal them. For, to do so, we need to heal the existential split between humanity and Divinity, breaking the fundamental taboo of cultures governed by materialistic, mechanistic science and the Abrahamic religions, in particular. So, today, we see cyber wars between nations and furores around the global social media networks, trolling and spreading fake news, malware, and spams, for instance.

As an example, here is a graphic for Cambridge Analytica, a controversial consultancy company that rose and fell in just five years, because it was engaged in data-driven behaviour change for exploitative political purposes. Nevertheless, what this indicates is that data is causal and hence energetic, a symptom of fourteen billion years of evolution becoming aware of itself. For there is nothing new here. For instance, Robert H. Dicke and James P. Wittke wrote in *Introduction to Quantum Mechanics* in 1972,

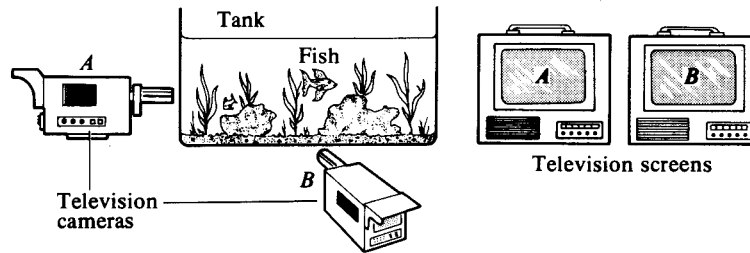


A physicist is concerned with two worlds: a *real* external world, which is believed by physicists to have an objective reality, and an *image* of this world, an internal world, which he hopes is a reasonable model of the external world. The external world manifests itself through *sense* impressions; from birth, and indeed even before, the human brain is bombarded with *data* resulting from the stimulation of the sense organs by this external world (my emphasis).

Data thus underlies the entire Universe, viewed simply as a vast network of meaningless data elements, prior to interpretation as meaningful information by intelligent beings. Furthermore, the Totality of Existence emerges from the *Datum*, Latin for ‘that which is given’, from *dare* ‘to offer, give’, from PIE base *dō* ‘to give’, also root of *donor*. Everything that exists in the world of form, including our bodies, minds, and souls, is thus a gift of the Datum, as the Divine. Coincidentally, Latin *dare* could also mean ‘to cause’, from PIE base **dhē-* ‘to set, put’, also root of *do*, through a Germanic path, and a host of words from Latin *facere*

‘to do, make’, such as *affect*, *efficient*, and *faculty*. So the Datum of the Universe is the Absolute, the Supreme Cause of everything that exists in the manifest world of form.

Although Bohm did not incorporate the Absolute into his cosmology, he was much attracted to the synergistic causality of data and information, following his interest in meaning. We need to include such nonmaterial energies in science if we are to encompass Bohm’s theory of the Implicate Order within the Unified Relationships Theory. For then we can use the Principle of Unity to show how Bohm unified the incompatibilities between relativity and quantum theories. In illustration, Bohm likened these two perspectives to two cameras viewing the one underlying reality, displayed on two television screens:



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, as the Numinosphere. So, to understand the psychological turmoil in the world today, Bohm’s notion of a one-dimensional holomovement underlying the Universe has flowed into the multidimensional Ocean of Consciousness, from which none of us is ever separate, as waves and currents on and beneath the surface.

However, as Bohm was not able to develop the algebra of algebras that he felt he would need to establish his theory of the Implicate Order as sound science, Chapter 2 of *Unifying Mysticism and Mathematics*, titled ‘Integral Relational Logic’, outlines the transdisciplinary meta-algebra that Bohm was seeking. To demonstrate how this universal art and science of reason can be used to develop a conceptual model of mathematics, as the art and science of patterns and relationships emerging directly from the Divine, the other three chapters in this book are titled ‘From Zero to Transfinity’, ‘Sequences, Series, and Spirals’, and ‘Growth of Algebraic Structures’.

Chapter 3 shows how types of number and their operators have grown and broadened in scope over the years. Of particular interest here is that the word *zero* has evolved through Arabic from Sanskrit *shūnya* ‘empty’, cognate with *shūnyatā* ‘emptiness, void’, denoting the glyph 0 that Indians introduced into the number systems that we today call ‘Arabic’.

Chapter 4 well demonstrates mathematics as a generative science, with many beautiful patterns in sequences and series, encapsulated in ‘generating functions’, which Neil Sloane’s On-Line Encyclopedia of Integer Sequences (OEIS) defines whenever relevant. A highlight of this chapter is the way that Fibonacci sequences within the Cosmic Psyche generate spirals in shells and sunflowers, for instance, although there is some confusion in the textbooks in this regard, as far as I can tell, with my rather limited abilities.

Chapter 5 is the most challenging to write, tracing the evolution of elementary algebra from Joseph-Louis Lagrange’s 1770/71 seminal *Réflexions sur la résolution algébrique des équations*, not translated into English, through Évariste Galois’s *Mémoire sur les conditions de résolubilité des équations par radicaux* in 1831, to the birth of group theory and its concept of closure. In group theory, mathematicians can create symmetry out of asymmetry through the construct of conjugacy, not possible the other way round, as I discovered in the spring of 1980. ‘All Angles’ serendipitously pointed this out on 7th September 2023 in his brilliant

YouTube series on the growth of structure in maths, thereby resolving a key issue I faced when setting out to develop Integral Relational Logic, as mentioned on page 17.

There then followed George Boole's *Laws of Thought*, which laid down the foundation of mathematical logic, published in 1854, today called Boolean algebra. As he said in the opening paragraph of this seminal book, following a mystical experience he had had as a seventeen-year-old, twenty-one years earlier, "The design of the following treatise is to investigate the fundamental laws of those operations of the mind by which reasoning is performed," with the purpose of exploring "the nature and constitution of the human mind".

What Alfred North Whitehead called *Universal Algebra* in 1898 has now evolved into a multitude of another algebras, including abstract algebra itself, linear algebra, related to vector algebra, evolving into geometric and Clifford algebra. There is also the algebra of graphs and lattices, highlighting relationships and interconnections. All these algebras can be mapped by Integral Relational Logic, as a meta-algebra or taxonomy of taxonomies, as the universal category theory. For *algebra* derives from an Arabic word meaning 'healing or mending that which has been fractured'.



While these studies of the beauty of higher mathematics are great fun, keeping me delightfully occupied while the world around me degenerates into more and more chaos, I need to briefly mention my studies of the most critical existential issue facing humanity today: our imminent demise as a species. As I was unable to write about how the human story might end in the *Wholeness* trilogy, I began to study the end times we live in in more detail in *The Four Spheres*, summarizing some scholarly studies on human extinction, taking as optimistic an approach as possible.

The Copernican principle of Hermann Bondi and the anthropic principle of Brandon Carter sets the scene for such studies. On the one hand, Copernicus knocked humanity off the pedestal that the Western mind had placed our species by surmising that the Sun rather than the Earth is the centre of the universe. Darwin went even further by showing that biologically we have evolved from the great apes and countless other species during the last few billion years.

On the other hand, at a conference in Cracow in 1973, celebrating the 500th anniversary of Copernicus' birth, Carter said, "although our situation is not necessarily *central* it is necessarily privileged to some extent," as observers. He expanded on this anthropic principle in a paper he gave at the Royal Society in 1983, titled 'The Anthropic Principle and its Implications for Biological Evolution'.

However, with evolution becoming aware of itself, evolutionaries, inspired by Teilhard, have been able to see that growth in the complexity of structure is not just a biological process. Most significantly, in *Conscious Evolution: Awakening the Power of Our Social Potential* in 1998, Barbara Marx Hubbard called this self-awareness the 'Second Great Event' in the history of the Universe, the first being the so-called big bang some fourteen billion years ago.

To name the sequence of species in this evolutionary progression, first, Carl Linnaeus called our biological species *Homo sapiens* 'wise human' in the tenth edition of *Systema Naturæ* in 1758. However, we have not been living up to the name we have given ourselves because biogenesis led to noogenesis in a species that we can aptly call *Homo noeticus*, out of experiential and cognitive touch with Reality.

Mystics have partially resolved this malaise by living in union with the Divine as exemplars of *Homo divinus*. Then, when Life unifies spirituality and science in the balanced middle path in the schema on page 27, *Homo divinus* merges with *Homo noeticus* in a species that we can call *Homo holoensis* 'belonging to the Whole', whose members are all-inclusive Panosophers, a potential in everyone.

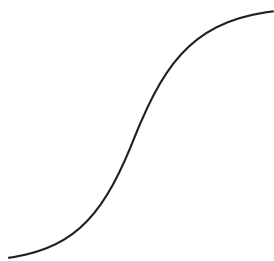


Now, while the True Nature of *Homo divinus* is immortal, members of *Homo noeticus* can see that *Homo sapiens* is not. John Leslie was one of the first to study the death of humankind in *The End of the World: The Science and Ethics of Human Extinction* in 1996. Leslie listed seven major risks: nuclear war, biological warfare, chemical warfare, destruction of the ozone layer, ‘greenhouse effect’, poisoning by pollution, and disease, corresponding to the causes of our deaths as individuals, such as illness, like cancer, stroke, or heart attack; misadventure, like accident, murder, or suicide; or simply old age.

Then, to calculate when the human race might become extinct, Leslie introduced the ‘Doomsday argument’, a term given him by Frank Tipler, who had introduced him to Carter’s anthropic principle. Inspired by Carter’s reference to Bayes’ theorem in his 1983 lecture, Leslie set out to use this basic formula in probability theory, only applicable under certain conditions, to ‘calculate’ the relative probabilities of what he called ‘Doom Soon’, within a few generations, and ‘Doom Deferred’, to many hundreds or thousands of generations into the future.

There is no need to explore this torturous reasoning any further because events are catching up with us much faster than even James Lovelock could envisage in 2010, as mentioned on page 35. The urgency of the human predicament became much clearer in 2016, when a friend and neighbour told me about *Extinction Dialogs: How to Live with Death in Mind*, which the spiritual teacher Andrew Harvey had asked Carolyn Baker, a Jungian psychotherapist, and Guy McPherson to write. Like me in 1980, Guy tells us in *Walking Away from Empire: A Personal Journey* that he resigned from his tenured position as Professor of Natural Resources at the University of Arizona in 2009 at the age of 49, because he could see that the industrial economy is unsustainable.

I met Guy for lunch in December 2017 in Oslo, just a three-hour bus ride from where I live in Sweden. There, Guy told me that the collapse of industrial society and the birth of a life-enhancing, post-industrial society, which I had long hoped would lead humanity into the eschatological Age of Light, will actually accelerate global warming. For reducing the pollution of industrial society would bring abrupt irreversible climate change ever closer because global-dimming and aerosol-masking are slowing down the effects of greenhouse gases.



From a scientific perspective, the key to understanding what is happening to humanity at the present time is the S-shape of the growth curve, produced by the logistic function, which is the continuous version of the logistic map underlying the mathematical model of all evolutionary turning points displayed on page 19. What is also called the ‘learning curve’ illustrates the growth of structure under constraint, such as the growth of populations. It is applicable in a wide variety of situations, as the mathematical biologist D’Arcy Wentworth Thompson pointed out in *On Growth and Form*, delightfully writing, mathematics generalizes and “is fond of giving the same name to different things”.

Differentiating the logistics function, to find the rate of growth, leads to a bell curve, like the schema that represents the Cosmogonic Cycle on page 27. With a different interpretation, this is the peak-oil curve, which M. King Hubbert introduced in 1956, showing that the cumulative production of such finite resources as oil, gas, and coal is limited. The area under this curve represents the accumulative growth of a finite resource, by the fundamental law of the calculus.

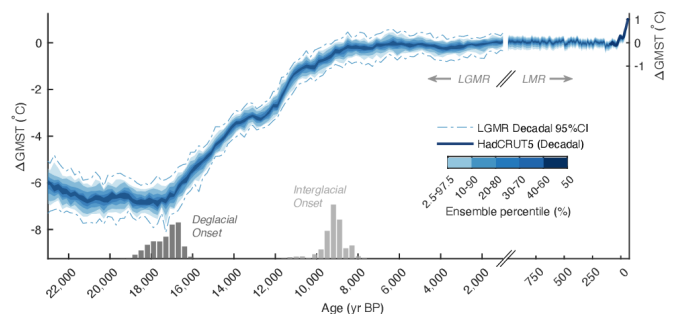
The growth curve can also be used to model self-reinforcing feedback loops, such as the release of methane gas, a far more potent greenhouse gas than carbon dioxide. In this regard, we are still at the very early stages of the accelerating pace of abrupt irreversible global heating. For instance, there are 500 to 5,000

gigatons of methane frozen in the East Siberian Arctic Shelf, north of Russia. In comparison, there are just five gigatons of methane currently in the atmosphere. So, the accumulative effects of dozens of positive feedback loops is likely to lead to rapid and unexpected rates of change.



With the extremes of weather we have been witnessing this year, we now have abundant evidence in our immediate experience that humankind is now on the brink of extinction, most probably within the next decade or three. But it is vitally important not to blame humans for what is happening to us all, as António Guterres, Secretary-General of the UN, did on 27th July 2023, announcing that that month had been the hottest ever recorded in human history. He said, “The era of global warming has ended; the era of global boiling has arrived,” going even further than *The Guardian*, which has been using the term ‘global heating’ for some time.

To put this critical situation into perspective, in May 2023, I published a page on ‘climate change’ in my Glossary of terms used in Panosophy, including eight charts of global temperature changes during the last half a billion years in different time periods. For instance, this chart shows that global temperatures have been remarkably steady during the last 10,000 years, enabling humans to cultivate the land and domesticate animals.



But with global temperatures about to rise far faster and further than the rather conservative Intergovernmental Panel on Climate Change (IPCC) is willing to admit to, it cannot be long now before the habitat that we depend on to grow our food will no longer be able to do so. We cannot know for certain when there will no longer be any food in the shops. Indeed, there are already signs that the capacity to grow food is diminishing, with a marked increase in the cost of living.

As a working hypothesis, since 2020, I’ve been using 2030 as a likely year for this inevitability, when my twin granddaughters, who I have not yet met, would be twenty, from the perspective of the evolutionary stream of events in the horizontal dimension of time. This is even earlier than 2060, which was Isaac Newton’s estimation, based on his studies of the Bible and the history of Christianity.

So, the central question now is how to compassionately support each other during the last few years remaining to us, in what Guy McPherson calls a ‘planetary hospice’. In the Foreword to Andrew Harvey and Carolyn Baker’s, *Savage Grace: Living Resiliently in the Dark Night of the Globe*, Matthew Fox said, “Ours is a time not only for scientists and inventors but also mystics and contemplatives to join hands so that our action flows from being and from a deep place of return to the Source.”

Such a cooperative effort is just what I have been attempting to set up for forty years, with the Paragonian Institute and Foundation and Alliance for Mystical Pragmatics. These would have fulfilled Comenius’ vision in 1642 for a Pansophical College, as an Academy of Universal Wisdom and Light, which the founders of the Royal Society rejected a couple of decades later. For, as Matthew Spinka, Comenius’ biographer, wrote in 1943, “Were the grandiose project accomplished in our day, what a boon it would be! But alas! the world is still waiting for its realization, and we seem to be further away from it than ever.”



This impasse raises the question, which I have long wrestled with: what is my relationship to the rest of society, to my fellow human beings? From the perspective of Wholeness, it is an irrelevant question, for, as we are all Wholeness, there is nothing and no one outside us. But we all have dual Divine and human

identities, in a primary-secondary relationship, by the fundamental law of the Universe. So, as inseparable waves and currents on and within the Ocean of Consciousness, we are all connected to each other as individual humans. But what does this mean? What does it truly mean to be human?

To answer this question, I did not begin by exploring the relationship of humans to God or the other animals, but of our relationship to computers, as I outline in this article. The turning point in this investigation came in 1979, when I studied the way that the $\square FX$ systems function in APL could convert a string of characters written by a human into a function of instructions to be executed by the CPU. To test whether this meant that a computer could program itself without human intervention, Life led me to conduct a thought experiment in which I imagine that I am a computer that has the task of solving the ultimate problem of human learning by integrating all knowledge into a coherent whole.

Initially, I thought that this was just a cognitive exercise, completing the sequence of cosmologies that Kepler, Newton, Einstein, and Bohm introduced by successively unifying pairs of opposites. My writings were thus addressed to academics with the hope that we could one day methodically rebuild the education system on the Truth, by unifying the incompatible contextual concepts of God and Universe, as I set out to do as a seven-year-old.

However, since taking early retirement from IBM in 1997, I have primarily been on a spiritual, psychotherapeutic path, healing deep wounds in my personal psyche, as well as those in the cultural and collective psyche. Although this journey has similarities with those of other spiritual seekers, as a Panosopher it is quite different, which can best be explained with reference to *Dialogues with Scientists and Sages: The Search for Unity*, by Renée Weber. Calling herself a ‘maverick philosopher’, for “settling for nothing less than the whole”, during the 1980s Renée interviewed four leading scientists and four spiritual teachers, exploring the possibility of unifying philosophy, science, and mysticism in a synthesis of all knowledge, which today has evolved into Panosophy.

However, while most of Renée’s interviewees were open to this quest, they all actually embodied one side of this dichotomy. So, I don’t know anyone who could recognize me as a Panosopher, for *recognize* literally means ‘know again’, that which we are already familiar with, albeit subconsciously. Not knowing what a Panosopher is, those who have met me or read some of my writings have given me various epithets, both complimentary and derogatory. But these are mirrored or projected attributes, not my profession.



So, is it possible that I could still make a positive contribution in my eighties, as my own body is showing increasing signs of ageing? In this respect, it is vitally important not to project onto society the two behaviour patterns that were laid down in my psyche as the result of my prenatal trauma in October 1941, when my brother John was killed.

First, the pattern of rapid growth followed by a catastrophic breakdown clearly has parallels in society as a whole. So, just as Life was healing this deep trauma, I hoped that these experiences could help lead humanity into the eschatological Age of Light, following the collapse of the global economy, for a few generations, at least. However, as I have said, with humankind about to become extinct, my optimism has not been justified, deepening my spiritual practice in the Presence of the Divine, etymologically meaning ‘before being’ or ‘prior to existence’, for *Presence* derives from Latin *praesentia* ‘presence’, participle of *praesse* ‘to be before’, from *prae* ‘before’ and *esse* ‘to be’.

So, today, I am free of the despair of being constantly ignored and rejected, as if I were a *persona non grata*. We are all following our own unique paths in life, guided by the fundamental laws of the Universe, mostly unknown to physicists. Looking at these paths, I can see that, for most, finding comfort and security

in relationships with family and friends is more important than the search for Wholeness and the Truth, free of attachment to money, as a commodity with value.

In the collective, systems theorists call this unwillingness to change *homeostasis* ‘staying the same’, from Greek *ómoios* ‘similar’ and *stasis* ‘standing still’. And theologians sometimes use the word *autosoteria* ‘self-preservation’ for this ubiquitous behaviour pattern, from Greek *autos* ‘self’ and *sōteria* ‘salvation, deliverance, means of preserving; safe-existence; well-being, ease’, from *sōtēr* ‘saviour, preserver, deliverer’, from *sōs* ‘safe and sound, healthy, entire; sure’. But in a world in which the pace of evolutionary change is accelerating exponentially, as we see on page 19, trying to defend the body politic, like the immune response of the body, is very dangerous. For such conservative attitudes threaten the very social structures and institutions that they are seeking to sustain in a rapidly changing world.

The second traumatic pattern has been much more difficult to deal with, as I have been grieving for humanity with little or no support. After seven gestation months in what felt like a ‘bad womb’, I have mostly experienced my external social environment to be hostile to my endeavours to reveal Love, Peace, Wholeness, and the Truth by being free from the constraints and delusions of my cultural conditioning.

I have been greatly helped to heal this pain 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.

Another who has greatly helped me to come to terms with my situation in life is Abraham Maslow, who wrote this in his studies of the Jonah Syndrome, of the psychosocial constraints that inhibit us in our quest for self-actualization:

This evasion of growth can also be set in motion by a fear of paranoia. ... For instance, the Greeks called it the fear of hubris. It has been called “sinful pride,” which is of course a permanent human problem. The person who says to himself, “Yes, I will be a great philosopher and I will rewrite Plato and do it better,” must sooner or later be struck dumb by his grandiosity, his arrogance. And especially in his weaker moments, will say to himself, “Who? Me?” and think of it as a crazy fantasy or even fear it as a delusion. He compares his knowledge of his inner private self, with all its weakness, vacillation, and shortcomings, with the bright, shining, perfect, faultless image he has of Plato. Then of course, he will feel presumptuous and grandiose. (What he fails to realize is that Plato, introspecting, must have felt the same way about himself, but went ahead anyway, overriding his own doubts about self.)



Yet, Life is still guiding me to write in a manner that could be attractive to others at these end times we live in. In evidence, by unknowingly invoking Jung’s notion of synchronicity, the YouTube algorithm popped up several pertinent videos on my iPad in mid-August, showing that hundreds of thousands, indeed millions, are interested in the same subjects as me.

First, in the British Museum’s ‘Curator’s Corner’ series, I received two videos about an exhibition that the Museum held at the end of 2021 on Katsushika Hokusai’s *The Great Picture Book of Everything*. One received 100,000 views in two months and the other 175,000 in two years. The title page of the 102 drawings that the British Museum acquired in 2020 has a date of the ninth month of 1829, although they were probably drawn from the 1820s to the 1840s.

Investigating the background to these original drawings, not made into coloured woodblock prints, as was customary at the time, is the Japanese interest in pictorial encyclopaedias, intended to educate the general populace, including children, not just the elite, during the Edo period from 1603 to 1867, when

Japan was isolated from the rest of the world. Nevertheless, Hokusai attempted to illustrate this world, focusing attention in these drawings on the origins of Buddhism in ancient India, on the development of human society in ancient China, and on the ‘natural world’ of birds and other creatures, which was just the beginning of an ambitious project to produce pictures of ‘Everything’.

I first learned about the Edo period in Japanese history from a mathematician I met in California in 2011 at a Science and Nonduality (SAND) conference, whose theme was ‘On the Edge of Time’. Newcomb told me about Japanese Temple Geometry, in which mathematicians developed techniques to solve problems that were not known until the 1800s in the West. Most interestingly, the Japanese shut themselves away because they did not want Christian missionaries promulgating the split between humanity and Divinity, when they knew from their Buddhist tradition that Ultimate Reality is *Shūnyāta* ‘Emptiness’. So, for two and a half centuries, the Japanese attempted to teach everything to everyone, in the spirit of Comenius, whose own endeavours were suppressed in the West, as we have seen.

Secondly, on the YouTube channel ‘Let’s Talk Religion’, a video on *The Conference of the Birds* by Farid ud-Din Attar, a 12th–13th century Sufi poet who much influenced Rumi’s poetry, has received over 200,000 views in one year. What is especially interesting about this book is that it describes the Sufi interpretation of the universal spiritual journey as a metaphorical allegory, in terms of a group conferring with each other, illustrated by a flock of birds, as a community, not of an individual leaving society. Although the poem is in Persian, the title is taken from the Quran in Arabic (منطق الطير ‘*Manṭiq-uṭ-Ṭayr*’), meaning ‘The Speech of the Birds’, although Google- and Apple-translate give ‘Bird logic’ and ‘The logic of the way’, respectively.

At the beginning, all the birds of the world congregate to decide who should be their king (as a symbol for God), called the Simorgh bird. Their leader, the hoopoe, tells them that they must undertake an arduous journey through seven valleys: the Valleys of the Quest, Love, Knowledge, Detachment, Unity, Bewilderment, and Poverty and Annihilation. Many, attached to possessions and maintaining their reputations, for instance, do not even begin the journey. Eventually, just thirty complete the quest, when they see the Simorgh as a mirror of their True Nature and realize that it is an error to presume that God and what we see are separate. For, as Sufis well know, God is all there is.

Thirdly, I received a video in my ‘in-tray’, which has had over two million views in two and a half years, presented by Petra Ortiz on her ‘Universe Inside You’ channel. It is titled ‘Ramanujan - The Man Who Knew Infinity & the Akashic Records’, attempting to explain how Srinivasa Ramanujan, without any teacher, could have developed mathematical theorems that surpassed even those of the foremost mathematicians of his day. Ramanujan, himself, credited his mathematical ability to his family goddess, Namagiri Tayar, asserting that “an equation for me has no meaning unless it represents a thought of God.”

However, Petra Ortiz suggests that underlying the Universe is a database that she calls the ‘Akashic Records’, a term that the Theosophist Alfred Percy Sinnett indirectly coined in his book *Esoteric Buddhism* in 1883. This clearly corresponds to the network of data elements emerging from the Datum of the Universe within the Cosmic Psyche, a worldview that is a generalization of the abstract modelling methods underlying the Internet, as outlined on page 37. As we can see on page 2, this notion of a nonmaterial *Æther* has a long history in the East, now gradually entering Western consciousness. For instance, it lies at the heart of Ervin Laszlo’s *The Akasha Paradigm in Science*, where this influential systems philosopher relates Akasha to a Universal Quantum Field, which seems to refer to the Cosmic Psyche.

We can see quite clearly that the *Æther* is inaccessible to our physical senses from experiments that Albert A. Michelson and Edward W. Morley conducted in 1887. They were seeking a luminiferous æther, a supposed medium permeating space that was thought to be the carrier of light waves, just as air carries

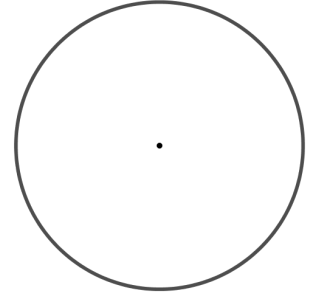
sound waves. However, even though Einstein did not need a physical æther to develop the special theory of relativity, it is today clear that scientists cannot fully understand the universe of matter, space, and time without including Akasha in their investigations. For instance, could the ubiquitous presence of the Cosmic Psyche help physicists to unravel the mysteries of dark matter and energy?

It is interesting to note that *ākāśa* in Sanskrit could also mean ‘space’ or ‘sky’, from *kāś* ‘to shine, appear, be’, underlying the four elements of earth, air, water, and fire, as *agni*, cognate with *ignite* ‘light a fire’. But does this fifth element have physical substance? from Latin *substantia* ‘being, essence’, literally ‘that which stands under’. It seems that there has been much confusion about this central issue of existence through the ages, even in India, historically a deeply spiritual culture. It is perhaps not surprising that I was so perplexed by the word *Heaven* as a seven-year-old. For me, today, Heaven is Inner Space, where I experience supreme bliss, which is *ānanda* in Sanskrit, a component of *Satchitānanda*.



We can see quite clearly that the Cosmic Psyche/Akashic Records contains not only concepts, but also mathematical objects, from the definitions that Euclid gave in Book I of *The Elements*. The first two are “A **point** is that which has no part,” and “A **line** is breadthless length.” So, obviously, mathematical points and lines cannot exist in physical space. Euclid then extended the definitions of such nonmaterial objects with that of a circle, which he defined in this way, “A **circle** is a plane figure contained by one line such that all the straight lines falling upon it from one point among those lying within the figure are equal to one another.” Then, in the next, sixteenth definition, he said. “And the point is called the **centre** of the circle.”

So, this diagram of a circle is not a circle in a pure mathematical sense, for the circle has mass when printed on paper or displayed on a computer screen. Rather, it is an *expression* of the *mental image* of a circle, which we draw to communicate that which we see within us with our inner eyes. Furthermore, *n*-dimensional objects, like hypercubes and other polytopes, do not have a corresponding physical existence, but are quite amenable to study with suitable mathematical techniques.



Some mathematicians have produced beautiful animations of the mathematical structures within the Akashic Records/Cosmic Psyche, brilliantly explaining higher maths in original ways. These include Grant Sanderson and Burkard Polster on their 3Blue1Brown and Mathologer YouTube channels, with five million and nearly one million subscribers, respectively. Another popular channel, with four million subscribers, is Numberphile, in which Brady Haran interviews leading mathematicians, both on their discoveries and on recreational maths.

However, as Wikipedia, for instance, regards the Akashic Records as pseudoscience, we have a long way to go before we can awarely (intelligently and consciously) tap into these energy patterns to resolve the great existential crisis facing humanity today. Eckhart Tolle summarized this critical situation in *Stillness Speaks*, an inspiring book of aphorisms, when he wrote in 2003:

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’.



Yet, while there are millions following such spiritual leaders, Guy McPherson’s YouTube channel ‘Nature Bats Last’ has just 20,000 subscribers, and only a few thousand watched a vitally important video in its first week, published on 17th August 2023, titled ‘Edge of Extinction: Planetary Hospice Sans

Billionaires'. Guy views the planetary hospice at three levels: family and friends, community, and the entire populace. Regarding the last of these, he says, "The influence that the few exert over government officials and media personalities is ridiculous." Billionaires, especially, could be doing much more.

For within three to thirty years, banks, stock markets, and other financial institutions will have ceased to exist, for humans will have disappeared from the Earth. This means, of course, that using money as an immortality symbol is utterly futile. So, if tech billionaires, especially, could become aware of our evolutionary story—of humanity's place within the overall scheme of things, outlined in this article and other writings—maybe that would help us avoid total calamity, distributing resources as equitably as possible, before our inevitable death as a species. To do so, we could potentially develop a global information system in harmony with the underlying structures of the Cosmic Psyche in a meaningful manner.

The same day, I received a video of an interview that Bill Moyers had had with the economist Paul Krugman in April 2014 on the inequalities in society, which has received over 3.6 million views. I had first learnt about Bill Moyers from a series of interviews he had had with Joseph Campbell in 1988 on the *Power of Myth*. Now he and this Nobel laureate were talking about Thomas Piketty's *Capital in the Twenty-First Century*, which shows that, during the past two centuries, inherited wealth in a tiny minority of families has been growing faster than economic growth in society, as a whole. Piketty calls this 'patrimonial capitalism', giving the very rich ever greater power over politics, government, and society. It is not surprising that this video is titled 'What the 1% Don't Want You to Know'.

Yet, nothing is new. The next day, I received a video of a lecture that Jonathan Mark Kenoyer gave in 2020 titled 'The Indus Script DeMystified: Origins, Character and Disappearance', following my interest in early civilizations and their writing systems, for both administrative and ritualistic, ideological purposes. However, unlike the scripts of the first civilizations in China, Mesopotamia, Egypt, and Crete, the Indus script has not yet been deciphered.

Nevertheless, Kenoyer could see, quoting Alan K. Bowman and Greg Woolf's *Literacy and Power in the Ancient World* from 1994, that the Harappan civilization used texts in much the same manner as other embryonic civilizations. The script was used by people who had wealth and power, in two ways. First, the elite had power *over* texts, restricting who could write, read, and possess them. Secondly, they exercised power *through* the means of texts, which legitimized deeds and spoken words.



This brings us to the media, as 'forms of communication', the plural of *medium*, meaning, in the 1600s, 'something lying in the middle' and 'substance through which something is conveyed', from Latin *medius* 'middle; intermediate'. We could thus regard the medium as that which lies between us, both within the Cosmic Psyche and externally expressed in words, pictures, and other forms, during the thousands of years of human learning, going right back to the cave drawings that have been found in France and elsewhere. In terms of my own communications, I sometimes liken my writings to a musical score, which needs to be played to be 'heard' and experienced.

There has been explosion of expressions of what we see within us since the invention of the invention of paper and the printing press, which Marshall McLuhan denoted with the term *Gutenberg Galaxy* in 1962. Since the invention of the computer, such expressions have evolved even further, which he notes by writing, "The new electronic interdependence recreates the world in the image of a global village." Then, in *Understanding Media: The Extensions of Man* in 1964, he famously writes, "The Medium is the Message."

Today, the principal medium in our global village is the World Wide Web within the Internet, without which I would not have been able to develop the Method needed to integrate all knowledge in all cultures

and disciplines at all times into a coherent whole. But this is not just about Paul Hague, with a name and social security numbers in Sweden and the UK.

What affects the lives of every human living on our beautiful planet Earth is that evolution is now unfolding at unprecedented exponential rates of acceleration. To explain this in the simplest possible terms, I can do no better than describe what first led me to 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?*

My initial curiosity was piqued by David Attenborough's *Life on Earth* broadcast by the BBC in 1979. 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 this planet to the days of the year.

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 of 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, according to *The Times Concise Atlas of the World*.

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 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. For a second in Attenborough's evolutionary model is about 116 years and the first stored-program computers were constructed in 1948 and 1949 at the Universities of Manchester and Cambridge in the UK, respectively. The former was a prototype, while the latter was an operational machine, designed to be programmed in a variety of ways, potentially even programming itself. So, the Computer Age is now about 75 years old, about 650 milliseconds in Attenborough's evolutionary model.

And it is about 170 milliseconds since 13.8 billion years of evolution passed through its Accumulation Point into the psychosocial chaos we are witnessing today. This is what is often called politics, both in the workplace and in society as a whole, to avoid looking inwards to discover what causes us to behave in such a disruptive, unfriendly manner.

With evolution now accelerating faster and faster, what happens in the next few hundredths of a second—roughly corresponding to years—is most uncertain, given our ignorance of what is causing the pace of evolutionary change to accelerate exponentially. The Unified Relationships Theory, as a comprehensive model of the psychodynamics of society, provides an overview of the possibilities. But, as the Cosmic Psyche maps the Totality of Existence, it is far too complex to make more than a few simple generalizations, such as those in the spectrum of consciousness on page 29.



Solving the Ultimate Problem of Human Learning

For instance, humans are still killing each other to protect their ego- and ethnocentric identities, as we see in the war in Europe, after Vladimir Putin ordered Russia's troops to brutally attack Ukraine on 24th February 2022. Nothing new here. For Anthony Storr points out 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."

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."

Einstein spoke about this critical issue in an address at the fifth Nobel anniversary dinner in New York on 10th December 1945, saying, "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, he 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."

That, essentially, is what I have been working on since I was seven years of age, when I set out to realize Inner Peace by ending the long-running wars between science and the religions going on in the world around me. So, perhaps the announcement that the ultimate problem in human learning has been solved could be of assistance. But first people need to understand what this problem actually is. In *The Elegant Universe*, Brian Greene defined the solution as "a theory capable of describing nature's forces within a single, all-encompassing, coherent framework".

Yet, there are forces at work in society that cannot be understood in terms of those recognized by physicists: gravitational and electromagnetic fields and the weak and strong nucleic forces. Furthermore, no one can see the Universe, as we might observe a rose in our gardens, for instance. The concept of the Universe is a construct of our minds, a creative, evolutionary process that we need to understand to develop an all-inclusive map of the Totality of Existence. The widespread belief that the elusive Theory of Everything can only be constructed by physicists is based on the erroneous assumption that all forces in the universe are a property of matter in some way.

In illustration, in 2005, the BBC broadcast a Horizon drama documentary titled 'Einstein's Unfinished Symphony' about Einstein's futile attempt to find an equation at the heart of what he called a unified field theory. At the end of the documentary, Michio Kaku said that if Einstein had been successful in his endeavours, "The theory of everything would have been the holy grail of science; it would have been the philosophers' stone. It would have been the crowning achievement of all scientific endeavours ever since humans walked the face of the Earth."

The equation that Einstein, Hawking, and others have been seeking for most of the past one hundred years is the Cosmic Equation, defined on page 5, although it would be better to call it the *Cosmic Identity*, like Euler's Identity, illustrating the simplicity of mathematical beauty:

$$e^{i\pi} + 1 = 0$$

This identity, also called Euler's Equation, combines four basic mathematical constants through the fundamental operations of addition, multiplication, and exponentiation, which result in a fifth constant: zero.

So, if people could accept the irrefutable truth of the Cosmic Identity, as the fundamental law of the Universe, perhaps they could also accept the existence of the synergistic psychospiritual energies that we need to harmonize in a symphony of symphonies to bring order to the chaos the world is in today. For the Unified Relationships Theory describes *all* "nature's forces within a single, all-encompassing, coherent framework", which is Integral Relational Logic, also providing the Cosmic Context and Gnostic Foundation for all our learning through the cognitive experience of the Absolute.



Of course, as academe is vehemently opposed to transdisciplinary Panosophy, which is squarely based on conceptual clarity, simplicity, integrity, and consistency, I have needed to live as an outsider to society for most of my life. For, as Krishnamurti famously said, "It is no measure of health to be well adjusted to a profoundly sick society." Yet K, as he called himself, lived in a very privileged position, not available to most of the rest of us. 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.

So, is there any possibility that we could support each other to calmly face the twin existential threats of machines with so-called artificial intelligence taking over our lives and abrupt, irreversible climate change driving humankind to near-term extinction? which have been hitting the global headlines this year.

The first of these is not really a threat to our existence as *Homo sapiens* 'wise human'. AI only appears to be a threat because materialistic science tells us that we humans live in a mechanistic Universe and so we are required to work as cogs in the global economic machine, which tends to stultify our innate Self-reflective Intelligence, as the primary characteristic that distinguishes humans from computers and the other animals.

Despite all the efforts of politicians, business executives, academics, and religious leaders to prevent us from realizing our True Nature as humans, many millions intuitively sense that there is something ineffable outside and within themselves and that humans are not just machines and nothing but machines. However, because of the mechanistic manner of our enculturation over the millennia, there is no generally accepted language to describe this profound inner understanding. Dictionary definitions of words denote the confusion of cultures out of touch with Reality, well demonstrating the fearful delusions that drive much human behaviour.

To address this problem, since 2000, when my scientific studies of our rapidly changing world became more spiritual, I have been studying what Bohm aptly called the 'archaeology of language', tracing the meanings of words to their roots, as much as linguists can deduce them. 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. In the Preface to the *Wholeness* trilogy, I likened this transformation of the language we use to communicate to each other to bidding systems in bridge, which I played a little as a student and in early adulthood.

Bidding in bridge uses a language consisting of just twenty-three words (e.g. *double*), which can be combined into thirty-eight phrases (e.g. *three no trumps*), not all of which are valid at any one point in the bidding. It is the task of these few terms in sequence to convey the values of many billions of possible hands. In a natural bidding system, like Acol or Goren, an opening bid of *one club* indicates that the bidder has a

reasonably strong holding of clubs, a potential trump suit. The responder can use this information when it is their turn to bid, for instance, by bidding *one diamond* to indicate a possible alternative trump suit.

But in a bidding system like precision club, an opening bid of *one club* has a quite different meaning. It means a strong hand, with a potential for game or even a slam. This means that the meanings of several other possible opening bids need to be changed, together with possible responses by the partner. So, in the precision system, a response of *one diamond* has a quite different meaning from its meaning in Acol. Changing the meaning of one bid has implications on many other bids.

So how are we to change the meanings of words to match all our experiences, from the mystical to the mundane? Well, the linguistic situation we face is similar to that faced by information systems architects designing integrated information systems in business. For it is not uncommon for different departments to have quite different views of what appear to be the same words and concepts.

For example, finance, marketing, and distribution departments may well have different views of the meaning of the concept of customer, determined by its attributes in various contexts. Similarly, a salesperson and a production manager may have quite a different perspective of what a backlog is. A salesperson usually regards a backlog as an order that has not yet been delivered to a customer, while for a production manager, a backlog is work that is behind schedule.

These differences in the meaning of *backlog* are also reflected in the way that Americans and the British use this word. They use the word rather like the salesperson and production manager, respectively. And if a theatre production on Broadway bombs, this means that it was a flop. On the other hand, if a play in London's West End goes like a bomb, it is a great success. It is little wonder that George Bernard Shaw is attributed with saying, "England and America are two countries divided by a common language."

The issue of language is even more challenging when we come to integrate all knowledge into a coherent whole. For then we find that the many cultural and disciplinary conceptual maps in the world do not fit together at all. It is rather like taking maps of the different localities on Earth and trying to fit them together on the assumption that the Earth is flat. It simply does not work.

I made my first attempt to collect such a coherent collection of words in the Glossary for the *Wholeness* trilogy in 2012, tracing their roots to the Proto-Indo-European language whenever possible. However, a couple of years later, Pär helped me to set up the Views module in Drupal, so that the Glossary could be presented as a revised lexicon of evolving hyperlinked pages, accessed through indexes. This I use to describe a theory of evolution that starts at the Divine Origin of the Universe, which Darwin omitted to mention in *On the Origin of Species* in 1859. However, it was not until the autumn of 2022 that Life led me to spend most of my time during the following nine months on this Glossary, illustrating the history of human learning and what changes we need to make to integrate all knowledge in all cultures and disciplines into a coherent whole.

For example, the root meaning of *universe* is 'everything turned into one whole', from Latin *ūniversus* 'combined in one, whole, entire', from *ūnus* 'one' and *vertere* 'to turn'. So scientists cannot study the Universe, for *science* derives from Latin *scīre* 'to separate one thing from another; to know, discern', from PIE base **skei-* 'to cut, split', root of *schizoid*. So, to heal science of schizophrenia, out of touch with Reality, we need to use our artistic abilities to turn analysis into synthesis. For *art* derives from the PIE base **ar-* 'to fit together', the root of *order* and *harmony*.

We can understand the joy of studying human nature and behaviour through the unification of art and science from the word *interesting*, which derives from Latin *interesse* 'to be between', from *inter* 'between'

and *esse* 'to be'. So, when reductionistic scientists ignore the relationships between beings they throw the interesting connections away!

Similarly, *intelligence* is the ability to read between the lines, to intuitively see relationships between concepts that cannot be seen by the analytical, fragmented mind, from Latin *inter* 'between' and *legere* 'to gather; read'. So, when we use Self-reflective Intelligence to cognitively map the Totality of Existence, our individual sense of consciousness expands and deepens to such an extent that it becomes coterminous with Consciousness itself. For *consciousness* is cognate with *science*, also from Latin *cum* 'with', bringing together what the fragmented mind has separated.

With this understanding of *intelligence* in humans, we can see that just because computers can beat humans at games, such as Chess, Othello, and Jeopardy!, that does make them intelligent. In *Superintelligence*, Nick Bostrom, the Director of the Future of Humanity Institute at Oxford University, founded and funded by James Martin, a fellow IBM alumnus, calls such machines *superhuman*. Since he wrote this book, DeepMind's AlphaGo has defeated a 9-dan Go champion using a deep-learning technique, even starting from scratch, without the patterns of previous games as models. But all deep-learning algorithms can do is repeatedly apply the mechanistic data-processing function, albeit in highly complex structures. There is nothing deep about them at all.

Furthermore, even though chatbots can construct coherent English sentences, in reply to questions asked in natural language, this does not mean that they are intelligent, as I could see following the release of OpenAI's Generative Pre-trained Transformer 4 (GPT-4) on 14th March 2023. I asked its ChatGPT 38 questions relating to the fundamental questions of human existence, such as who are we, where do we come from, and where are we heading? It could not answer them because its database of 'knowledge' has been built on thousands of years of fragmented learning during the conflict-ridden patriarchal epoch.

This means that if such chatbots are to be of any benefit at these end times we live in, the database of all knowledge on which they construct their answers must be soundly grounded on a profound understanding of the Akashic Records, requiring changes to the meanings of dozens, if not hundreds, of words. So, when we humans learn to understand ourselves a little better, by studying the root meanings of words, this could be quite liberating. Cognitively experiencing that humans are not just machines, living solely in the horizontal dimension of time, could be a wonderful relief at these turbulent times we live in.



However, even realizing our transfinite potential as humans, as free as possible from our cultural conditioning, does not enable us to avoid the fact that humankind is not immortal, no matter how much we would like the situation to be otherwise. This insight arises directly from the irrefutable truth of the Principle of Unity, unifying all duals in Nonduality. My partner knows the Cosmic Equation as 'A is A and not-A', where A denotes the Formless and not-A the illusory world of form.

Regarding the latter, this means that growth and decay are inseparable. However, as I mention on page 20, when I first used the fundamental law of the Universe to map the life and death of humankind, I realized that this would mean that one day a generation of children would be born who would not grow old enough to have children of their own.

So, what does this mean for the more than one million babies born during just three days in the first week in September, according to the Worldometer website? The chances of them growing into adulthood are virtually zero. The human race is destined to die of starvation if this prospect does not trigger a more violent response before then.

Who, then, cares about these children, other than their parents and grandparents, as their loved ones?

Solving the Ultimate Problem of Human Learning

Not politicians, apparently. During this same period, I received news through the Internet about the three major power centres in the world: China, Russia, and the USA, all insanely seeking to hold on to the nationalistic status quo as fourteen billion years of evolution are unfolding at breakneck speeds.

First, the *New York Times* led with the rubric ‘China to Its People: Spies Are Everywhere, Help Us Catch Them.’ It seems that Beijing is trying to enlist the ‘whole of society’ to guard against foreign enemies, embedded in multinational companies and social media, for instance. Xi Jinping is fixated on national security and on preventing threats to the Communist party’s control, calling on officials to “enhance real-time monitoring” and “get prepared for actual combat”.

Secondly, three of the BBC’s Russia’s correspondents reported on the way that Russian diplomacy has died under Vladimir Putin. When Putin first became president, he was eager to use diplomacy to build ties with the West. Then in 2007, he accused Western countries of attempting to build a unipolar world, leading Russia’s diplomats to look down on their counterparts. Today, these diplomats have become ‘robots with papers’, reading out prepared statements, while using increasingly undiplomatic language informally, with the breakdown of respectful human relationships.

Thirdly, YouTube presented me with an interview that Bill Moyers had had with Mike Lofgren in 2014 on the latter’s book *The Party Is Over: How Republicans Went Crazy, Democrats Became Useless, and the Middle Class Got Shafted*. They were talking about Washington’s ‘Deep State’, which Lofgren, a congressional staff member for 28 years, defined as ‘a hybrid association of elements of government and parts of top-level finance and industry [aided and abetted by Silicon Valley] that is effectively able to govern ... without reference to the consent of the governed as expressed through the formal political process’. The Deep State is depicted in this diagram, illustrating the close connection between the military and financial institutions.



In contrast, many millions of progressives in the second tier of the spectrum of consciousness are seeking to cocreate a more peaceful and harmonious world, recognizing that traditional ways of managing our business affairs are unsustainable. One such is John L. Petersen, founder of the Arlington Institute in 1989, who formerly worked in various governmental and political positions in the USA. Recognizing that we are living at unprecedented times and that the global economy is inherently unstable, Petersen outlined two possible scenarios in an interview in the June–August 2009 issue of *EnlightenNext*: “with the internet or without the internet”. If you don’t have the Internet, something really bad has happened, but with the Internet, the shock wouldn’t be so disastrous as it would be if it all came down. He went on to say:

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

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As the underlying infrastructure of the Internet provides a mirror for the Akashic Records within the Cosmic Psyche, there is a theoretical possibility that we could use the skills and tools of information systems architects to build the global information system that is needed to equitably distribute goods and services in today's planetary hospice. For, with financial institutions about to disappear from the Earth, along with millions of species, it is in no one's interest to hold on to delusional immortality symbols. If we could demolish the global economy in an orderly fashion, this could release the trillions of dollars and other currencies sloshing around the financial markets for the benefit of us all.

But we have so little time to realize that time is an illusion. A thousandth of a second in Attenborough's evolutionary model is about six weeks. So, at the time of writing, there are fewer than three milliseconds remaining in 2023 to announce the solution to the ultimate problem in human learning, trusting in Life that such a disclosure is meant to happen, whatever the consequences might be.

Regarding the planetary hospice, I liken this to the home-help system that my local district council provides to the elderly in their homes in the countryside, with some living in a residential care home in the town. With humankind about to become extinct within a decade or three, we urgently need something similar in the world as a whole, tapping into our basic humanity, as 'the quality of being humane'.

Around 1500, *human* and *humane* were used interchangeably in the senses 'pertaining to a human being' and 'having qualities befitting human beings'. The latter at first meant 'courteous, friendly, civil, obliging', then by 1600 it meant 'marked by tenderness, compassion, and a disposition to kindly treat others'. By the early 1700s, the words had differentiated in spelling and accent and *humane* became restricted to the sense of 'merciful, kind'.

But does this mean that *human* denotes the cruel sense? Furthermore, how can we understand what it means to be a humanist, as 'an advocate or follower of the principles of humanism', defined as 'a rationalist outlook or system of thought attaching prime importance to human rather than divine or supernatural matters'? In 1812, Robert Southey quoted Samuel Taylor Coleridge's use of *humanism* to denote his belief in the mere humanity of Jesus of Nazareth, apparently denying his Divinity and presumably that of all other humans. Then, following F. C. S. Schiller's books on *Humanism* in the early twentieth century, academics have turned humanism into a philosophy, countering theism. Secular humanists thus believe that humans are autonomous beings, whose behaviour is controlled through rational, moral rules, denying the role that creative power of Life plays in all our lives.

Yet, the supernatural is essentially natural, as we can see from the root of *nature*, which is Latin *nasci* 'to be born'—from the Origin of the Universe, which is the Divine. To realize such an understanding, we need to pass through a radical transformation of consciousness, similar to that which Jung went through during his lifetime. In March 1959, he met John Freeman in a 'Face to Face' interview, broadcast by the BBC in October that year. Freeman asked Jung whether he believed in God when being brought up in the Swiss Reformed Church. Jung replied, "Oh, yes". Freeman then asked, "Do you now believe in God?", to which Jung replied, "Now? [Pause.] Difficult to answer. I know. I don't need to believe. I know."

Therein lies the sign of a true Gnostic. For theists and atheists are people who believe and don't believe in God, respectively. Agnostics don't know what to believe, while Gnostics don't need to believe, because they know the Truth in their own direct experience. Nothing else really matters at these end times we live in. To face death in all its forms with equanimity, we need to pass through a psychological death, recognizing that there are no separate beings who can autonomously do or own anything.



That is what it means to be fully awakened, a word I prefer to *enlightened* or *enlightenment*, not realized by

those egoically seeking union with the Divine. The cultural environment is not conducive to healing the split between humanity and Divinity, as we can see from the way conservative politicians attack the ‘woke culture’ that has been emerging in recent years, compassionately addressing some of the inequalities in society today, caring for everyone, not just themselves, as apparently separate individuals.

It is pertinent to note here that the Sanskrit for ‘to wake up, be awake’ is *budh*, 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’.

As none of us is ever separate from the Divine or any being for an instant, this means that the next Buddha—as Maitreya, the ‘Loving one’—can only be a community or global sangha, practising mindful living rather than an individual, as Thich Nhat Hanh foretold at a gathering in California in 1993. 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.



To conclude, I have done my best in this article to explain how the creative power of Life, emanating directly from the Divine Origin of the Universe, has led me to solve the ultimate problem in human learning. In essence, to heal severe pre- and postnatal traumas, I have not lost my innate sense of Wholeness, of the ability to see both sides of any situation. My search for the Truth has been driven by never-ending curiosity, Einstein’s favourite word.

Since university in the early 1960s, a few friends and colleagues have seen that I live in a quite different world from most of my contemporaries, while also relating to me as just an ordinary sensitive guy, with no peculiar airs and graces and with many of the same foibles and vulnerabilities as any other. One distinction is that since 1980, I have refused to fight my fellow human beings for a slice of the finite financial pie.

I have been following a work ethic focused on the original meaning of *wealth*, which was ‘spiritual well-being’, modelled on *health*. Similarly, in Sanskrit, *bhaga* and *bhāgya* can mean ‘excellence, good fortune, prosperity’ and ‘luck, destiny, wealth’, respectively. These words are the roots of *Bhagavān* ‘noble, holy, the exalted one’ and the *Bhagavad-Gītā* ‘song of the exalted one’, in which Arjuna is taught to invoke various yogas to come into union with the Divine, while metaphorically engaged in a battle for justice. For, when the normal behaviour of humans is disruptive, we need to be disruptive, that is innovative, to shake up this disharmony, revealing the Hidden Harmony.

For me, the central idea that I have learnt from the *Gita* is that while it is natural to engage in challenging work, it is also essential to be free of egoic attachment to the fruits of that action. This does not mean indifference to the results of these activities. For as Mohandas Gandhi said, “He who ... is without desire for the result and is yet wholly engrossed in the fulfilment of the task before him is said to have renounced the fruits of his action.”

Bhaga also meant ‘the divine enjoyer within a human being’, as one of the *Ādityas*, as sun deities, whose mother is *Aditi*, *Aditi* meaning ‘unlimited space, eternity, infinite consciousness’. However, when we let loose the unlimited potential energy of Consciousness, the effect can be overwhelming. As Maslow pointed

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out with his Jonah Syndrome, we can fear success, even fear God, in whatever way we view Ultimate Reality. As Ernest Becker writes in *The Denial of Death*, “It all boils down to a simple lack of strength to bear the superlative, to open oneself to the totality of experience.”

It was not only the writers of the Old Testament who were aware of the Jonah Syndrome. Arjuna had a similar experience, described in the *Bhagavad Gita*. When Krishna showed him the Ultimate Cosmic Vision—“all the manifold forms of the universe united as one”—Arjuna said, “I rejoice in seeing you as you have never been seen before, yet I am filled with fear by this vision of you as the abode of the universe.”

As a self-taught androgynous psychotherapist, I have named my Inner Mother and Father as Aditi and Arjuna, respectively, denoting the parents I could not relate to as a child. It has been their task to help heal my deeply traumatised Inner Child, who I call Halvor, the hero of the Norwegian fairytale ‘*Soria Moria Slott*’ (castle, palace), telling us how Halvor left his parents to find his Authentic Self. Guided by fate, he had to kill three-, six-, and nine-headed trolls and overcome other trials in order to marry the princess in the palace, as a symbol for union with the Divine. Theodor Kittelsen illustrated Halvor’s quest in a painting titled ‘Far, far away he saw something glowing and shimmering’.



The golden glow in the distance marks the glorious culmination of our spiritual journeys, so near, yet so far away. It is a metaphor for the Cosmic Light of Consciousness, which many are aware of in the depths of being, but which is generally occluded by what an anonymous fourteenth-century English mystic called the ‘cloud of unknowing’, as a metaphor for our collective, cultural, and personal conditioning.

So, even though I am a Holoramic visionary, able to see how evolution has brought us all to where we are today, I don’t yet know whether Life intends us to compassionately support each other in our planetary hospice. One sign that this miracle could happen popped up in my YouTube in-tray on 7th September, when Thomas Hübl read an excerpt from his new book *Attuned: Practicing Interdependence to Heal Our Trauma—and Our World*:

The refusal to honor our interdependence and enact healthy and sustained relations have caused no end of suffering. If the underlying challenge of climate change (or any other wicked or systemic social problem) can be traced to human disrelation—a state of being out of accord with nature, ourselves, and other humans—then I propose it to be a fundamentally spiritual problem, as much as an environmental, scientific, technological, cultural, psychological, economic, or historical one. To construct an adequate or sufficiently innovative response to the challenge, we must think holistically. It is time to bridge East and West, to marry the wisdom of our ancient and longstanding spiritual traditions to the revelations of contemporary science.

Attunement can arise through increased intimacy, not only in divine lovemaking, when two apparently separate beings become united in Stillness, the most exquisite spiritual practice. Such intimacies are beyond

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words and so cannot be taught. They happen when two beings expose their True Nature to each other, albeit momentarily. However, when we return to the vicissitudes of everyday living, traumatic memories lying in the sub-and unconscious can still disturb our behaviour and human relationships. It is here that trauma therapists can help us on our way, such as those I have mentioned in this autobiographical article.

In practical terms, if we are to honour our interdependence, it will be essential for tech billionaires to turn themselves into philanthropists, as ‘lovers of humanity’. For, by knowing that their attempts to build machines that exceed human intelligence are bound to fail, they could realize that they cannot drive economic growth indefinitely. That is why I have expended so much energy on expressing the Unified Relationships Theory in mathematical terms. Even if we do not necessarily share experiences, it should still be possible for scientists, technologists, and mathematicians to acknowledge the authenticity of this holistic theory of evolution.

To prepare for this possibility, I have registered the domain WholenessNow.net to give us a shared focus of attention and means of communicating our experiences of healing the split between humanity and Divinity, free of attachment to money. For there is no past or future in Wholeness.

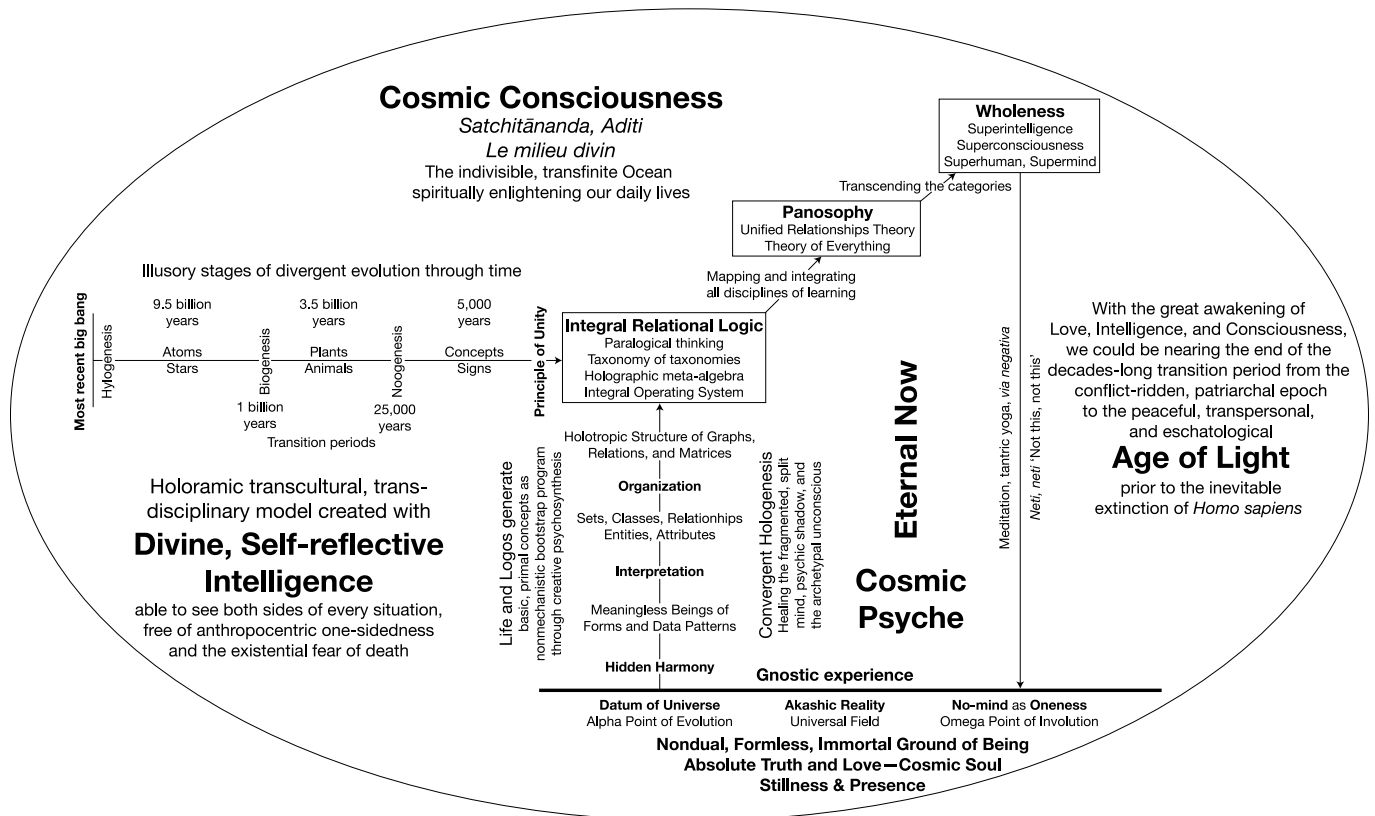
Nevertheless, on the next page, I present a schema of the Grand Design of the Universe, which I see with Self-reflective Intelligence, aroused by the coherent light of Consciousness, constantly radiating from the Divine, as Love, which has no opposite.

As the Sufi poet Rumi beautifully put it, “Love is the sea of not-being and there intellect drowns.” To express this holistic truth in another way, here is John C. H. Wu’s translation of a chapter in Lao Tzu’s *Tao Te Ching*, titled ‘The Mystical Whole’:

*He who knows does not speak.
He who speaks does not know.
Block all the passages!
Shut all the doors!
Blunt all edges!
Untie all tangles!
Harmonize all lights!
Unite the world into one whole!
This is called the Mystical Whole,
Which you cannot court after nor shun,
Benefit nor harm, honour nor humble.
Therefore, it is the Highest of the world.*

The Grand Design

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 Contextual Foundation and coordinating framework for the Grand Design of the Universe in 2016, revised slightly since then, as the image has become ever clearer. It is an expression of a picture that had been gradually emerging in consciousness since the turn of the millennium, when my spiritual teachers showed me that I needed to look at my scientific studies from the Nondual perspective of the Advaita sages.



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 a 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.

The scientific evidence for this integral vision is contentment, rather like that felt when completing a large, complex jigsaw puzzle where no pieces are missing. For ultimately, all forms are illusory, as nothing but appearances in the indivisible Ocean of Consciousness, as a multidimensional extension of Bohm's holoflux, with which he unified quantum and relativity theories. From a phylogenetic perspective, this is a vital step towards Self-realization, with full understanding of humanity's place within the overall scheme of things, helping us to prepare cognitively and spiritually for our inevitable demise as a species.