

The Power of Reason

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To develop a systemic model of the psychodynamics of society, in order to explain what is causing scientists and technologists to drive the pace of evolutionary change at unprecedented exponential rates of acceleration, I have used the power of reason. This is how evolution has become fully aware of itself within me, as Julian Huxley foresaw in an essay in 1957, titled 'Transhumanism'.

However, reason can only provide us with a valid map of the world we live in if we intuitively begin by looking inwards into the Cosmic Psyche we all share and then proceed by letting go of the prejudicial assumptions inculcated within us from the cultures we are born in.

Not the least of these assumptions is that the Universe is the physical universe of mass, space, and time, that Life is a property of the DNA molecule, that humans are nothing but machines, and that reason must begin with 'self-evident' axioms, along the lines of Euclid's *Elements*, inspired by Aristotelian logic.

Becoming free of the constraints of our cultural conditioning is not an intellectual exercise. Liberation arises from the experience of Gnosis, in union with the Divine, as the Absolute. This I call the *Datum* of the Universe, from Latin *dare* 'to give; cause', coincidentally cognate with *donate* and *do* through distinct etymological paths.

What the Absolute then gives is the creative power of Life, emerging directly from the Divine Origin of the Universe, as the Source that mystics experience. It is in this way that Life causes the entire relativistic world of form to become manifest, initially in the Eternal Now, before time, itself, is formed.

However, Life is not always creative. Sometimes structures are formed in evolutionary time that need to be broken up before evolution can progress further towards its glorious culmination, its Omega Point. In terms of Hindu deities, Brahma, the creator, and Shiva, the destroyer, act in turn, with Vishnu being the sustainer, balancing these contrasting energies.

We need all these Divine energies at the present time, for humankind is a species that has lost its way, as Eckhart Tolle pointed out in *A New Earth*. We cannot get to where we are going by starting where we are today. Many of the traditional customs of our dysfunctional society first need to be given up, as Julian Huxley envisaged. As he 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. 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.

A large minority of folk is today seeking to bring spirit into science and business, not the least, those calling themselves evolutionaries, much inspired by Pierre Teilhard de Chardin's *The Human Phenomenon*, distinct from more conventional evolutionists, still attached to Charles Darwin's *Origin of the Species*, which does not tell us where species originate. For, as Teilhard noticed in the 1920s, we cannot understand how galaxies, stars, and species come into being without first exploring the root causes of human creativity.

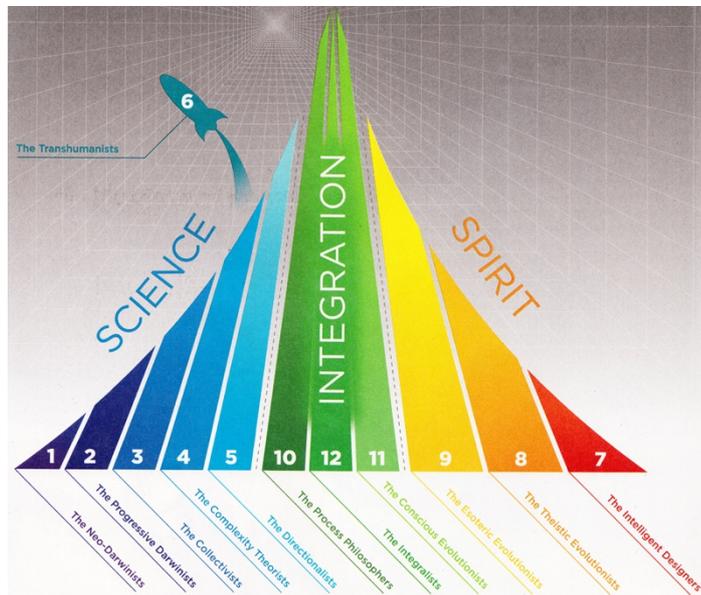
However, the alternative movement is not sufficiently free of what William Blake aptly called our 'mind-forged manacles' to fully understand what is happening to our species at the present time. If we are to come ever closer to realizing our infinite potential, we can do no better than through the power of reason, inspired by David Bohm's way of bringing universal order to our thoughts: "*to give attention to similar differences and different similarities*", a notion of order that the artist Charles Biederman gave him.

For myself, the commonsensical art and science of reason that has been explicitly emerging within me since 1980—from the transcultural semantic modelling methods underlying the Internet—has been much influenced by Bohm’s theory of the Implicate Order. In this way, Life has shown me how to resolve a difficulty that I faced as an adolescent, when what I was being taught in religion, science, economics, mathematics, and logic did not make sense as a coherent whole.

Information systems architects face a similar situation in business. Specialists in departments like finance, manufacturing, design, etc. might well use words in different ways. So, when developing coherent information systems that serve the business as a whole, designers need to be careful to note the different concepts that various terms might represent. There is a similar situation in the development of software products, as I discovered when I worked at IBM’s Nordic Software Development Laboratory in Stockholm during the 1990s. Terminology meetings could sometimes be very contentious, as team members had different understandings of the terms we were using.

Academia is in an even worse mess because of our fragmented, specialist minds, as Bohm pointed out in the first chapter of *Wholeness and the Implicate Order*. So, for the creative power of Life to heal my fragmented mind and split psyche in Wholeness, I have needed to look at the world of learning through the eyes of an information systems architect in business, changing the meanings of many words to reflect the transdisciplinary *Weltanschauung* that Jung attempted to develop in the 1930s.

I have partially resolved this dilemma with an incomplete Glossary on my website, often using Bohm’s archaeology of language to reveal the original meanings of words, focused on universal generalities, rather than the particulars of specialists. But could such an integrative endeavour succeed in the collective? This looks unlikely, for specialists working with cognitive architects would need to share a common purpose and worldview, based on profound Gnostic understanding.



The challenge of changing the meanings of words through the power of reason is well illustrated by this diagram from the *What is Enlightenment?* Magazine in 2007, summarizing twelve different theories of evolution. Most notably, the editors of *WIE* regarded transhumanism in its technocratic meaning, stating this core idea of transhumanists: “Human beings must take control of their continued evolution—primarily through bioengineering, cybernetics, nanorobotics, and other technological means.” So, there was still much confusion about how evolution is becoming aware of itself in this issue, titled ‘The Mystery of

Evolution: A spiritual and scientific exploration of where we came from and where we’re headed’.

Even though Western civilization prides itself on the power of reason, we have yet to demonstrate to the contributors of Wikipedia, for instance, that rationally studying what is hidden beyond the physical senses, as the occult, is not ‘pseudoscience’. Furthermore, decent folk cannot reason with paranoiacs, from Greek *paranoia* ‘madness’, from *paranoos* ‘mentally ill’, from *para-* ‘beyond’ and *noos* ‘mind’. For, if we could, we would not have been witnessing the horrific war in Ukraine for the past three months. So, as each of us is following our own unique path through life, albeit with ‘like-minded’ friends and associates, it looks uncertain to what extent evolution could fully converge within even comparatively small communities, before our inevitable demise as a species in the next three to thirty years.