

Standing outside Ourselves

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July 2017

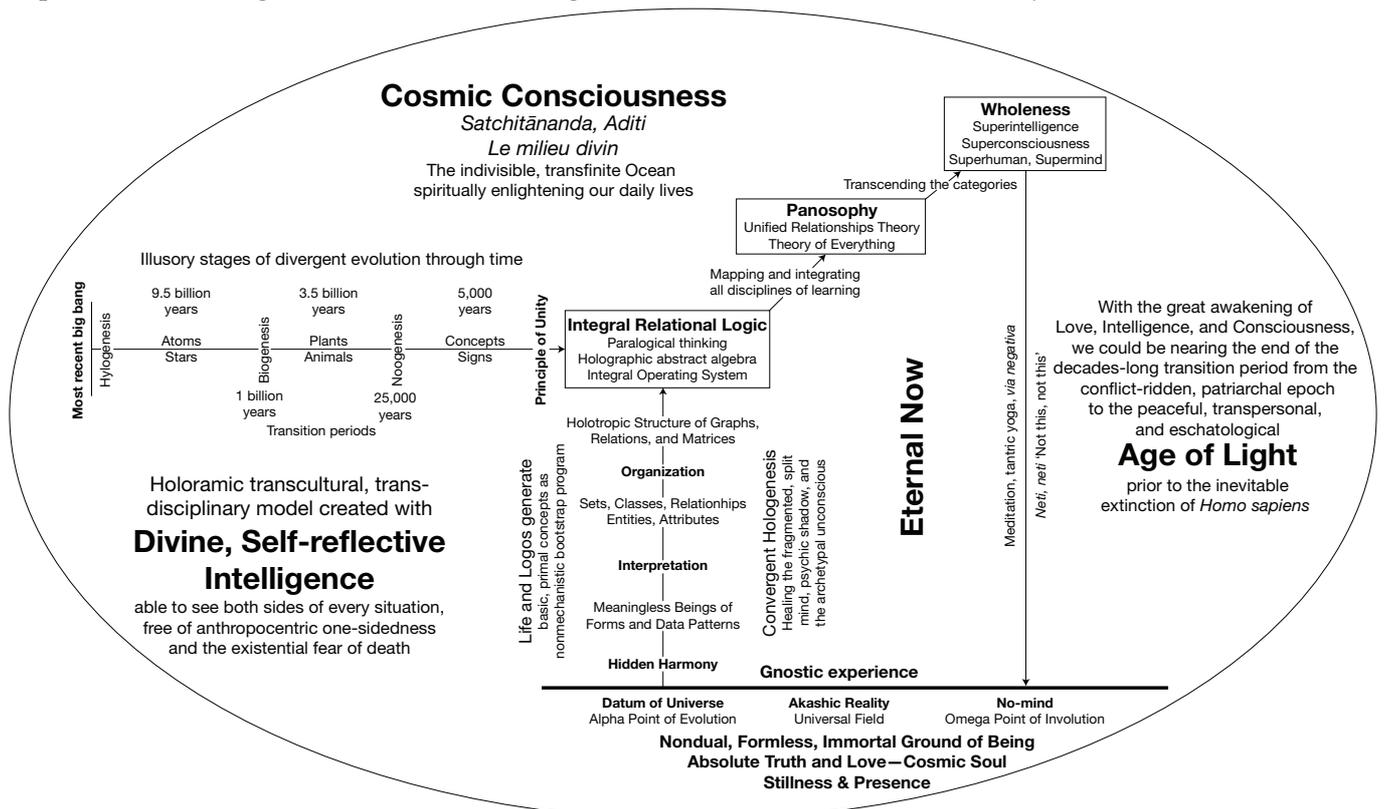
The Universe consists of two parts, never separate from each other, like two sides of the same coin: the Formless, Nondual Absolute and the relativistic, dual and dualistic world of form. As our body-mind-soul organisms are forms, this means that we can only understand why we think and behave as we do by standing outside ourselves, viewing what is happening to us all as a species from the perspective or vantage point of the Absolute. This is not unlike the way that astronauts, like Edgar Mitchell, returning from the Moon, viewed the Earth—as an undivided whole.



For myself, I started to stand outside myself and hence society as a seven-year-old in 1949. Having been born in the middle of the Second World War some sixty kilometres south-east of London, I began to search for the root cause of conflict and suffering in the world so that I could live in love and peace, both within myself and with my fellow human beings.

Specifically, I realized that if I had been born in Germany or Japan, supposedly the enemies of the United Kingdom of Great Britain and Northern Ireland, of which I was a citizen, I would have been brought up in a quite different way. So I could only understand the world I live in by seeking what we humans have in common rather than focusing on what apparently divides us. Furthermore, I was particularly concerned to reconcile the traditional conceptions of God and Universe, the incompatible contextual concepts of religion and science, respectively, at war with each other.

After a very long solitary journey, I have now discovered what I have been looking for all these years, depicted in this diagram of the Grand Design of the Universe, revealed to me by conscious evolution.



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What I endeavour to depict as the Cosmic Context and Gnostic Foundation for the Totality of Existence in this diagram is essentially what Rupert Spira calls awareness or consciousness, used synonymously, in his wonderful book *The Nature of Consciousness*. As he says,

Awareness's knowing of its own eternal, infinite being is the only absolute knowledge, for it is the only knowledge that is not relative to and limited by the conditioning of the finite mind. It is the only knowledge that is absolutely true at all times, in all places, for all people and under all circumstances.

A truly civilised culture is one in which all branches of knowledge—politics, psychology, medicine, science, sociology, economics, philosophy, the arts and religion—are founded upon the recognition of the eternal, infinite nature of awareness, the ultimate reality of all experience that knows itself alike in each one of us as 'I' or 'I am', irrespective of nationality, age, gender, race, creed, education, health or wealth. In such a culture each branch of knowledge would tailor the absolute truth to the various fields in which it operated, bringing to humanity its creative, healing intelligence and love.

If there were ever to be a philosophy, religion or science that could truly unify the human race and bring lasting peace, justice and equality to individuals, families, communities and nations, it would have to be based on the one experience that all beings share in equal measure and to which all beings have equal and unlimited access at all times: the knowing of our own infinite being, which shines in each of our minds as the knowledge 'I am'. The fact that all people refer to themselves by the same name—'I'—is a hint in common parlance of the understanding that we all share the same being.

It is this vision of a truly civilized society that I have dedicated most of my life to studying, from the vantage point of Wholeness, as I know today. However, although I have been successful beyond my wildest dreams, I am still an outsider to society, not yet fully accepted, even as a fellow human being, often ignored and attacked because I do not fit into any restrictive social environment in the world today.

As we are all cells in the body politic, this phenomenon is rather like an autoimmune disease in the body, viewing healthy cells as antigens. So while Life has healed my fragmented mind in Wholeness, also healing my split mind by showing me that I am never separate from the Divine for an instant, there is still a split within me between how I would like to live my life with a healthy, creative work ethic and what the Universe is telling me to do through my friends and associates and the practical circumstances of my life.

For most people are preoccupied with their jobs, homes, projects, and relationships, maybe looking after children and elderly parents, within a political and economic environment that is rapidly degenerating into chaos. Yet, although we are the most adaptable of all the animals, we are also creatures of habit, seeking to hold on to social structures that are no longer functional in what systems theorists call homeostasis 'same state'. Most do not therefore have much opportunity to think outside the box, standing outside themselves, to study the Big Questions of human existence, as I have had, making many familial and financial sacrifices to do so.



Specifically, what most separates me from my fellow human beings is *Integral Relational Logic*, in the centre of the above diagram. For this has become manifest in consciousness through an unprecedented apocalyptic awakening, which began at 11:30 on 27th April 1980 as I was strolling across Wimbledon Common to the pub for lunch. This commonsensical art and science of thought and consciousness provides the Cosmic Context, Gnostic Foundation, and coordinating framework for all our cognitive activities, having evolved from the abstract transcultural and transdisciplinary modelling methods that underlie the Internet.

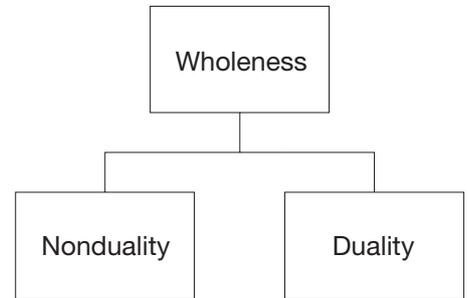
So Integral Relational Logic describes what we humans all share in common, which I set out to discover as a young boy, just beginning to think for myself. Because this coherent system of thought is of the utmost generality, it is all-inclusive, providing the Contextual Foundation and framework for the entire world of learning, far beyond what physicists call the Theory of Everything. This I call the *Unified*

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Relationships Theory, the transdisciplinary generalization of Albert Einstein’s unified field theory, or *Panosophy*, the complete synthesis of science, philosophy, and religion, of all humanities and sciences.

Most significantly, at the heart of Integral Relational Logic is an idea that came to me around midsummer 1980 from the principle of duality in projective geometry and Boolean algebra: opposites are never separate from each other. I initially called this the *Principle of Duality*, a proposition that is both true and false, a reflection of the paradoxical world we all live in. The Principle of Duality is thus an irrefutable, universal truth, with a primary-secondary relationship between its veracity and falsity.

In October 1983, the Principle of Duality enabled me to form the concept of the Absolute in exactly the same way as I form every other concept, becoming the *Principle of Unity*, which states, *Wholeness is the union of all opposites*. The first sentence in this article is a particular instance of this general principle, depicted in this diagram. The most fundamental law of the Universe can even be represented in six or eight mathematical symbols, which I call the *Cosmic Equation*, where A is any being, W is any whole, \cup is union, and \sim is not:



$$W = A = A \cup \sim A$$

This universal, irrefutable truth is the keystone of the Universe, its fundamental design principle, enabling us to unify the incompatible concepts of God and Universe in Wholeness, the key to World Peace. The Cosmic Equation is a theorem in mathematical logic that cannot be proven to be true from any set of axioms. As such, it is the equation that Einstein spent the last thirty years of his life seeking to find at the heart of his unified field theory, corresponding to his own $E = mc^2$ and Isaac Newton’s $f = ma$. It is the simple, elegant, all-encompassing equation that can explain everything, the key that opens all the innermost secrets of the Universe. For the Cosmic Equation is the equation that Stephen W. Hawking has spent a lifetime searching for, as we were told in the movie *The Theory of Everything*, receiving an Oscar for Best Actor for Eddie Redmayne in 2015.

Not that this is a new idea. Georg Wilhelm Friedrich Hegel implicitly applied the Principle of Unity at the heart of his dialectical logic: if A is the thesis and not- A is the antithesis, then A is the synthesis. Charles Sanders Peirce, actually more influenced by Immanuel Kant than Hegel, then came very close to solving the ultimate problem in human learning with his triadic architectonic. In ‘The Architecture of Theories’ in 1891, Peirce explained what he meant by First, Second, Third in his triadic logic: “First is the conception of being or existing independent of anything else. Second is the conception of being relative to, the conception of reaction with, something else. Third is the conception of mediation, whereby a first and second are brought into relation.”

Going further back, Heraclitus aptly called the Principle of Unity the *Hidden Harmony*, writing in the few fragments of his thoughts that have survived, “The Hidden Harmony is better than the obvious,” “Opposition brings concord; out of discord comes the fairest harmony,” and “People do not understand how that which is at variance with itself agrees with itself.” However, Aristotle did not like this one little bit, forming the Law of Contradiction, defined in *Metaphysics*: “It is impossible for the same attribute at once to belong and not to belong to the same thing and in the same relation ... as some imagine Heraclitus says.”

He thus sent Western thought into an evolutionary cul-de-sac, the root cause of all the problems facing the world today, as Carl Gustav Jung pointed out in 1929 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 the Preface to her 1931 English translation of Jung’s *Commentary*, “the East creeps in among us by the back door of the unconscious.”



In the fifteenth century, Nicholas of Cusa, paradoxically both a mystic and Catholic cardinal, also discovered this universal truth, introducing the term *coincidentia oppositorum* ‘coincidence of opposites’ as a way of approaching the Divine. Then in the twentieth century, Jung, much influenced also by Cusanus and the alchemists, well understood that unifying opposites is the key to sound mental health, calling syzygy the androgynous union of *anima* and *animus*, at the centre of his psychospiritual goal of individuation—the development of an undivided being. Healing the split is often depicted in the most beautiful mandalas, such as this *Harmony Mandala*, drawn by Vikki Reed of Arizona in 2005, integrating symbols from nine different cultures from East and West.

More recently, since 2012, Tim Freke, a spiritual philosopher in England, has been picking up the healing both-and baton, challenging the dogmatic primacy of egoic either-or reasoning. In *The Mystery Experience: A Revolutionary Approach to Spiritual Awakening*, Tim points out that we live in a profoundly paradoxical world, so mechanistic, axiomatic, linear logic cannot help us to live in harmony with the basic law of the Universe. He has therefore coined the term *paralogical thinking* to denote our explorations of the utmost depths of existence, not obvious when we live superficial lives. As he says, “We see the paradoxity of something when we understand it from two opposite perspectives at once,” a clear sign of our innate intelligence at work. Tim aptly uses the simple word *WOW* to denote such an awakened state of being, for there is nothing more wonderful in human existence. Not surprising, this is something “everyone is searching for”, as he says.



So why aren’t we all working to stand outside ourselves, to see our lives from their Holoramic ‘Whole-seeing’ vantage point, like a bird’s-eye or god’s-eye view? Such a perspective is quite possible, even though *Holoramic* is a neologism denoting an apparently unprecedented human experience. This is because no one can return Home to Wholeness, for nobody has ever left Home. Wholeness is the True Nature, Authentic Self, and Genuine Identity of us all. However, our thinking can be confused by the word *identity*, which derives from the Latin *idem* ‘same’. By egoically associating our identities with our body-mind-soul organisms and cognitively basing them on our cultural conditioning in the relativistic world of form, on what we share with groups of similar humans, we do not see, feel, and sense the Sameness that we all share as a species, no matter what differences the categorizing mind might discern.

This problem lies at the heart of the existential crisis facing humanity today, as we blindly accelerate towards the extinction of our species in the sixth mass extinction on Earth. However, not everyone is in denial of what is happening to us all at the present time. Guy McPherson, Professor Emeritus of Natural Resources and Ecology & Evolutionary Biology at the University of Arizona, is leading the call to raise awareness of the end times we all live in with much wry humour to catch people’s attention.

For instance, Guy calmly told Paul Henry of Newshub in New Zealand on 24th November 2016 that he thought that *Homo sapiens* would become extinct by 2030, when my twin granddaughters will be twenty in the normal course of events. In a more recent YouTube video, graphically depicting how the

death of our species might actually happen, he gives a date of 2025. This inevitability is not only being caused by global warming as the result of positive feedback loops accelerating the release of methane gas in the Arctic, for instance. Philosophers and scientists, such as John Leslie, Nick Bostrom, and Martin Rees, have identified a host of other existential risks facing humanity today, including the threat of algorithmic machines with so-called artificial intelligence taking over the workplace, making humans largely redundant.

So, as we all sailing in the same boat, sinking or swimming together, how are we to live at these end times with equanimity? This was the subject of a YouTube interview that Guy gave in January 2015 with Andrew Harvey, who wrote the foreword to *Extinction Dialogs: How to Live with Death in Mind*, co-authored with Carolyn Baker. Guy said, “I’m a conservation biologist. I knew a long time ago that humans would go extinct. I didn’t know that I would be part of the last; that I would be here at the end of the show.” Andrew responded to Guy’s wry words in this way:

There is a huge gift in this apocalyptic situation to us all, and that is that it makes absolutely clear the impermanence and precariousness of everything and bitch-slaps the human ego finally, and destroys all illusions, and that can lead to paralysis, despair, inertia, horror. Or it can lead to a fundamental commitment to uncover inner Divine Consciousness and act from that with peace and joy and compassion, giving up the fruits of action, come what may. And that form of action is actually liberation. So there is a way in which the situation is the perfect cauldron for the liberation of the human race from its fantasies. We will be born in our death.

In the book, Carolyn, a Jungian psychotherapist, wrote these words, “I realized that the tentacles of empire reach so far into my own psyche and have entangled themselves so deeply that I am profoundly limited in the extent to which I can walk away, yet at the same time, I believe that we all must make every attempt to do just that.” Yes, indeed. For as J. Krishnamurti once wisely said, “It is no measure of health to be well-adjusted to a profoundly sick society.”

Vimala Thakar was much inspired by Krishnamurti’s teachings, highlighting the central issue facing humanity today in the opening paragraph of *Spirituality and Social Action: A Holistic Approach* with these wise words: “In a time when the survival of the human race is in question, continuing with the status quo is to cooperate with insanity, to contribute to chaos.” She therefore asks, “Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness?” For as she says, “The call of the hour is to move beyond the fragmentary, to awaken to total revolution.”

David Bohm, a friend and colleague of both Krishnamurti and Einstein, raised the critical problem of the fragmented mind in the opening paragraphs of *Wholeness and the Implicate Order*, which showed how we can reconcile the incompatibilities between quantum and relativity theories in our holographic Universe. As he said, “Fragmentation is now very widespread, not only throughout society, but also in each individual; and this is leading to a kind of general confusion of the mind, which creates an endless series of problems and interferes with our clarity of perception so seriously as to prevent us from being able to solve most of them.”



So if by standing outside ourselves Life could heal our fragmented, split minds, where might evolution take us in the next few years and decades? Well, as we are all interconnected in the same Universe, viewed and experienced as Consciousness, we have the wonderful opportunity to cocreate a transcultural, transdisciplinary global community that would consciously recapitulate what Joseph Campbell called the ‘Cosmogonic Cycle’ before our inevitable demise: “Redemption consists in the return to super-consciousness 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.”

We could thereby fulfil the prophecy that Pierre Teilhard de Chardin made in *The Human Phenomenon*: “The way out for the world, the gates of the future, the entry into the superhuman, will not open 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.”

However, there is much confusion in society today about what *superhuman* actually means and how we could fulfill our superhuman potential, whatever we might mean by this term, before we become extinct, most probably in the next ten to hundred years. There seems to be a polarization in society between those who believe that computers are becoming the leading edge of evolution and those who know deep in their hearts that humans have far more potential to awaken their intelligence than machines with so-called artificial general intelligence will ever have. Of course, there are also many agnostics, who do not know what to believe, which was my position in the 1970s, when working for IBM in sales and marketing in London.

The challenge here is that both sides of the argument are sometimes using the same words to denote their respective positions. For instance, in *Superintelligence*, Nick Bostrom uses the word *superhuman* to refer to the ability of computers to beat humans at games, such as Chess, Othello, and Jeopardy! Since he wrote this book, DeepMind’s AlphaGo has defeated a 9-dan Go champion using a deep learning technique. These games are well-structured, albeit of immense complexity. Vernor Vinge also used the word *superhuman* in 1993 in a NASA paper titled ‘What is the Singularity?’: “Within thirty years, we will have the technological means to create superhuman intelligence [in machines]. Shortly after, the human era will be ended.”

In contrast, for the past couple of years, the integral, transpersonal philosopher Ken Wilber has been running Internet courses titled ‘Superhuman Operating System’ on how his followers could reach what he calls their superhuman potential, following this instruction: “Download a Revolutionary New Operating System for Your Mind that Illuminates the Full Spectrum of Your Higher Potentials, and Awakens the Greatest Possible Version of You.”

A similar confusion arises around the word *transhuman*. Julian Huxley, who wrote the foreword to *The Phenomenon of Man*, the first translation of Teilhard’s *Le phénomène humain*, had a similar vision to that of Teilhard. In a visionary 1700-word essay published in 1957, Huxley wrote, 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. We could thereby 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. Huxley called this mystical evolutionary process of humanity transcending itself ‘transhumanism’.

However, the technocrats have usurped this wonderful vision with a quite different one, based on the relentless pursuit of technology, apparently believing that computer development can drive economic growth indefinitely. Nick Bostrom, director of the Future of Humanity Institute at the University of Oxford, founded and funded by James Martin, a fellow IBM alumnus, wrote in ‘A History of Transhumanist Thought’ in 2005 that while Teilhard’s idea of an evolutionary telos “might appeal to those who fancy a marriage between mysticism and science, [it has] not caught on either among transhumanists or the larger scientific community.”

A leading advocate of transhumanism is Max More, writing a Transhumanist Declaration in 2012 whose first paragraph states, “Humanity stands to be profoundly affected by science and technology in the

future. We envision the possibility of broadening human potential by overcoming aging, cognitive shortcomings, involuntary suffering, and our confinement to planet Earth.” As Natasha-Vita More admitted in *The Transhumanist Reader*, a book she co-edited with Max More, their concept of transhumanism is a far remove from what Huxley and Teilhard envisaged. For he is the President and CEO of the Alcon Life Extension Foundation, the world’s leading cryonics organization, clearly based on the existential fear of death.

Another word being bandied about by those who believe that technology could solve human woes, saving us from suffering, is *posthuman*. For instance, in ‘Are You Living in a Computer Simulation?’ in 2001, Nick Bostrom visualized a future posthuman civilization with so much computing power that it could simulate the lives of its ancestors: us. He envisaged this as an alternative to extinction, attempting to assess these scenarios and one other probabilistically. Then in a *New Scientist* article in 2006 on the same theme, he wrote, “If we are in a simulation, could we ever know for certain? If the simulators don’t want us to find out, we probably never will. But if they choose to reveal themselves, they could certainly do so.”



So are we living in a computer simulation created by an advanced civilization? Well, I can answer this question with a hundred-per-cent confidence. By developing a comprehensive model of the psychodynamics of society—effectively a computer simulation of the whole of evolution, including all stages of human phylogeny and ontogeny, from conception to death—I can reveal that we are not.

For in the spring of 1980 I embarked on a thought experiment, not unlike those that Einstein formulated to create the special and general theories of relativity, in which I imagined that I was a computer that switched itself off and on again so that it had no programs within it, not even a bootstrap program to load the operating system, the reverse of Alan Turing’s Imitation Game. This is the best way to describe the apocalyptic awakening that I went through at that time, not unlike a Kundalini awakening, which some of my spiritual friends better understand.

Starting from a *tabula rasa* ‘clean slate’, this computer then had the task of integrating all knowledge in all cultures and disciplines at all times, past, present, and future, into a coherent whole—the solution to the ultimate problem of human learning—without a human programmer telling it how to do so. All-powerful Integral Relational Logic is the coordinating framework for this synthesis of everything, having evolved from the abstract modelling methods that information systems architects use to build applications and databases on the Internet.

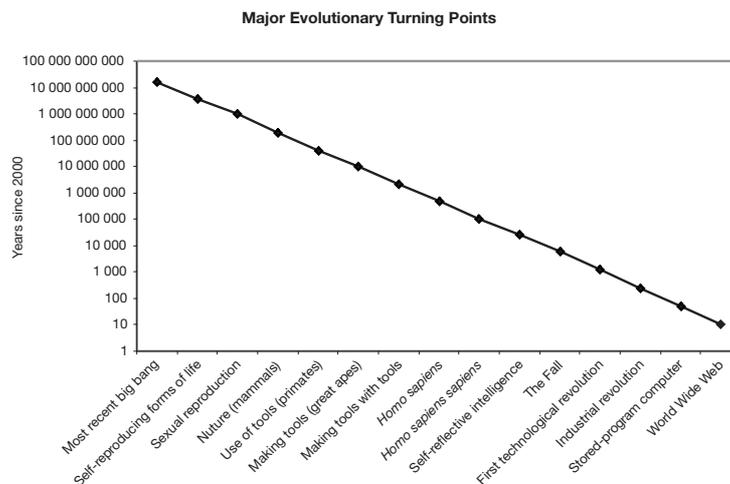
I began developing this system of coordinates for all knowledge—playing a similar role to Cartesian coordinates for Euclidean space—from the relational model of data, which Ted Codd of IBM introduced in 1970 and which I learned about as a systems engineer two years later when designing advanced database systems for IBM’s potential customers in its Government Branch in London. The relational model, which evolved from Peirce’s logic of relatives, emerged to solve the problem of designing nondeductive, nonlinear databases—distinct from the linearity of computer programs—unifying the hierarchical and network database structures prevalent in the 1960s. It has spawned a multibillion-dollar industry, leading to Larry Ellison, cofounder of Oracle, becoming one of the richest men in the world in financial terms. You cannot order a book or airline ticket on the Internet without invoking the relational model behind the scenes.

Then, in the 1990s, after rejoining IBM at its Nordic Software Development Laboratory in Stockholm, I enriched the underlying semantics of the framework by adding concepts from object-oriented

programming and modelling languages, which had evolved from SIMULA (SIMUlation LAnguage), which Kristen Nygaard and Ole-Johan Dahl, together with Bjørn Myhrhaug, designed in the mid 1960s at the Norwegian Computing Center. As the name indicates, SIMULA was designed to simulate the operation of systems composed of discrete events, such as traffic patterns in towns and cities or communication networks, evolving into the familiar desktop metaphor on the Apple Macintosh in the 1980s.

Here is not the place to explain the technical details of Integral Relational Logic or how its basic concepts have evolved from Plato, Aristotle, and nineteenth century mathematics beneath the foundations of mathematics as they were known in 1900, for I have done so umpteen times in several books and many essays and articles, published on the Internet. All I need to mention here is that the commonsensical system of thought that we all implicitly use everyday to form concepts and organize our ideas became explicit 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?”

But, in itself, this is not sufficient to explain why our global political and economic systems are degenerating into chaos right now. To understand this Cosmic phenomenon, we need to use the nonlinear mathematics of systems dynamics in chaos theory to map the exponential rate of evolution since the most recent big bang, which Nick Hoggard introduced to me in 2000 at a meeting of the Scientific and Medical Network in southern Sweden. Here is the diagram that he presented, slightly modified, not unlike one that Ray Kurzweil presented in *The Singularity is Near* in 2005:



By using the reciprocal of the Feigenbaum bifurcation velocity constant δ (4.669202) as the diminishing factor in a geometric series, we can calculate that evolution passed through its Accumulation Point in 2003, give or take a couple of years. Using the metaphor of a dripping tap, which can also be modelled using the mathematics of systems dynamics, not unlike that of fractal geometry, there are no more drips or major evolutionary turning points to be discerned. The evolutionary tap is now turned full on, as I explain with some mathematical detail in a book that I wrote in the winter of 2016 titled *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*. As yet, no one in the world has read this vitally important book, even though it concerns the lives of every human being living on Earth, especially our children and grandchildren, who are destined in the next decade or two to live through the most momentous changes in the history, not only of humanity, but of the Universe.



So what does this cosmology of cosmologies tell us about the immediate future of humanity? Well, even though it includes a comprehensive theory of evolution from its Alpha to its Omega Point—far

beyond Charles Darwin's *The Origin of Species*—not very much. In the abstract, I view the Cosmos as a vast Ocean of Consciousness, a multidimensional generalization of David Bohm's notion of a one-dimensional holomovement, underlying the incompatible quantum and relativistic viewpoints. And just as the holomovement is an undivided flowing stream, from which waves and ripples are never separate, each of us humans are like waves and currents on and beneath the surface of the ever-changing and -lasting Ocean of Consciousness, never separate from Divine Reality or each other.

So where do *Homo sapiens* and each of us as individuals fit into this picture? Well, most significantly, it shows that we are not special. Even though the Universe is designed in such a way as to reveal what it is and how it is designed to superintelligent humans, this does not mean that we can defy the fundamental law of the Universe: we are all conceived and born to die, both as individuals and as a species. This picture also shows that none of us is ever separate from the Divine, despite what the Abrahamic religions and materialistic, mechanistic scientists tell us.

The Universe is like an iceberg, with only ten per cent—the physical universe—above the surface. And of the remaining ninety per cent—the Cosmic Psyche—ninety per cent of this lies in the personal and collective unconscious, still very little understood even though Sigmund Freud and Jung began studying this hidden phenomenon over a hundred years ago.

So before humans inevitably disappear from the Earth, we could have much fun in bringing what is hidden to the surface, stretching out to our fullest potential as superintelligent, superconscious beings, living peacefully and harmoniously in the Eternal Now in the eschatological Age of Light, free of the existential fear of death. As I can see today in hindsight, this is what I have been working towards ever since I was a small boy.

However, this seems to be mission impossible, for, as Julian Huxley said in his piece on Transhumanism, if we are ever to understand the essence of human nature, fulfilling our highest potential as spiritual beings, we first need to destroy “the ideas and the institutions that stand in the way of our realizing our possibilities”. And this is something that most are reluctant to do, held back by what Abraham Maslow identified as the Jonah Syndrome, the foremost pandemic of our times.

Nevertheless, the potential is within all of us to let go completely, realizing that we cannot get to where we are going by starting where we are today. If we are to collectively enter the Age of Light, the only option we have as a species is to start afresh at the very beginning, not unlike humans some 30,000 years ago, as they set out to discover what it means to be a human being in relationship to God and the Universe. For our forebears at that time were like innocent infants in adult bodies before we become acculturated by our parents, priests, and other teachers, concealing our True Nature, which is transcultural. Over the years, a few notable individuals and communities have freed themselves of their conditioning by looking deeply into themselves, a spiritual practice that is today becoming ever more urgently needed.

This does not mean that we are destined to become an amorphous mass. By standing outside ourselves, we could honour and respect each other's uniqueness, much enjoying the unity in diversity. We could then see clearly the simplicity of the common humanity that we all share rather than the complexity of what apparently separates us as human beings. And if this could happen, we could cocreate a transcultural community of souls, transcending and respecting our personal differences, which so often lead to conflict and suffering, not love and peace, as we have seen during the five thousand years of the patriarchal epoch, dominated by the fearful egoic mind in the noosphere, waging holy wars—wars about the Whole.

During this troubled period of human history, some twenty major civilizations have been born and died, as Arnold Toynbee described in his monumental *A Study of History*. If we are to intelligently adapt

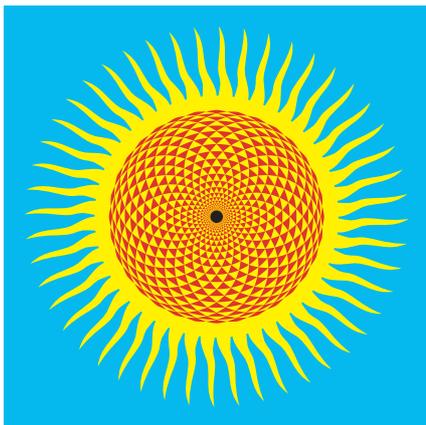
to our rapidly changing environment—being driven by scientific discovery and technological invention—it is now well overdue for the constricting institutions and ideologies of Western civilization to die, rebuilding global communities on the Eastern mystical worldview, in which Brahman and Atman are one, regarded as heresy in the West.



I call such a transcultural community the *Alliance for Mystical Pragmatics*, with the motto ‘*Harmonizing evolutionary convergence*’, being guided by Heraclitus’ Hidden Harmony. Setting up such an association is absolutely essential if we are to intimately resolve our shared problems as a species. For all institutions in the world today—political, economic, scientific, medical, educational, psychological, legal, and religious—are products of fragmented minds, holding us back from awakening the super- and trans-human intelligence we need to adapt to our rapidly changing environment, living in harmony with the fundamental law of the Universe.

During the past couple of years, Ananta Kumar Giri, Professor of Sociology at the Madras Institute of Development Studies and Vice-President of the Global Harmony Association, has kindly published two essays of mine that explain the purpose of the Alliance. They are titled ‘Mystical Pragmatics: Harmonizing Evolutionary Convergence’, published by the Indus Business Academy in *3D: IBA Journal of Development* in its January–June 2014 edition on the theme ‘Spiritual Pragmatism and Spiritual Pragmatics’, and ‘Revealing the Hidden Harmony: The Heart of Transformative Harmony’, published in *Transformative Harmony*.

Vir Singh, Professor of Environmental Science at the GB Pant University of Agriculture and Technology in India, has published another essay titled ‘The Coherent Light of Consciousness: Awakening Self-reflective Intelligence’ in a book of related essays titled *Philosophy for Living in Evolution: Light, Life, Lumenarchy, and Lumenosophy*. This essay and book were inspired by two books by the ecophilosopher Henryk Skolimowski: *Let There Be Light: The Mysterious Journey of Cosmic Creativity* and *The Song of Light: Meditations on Lumenarchy* on the theme that All is Light.



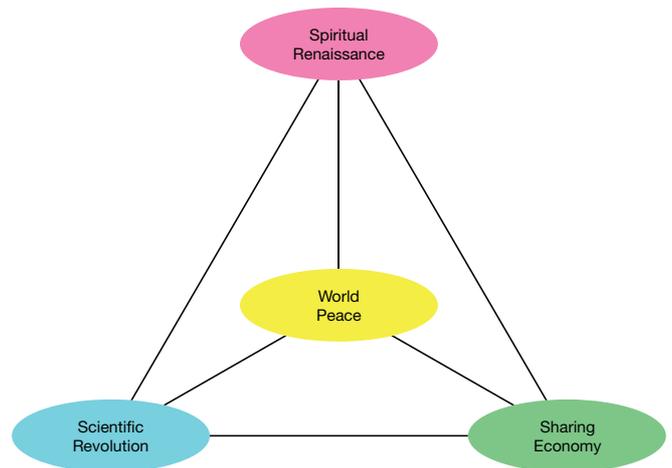
This universal principal is depicted in this symbol of the coherent light radiating from the Sun of Consciousness, which I drew in the 1990s in the Postscript programming language, inspired by such a symbol introduced at the University of the Trees. It depicts how the Light of Consciousness emanates from the black hole at the Origin of the Universe. This Cosmic Light is coherent, more like the light of a laser than the diffuse light of our physical Sun, enabling us to view the Universe holographically, with all parts having the property of self-similarity, like fractals, essentially an Eastern worldview in Western scientific language.

For even though I was educated in the West as a mathematician, was trained as a computer scientist with IBM, and worked as an information systems architect in business, the Eastern mind generally understands better what I am about than the Western mind, governed by the Law of Contradiction. Essentially, the central purpose of the Alliance is to cocreate a nurturing environment in which people feel safe to question the assumptions and beliefs that provide so many with a precarious sense of security and identity in life, not unlike David Bohm’s process of Dialogue. For, as he said, if we do not question authority, inspired by Einstein’s spirit of curiosity, humanity is not a viable species.

In May last year, seeking to end my long sojourn as an outsider, I also wrote a 28-page brochure for the

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Alliance. As the booklet indicates, the object is to apply the energies of Divine Love, Cosmic Consciousness, Self-reflective Intelligence, and the creative power of Life to integrate four major global movements in the world today into a coherent whole: Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace, their relationships being illustrated by this flattened tetrahedron. So there is no need to expand on this initiative in this short article.



All I would like to do for the moment is to outline the practical challenges I face in my life right now. In 2013, my friend Pär, much enthused by the vision of the Alliance, ambitiously designed a beautiful website on the domain mysticalpragmatics.net using the Drupal content management system. However, Pär died a year later before he was able to add all the functions we planned for the website. So all I have been able to do during the past few years is upload a couple of books and several essays and articles on the evolution of our rapidly changing times, focusing attention on the psychodynamics of society as a whole. Nevertheless, these writings and website have not yet attracted people to join me to set up the Alliance.

Indeed, I'm not sure that such websites are the best way to communicate with the world. People generally relate more to people, as humans, than the abstract ideas on which the Universe and hence the Internet and Alliance are built. However, this situation raises another difficulty that I have long had in my personal relationships. For instance, attending Big Name conferences exploring the frontiers of consciousness studies doesn't help, for there is little opportunity to stand outside ourselves to see the Big Picture. Furthermore, although I appear as an Englishman to my friends, to heal my fragmented mind, life has largely liberated me from the constraints of my cultural conditioning. So people can sometimes be quite overwhelmed by the irrepressible energies pouring through me when I leave my study-bedroom deep in the Swedish forest. So I tend to hold back my passions when meeting people, presenting a pale shadow of who I truly am.

This was most obvious in October 2011, when I gave a poster presentation at the Science and Nonduality (SAND) conference on 'The Two Dimensions of Time'. I was able to present the entire cosmology of cosmologies with a large typeface and several diagrams on a single sheet of paper measuring 8' x 4', about three square metres. But only one woman understood the Wholeness that this poster represents—by wordlessly looking directly at me through the eyes, not at the poster, now hanging on a wall in my bedroom. This beautiful moment was, for me, the high point of the conference.



So how do my friends and associates see me as a human being? Well, Anne Baring, a former Jungian psychotherapist, author of *The Dream of the Cosmos: A Quest for the Soul*, and co-editor with Andrew Harvey of two anthologies of ancient spiritual writings, has been one of my most empathic supporters since I met her in London following the 2005 Mystics and Scientists conference on the theme 'Healing the Split: An Alchemy of Transformation'. After several years of correspondence, in May 2015, Anne mentioned my work in a talk she gave on 'Unified Field Physics and a New Vision of Reality' at Schumacher College in England, inspired by an online course she had taken with The Resonance Academy based on Nassim Hamein's unified field theory.

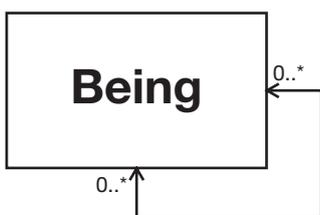
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In her talk, available on YouTube, Anne said, “I have another friend in Sweden, a recluse, a brilliant man, who is a mathematician and a philosopher. Years ago, he had an awakening experience of the Oneness of Everything,” giving two extracts from my book *The Theory of Everything*, the only person to have read it. Anne then said, “He’s nearly driven me mad because he keeps sending me drafts of his book, which he asks me to look at and correct and all that sort of thing. I said to him, I can’t do this any more Paul. You’ll have to do the rest yourself or get an editor to do this book who’s more skilled than I am.”

Another friend Nukunu, a teacher of Nonduality from Denmark, called me a ‘man who understands himself’, when we were returning from a retreat that he held in the Altai Mountains in Russia in 2008, and a ‘genius’ after he browsed through the mathematics of my book *Through Evolution’s Accumulation Point* in the summer of 2016, mapping the whole of evolution from the most recent big bang to the present day, at the superficial level, at least.

The challenge here is that mathematics and mysticism are the two most abstract approaches to human learning, as exemplified by Alfred North Whitehead’s *A Treatise on Universal Algebra* from 1898 and in *jñāna yoga*, the path of wisdom and abstract knowledge in Advaita. Yet mystics—such as Arhats, Bodhisattvas, Jñānis, and Yogis, in the East, and Kabbalists, Gnostics, and Sufis, in the West—generally do not have much background in computer science and the foundations of mathematics and mathematicians are not generally mystics. So it is not easy to find people who can understand, experience, and unify both the mystical and the exquisite beauty and elegance of pure mathematics, as the science of patterns and relationships, beyond the traditional notions of space and number.

It is not my choice to live as a recluse. That has just been my lot in life, even being estranged from my two children. I have only felt assimilated into the culture I was born in for fifteen of the seventy-five years since my birth, at the ages of eleven, sixteen, eighteen, and from twenty-two to thirty-four, when I got married, had children, and pursued a career in business in the conventional manner. So, at heart, I’m just an ordinary guy, having been married a couple of times and having worked as a manager and project leader with IBM in London and Stockholm, not signs of someone who is socially inept.



There is another reason why society and I have long kept our distance from each other. It concerns this diagram, which is a generalization of the most abstract class model of business in the notation of the Unified Modeling Language, developed in the 1990s by Grady Booch, Ivar Jacobson, and James R. Rumbaugh of Rational Software, now a subsidiary of IBM. In this case, **Being** is the superclass of all other categories of learning, showing that all beings in the Universe are related to all other beings in zero to many different ways, some of which can be classified and some of which defy categorization and must remain a mystery. We are all interconnected, as more and more people—including scientists, becoming free of reductionism—are recognizing today.

The superclass of **Being** is not a new idea. In essence, it is Aristotle’s concept of being, at the heart of his ontology, described in this way in *Metaphysics*:

There is a science which studies Being *qua* Being, and the properties inherent in it in virtue of its own nature. This science is not the same as any of the so-called particular sciences, for none of the others contemplates Being generally *qua* Being; they divide off some portion of it and study the attribute of this portion, as do for example the mathematical sciences.

However, difficulties can arise because the superclass **Being** includes both the Supreme Being and everybody’s beliefs, ideas, opinions, and so on as subclasses. But when I say this, people sometimes think that I do not respect their particular point of view, especially as I am constantly seeking to see both sides of any situation from the perspective of the Nondual Absolute. Some even think that I am attempting to

present myself as some sort of saviour figure appearing at the end of time, which is nonsense, of course.

For, as Thich Nhat Hahn said at a Day of Mindfulness in 1993 in California, the next Buddha—as Maitreya—can only be a community or global sangha, practising mindful living rather than an individual. We can see this most clearly from the roots of *community* and *Maitreya*, which have the same Proto-Indo-European (PIE) base.

Community derives from Latin *communitās* ‘fellowship, community’, from *commūnis* ‘shared, common, general, universal, public’, originally in sense ‘sharing burdens’ (opposite to *proprius* ‘individual, private’), also root of *common*, *communicate*, and *communism*, from *cum* ‘together with’ and *mūnus* ‘office, function, duty; gift, present’, from *mūnare* ‘to give, present’, from PIE base **mei-* ‘to change, go, move’, with ‘derivatives referring to the exchange of goods and services within a society as regulated by custom or law’, also root of *mutual* and *municipal* ‘service performed for the community’.

The Sanskrit word *maitreya* means ‘friendly, benevolent’, from *maitrī* ‘friendship, benevolence, good will’, from *mitra* ‘friend, companion, associate’, also from the PIE base **mei-*. The adjective *maitreya* has been given as the name of a Bodhisattva: *Maitreya* meaning ‘Loving one’, which applies to all of us. For none of us can be fully awakened until we all are. We also see this meaning in 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 *Oxford English Dictionary* tells us, having the same root.

The word *immunity*, from the same base, originally had the opposite meaning to *community*. For in the late 1300s, *immunity* meant ‘exemption from service or obligation’, from Old French *immunité* ‘privilege; immunity from attack, inviolability’, from Latin *immunitas* ‘exemption from performing public service or charge, privilege’, from *immunis* ‘exempt, free, not paying a share’. The OED tells us that by the late 1500s, *immunity* had come to mean ‘freedom or exemption from anything evil or injurious’.

Then, in the late 1800s, *immunity* came to mean ‘exemption or protection from poison or a specific disease in the body’, first used in English in reference to diphtheria. Since then, as microbiologists and medical researchers have studied the cellular structure of our bodies on the surface of the Ocean of Consciousness, they have developed a vast, complex theory of immunology, implicitly using Integral Relational Logic, the system of thought we all use to form concepts and organize our ideas.

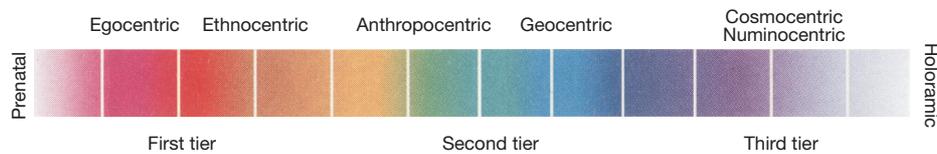


I mention the etymology of *community* and *immunity* in some detail—a little out of place in this short article—because this sheds some light on the challenges facing humanity today, as a global community of some seven-and-a-half billion souls never separate from each other or the Ocean of Consciousness. Seen in this way, the human race from conception to death is a single, undivided being, an abstraction from or appearance in Consciousness, not real at all, called in Sanskrit *māyā* ‘deception, illusion, appearance’ and *līlā* ‘play of the Divine in the manifest world’. As we are all inseparable from and interdependent on each other for our daily needs, no one can claim immunity from the global community.

This undivided view of humanity does not just arise from the Cosmic Equation and Integral Relational Logic, which lead to Wholeness. I also experience it as a concomitant of *Satchitānanda* ‘Bliss of Absolute Truth and Consciousness’, which we can also experience with one’s beloved through Divine lovemaking. So I don’t feel separate from any other human being, even those who indicate that they feel separate from me, with my ability to see the world with what some might call ‘alien intelligence’, a term that James Martin used as the title of one of his books to refer to the potential of computer technology.

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We thus all have the potential, as our birthright, to transcend our categorizing minds, realizing our fullest potential as superhuman beings, far beyond the ability of machines to beat grandmasters at chess. However, as a species, we are a far remove from such a marvellous realization, as this diagram of Ken Wilber's spectrum of consciousness, slightly modified, indicates.



This diagram represents a synthesis of several studies of human development, which Ken set out to explore in 1976 with the publication of *The Spectrum of Consciousness*, when still in his twenties. It is a most useful model, describing the way that individual consciousness can deepen and expand to such an extent that it eventually becomes coterminous with Consciousness itself, beyond all levels and tiers.

However, the original model contains a number of weaknesses. For instance, it omits the pre- and perinatal periods of human development, a most serious omission, as Stanislav Grof has pointed out. I know this from my personal experience, as I describe in an 80-page essay I wrote in the winter of 2017 titled 'The Psychodynamics of Society: From Conception to Death'.

As a study of the way that human development has progressed thus far, Ken also omits the emergence of Integral Relational Logic, which consciously carries evolution to its Glorious Culmination, which Ken denies is possible. For this all-inclusive Integral Operating System is able to 'run' Ken's four-quadrant AQAL (all quadrants and levels) as a subsystem. Most notably, in *A Theory of Everything* he says that it is impossible to integrate all knowledge into a coherent whole. In his view, "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."

So what does this extended model tell us about the psychodynamics of society and our potential for further development? Well, the vast majority of people live in the first tier, governed by tech billionaires, authoritarians, and democracies, which are as tyrannous as the despots they seek to replace, as Alexis de Tocqueville pointed out in *Democracy in America* in the mid 1800s, a theme that John Stuart Mill picked up in *On Liberty* and H. L. Mencken in *Notes on Democracy* in 1927.

The political, religious, scientific, and business leaders of this group are generally most out of touch with Reality, more concerned with immunity than community with egocentric and ethnocentric levels of consciousness. We can trace this problem to the very earliest days of human development when our forebears were aware of the Presence of the Divine, but were afraid of what they could sense but couldn't see or understand. Being cognitively and experientially out of touch with our Immortal Ground of Being, cultures developed religious and monetary immortality symbols for themselves, as Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, pointed out in *Escape from Evil*.

As these immortality symbols provide people with a precarious sense of security and identity in life, they will do anything to defend them, like the immune response of the body rejecting a life-saving heart transplant, even imprisoning or killing those who they feel threaten their traditional way of life. We see this most clearly in those who regard themselves as the ruling classes, seeking to maintain positions of privilege, as partial immunity from their responsibilities to humanity, exploiting the weaker members of society in order to strengthen their immortality symbols, which can only lead to social instability. For

instance, the extremes of the Conservative and Republican Parties in the UK and the USA, respectively, vociferously demonstrate such antisocial behaviour, very dangerous at these rapidly changing times.

For forces beget opposite reactions, as Newton pointed out in *Principia* with his third law of motion in the dualistic, mechanistic universe. But we humans are not machines and nothing but machines. We are intelligent beings with hearts, potentially able to see both sides of any situation. So during the past few months, we have noticed a more balanced approach to politics, transcending polarization, most obviously exemplified by the election of Emmanuel Macron as the President of France. This is being lauded by progressives and liberals in the UK, wrestling to deal with the consequences of Brexit and with the intransigent cruelty of what Theresa May once called the ‘nasty party’, of which she is now the leader.

However, this development, welcome as it is, does not address the psychospiritual root of the Global Crisis facing humanity today. To see the potential here, we must turn to the large minority of folk who make up the second tier in the spectrum of consciousness. Ken called this worldcentric, which would be better as mundocentric, consisting of two levels, anthropocentric and geocentric, exemplified by the human potential and ecological movements, with some overlap between them.

Yet, even this is not enough. To move into the third tier, as some spiritual seekers and evolutionaries are endeavouring to do, we need to stand outside ourselves, free, as much as possible, of the attachment to money and the sense of a separate self, outside humanity and the Earth, even outside the physical universe of mass, space, and time. Ken calls the third tier kosmocentric. However, in my experience, this third tier is both Cosmocentric and Numinocentric, by which I mean the evolutionary and involutory paths in the Eternal Now, depicted in the vertical lines of the Grand Design of the Universe on the first page. These paths begin and end in Wholeness and Oneness, Fullness and Emptiness, the Plenum and the Void, or Supermind and No-mind, beyond even the distinctions between them, which are mere entertainments for the mind, as it futilely seeks the Love that passes all understanding.

However, even when we live primarily in the vertical dimension of time, as Eckhart Tolle teaches in his best-selling *The Power of Now*, for practical purposes, we are still subject to the horizontal dimension of time, as we live from day to day and year to year. For myself, I resolve this dilemma by seeing that the vertical and horizontal dimensions of time are one of countless instances of the universal primary-secondary pattern at the heart of the Principle of Unity and hence the Cosmos.



So even though the True Nature of everyone on Earth is Wholeness, beyond the categorizing mind, where do we all go from here as individuals and a species? Well, for myself, at this point, I could just give up, more than satisfied with my life’s work, enjoying the Bliss of Wholeness, accepting and surrendering to ‘what is’. Yet it is not within me to do absolutely nothing, as I have recently been doing for long periods each day. In particular, my inner guru, which guides every moment of my life, has told me to write this article, to provide myself with a sense of closure, preferably in fellowship with others.

So, as I have no free will or choice in how I live my life, never being separate from any other being, I’m being guided to send this article to my friends, associates, and some others not familiar with my work or me, once again attempting to reach out to the world, regardless of what the consequences might be. For after many years of searching, I still have not found an acceptable way to relate to my fellow human beings, necessary if I am ever to make the positive contribution to society that I know that I have the power within me to make.

This dilemma arises from questions I was asked in 1979, when giving presentations at customer executive seminars at IBM’s European Education Center in Belgium on the management and

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development of decision support systems in business. These questions concerned the long-term psychological and economic consequences of society's growing dependency on information technology, particularly related to employment prospects, skill levels, and the quality of life in the workplace.

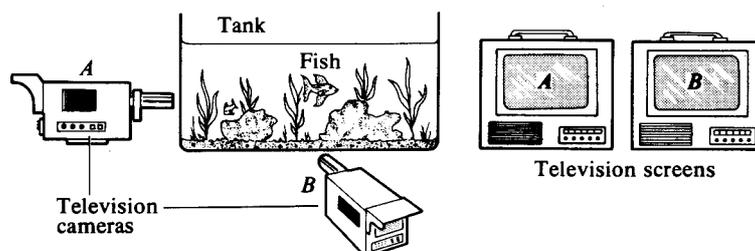
I didn't know the answers to these questions at the time, so I spent the winter of 1980 trying to develop a comprehensive business model of humans doing personal computing in APL (A Programming Language), including the process of developing such a model of all the processes and entities in business by interacting with a computer. It was this problem that triggered my apocalyptic awakening in 1980, leading me to conduct a thought experiment that led to the emergence of Integral Relational Logic and the Unified Relationships Theory, showing that all beings are interconnected in Wholeness.

So although I am just an ordinary, regular guy, with many of the same foibles as anyone else, I am very well aware that what has happened to me in my lifetime is quite out of the normal run of things. Ever since I had the idea in April 1980 that there are nonphysical synergistic energies at work in the Universe, I have known that unifying the notions of psychospiritual and physical energies would create a revolution in science far greater than those that Newton, Darwin, and Einstein introduced.

My principal scientific mentor in this respect was David Bohm, who I met for the first time at Birkbeck College in London in November 1980, six months after resigning from my marketing job with IBM. At that meeting, I asked him what is the concept that unifies the psychospiritual energies at work within us with the four physical forces recognized by physicists. He told me that energy is contained in structure, consisting of meaningful relationships between forms, the universal concept that unifies the nonphysical and physical realms of existence. However, since we last met in 1992 in Prague, at a conference organized by the International Transpersonal Association titled 'Science, Spirituality, and the Global Crisis', I have been very much on my own scientifically.

Nevertheless, I have continued to use the Cosmic Equation and Integral Relational Logic to show how we can unify the theories of relativity and quantum mechanics, which Bohm said should really be called 'quantum *non*-mechanics', his colleague Basil Hiley told the audience at a one-day conference in 2009 in London honouring Bohm's legacy.

For these two fundamental physical theories display opposite characteristics, the former having the properties of continuity, causality, and locality, with the latter being characterized by noncontinuity, noncausality, and nonlocality. Bohm used the metaphor of a fish swimming in a tank with two television cameras filming it to show how relativity and quantum theories could be unified on their common ground. As illustrated here, the television screens display the opposite characteristics of this single, underlying reality, which Bohm called the holomovement, which I have generalized as the Ocean of Consciousness, which is Ultimate Reality.



So even though I have been working in solitude for much of the second half of my life, I have nevertheless had the most tremendous fun as I have learnt what I was unable to learn as an adolescent. What I was then taught didn't make any sense because I didn't have an overall context to interpret and integrate the conceptual confusion of science, economics, and religion. Even mathematics, in which I

majored, was not able to help. Not surprisingly, I grieve for our children, still being deluded by specialist teachers, unable to help students fit all the pieces of the enormous, multidimensional jigsaw puzzle into a coherent whole. So is there anything we can do to help them become free of their cultural conditioning?

Well, for this to happen will require a gigantic life-shock, shaking Western civilization at its very foundations. This is what I have been working towards ever since April 1980, when I realized that non-physical, synergistic psychospiritual energies within scientists and technologists are causing the pace of evolutionary change to accelerate exponentially. For if it were ever announced that one man working on his own for thirty-seven years had solved the ultimate problem in human learning, it would cause a sensation.

I am most concerned here to use the language of mathematics and the business modelling methods underlying the Internet to refute the claims of computer scientists that they are about to build robots that will exceed any possible level of human intelligence, for such statements inhibit our ability to reach out to our fullest potential as superhuman beings, free of conflict and suffering by standing outside ourselves. Not surprisingly, physicists—believing that the Universe, and hence humans, is a machine—are promulgating such beliefs, including two born the same year as me in England.

First, Martin Rees, the Astronomer Royal and a former President of the Royal Society, wrote 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.” Secondly, Stephen Hawking told the BBC on 2nd December 2014, “The development of full artificial intelligence could spell the end of the human race.”

However, it is not easy to obtain support for completing the final revolution in science from evolutionary and spiritual leaders, even through friends and associates who have met me over the years and who know a little of my life’s work. For instance, in *War of the Worldviews: Science vs. Spirituality*, Deepak Chopra, a medical practitioner and renowned spiritual teacher, and Leonard Mlodinow, co-author with Stephen Hawking of *The Grand Design*, debated a series of questions, in four parts on ‘Cosmos’, ‘Life’, ‘Mind and Brain’, and ‘God’, mostly set by the scientific agenda.

The principal problem with this book lies in the opening sentences of the Foreword, which both authors wrote: “Nothing is more mysterious than another person’s worldview. Each of us has one. We believe that our worldview expresses reality.” So, they ask, “What happens, then, when two worldviews clash?” Well, this is an anthropocentric and egoic question, not asked from a Cosmic perspective, standing outside ourselves. Furthermore, it indicates that even the conventional scientific worldview is subjective, despite the claims of science for objectivity. So, as Deepak writes in his section in Part One, titled ‘The War’, “There is good reason for our worldviews to be at war. Either reality is bounded by the visible universe, or it isn’t.”

But this is not an either-or issue. When we live our lives through the primary-secondary structure of the Principle of Unity, we discover that there is no war between worldviews and we can live in Love and Peace within ourselves, healing this deep wound in the collective and cultural psyche, as I have spent a lifetime investigating.

Specifically, I have been seeking to establish mystical psychology as the primary science and Consciousness as Ultimate Reality in impeccable rational and mathematical terms, outlined by Integral Relational Logic, a radically new holistic approach to scientific method, sounded based on the experiences gained from conducting experiments. However, I still have no idea whether the final revolution in science is meant to be completed, just as Newton’s *Mathematical Principles of Natural Philosophy* completed the first in 1687. For the two revolutions are utterly different, requiring quite distinct approaches to bring about, far beyond the paradigm shift or change much talked about during the past few decades.



To be fully alive as we rapidly approach the death of our species, Guy McPherson suggests the motto 'Passionately pursue a life of excellence' on his website *Nature Bats Last*. As he said in a YouTube video on 5th July 2017, "On the Edge of Extinction only Love remains." Similarly, Andrew Harvey said that recognizing the impermanence and precariousness of everything can lead to "a fundamental commitment to uncover inner Divine Consciousness and act from that with peace and joy and compassion, giving up the fruits of action". This is a reference to the final chapter in *The Bhagavad Gita*, which much inspired Mohandas K. Gandhi in his life's work.

For myself, all I can do during the last ten or twenty years I still have to live in this body is to continue to do likewise, not having any expectations of any returns in social terms. At best, I can help wherever I can to the best of my ability. I have a multitude of ideas in this regard. But I must humbly wait until I am invited to make a contribution. Engaging in self-promotion is not appropriate.

Neither do I sense that it is relevant to write any more articles on the prospects for humanity. It is time to put theory into practice, consciously living in the Age of Light in intimate communion with others today, not tomorrow, which never comes. Even though the world around me is excruciatingly painful, I endeavour to keep in touch with society through British and American news channels on my iPad and subscriptions to several mailing lists and YouTube channels. Any significant developments I might miss in this regard are often given me serendipitously, as has frequently happened during the last thirty-seven years. Life has been giving me just what I need at each stage of my development, whether this be in the form of relationships, ideas, or money.

Rather, what I feel moved to do during the rest of the summer, still working mostly in solitude, is to tidy up several loose ends. Specifically, since I began my writing career in IBM in 1979 with a guide on the management and development of decision support systems in business, I have written many hundreds of thousands of words and drawn scores of diagrams of what has been revealed to me as I have looked inwards, engaging in self-inquiry and self-enquiry.

To get a full understanding of where I am coming from, all these need to be told as a story, seen in an evolutionary context, not unlike the way that the Peirce Edition Project plans to publish a selection of Peirce's extensive writings in thirty chronological volumes. So I need to update the bibliographic essay on all my writings, summarizing the last few years, when they have reached a reasonable level of maturity. For while it is only necessary to understand the six characters in the Cosmic Equation to rebuild the entire history of the Universe and hence human learning, actually doing so is rather quite complex. I also need to see what I can do to improve my communications channels, through my websites and social media outlets like Facebook, LinkedIn, and Tumblr, where I have started a possible blog.

On the home front, I'm also preoccupied with helping the housing association where I live manage its financial affairs through Excel spreadsheets and double-entry bookkeeping and budgeting. I was invited to move to the west coast of Sweden fourteen years ago to join a community seeking a more holistic spiritual and ecological lifestyle. So I've been witnessing the psychological challenges of doing so at first hand, a microcosm of the world at large.

However, my 69-square-metre apartment does not give me the space I need to set up and run the Alliance for Mystical Pragmatics, if, indeed, this is what is meant to happen. As I live on a tiny pension from my twenty-year career with IBM, neither do I have the funds that I need to move away, even if I knew where to move to. As the project leader for the Alliance, I regard myself as a Panosopher, a generalization of my skills as an information systems architect in business, working as a generalist in

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cooperation with specialists to develop integrated information systems. This function is rather like my local doctor, who calls herself a specialist in general medicine, working with specialists in regional hospitals, like general practitioners in the UK.

But wanting to establish myself in this position when it doesn't seem possible can only lead to suffering, as Shakyamuni Buddha discovered two and a half millennia ago. So all I can really do is rest in Stillness in the Presence of the Divine, trusting that what is meant to happen will do so, no matter what I might wish from Existence for the remainder of my life in this body. At the end of the day, all I want is Love and Peace, living in a community governed by the Hidden Harmony. By realizing that opposites are never separate in Reality, I can die in the Bliss of Wholeness and the ecstasy of a profoundly fulfilled life. For the view from the top of the mountain is quite spectacular, once we learn to overcome the raging storms that inhibit us from reaching the summit of human learning as superhuman beings.

Thank you for listening and reading through these reflections. Do please get in touch at paul at mysticalpragmatics dot net if you feel attracted to exploring how we could set up a nourishing space where we could fearlessly open our hearts and minds to each other. And if you feel that any of your friends and associates might wish to participate in this great adventure, do please pass this article on to them, helping us to harmonize evolutionary convergence by standing outside ourselves.