

The Sane Society

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In *The Sane Society* in 1956, Erich Fromm asked these questions as the titles of the first two chapters: “Are we Sane?” and “Can a society be sick?” He answered these questions with a resounding “NO!” and “YES!”, respectively. We live in a sick society because each of us, as individuals, is mentally disturbed to a lesser or greater extent.

I first came across this book in 1980, as a successor to Fromm’s 1942 book titled *The Fear of Freedom* (*Escape from Freedom* in the USA), when I set out to develop a comprehensive model of the psychodynamics of society in order to answer these questions:

1. What is causing scientists and technologists, aided and abetted by computers, to drive the pace of scientific discovery and technological invention at unprecedented exponential rates of acceleration?
2. Could a computer program itself one day to become more intelligent than humans will ever be? In other words, is artificial general intelligence really possible? Could machines with superintelligence take over the workplace, making human beings redundant?
3. Whatever the answer to these questions might be, it was clear that technological development could not drive economic growth for more than a few more decades. So how could my children and their likely children flourish and thrive in the twenty-first century? How much longer could *Homo sapiens sapiens* ‘wise-wise human’ survive?

Well, not very long, as my thirty-six years of research into the Big Questions of human existence reveal. Viewing the Universe as an information system in terms of form, structure, relationship, and meaning, neither our species nor we, as individuals, are special. All structures are conceived and born to die, with no exception. As Shakyamuni Buddha said on his deathbed, “Behold, O monks, this is my last advice to you. All component things in the world are perishable. They are not lasting. Strive on with diligence.”

Having been influenced by Sigmund Freud and Karl Marx in his early writings, Fromm was much inspired by the Buddha, as well as Meister Eckhart, the pre-eminent Christian mystic, when he came to write his greatest masterpiece *To Have or To Be?*, published in 1976. He wrote that if we are to avoid psychological, economic, and ecological catastrophe as a society, we need to develop “a Humanistic Science of Man as the basis for the Applied Science and Art of Social Reconstruction”. By generalizing the transcultural, transdisciplinary, and transindustrial modelling methods that underlie the Internet, the evolutionary power of Life has led me to develop a self-inclusive art and science of thought and consciousness, which is what Fromm called for. What these researches tell me, based on exhaustive self-inquiry, is that we humans suffer from three fundamental psychological disturbances:

1. Because evolution has been more divergent than convergent during the patriarchal epoch, our minds have become fragmented and specialized, unable to see how all the diverse cultures and disciplines of learning fit together as a coherent whole.
2. Because of our long-held fear of God, the Ultimate Origin of ‘positive’ and ‘negative’ energy patterns we can feel but neither see nor understand, we have become cognitively and experientially separate from Reality, from our Divine Essence, which is Love.
3. Because of the cultural taboo on self-inquiry, we are not aware that most of our behaviour patterns arise from the collective, cultural, and personal unconscious, from the shadow side of the psyche.

In terms of the *Diagnostic and Statistical Manual of Mental Disorders (DSM-V)* for individuals, we can say that society as a whole is suffering from delusion, schizophrenia ‘split mind’, out of touch with Reality, existential fear, and various psychotic disorders, as Paul Levy points out in *The Madness of George W. Bush: A Reflection of Our Collective Psychosis*. As another example, *The New York Times* told us on 25th October 2016 that when Michael D’Antonio prodded Donald Trump toward soul-searching in an interview in 2014, the latter said, “No, I don’t want to think about it.” And when D’Antonio asked him to contemplate the meaning of his life, Trump replied, “I don’t like to analyse myself because I might not like what I see.”

Although President-elect Donald Trump and his tens of millions of supporters are rather extreme examples of our cultural malaise, he speaks for many who are afraid of self-inquiry because they may not like what they see if they remove the lid on Pandora’s Box, a well-known metaphor for the psyche. For myself, to heal my fragmented, split mind I have needed to live most of my life as an outsider, asking innocent questions that many do not want to face, like a seven-year-old. For as J. Krishnamurti is reported to have said, “It is no measure of health to be well-adjusted to a profoundly sick society.”



Not that being free from the constraints of society to discover one’s unique purpose in life is easy. As Carolyn Baker wrote in *Extinction Dialogs*, a book she co-authored with Guy McPherson, “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.”

Indeed, this is absolutely essential, for as Guy says in *Walking away from Empire: A Personal Journey*, a collection of reflective autobiographical essays, “if we cease to kill the industrial economy, it will continue to kill the living planet and all of us who depend on it.” He continues, “I don’t have much company on this particular point.”

Neither have I had much company in the wondrous healing process that has given me so much joy and heartache since it began to emerge in consciousness in 1980. While mystics and depth psychologists have discovered how to heal the second and third of our psychological disturbances, healing the first requires the practitioner to solve the ultimate problem in human learning, which has puzzled thinkers for nearly a thousand years, from Roger and Francis Bacon to my contemporaries Stephen W. Hawking and Ken Wilber, currently and sadly much deluding themselves and their many followers.

The great challenge I face as a social being is that how to integrate all knowledge into a coherent whole, and thereby heal the fragmented mind, cannot be taught. Neither can the ultimate problem in human learning be solved within any particular discipline, such as physics or biology, or culture, such as Chinese or Islamic, for the solution is transcultural and transdisciplinary, arising directly from the Divine in an apocalyptic awakening. Most significantly, not only has Western civilization to die, so that it can rise again in a quite different form, but also the entire patriarchal epoch of the last 5,000 years needs to be radically transformed if we are to live harmoniously together in the androgynous Sane Society.

This can best be explained in terms of Pierre Teilhard de Chardin’s four stages of evolution, illustrated on the next page, with some timescales added. Most significantly, Teilhard prophesied that all the divergent streams of evolution would one day culminate in a ‘superarrangement’ of all thinking elements in a “gigantic psychobiological operation—as a kind of megasynthesis”. What this table shows is that evolution occurs not only in the development of the biological species. Our learning is also an evolutionary process. So when evolution becomes fully conscious of itself within us, we can develop a holistic theory of evolution that embraces all four stages.

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Evolutionary stages, years ago						Transition stages, 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	30,000	5,000	25,000
Superlife	Spiritual	Numinosphere	-50	-300	250	50	-50	100

That, essentially, is what has happened to me in the second half of my life. I can only understand my ontogeny and hence human phylogeny, from birth to death, in the context of the whole of evolution, since the most recent big bang, which I then abandon as nothing but an illusion. Only the Eternal Now is Reality, where everything happens in our daily lives.

Following this megasynthesis, Teilhard visualized the future of humanity in this way: “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.” Indeed, taking an optimistic perspective, this is essentially what has been happening in society since the counter-cultural movements of the 1960s, symbolized by ‘flower power’, ushering in a 100-year transition period of the radical transformation of consciousness.

Teilhard’s vision, also expressible in the nonlinear equations of systems dynamics in chaos theory, is what is inspiring me to set up the Alliance for Mystical Pragmatics with the motto ‘Harmonizing evolutionary convergence’. The aim is to cocreate a nourishing social environment where it is safe to question all the assumptions that underlie Western civilization, which is based on seven pillars of unwisdom, misconceptions of God, Universe, Life, humanity, money, justice, and reason. For as David Bohm said in the 1980s in an interview on Krishnamurti’s enlightened approach to education, if we do not question all the beliefs and preconceptions of the cultures we live in humanity is not a viable species.

Eckhart Tolle wrote in *A New Earth*, “We are a species that has lost its way.” To find our way back to Reality, we can see that *Homo noeticus* in the noosphere, which evolved from *Homo sapiens* in the biosphere, is now evolving into *Homo divinus* within the Numinosphere. As Guy McPherson says in a series of YouTube videos, “At the edge of extinction, only Love remains.” In my experience, it also much helps to realize our True Essence by using Self-reflective Intelligence to create a comprehensive model of the psychodynamics of society, rebuilding the entire world of learning on the seven pillars of wisdom.



In my case, the way this has happened was way out of my control, which has taught me that free will does not exist, a principle that is truly liberating! I can only see retrospectively that I have been following the classic four stages of all healing processes: acknowledge the symptoms, discover the cause and cure, and apply the remedy. I have been viewing myself and hence our sick society in a similar way to a medical practitioner looking at a patient or a psychotherapist meeting a client. Here is how Fromm saw this healing process as a society, inspired by the Buddha’s Four Noble Truths.

Symptoms: We are suffering and are aware that we are.

Cause: We recognize the origin of our ill-being.

Cure: We recognize that there is a way to overcome our ill-being.

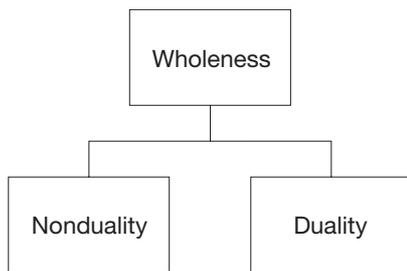
Remedy: We accept that in order to overcome our ill-being we must follow certain norms for living and change our present practice of life.

Having been born in the middle of the Second World War, I first observed the symptoms of our sick

society when I began to think for myself as a seven-year-old in 1949. The culture I had been born into felt alien to me, also affected by a prenatal trauma. As a consequence, I learned almost nothing in religion, science, and economics at school and university, where I specialized in mathematics, a subject that is transcultural and transdisciplinary, as the Internet illustrates.

Then at 11:30 on 27th April 1980, as I was strolling across Wimbledon Common in London to the pub for lunch, I experienced an apocalyptic (revelatory), Kundalini-like, eureka moment. While puzzling about the first of the questions above, when working in marketing for IBM, I realized that there are nonphysical mental energies at work in the Universe, in addition to the materialistic, mechanical energies that I learned about in physics in high school.

Eight weeks later at midsummer, when seeking a mathematical construct that would unify the nonphysical and physical energies at work in the Cosmos, I was given the key that unlocks the innermost secrets of the Universe. Today I call this irrefutable, universal truth the *Principle of Unity*, which states *Wholeness is the union of all opposites*, which Heraclitus of Ephesus called the *Hidden Harmony*, rejected by Aristotle, sending either-or Western thought into the evolutionary cul-de-sac it finds itself in today. The immense power of both-and thinking can best be seen through the unification of the Nondual, Formless Absolute and the dualistic, relativistic world of form in Wholeness, depicted here. In general, in the terms of Hegelian, dialectical logic, if A is the thesis and not- A is the antithesis, then A is the synthesis.



This ability to intelligently see both sides of any situation is absolutely essential to healing our disturbed psyches, for as Carl Gustav Jung said, “Onesideness, though it lends momentum, is a mark of barbarism.” Although this paradoxical idea was known to the Taoists and alchemists and played the central role in Jung’s healing practice of individuation, leading to an undivided psyche, it initially blew my mind, invalidating mathematical logic and proof theory, the rickety rock on which Western reason is based.

Realizing that opposites can never be separated, whether they be contradictory or complementary, led me into what Christina and Stanislav Grof call a spiritual emergency, as Spirit emerged in consciousness faster than my body-mind-soul organism could assimilate. Over the years, with the invaluable help of my lovers, friends, and psychospiritual teachers, I learned to handle the immense creative energies constantly, irresistibly, and freely flowing through me reasonably well, much enjoying many moments of ecstasy above and within the underlying and all-embracing bliss of Wholeness.

In this way, I learned that my life experiences are far from unique. Joseph Campbell’s three-stage spiritual journey of departure-initiation-return exactly matches my ontogeny, as I described in 2008 in an appendix to an autobiography, written five years earlier. Since 1980, I have been following what he called the Cosmogonic Cycle: “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.”

In other words, in order to unify the nonphysical, psychospiritual energies at work within all of us with the four forces recognized by the physicists—electromagnetic, gravitational, and weak and strong nucleic—Life, as *Shiva* in the Hindu *Trimurti*, first needed to destroy everything that we humans had ever learned about God and the Universe during the first several thousand years of our existence, a little of which had been taught to me during the first thirty-eight years of my life on Earth. In my case, this was much easier than for those who have been highly educated. For I had comparatively little to unlearn.

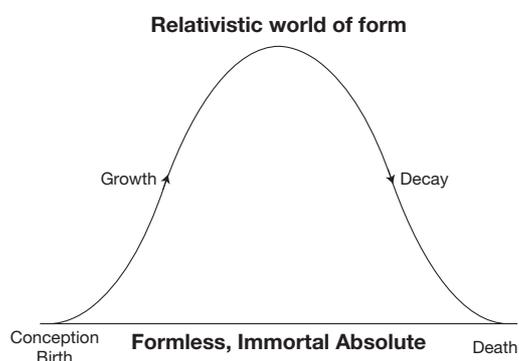
From this *tabula rasa* ‘clean slate’, *Brahma* then came into action, leading me to create a quite new Universe, which led me within two years to evolution’s Omega Point, much as Teilhard prophesied in

The Human Phenomenon. When I first realized that all the divergent streams of some fourteen billion years of evolution had converged within me in Wholeness, I was working in Kuwait as a computer consultant in the middle of the Falklands War, helping to design and implement an American-style management accounting system for the Kuwait Institute for Scientific Research (KISR), taking it out of its Bedouin culture in just two generations.

It was, at once, the most exciting and terrifying moment in my life. For I was looking at the Cosmos and the life and death of *Homo sapiens* from a Holoramic 'Whole-seeing' perspective, able to see that even if we were able to transform Western civilization into the Sane Society, living in harmony with the fundamental law of the Universe, our species is not destined to live for ever. One day, in the not too distant future, a generation of children will be born who will not grow old enough to have children of their own. As I saw it at the time, the global economy—consisting of both capitalism and communism—would most probably collapse by 2010, when my two children could well be bringing up children of their own, to be followed within a few generations by the extinction of our species.

In the event, the global economy did go into a deep recession in 2008, but managed to recover essentially because delusory, divisive money provides the most persistent immortality symbol in society, giving many a precarious sense of identity and security in life. This dysfunctional, omnicidal system is only able to maintain itself because of people's confidence in it. If this confidence disappeared, then this inherently unstable system would come crashing down. A major psychospiritual crisis would then ensue, which would give us the wonderful opportunity to enter the eschatological Age of Light, embodying a quite different work ethic from that which has prevailed for the past 10,000 years, since people in warmer climes began to settle in communities to cultivate the soil and domesticate animals.

For myself, as I can see today in 'old age', while my ontogeny has biologically recapitulated human phylogeny, as normal, my learning has not recapitulated the cultural phylogeny of Western civilization in the noosphere, which is not normal. Rather, it has recapitulated the Cosmogonic Cycle, the fundamental law of the Universe, illustrated here. In conformity with the Principle of Unity, all structures, including Western civilization, the global economy, and *Homo sapiens* are born to die.



As I explain in my recent book, *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*, this curve and its discrete form can also be used to mathematically model a host of other issues facing humanity today, such as peak oil, population growth and decay, such as human extinction, and why 13.8 billion years of evolutionary bifurcations have recently passed through their Accumulation Point into the chaos we see in the world today, mistakenly called a technological singularity.



Returning to the Nonmanifest—forbidden by the Abrahamic religions and scorned by atheistic scientists—is absolutely essential if our sick society is to be transformed into the eschatological Sane Society, intelligently and consciously preparing for the death of our species. For, as Shakyamuni Buddha—the first mystical psychologist with his Four Noble Truths and Eightfold Path—discovered with his three marks of being (*Trilakshana*), there is nothing permanent in the Universe (*anitya*) and if we do not realize this by becoming free of the sense of a separate self (*Anatman*), we shall suffer (*dubkha*). So, if we base our sense of security and identity in life on egoic attachment to any structure in the ever-changing world of form—such as money or the notion of a separate personal soul—we are deluding

ourselves, living precariously, out of touch with the Immortal Ground of Being that we all share.

However, as this great transformation has to happen in the 2020s if today's children are to reach old age, it is most uncertain how many might make it. For instance, John Petersen, founder of the Arlington Institute in 1989, described what is likely to happen in an interview in the *What Is Enlightenment?* magazine in July-September 2007, with the title 'The End of the World as We Know It?':

As far back as 1986, I figured out that there was a whole string of potential events that were converging and could result in major disruption within twenty-five years. Around the same time, I discovered the work of Chet Snow and Helen Wambach who together wrote a book, *Mass Dreams of the Future*, based on their work doing remote viewing exercises [clairvoyance under hypnosis]. They asked twenty-five hundred people to envision the United States in the year 2030. About eighty-five percent of them reported the same thing: It's a place with no government, divided politically into four quadrants, and everyone is living in small communities, some of which are defensive and full of guns and others where people cooperate and work together.

Another with a similar perspective is James Lovelock. In a BBC Hardtalk interview in 2010, Stephen Sackur asked him, "What do you think is a viable [population] that Gaia, the planet, can sustain?" 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 replied, "I think it will happen in this century. It will take a miracle for it not to."



It is convenient to push the global crisis out to 2100, when my twin granddaughters will be ninety years of age in the normal course of events. But to do so is to ignore the fact that the reasonably stable temperatures that have sustained human societies for the past ten thousand years are just a tiny window in the wildly fluctuating environment that species—as self-reproducing forms of life—have experienced during millions and billions of years. Furthermore, the evidence suggests, if we are willing to look at it, that the Earth cannot support the high-technology society that began to emerge around 1750 with the beginning of the industrial revolution for more than three centuries.

This is becoming increasingly obvious with global temperatures already set to rise to 5° above the pre-industrial base level in the next few decades—much higher than the Intergovernmental Panel on Climate Change (IPCC) is willing to admit to, as David Wasdell, one of the most significant therapists in my life in the 1980s, points out in a 2014 paper titled 'Sensitivity and the Carbon Budget'. It is unlikely that humans will be able to survive such a rapid rise in average global temperature, as Guy McPherson points out in his presentations and writings, for such an increase would destroy the natural habitat that provides us with food. Indeed, Paul Beckwith has gone even further. The release of methane in the Arctic Ocean is growing exponentially, like an accumulative evolutionary process, called a positive, self-reinforcing feedback loop, quite different from its negative, cybernetic counterpart. As a consequence, Paul thinks that global temperatures could rise to 6° above base level by 2023 and up to 16° by 2033. I'm reminded here of systems dynamics, leading to chaos, and René Thom's catastrophe theory in mathematics, which shows that within an underlying system, change can be either gradual or sudden, not easy to predict.

With these prognostications, it is not surprising that Carolyn Baker says, "Your children and grandchildren are not likely to outlive you." In my case, for instance, in the 2020s, my grandchildren will be in their teens, my children in their fifties, and I shall be in my eighties, all being well. So, we don't have much time to prepare for the next decade, when computer scientists are predicting that algorithmic computers will take over the workplace, believing that technology is the salve for humanity's woes.



For myself, during the past few decades, I have focused most of my attention on the psychospiritual and psychosocial aspects of the great global crisis we are in today, not the least because using the Principle of Unity to map the Cosmic Psyche and hence the Cosmos is tremendously fulfilling and pleasurable, not unlike doing a gigantic jigsaw puzzle or solving an elegant mathematical problem. Faced with apparently insuperable odds, all I can really do in life is have fun, enjoying myself as much as possible. Recognizing that our days are numbered, as Guy McPherson highlights on his website 'Nature Bats Last,' all I can do is continue to 'Passionately pursue a life of excellence', the inspiring slogan of his website, as I have been doing most of my life. Even though I am not as physically fit as I would like to be, I feel complete with my life's work, having found satisfactory answers to all the major questions I have ever asked myself about God, the Universe, and what it truly means to be a human being.

I have been carried to evolution's Glorious Culmination because I suffered five major breakdowns in my life with one great breakthrough in the middle of a seven-year spiritual emergency that lasted from January 1977 to October 1983, which led me to become estranged from my two children. This life-changing crisis came to an end when I was able to use David Bohm's way of bringing order to quantum physics to form the concept of the Absolute in exactly the same way as I form any other concept, such as banana, circle, time, or concept. God had intuitively become a rational concept, leading me to realize that *Satchitananda* 'Bliss of Absolute Truth and Consciousness' unifies God and Universe, the incompatible contextual concepts of religion and science, respectively, which I had struggled to reconcile as a teenager.

But what now? Even though my friends and neighbours regularly bombard me with their environmental concerns about the biosphere, I have been more focused on the awakening of Intelligence and Consciousness, which provides the Ultimate Numinous Environment for all our lives. This has been absolutely essential if I am to fulfil my life's purpose, which, as far as I can tell, is to complete the final revolution in science, just as Isaac Newton completed the first in 1687 with *Mathematical Principles of Natural Philosophy*.

Carolyn Baker has highlighted the central dilemma I have been in for many years. Referring to Joseph Campbell's study of the hero archetype, as 'someone who has given his or her life to something bigger than oneself', she writes, "The pitfalls along the journey are many, but one of the most common and also the most injurious to the hero and the community is to become inflated with one's heroic mission. ... In mythology, failure to surrender to the larger purpose of the journey guarantees the hero's demise."

No matter how hard I work on resolving this critical issue, much inspired by *Bhagavad Gita*, like Mohandas Gandhi, it seems that as soon as I say how I view my life's purpose in social terms, people take offence at my all-embracing, transcultural perspective, egoically thinking that I don't respect their particular viewpoints, when I'm actually looking at both sides of every situation through the Hidden Harmony. Like an information systems architect in business—working with specialists in various departments to develop harmonious business systems—to heal my fragmented mind, I work with specialists in disparate fields to develop a coherent body of knowledge that corresponds to all our experiences from the mystical to the mundane. Sadly however, as my ontogeny is unprecedented in the entire history of human learning, most cannot understand or even imagine how anyone can solve the ultimate problem in human learning, which the integral philosopher Ken Wilber, among others, has said is unsolvable.

He writes in *A Theory of Everything*, "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." Ken then goes on to ask, "So why even attempt the impossible?" To which he replies, "Because, I believe,

a little bit of wholeness is better than none at all, and an integral vision offers considerably more wholeness than the slice-and-dice alternatives.”

Yet, Wholeness is our True Nature, Authentic Self, and Genuine Identity. No one can return Home to Wholeness for nobody has ever left Home. In Reality, none of us is going anywhere, for we are already there. That is the reason why countless millions can intuitively sense and visualize what is happening to humanity at the present time, expressed in so many different ways, not the least in poetry and music. In my case, I have been taught a way to express the mystical worldview in a language that has evolved from my education as a mathematician, my training as a computer scientist, and my work as an information systems architect in business.

Yet, from the perspective of Wholeness, as a seamless continuum, with no divisions or borders anywhere, the entire world of form, including you, me, and what we might eat for supper, is nothing but an irrelevant illusion, called *māyā* or *līlā* ‘delightful play of the Divine’ in the East. On the other hand, here I am writing these words on the day that the Living Planet Index shows that vertebrate populations are set to decline by 67% on 1970 levels by 2020 unless urgent action is taken to reduce humanity’s impact.

This critical ecological situation is leading me to look at my life afresh, even further than the book I wrote a year ago on *The Four Spheres: Healing the Split between Mysticism and Science*, inspired by Teilhard’s four-stage model of evolution. In the second half of that book, I explored how scientists and philosophers like John Leslie and Nick Bostrom have been using the physicists’ anthropic principle and Bayes’ theorem in mathematics to assess the probability of *Homo sapiens* becoming extinct in the short and long terms, by 2150 and thousands or millions of years into the future.

Their reasoning is based on this question: What is the probability of a particular generation being the last to live on Earth? They concluded that near-term human extinction (NTE) is more likely the further into the future one projects human survival. However, they reasoned without considering the accelerating pace of evolutionary change or the great ecological crisis facing humanity today. As Guy McPherson said in an interview with Andrew Harvey, who wrote the foreword to *Extinction Dialogs*, “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 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.

This, essentially, is how I have been endeavouring to live my life since the early noughties, when I experienced a number of satoris or kenshos in Zen Buddhist terms in the mountains of Norway and forests of Sweden. Andrew’s phrase ‘giving up the fruits of action’ comes from an exhortation in the final chapter of *Bhagavad Gita*, which inspired Gandhi to write these words: “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.”



For me, the \$64,000 question is whether human society will break up into fragments during the 2020s, as John Petersen’s quotation above indicates, or whether society could continue until the 2050s as an interacting whole. Given the rise of demagoguery and populism and the fanatical polarization of hyper-partisan and bipartisan attitudes in British and American elections this year, the first scenario looks the most likely. No system of governance that human societies have experimented with during the patriarchal

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epoch, including democracy, is sustainable at these rapidly changing times without an apocalyptic awakening of intelligence and consciousness across the entire population.

Accordingly, to maintain a sense of optimism, until Donald Trump won the US presidential election, I have been holding out hope for the second scenario because while we live in a post-industrial society, this has been leading successively to the Information, Knowledge, and Wisdom societies, which are essentially non-physical, and so could evolve into the Mystical Society at the end of time, as illustrated in this diagram:



The key issue here is which of two possible scenarios that John Petersen outlined in an interview in the June–August 2009 issue of *EnlightenNext* is more likely: “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 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.

It is this second scenario that most of my thoughts have been focused on since I left IBM in 1980. For the abstract modelling methods of information systems architects in business are more fundamental than the financial modelling methods of economists, bankers, and accountants. So we could theoretically cocreate a meaningful global economy and life-enhancing system of governance using the universal modelling methods that underlie the Internet. In this way, we could express the emerging zeitgeist of our times—none us is ever separate from Divinity, Nature, or any other being—in sound scientific terms.

However, the Internet requires electricity to operate, and that requires energies that are dependent on the finite resources of the Earth, which are rapidly being exhausted. (As a possible alternative, it takes 1,000 kWh of energy to produce one square metre of photovoltaic (PV) solar panel, which can generate about 325 kWh per year, and there are just 1,700 kWh in each barrel of oil.) Furthermore, rather than being the open system that the Internet is designed to be, mentally disturbed people are constantly disrupting it with cyber attacks and setting up barriers, inhibiting us from living in harmony with each other, Nature, and the Divine.

Nevertheless, I’m not yet ready to abandon my life’s work, even if it is looking increasingly irrelevant today in even local terms, never mind global ones. For Western civilization is causing immense psychological and ecological damage to both humans and our natural habitat. So the sooner it comes to an end, the faster we could engage in what Fromm called the applied science and art of social reconstruction, ensuring our survival for as long as possible during the sixth mass extinction that the Earth is currently going through in the Anthropocene geological period.



In brief, I call the humanistic system of thought that Fromm called for in 1976 Integral Relational Logic (IRL), the commonsensical art and science of thought and consciousness that everyone implicitly uses everyday to form concepts and organize their ideas. Non-linear IRL is very simple. It is essentially a taxonomy of taxonomies, bringing all our thoughts into universal order, revealing that the underlying structure of the Universe is an infinitely dimensional network of hierarchical relationships.

Because this structure is self-similar, like a fractal, it is holographic, able to incorporate paradoxes, instead of rejecting them, as the Western mind has been doing since Aristotle, the founder of mechanistic,

deductive logic, which Euclid took into mathematics, leading to the invention of the stored-computer in the 1940s. For paradoxes and self-contradictions are ubiquitous. So if we do not include them in our cognitive maps, we become deluded, unable to intelligently manage our daily lives and business affairs.

In the notation of mathematical logic, the Principle of Unity is the Cosmic Equation, where W is any whole, including Wholeness, A is any being, including the Supreme Being and all human beings, \cup is union, and \sim is not:

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

The Cosmic Equation is the simple, elegant question that can explain everything, which Stephen Hawking set out to discover as an undergraduate, as his recent biopic *The Theory of Everything* tells us. It is also the equation that Albert Einstein sought at the heart of his unified field theory, which the BBC called an 'Unfinished Symphony' in a 2005 drama documentary.

In turn, IRL provides the Cosmic Context, Gnostic Foundation, and the coordinating framework for the Unified Relationships Theory (URT), the generalization of the unified field theory, admitting psychospiritual energies into science, bubbling up from the Divine Origin of the Universe, like a fountain. This cosmology of cosmologies, depicted on the last page of this article, is alternatively called *Panosophy*, the transdisciplinary synthesis of all sciences and humanities, and of science, philosophy, and religion, making radical changes to the meanings of these words in the process.

Ever since 1980, long before I coined the word *Panosophy*, I have thought that creating a revolution in science far more epoch-making than those of Newton, Darwin, and Einstein combined would serve to



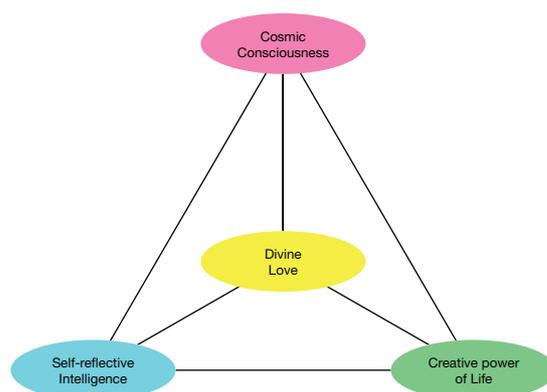
give humanity a global life-shock, releasing an abundance of synergistic energy trapped especially by our cultural conditioning. To prepare for this eventuality, for the past few years, I have been endeavouring to launch the Alliance for Mystical Pragmatics, with this logo, symbolizing Heraclitus' Hidden Harmony.

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

These researches tell me what the Universe truly is and its Grand Design, quite different from that which the physicist Stephen Hawking, one of the most influential scientists in the world today, is preaching *ex cathedra*. For instance, he said to the BBC in 2014, "The development of full artificial intelligence could spell the end of the human race." Such statements are needlessly generating much existential fear, which can only be fully assuaged through self-inquiry, when we truly know ourselves, free of the sense of a separate self.

So maybe the Alliance still has a role to play in integrating four global movements unfolding in the world today: Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace, driven by these Divine, Cosmic energies, not recognized or understood by materialistic, mechanistic science.

However, even though I have studied and written much about the existential risks that threaten the survival of our



species, including the critical ones of peak oil, global warming, population growth, and species extinction, I have not, until a friend and neighbour recently told me about *Extinction Dialogs*, given them sufficient attention in the proposed Alliance. Neither have I paid enough attention on how I am to survive in the 2020s, hopefully consciously dying a peaceful death rather than a violent one.



In 2003, six years after taking early retirement from IBM at the age of 55, I was invited to move from Stockholm to a community in western Sweden, about an hour north of Gothenburg, to join 'The Alternative Village' focused on a more spiritual and ecological way of life than the mainstream. It did not take off because while it had an ingenious purchase plan to buy a former sanatorium with some fifty apartments and over forty hectares of forest, it did not have a viable five- or ten-year business plan to maintain the property. Unresolved psychological tensions arose between the instigators, which were only eventually resolved in the law courts, at great expense.

Today, others have moved nearby, also attracted by a spiritual centre a couple of kilometres away, beside a beautiful lake six by two kilometres in size, which provides our village with water through a cleaning facility, driven by electricity, and acts as the reservoir for an industrial harbour town of some 8 to 10,000 folk about sixteen kilometres away by road. While the original community has no arable land of its own, some in the valley, much inspired by the transition-towns movement, have purchased some land on which to grow and sell vegetables.



However, I'm rather sceptical whether this is enough for the community to survive the complete breakdown of the global economy in the 2020s with nothing viable to replace it, even though this is theoretically possible. As we live close to Gothenburg, the starving thousands are likely to invade its hinterland looking for something to eat. As I have long foreseen, with the breakdown of all civilizations in the patriarchal epoch, evolution is set to go into reverse, much sooner than I have previously visualized.

Guy McPherson has explored such a reversal in more practical detail than I have previously read in *Walking away from Empire*. Since 2009, he has been living in a 'mud hut' in New Mexico, near a community that has been preparing for the breakdown of the infrastructure of society for some decades. However, he doubts that he will be invaded by marauding hordes spreading out from the nearest town or city, some 45 and 300 kilometres away. "For by the time Joe and Jill Sixpack put the kids into the SUV and head for the wilderness they fear, lying beyond the city limits, it'll probably be too late to organize anything resembling a horde, marauding or otherwise."

Rather, what Guy envisions is two scenarios. In America's gun culture, either Bill and his buddies will come and kill him or will order him off his property at gunpoint. He would take the second option if it were available. "And then what?" he asks. Over the years, I have read a few utopian and dystopian novels on what might life might be like for the last humans living on our beautiful planet Earth, the most relevant to the end times we live in being Doris Lessing's *Mara and Dann*, set in 'Afrik' many thousands of years ahead during the next ice age.

But now, just as evolution could carry us collectively to its Glorious Culmination, we face overwhelming challenges on how to survive, never mind flourish and thrive, even in the next decade. Even though it is possible for evolution to become fully conscious of itself in the collective, the psychological disturbances that have driven human behaviour for thousands of years are so deeply

entrenched, it doesn't look possible to heal them in the limited time we have available.

From where I sit, mystics like Andrew Harvey, Thomas Hübl, Rupert Spira, and Eckhart Tolle are helping their followers to become aware of the Divine within and around them, which Teilhard called *Le milieu divin*, meaning, in French unlike English, both 'centre' and 'surroundings'. However, while self-awareness is needed to heal our sick society, it is not sufficient. Such teachings do not heal our fragmented minds or necessarily bring the shadow sides of our psyches into consciousness so that they can be fearlessly examined in the brilliant light of day, the subject of Paul Levy's timely book *Dispelling Wetiko: Breaking the Curse of Evil*.

Wetiko is "a Cree term that refers to a diabolically wicked person or spirit that terrorizes others". Yet, even the most advanced spiritual seekers can have untouchable, heavily defended blind spots that disturb human relationships. I must admit that I occasionally erupt in a short burst of anger and frustration when I feel that my creative life's work is being inhibited, that I live in a hostile environment, a painful memory that goes right back to before I was born. After a lifetime of practice, today I can recover my balance and composure quite quickly by applying Self-reflective Intelligence to realize that Consciousness is the Ultimate Numinous Environment I live in, beyond conflict and suffering, and that Love is the Divine Essence we all share.



This concept and experience of Consciousness is a multidimensional generalization of David Bohm's notion of the holomovement, with which he unified the incompatibilities between quantum and relativity theories. As he wrote, "On this stream, one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc., which evidently have no independent existence as such. Rather, they are abstracted from the flowing movement, arising and vanishing in the total process of the flow."

Similarly my body and psyche are inseparable both from each other and from the vast Ocean of Consciousness that is Ultimate Reality. My body, like the rest of the physical universe, is like the waves on the surface, while the currents beneath the surface represent the complexity of the psychic energies within me and society in general. Like an iceberg, 90% of the energies that formulate our worldviews and govern our behaviour lie hidden beneath and behind the facade of our superficial society.

This exquisite experience leads us to consider how we could collectively complete the final revolution in science, just as Newton completed the first. Bohm highlighted the central issue in the penultimate chapter of his 1951 classic textbook *Quantum Theory* titled 'Quantum Theory of the Measurement Process' in this way:

If the quantum theory is to be able to provide a complete description of everything that can happen in the world, ... it should also be able to describe the process of observation itself in terms of the wave functions of the observing apparatus and those of the system under observation. Furthermore, in principle, it ought to be able to describe the human investigator as he looks at the observing apparatus and learns what the results of the experiment are, this time in terms of the wave functions of the various atoms that make up the investigator, as well as those of the observing apparatus and the system under observation. In other words, the quantum theory could not be regarded as a complete logical system unless it contained within it a prescription in principle for how all of these problems were to be dealt with.

As this is essentially a psychological problem, in the posthumously published *On Dialogue*, Bohm suggested, "We could say that practically all the problems of the human race are due to the fact that thought is not proprioceptive," it is not self-aware, from Latin *proprius* 'one's own'. Bohm introduced the term *proprioception* to me in November 1980, the first time I met him at London University. For, at the time, to answer the questions I list on the first page, I was working on how to create a comprehensive model of all processes operating in business, including the process of building the model, which is like a television camera filming itself filming. However, when I looked up *proprioception* in the dictionary, this

did not feel right. What was happening to me was not somatic, as the meaning of the term *proprioception* implies. In *Awakened by Darkness*, Paul Levy has similar reservations about applying this word to thought: “Unlike the body, however, thought is not proprioceptive.”

Rather, in my experience, what distinguishes humans from the other animals and machines, like computers, is Self-reflective Divine Intelligence, which is the eyesight of Cosmic Consciousness, which provides the coherent light necessary to view the Cosmos holographically. In the words of Meister Eckhart, “The eye with which I see God is the same as that with which he sees me.”

Instead of the lack of proprioceptive thought, this is how Bohm described the most critical problem in society today in the opening paragraphs of the first chapter of *Wholeness and the Implicate Order*:

Fragmentation is now very widespread, not only throughout society, but also in each individual; and this is leading to a kind of general confusion of the mind, which creates an endless series of problems and interferes with our clarity of perception so seriously as to prevent us from being able to solve most of them.

Thus art, science, technology, and human work in general, are divided up into specialities, each considered to be separate in essence from the others. Becoming dissatisfied with this state of affairs, men have set up further interdisciplinary subjects, which were intended to unite these specialities, but these new subjects have ultimately served mainly to add further separate fragments. Then, society as a whole has developed in such a way that it is broken up into separate nations and different religious, political, economic, racial groups, etc. Man’s natural environment has correspondingly been seen as an aggregate of separately existent parts, to be exploited by different groups of people. Similarly, each individual human being has been fragmented into a large number of separate and conflicting compartments, according to his different desires, aims, ambitions, loyalties, psychological characteristics, etc., to such an extent that it is generally accepted that some degree of neurosis is inevitable, while many individuals going beyond the ‘normal’ limits of fragmentation are classified as paranoid, schizoid, psychotic, etc.

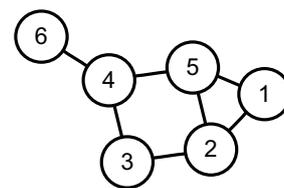
Here is his solution to the problem of the categorizing mind, creating a multiplicity of distinctions, including the apparently separate identity of the observer, where none exist in Reality:

The fragmentation involved in a self-world view is not only in the content of thought, but in the general activity of the person who is ‘doing the thinking’, and thus, it is as much in the process of thinking as it is in the content. Indeed, content and process are not two separately existent things, but, rather, they are two aspects or views of one whole movement. Thus fragmentary content and fragmentary process have to come to an end *together*.

These sentences have inspired my thought processes ever since I first read them in 1980, recognizing that the observer and observed are one, as an instance of the Principle of Unity. For not only did they enable Bohm to resolve the incompatibilities between quantum and relativity theories with his theory of the implicate order, by transcending the categories, they also provide the solution to the business management and modelling problem that I wrestled with during the winter of 1979 and 1980, when I began to see that the global economy would self-destruct within a few decades.

In the spring of 1980, when Danah Zohar reviewed Bohm’s book in *The Sunday Times*, she said that Bohm was seeking to develop an algebra of algebras in which to express his unifying theory in sound scientific terms. However, we did not discuss this in our later meetings, even when Integral Relational Logic, which I called at the time a ‘radically new system of thought’, was beginning to emerge in consciousness. It was not until this year that I have realized that IRL is actually the algebra of algebras that Bohm was seeking, which I call ‘holographic algebra’, which is incredibly simple.

I use Leonhard Euler’s ubiquitous graph theory in mathematics and computer science to model the entire Cosmos, and hence human society, and hence my meditation practice, illustrated here. This diagram depicts a structure of nodes and arcs, as forms and the relationships between them. In turn, each form is a structure of meaningful relationships between forms. By diving ever deeper into



this structure, as in *jñāna yoga*, the path of abstract knowledge in Advaita, all the nodes disappear in singularities so that only relationships remain. Then even these disappear at the bottom of Pandora’s Box, revealing that Love is our Divine Essence. Conversely, the initial structure is just one node in an ever-

expanding structure, which culminates in Cosmic Consciousness, visualized as an oceanic ball of water, with an infinite diameter and the Divine Origin of the Universe at its centre. This is how I use mathematics to establish that God is Ultimate Reality and that Consciousness is all there is, the subject of two videos on the UPLIFT website, an acronym for Universal Peace and Love in a Field of Transcendence.

There is just one task remaining if we are to convince even the most sceptical of scientists that Panosophy is the solution to the problem that Albert Einstein and Stephen Hawking spent the best part of the twentieth century trying to solve within physics. In the last thirty years, the mathematics of the logic gates and algorithms in quantum computation has advanced beyond the ability to actually build practical quantum computers, shedding much light on the mathematics of paradoxical quantum theory. For instance, the linear algebra of quantum computation is a discrete form of the wave equation, able to represent in simple but intricate vector spaces and matrices such phenomena as superposition, entanglement, and the measurement problem that Einstein formulated with Boris Podolsky and Nathan Rosen, known as the EPR-thought experiment.

I have not yet had the opportunity to explain how Integral Relational Logic with the Cosmic Equation at its heart can be used to set quantum computation into the context of Panosophy, recognizing that Consciousness is all there is. I plan to do this in the New Year after I have helped to produce a 2017 and ten-year budget for the housing association where I live, preparing to live in the 2020s as well as we can.

This is the basis on which we could complete the final revolution in science if I could find anyone else able and willing to help me do so. However, as I have spent most of my life in solitude as an autodidact, following my own independent path of learning, I really don't know how to attract others to join me in this great endeavour. As an integral, holistic visionary, I have been told that I am a man living many years ahead of my time. Of course, this is nonsense because neither Paul nor the past and future exist in Reality. Nevertheless, in the illusory world we live in, I trust that one day I shall receive invitations to make whatever contribution I can humbly make at these momentous times we live in.

For as neither my children nor I were educated to live in the world that exists today, maybe we could invoke our innate love and compassion to help the next generations complete the transition into the Sane Society, currently being indoctrinated by a competitive and dysfunction education system, preparing them to live in an utterly dysfunctional economic system, driven more by existential fear than Love, Intelligence, and Consciousness.



This initiative is absolutely essential given the election of Donald Trump as the next President of the USA on 8th November. For this is likely to accelerate the death of Western civilization, giving us the wonderful opportunity to move towards the Sane Society before the inevitable extinction of our species in the next few decades. However, we need to remember that the fears that brought Trump to victory and that led to Brexit have not gone away. In this regard, there is a battle royal taking place in the UK at the moment between the executive and the legislature, refereed by the judiciary, who are being viciously attacked for attempting to maintain the rule of law in another country that has taken leave of its senses. Such laws are designed to maintain social stability in an ever-changing world, driven by energies that materialistic science does not recognize and that few understand.

And we are still faced with much violence in the Middle East, Africa, and many other parts of the world, as people strive to resolve traditional forms of theism, secularism, humanism, liberalism, and despotism. In the past eighteen months, these struggles have appeared right on my doorstep, as the former sanatorium in the same road as where I live has been converted into a temporary home for about

150 asylum seekers from Syria and elsewhere. We need to tolerate intolerance, as the Dalai Lama does with much humour, compassion, and patience.

For it is not for any of us to condemn the chaos that the world is in today, projecting the hidden shadow of our turbulent psyches onto society. Rather, it is vitally important that we show compassion for the tyrannous masses, who live in fear and ignorance of what is happening to them, in particular, and society, in general, at these most momentous times. Everybody on Earth is doing their best to live in a world that can only be fully understood at evolution's Glorious Culmination. To be realistic, most will not reach the Alpha/Omega Point of evolution in their lifetimes, even though in Reality we all already there, just unaware, for the most part.

The central challenge we face as a species is that in the battle between harmonious, both-and thinking—spiritually based on Nonduality—and conflict-ridden, either-or thinking—egoically based on the sense of a separate self—the latter generally wins, as the prisoners' dilemma in games theory illustrates, demonstrated in practice by demagogues exploiting the fears of the less privileged.

For love and intelligence to overcome fear and ignorance, we need to get back in touch with our True Nature, which is ever present. Even though we live in a sick society, most of us are reasonably decent folk, struggling to live in the dualistic world of form as peacefully as we can. For instance, a *New York Times/CBS News* poll on 3rd November revealed that 82% of voters are disgusted with American politics. This gives me hope that it is still possible for us to collectively recognize that the only viable alternative for humanity at these critical times we live in is cooperation. By intelligently accepting the truth of the Hidden Harmony, we could be rid of dualistic political parties and we could have a party to celebrate!

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 has foreseen. For Sanskrit *maitreya* means 'friendly, benevolent', from the same Proto-Indo-European 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'.

It is a pity that Karl Marx and Friedrich Engels did not know this when penning *The Communist Manifesto* in 1848. For *communist* and *community* are 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.



For those who wish to explore further, do please read the brochure for the Alliance for Mystical Pragmatics, which you can download from the page titled 'Letting in the Light' on the Alliance's website at mysticalpragmatics.net. This page contains links to many other pages, essays, and books, including the most recent essay titled 'The Art and Science of Panosophy: Evolution's Glorious Culmination'. This includes a bibliographical essay, as the background to the life-enhancing system of governance that we could still help the next generations to develop, living in the Mystical Sane Society and Age of Light at the end of time.

However, as I am as much the message as the messenger, with all my sensitivities and vulnerabilities, I can only fully share my experiences in direct communion with others, who don't actually exist in Reality. If you feel moved to explore what the both-and, all-embracing Principle of Unity means for human relationships and our practical lives together, both locally and globally, do please get in touch. My email address is paul at [mysticalpragmatics dot net](http://mysticalpragmatics.net).

The Grand Design of the Universe Revealed by Conscious Evolution

