

The Universal Science of Reason

Generated from the Source with Self-reflective Intelligence

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Some forty to sixty thousand years ago, the Divine, acting through the Cosmic Psyche, gave *Homo sapiens* ‘wise human’ the marvellous gift of Self-reflective Intelligence, the vital ability to look inwards to discover who we are and humanity’s place within the overall scheme of things.

In practical terms, this means that we humans are the least instinctive of all the animals, as the social psychologist Erich Fromm pointed out in 1947 in *Man for Himself: An Inquiry into the Psychology of Ethics*. Using the metaphor of a computer, very few of our thoughts and actions are hard-wired. The innate instincts and automatic reflexes of babies to suck, grasp, cry, and respond to stimuli mostly disappear within the first few months of life. Our learning—corresponding to software and ‘raw’ data in computers—mostly determines our mindsets, the way that we view the world and ourselves, and hence our behaviour, as conscious, intelligent beings, constructing the institutions that govern our lives together.

However, we haven’t made very good use of our incredible abilities over the millennia. As Fromm pointed out in *The Sane Society* in 1956, as a follow-on to his wartime *Fear of Freedom (Escape from Freedom in the USA)*, the normal behaviour of society is pathological. So, twenty years later, in *To Have or To Be?*, inspired by the Buddha and Meister Eckhart, Fromm called for a new science of humanity in order to avoid the psychological, economic, and ecological catastrophe that we are blindly accelerating towards. He was very uncertain of success, saying,

Whether such a change from the supremacy of natural science to a new social science will take place, nobody can tell. If it does, we might still have a chance for survival, but whether it will depends on one factor: how many brilliant, learned, disciplined, and caring men and women are attracted by the new challenge to the human mind.

Fromm went on to say that he saw only a two per cent chance of such a radical transformation in consciousness coming about, a goal that no business executive or politician would regard as worthwhile pursuing. Nevertheless, he went on to say, “If a sick person has even the barest chance of survival, no responsible physician will say, ‘Let’s give up the effort,’ or will use only palliatives. On the contrary, everything conceivable is done to save the sick person’s life. Certainly, a sick society cannot expect anything less.”

Yet, such a liberating and holistic science of humanity, which I have spent over forty years developing, based on the universal science of reason called *Integral Relational Logic*, cannot prevent our species becoming extinct through abrupt climate change, quite possibly during this decade, when my twin granddaughters will be in their teens. For while we humans are special in that we are self-reflective, unlike the other animals and computers with so-called artificial intelligence, we are nevertheless subject to the fundamental law of the Universe: all beings, emerging from the Immortal Absolute, as the Divine Source of Life, are born to die, including humans, as both individuals and as a species.

So, all I can do, as I approach my eighties, is to continue to follow my inner guru or guiding spirit, called *Daimon* and *Genius* in Greek and Latin, respectively, as I have been doing since I was seven years of age, sometimes called the Age of Reason in human ontogeny. For a guru is one who ‘dispels the darkness of ignorance’, as Paramahansa Yogananda tells us in *Autobiography of a Yogi*.

What I am being guided to do in this monograph is describe a little of my life experiences, explaining how Self-reflective Divine Intelligence has generated a holographic, nonaxiomatic, and nonlinear system

of thought, enabling the creative power of Life, bubbling up from the Divine Origin of the Universe, like a fountain, to heal my fragmented psyche—shattered in a cataclysmic prenatal trauma—in Wholeness. To give myself an identity in society, I thus see myself as a *Gnostic rationalist*, an oxymoron, which was my favourite word as a teenager, indicating that my innate sense of Wholeness was not totally suppressed by the conflict-ridden culture I was being brought up in.



As far as I can tell, my life experiences, since soon after my conception at the end of August 1941, are unprecedented in the entire history of evolution and human learning. Most significantly, between April 1980 and April 1982, the creative power of Life carried me from the Alpha to the Omega Point of evolution in an apocalyptic explosion of energy, revealing the innermost secrets of the Universe, experienced and viewed as Consciousness, meaning ‘knowing together’.

Although I had been thinking differently from my parents, teachers, and contemporaries since I was a small boy, nothing I had learnt during the first half of my life in mathematics, science, and psychology could explain what caused this magnificent awakening to happen to me. At the time, it felt as if a dam had burst in my psyche, releasing an abundance of creative energy that had been held back by living in a deluded, dysfunctional society at war with itself.

Today, it is more meaningful to say that at 11:30 on 27th April 1980, as I was strolling across Wimbledon Common to the pub for lunch, a big bang erupted in the utmost depths of my psyche. This life-changing event has led me to create a coherent map of the Totality of Existence, which is the elusive Theory of Everything, ever present in the Cosmic Psyche, for a theory is a form of insight.

In the event, it has taken me most of my life to present the universal science of reason that has enabled me to explain the inexplicable, particularly answering the most critical unanswered question in science through self-inquiry: *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?*

This has been made possible because of the construction of the first stored-program computers at the universities of Manchester and Cambridge in England in the late 1940s. This invention has led some scientists—believing that the Universe is entirely mechanistic—to say that we humans have invented a machine that will one day far surpass any level of intelligence that we humans might aspire to achieve.

For instance, Martin Rees, the Astronomer Royal and former President of the Royal Society of London for Improving Natural Knowledge, writes 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.” Similarly, Stephen Hawking—like Rees born in 1942, the same year as me—told the BBC on 2nd December 2014, “The development of full artificial intelligence could spell the end of the human race.”

For myself, back in 1980, when I was developing an innovative marketing programme for Decision Support Systems for IBM (UK) in London, I intuitively felt that we humans have far greater potential for growth than algorithmic computers claiming to have artificial general intelligence will ever have. So, to rationally demonstrate this ability, the creative power of Life and the Logos has enabled me to realize this potential in my own being.

Inspired by my death-and-rebirth experience in the spring of 1980, I have been led to conduct a thought experiment, not unlike those that Albert Einstein conducted to formulate the special and general theories of relativity. In my case, I have imagined that I am a computer that turns itself off and on again so that it has no programs within it, not even a bootstrap program to load the operating system. By starting with a

tabula rasa ‘blank slate’, this computer then had the task of integrating all knowledge in all cultures and disciplines at all times into a coherent whole.

I liken this ontogenetic experiment in learning to the entire phylogeny of our species. In effect, I began by demolishing the Tower of Babel, which represents the confused state of the world of learning, as it has developed over the millennia. By starting afresh at the very beginning, questioning everything that we humans have learnt since well before the dawn of history and the first civilizations, I was like our forebears setting out tens of thousands of years ago, attempting to make sense of the world we live in. As a reborn individual, I thus went back to childhood, having failed during my formal education and business career to discover the meaning of life on Earth.



The coherent body of knowledge, which has thus arisen, is the *Unified Relationships Theory* or trans-cultural and transdisciplinary *Panosophy*. This megasynthesis is the solution to the ultimate problem of human learning, which thinkers from Roger and Francis Bacon, through Johannes Kepler, René Descartes, Isaac Newton, Charles Sanders Peirce, Einstein, Carl Gustav Jung, and David Bohm, to Hawking and Ken Wilber have attempted to solve over the years, as I outline in my book *The Theory of Everything* from 2014.

In the context of the history of ideas, Panosophy—with Integral Relational Logic providing the Cosmic Context, Gnostic Foundation, and coordinating framework—thus establishes mystical depth psychology as the primary science, as William James and Eugen Bleuler sought to do around the turn of the eighteenth and nineteenth centuries. As Sonu Shamdasani tells us in his introduction to Jung’s monumental *The Red Book*: “It was held that by turning psychology into a science through introducing scientific methods, all prior forms of human understanding would be revolutionized. The new psychology was heralded as promising nothing less than the completion of the scientific revolution.”

However, such revolutions in science have historically had a hard time being understood and accepted. Of the five great scientific revolutionaries of the past four hundred years, only Newton, Charles Darwin, and Einstein were recognized in their lifetimes. In contrast, Galileo Galilei ignored Kepler’s celestial physics, with its three laws of planetary motion, and even today, over forty years after the publication of *Wholeness and the Implicate Order*, Bohm’s reconciliation of the incompatibilities between quantum and relativity theories is mostly ignored.

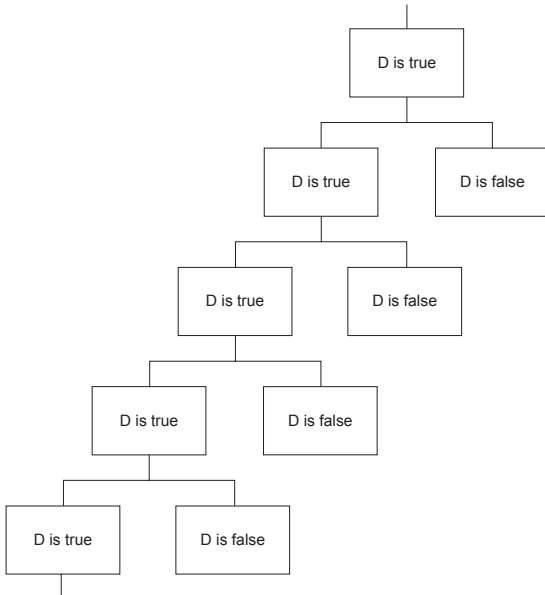


In my case, I have lived as an outsider to our fragmented, inflexible society for most of my life because of my exceptional life experiences, unprecedented in the history of human learning. Not having a language with which to communicate, most do not have the life experiences to understand that Integral Relational Logic is the universal science of reason or taxonomy of taxonomies that we all implicitly use every day to form concepts and organize our ideas in categories, arranged in tables and networks.

In particular, this commonsensical system of thought is based on the fundamental law of the Universe, which states that opposites, whether they be complementary or contradictory, are never separate from each other. For we live in a paradoxical world where human behaviour is often contradictory and ambivalent. So, if we do not consistently include paradoxes in our cognitive maps of the world we live in, we are inevitably led astray into delusion.

Denying the existence of the fundamental law of the Universe has been very common in the history of Western thought. For instance, in *Metaphysics*, Aristotle said, “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,” a statement known today as the Law of Contradiction, the implicit axiom for linear deductive logic and mathematical proof. In contrast, Heraclitus, known as the ‘Obscure’ to his contemporaries, said in the few fragments of his writings 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.”

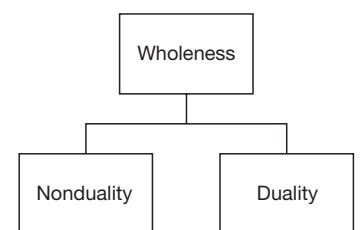


For myself, I first found a way of unifying all opposites around midsummer 1980, when I drew this diagram, which I call the *Principle of Duality (D)*, as a generalization of the principle of duality in Boolean algebra and projective geometry. I gazed at this diagram with utter amazement for three or four days. For I realized that I had found an irrefutable, universal truth that is valid in all situations, stating *A complete conceptual model of the manifest Universe consists entirely of dual sets.*

For the sets of circumstances in which *D* is true and false confirm the validity of this paradoxical proposition. There is thus a *primary-secondary relationship* between the truth and falsity of the Principle of Duality, illustrated in the diagram.

Although I had not yet discovered Bohm’s epoch-making book at the time I drew this diagram, I was able to do so because I was using his very general way of perceiving order in quantum physics to form concepts: “*to give attention to similar differences and different similarities*”, a notion of order that the artist Charles Biederman had given him. In other words, to form concepts in a consistent, egalitarian manner, I carefully examine the similarities and the differences in the causal data patterns of my experience, comparing them to one another without preconceptions, as much as possible. I thereby put my interpretations into various sets as appropriate, giving meaning to the meaningless relationships between data elements.

However, the Principle of Duality does not encapsulate all possible ways of unifying opposites, being primarily concerned with the relativistic and dualistic world of form. In the event, it was not until October 1983, when I was once again strolling across Wimbledon Common, but from the opposite direction, that I was able to use Bohm’s method of bringing universal order to our thoughts to form the concept of the Nondual, Formless Absolute. The Principle of Duality thus became the *Principle of Unity*, which states *Wholeness is the union of all opposites*, showing a primary-secondary relationship between the Formless Absolute and the relativistic world of form, illustrated in this diagram.



It is in this way that God became a rational concept, dispelling thousands of years of confusion about that which we can sense but not see or previously methodically conceptualize. However, it was not until the noughties that I was able to fully assimilate this notion in consciousness in the mountains of Norway, the forests of Sweden, and in the Altai Mountains in southern Siberia, the original home of the shamans. God became a scientific concept, both cognitively and experientially, when I ecstatically became free of the sense of a separate self, which is absolutely essential if we are to confront humanity’s ultimate existential crisis, faced with the imminent demise of our species.

In the meantime, around 2013, following the broadcast of a BBC Horizon drama documentary titled ‘Einstein’s Unfinished Symphony’ on Swedish television, I realized that I could express the Principle of Unity and the Hidden Harmony in the notation of mathematical logic, revealing the equation that Einstein

and Hawking had sought at the hearts of their unified field theory and theory of everything, respectively. I call this the *Cosmic Equation*, expressed here as the unification of Western mathematics and Eastern mysticism:

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

Here W is any whole, including Wholeness, A is any being, including the Supreme Being and all human beings, \cup is union, and \neg is not. The Chinese characters denote *yin* and *yang*, as inseparable dark and light, moon and sun, female and male, etc., unified in the symbol for OM or AUM, the union of *Brahman* and *Atman* in the *Mandukya Upanishad*.



Historically, Panosophy—as all knowledge, generated from the Source by the universal science of reason and Self-reflective Intelligence—marks the sixth and final term in a series of cosmologies that have healed splits in the bifurcating Universe during the past four hundred years. Kepler set the ball rolling with the publication in 1609 of *New Astronomy*, which laid down the foundations of modern astronomy with the first two laws of planetary motion. He found these laws by unifying the split between causal physics and mathematical astronomy, which Aristotle had opened up in *Physics*. Newton produced the second term in this series in 1687 by unifying Kepler’s celestial physics with Galileo’s terrestrial dynamics.

Einstein introduced the next two terms in this series with the special and general theories of relativity. First, in 1905, he developed the special theory of relativity by reconciling the incompatibilities between the principle of relativity, which states that physical phenomena run their course relative to different coordinate systems according to the same general laws, and the observed constancy of the speed of light. Einstein did this by replacing Newton’s absolute framework of space with a relativistic space-time continuum, in which the notion of simultaneity is relativistic. In the general theory of relativity, published in 1916, Einstein went on to show the equivalence of gravitational and inertial mass during acceleration, and in so doing abandoned the Euclidean–Cartesian rectilinear model of space, replacing it with the view that space-time is curved.

In 1980, Bohm continued this unifying process by showing how we can reconcile the contradictions between quantum physics and relativity theory in *Wholeness and the Implicate Order*. For the theories of relativity and quantum mechanics, which Bohm said should really be called ‘quantum *non*-mechanics’, display opposite characteristics, the former having the properties of continuity, causality, and locality, with the latter being characterized by noncontinuity, noncausality, and nonlocality.

Integral Relational Logic, based on the Principle of Unity, completes this convergent series, unifying *all* opposites in Ineffable, Nondual Wholeness, as Ultimate Reality and the Immortal Ground of Being. However, in recent years, I have come to realize that completing the final revolution in science, just as Newton completed the first in 1687 with the *Mathematical Principles of Natural Philosophy*, has very little meaning and purpose to the vast majority of the nearly eight billion folk living on Earth at the present time.

Specifically, as evolution has been more divergent than convergent during the thousands of years of human learning, Panosophy is not regarded as directly relevant to specialists working on their own particular projects, holding onto the status quo. Such intransigence is a sign of insanity at these rapidly changing times, as Vimala Thakar pointed out in 1984 in *Spirituality and Social Action*. So almost no one has read the dozen books I have written on Panosophy this century, all but one since 2012, as my understanding of the psychodynamics of society in the context of evolution as a whole has evolved and matured.

Besides, having been carried to the Omega Point of evolution, I have known since 1982, when I was helping to design and implement an advanced management accounting system for the Kuwait Institute for

Scientific Research in the middle of the Falklands War, that one day a generation of children will be born who will not grow old enough to have children of their own.

For the next thirty-five years, I hoped that this inevitability could be delayed by a few generations, for two or three hundred years. As my paralogical thinking is perfectly natural, I felt that it would be possible to rebuild the education and economic systems on Integral Relational Logic, giving the next generations the opportunity to realize their fullest potential as humans, thriving in the eschatological Age of Light. Such a Utopian vision could have been rapidly realized through our synergistic, cooperative relationships.

For, as a Panosopher, I saw myself like an information systems architect in business, working with specialists to rebuild the entire world of learning on the Truth. In economic terms, I joyfully, but ingeniously envisaged that we could cocreate a life-enhancing business system from the perspective of the Chief Information Officer (CIO) rather than that of the Chief Financial Officer (CFO). For money is a type of information and so can be represented in the semantic models developed by information systems architects. But this is not possible the other way round. The meaning of information, and hence its value, cannot be satisfactorily represented in the quantitative financial models of accountants, bankers, and economists.

But, all to no avail. Because of the split between humanity and Divinity, which opened up at least 5,500 years ago, money is the principal immortality symbol in society today, as Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, pointed out in *Escape from Evil*. So, despite our interconnectedness, it seems that few are ready to make the most radical change to the work ethic since the invention of money that I needed to make to find Inner Peace by ending the long-running war between science and religion.

Nevertheless, having been ignored and rejected by those who claim to be engaged in healing the deep wounds in society, I do have a few friends who appreciate me as a kind-hearted, wise elder, albeit rather vulnerable and sensitive. To describe the Contextual Foundation and framework for everything I say or write, this awesome picture of the Grand Design of the Universe, as I visualize it after a lifetime of learning, rationally depicts the traditional mystical worldview of both East and West, intuitively understood by *Jñānis* and Gnostics, with the universal science of reason at the very centre.

