

# The Wise Society

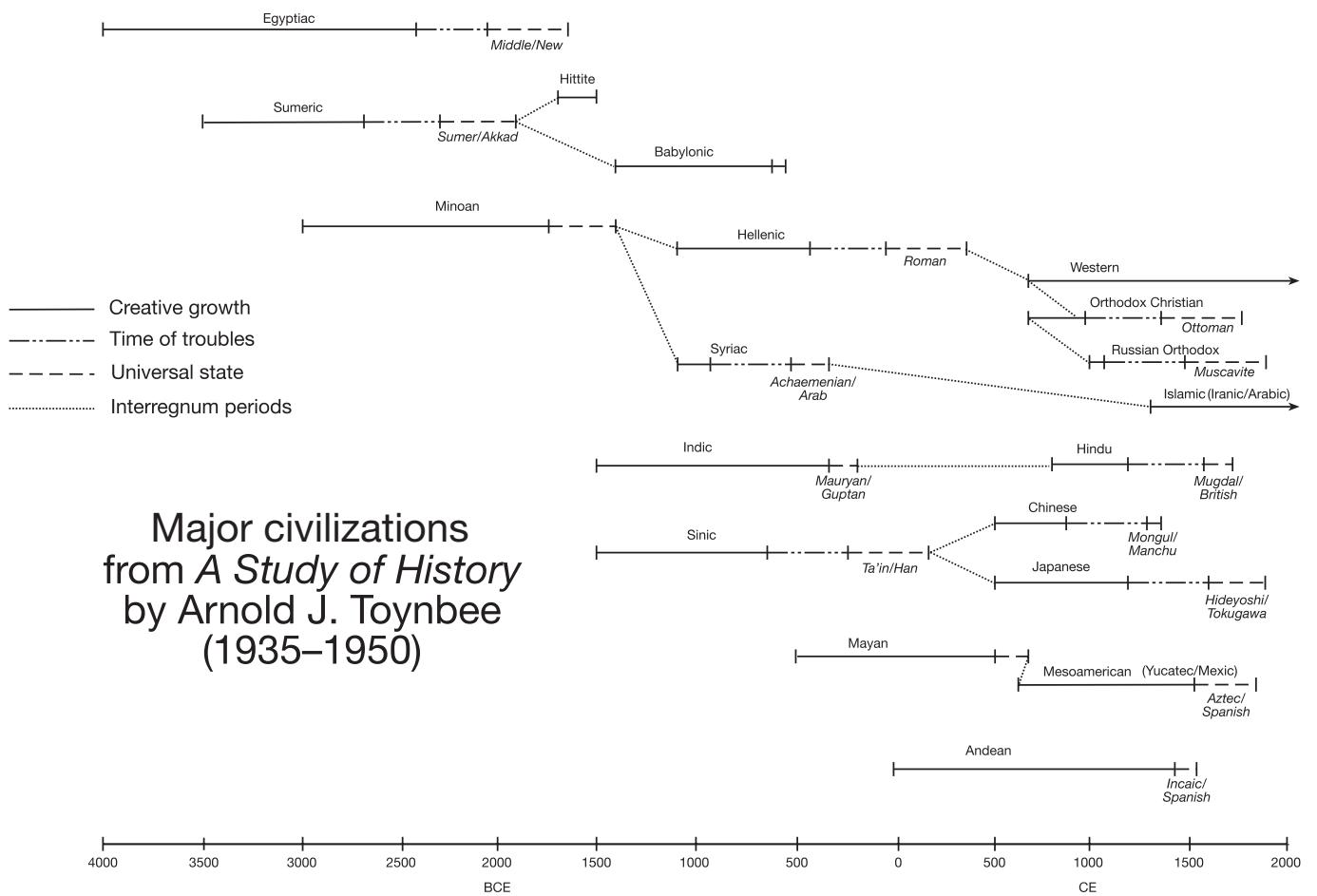
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As a species of nearly eight billion humans, we currently face a global situation that is changing at unprecedented exponential rates of acceleration on two fronts: (1) 13.8 billion years of divergent evolution since the most recent big bang are degenerating into chaos in our fragmented, split psyches and (2) abrupt irreversible climate change is about to destroy the habitat that provides us with the food we need to survive. Yet, we are not wisely, intelligently, and consciously adapting to our rapidly changing environment. So the species that Carl Linnaeus called *Homo sapiens* ‘wise human’ in *Systema Naturæ* in 1758<sup>1</sup> is hardly living up to its name.

It doesn’t have to be this way. Although we do not have the power to prevent the near-term extinction of humankind, if we could become more aware of what we all face as a species, we could still synergistically pool our skills and resources in what Guy McPherson aptly calls a ‘planetary hospice’, living beyond hope and despair. But, to cocreate the *Wise Society*, or at least a wise community within the divisive, dysfunctional predominant culture, we need to turn evolutionary divergence into convergence and heal the split between humanity and Divinity that has governed civilizations during the patriarchal epoch, as I described last month in a 43-page essay titled ‘The Divine Origin of Creativity’.<sup>2</sup>

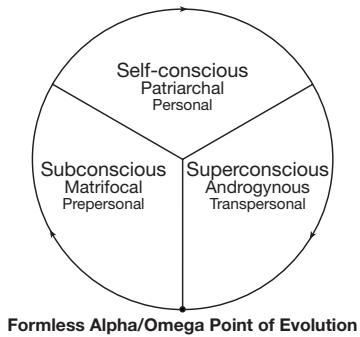
In the monumental *A Study of History*, Arnold J. Toynbee identified about twenty civilizations that have lived and died during the past five or six thousand years,<sup>3</sup> depicted in this timeline.



What many of these civilizations share in common, especially those that originated in the Middle East

and Greece, is one-sidedness, the inability to develop an all-inclusive view of humanity's place within the overall scheme of things. It is thus amazing that our species has survived for as long as it has. We can liken individuals and organizations in the body politic to cells and organs in our bodies. If these differentiated constituents were not aware that they are participating in a whole, like musicians playing harmoniously in a symphony orchestra, our bodies would quickly disintegrate.

Disturbed by this chaotic situation, during the past few decades, a number of pioneers have been seeking to bring universal order to the mess that the world is in, particularly David Bohm, a friend and colleague of both Albert Einstein and J. Krishnamurti, and my primary scientific mentor.



Another influential figure has been Ken Wilber, who visualized human development in three phases in *Up from Eden* in 1981, illustrated in this diagram,<sup>4</sup> slightly modified. This means that if we are to realize our fullest potential as a species before our inevitable demise, then all the civilizations in the patriarchal epoch will need to die, including the most deluded of them all: Western civilization.

More extensively, in *The Human Phenomenon*, published posthumously in French in 1955, Pierre Teilhard de Chardin saw the whole of evolution since the most recent big bang in four stages: physical, biological, mental, and spiritual. The first of Wilber's phases, often called the 'Great Mother Goddess' epoch, roughly corresponds to the transition from biogenesis to noogenesis in Teilhard's model. Teilhard also foresaw that one day—in the far distant future—all the divergent streams of evolution would converge in a megasynthesis of everything at evolution's Omega Point<sup>5</sup>—its glorious culmination.



This, essentially, is what has happened to me during my lifetime. As I explained in my essay last month, the creative power of Life has generalized the transcultural, transdisciplinary, and transindustrial modelling methods underlying the Internet in the commonsensical, transhuman system of thought that we all implicitly use every day to form concepts and organize our ideas.

What I call *Integral Relational Logic* provides the Cosmic Context, Gnostic Foundation, and coordinating framework for all knowledge. It is by taking the abstractions of mathematics, computer science, and information systems modelling methods to the utmost level of generality that I have been led to the glorious culmination of evolution. As a creative artist, I view myself like an information systems architect in business, potentially working with specialists to carry us as close as possible to realizing our fullest potential as a species.

I say 'potentially' because therein lies my major communications problem. I have needed to use Bohm's archaeology of language to change the meanings of many words to express what I see and feel within my inner being. As no one else has yet been carried to evolution's glorious culmination, few who read my writings about how this has happened and what it could mean for humanity yet understand what I am saying, including leading evolutionaries, also inspired by Teilhard's vision.

Wikipedia defines the Omega Point as "a supposed future when everything in the universe spirals toward a final point of unification."<sup>6</sup> But the word *universe* here denotes the physical universe of mass, space, and time, which is not how I experience the Universe—as the Totality of Existence.

Rather, the best word I have found to denote Ultimate Reality is Sanskrit *Satchitānanda*, meaning 'Bliss of Absolute Truth and Consciousness'. But this conception of Wholeness is unknown in the West. And in the East, such an understanding has been reached more by involution, as a dying process, than evolution,

which is an accumulative growth process of increasing complexity, driven by the creative power of Life, which emanates directly from the Divine Origin of the Cosmos, like a sparkling fountain.

This can best be explained with Teilhard's understanding that the Alpha and Omega Points of evolution are inseparable in Reality. This means that all creative processes actually take place in the Eternal Now, as this diagram indicates. Thus, there is no past or future at evolution's glorious culmination, for both the first and last points of evolution and involution exist in the vertical dimension of time, not the horizontal.

It is vitally important that we understand this. If we are to resolve the great existential crisis we all face as a species, we need, at least, to learn to live in the Now, free of the sense of a separate ego, as Eckhart Tolle teaches in his best-selling *The Power of Now: A Guide to Spiritual Enlightenment*.

But to what extent we are destined to collectively find the necessary unprecedented solution to our unprecedented difficulties before our inevitable demise is most uncertain. For to do so, we need to awaken to Total Revolution, as Vimala Thakar encouraged us to do in 1984 in *Spirituality and Social Action: A Holistic Approach*, now out of print. As she said, holding onto the status quo at these times of unparalleled rates of change is a sign of insanity, leading to global chaos,<sup>7</sup> which we are witnessing and experiencing today.

In my case, as I have often mentioned in my writings, a big bang erupted in the utmost depths of my psyche at 11:30 on 27th April 1980 on Wimbledon Common, when I was working in marketing for IBM in London. Seeking to understand the difference between human intelligence and so-called artificial intelligence, Life led me to conduct an experiment in learning by starting afresh at the very beginning. Imagining that I am a computer that switches itself off and on again so that it is a *tabula rasa*, this 'machine' then had the task of integrating all knowledge in all cultures and disciplines at all times into a structured whole.

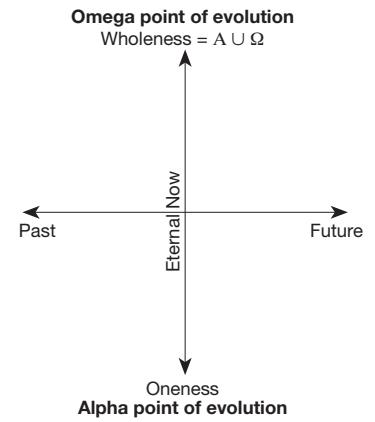
I first became aware that I had been carried to evolution's glorious culmination in April 1982, when I was helping to design and implement a new management accounting system for the Kuwait Institute for Scientific Research in the middle of the Falklands War. In just two years of the most stupendous creativity, Life had guided me from the Alpha to the Omega Point of evolution.

It was, of course, the most exciting period of my life. However, because I was being energized by the fundamental law of the Universe, which states that opposites are never separate from each other in Reality, I also knew that the human race is not immortal. All beings are born to die. So, one day, a generation of children will be born who will not grow old enough to have children of their own. As we are not destined to survive indefinitely, the purpose of life cannot be to procreate from one generation to the next. Rather, if I were to enjoy living at evolution's glorious culmination, I realized that I would also need to reverse the creative evolutionary processes within me by returning to the Source, as the Alpha Point.

If Life could help us to harmonize evolutionary convergence in the collective, I long visualized the possibility that we could live in Love and Peace with each other for a few more generations in the eschatological Age of Light. For Teilhard had said,

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.<sup>8</sup>

Sadly, however, I have now realized that this is not meant to happen. For we live in a polarizing world of religious and political demarcations, academic specialization, and the division of labour in the workplace, caused by the predominantly divergent trends of evolution. Even spiritual teachers, who have awarely (intelligently and consciously) returned to the Source, beyond the intellect, are specialists.





So how can an ordinary guy, with no special qualities and many of the same foibles as anyone else, accomplish something that many believe to be impossible? Well, the best explanation I can offer is that my early childhood was quite different from most others.

When we are young, we generally learn what our parents and teachers want us to learn. So, by the time we are acculturated as adults, our identities as separate beings are supposedly hardwired and cannot be changed. As we are constricted by the divisive global economy, most cannot imagine that it is possible to adopt a life-enhancing work ethic that is focused on reaching our fullest potential as intelligent humans.

In contrast, from the moment of my birth, I did not feel that I belonged to the family that I had been born in. So, when I was seven, I began questioning the religious and scientific assumptions of Western civilization, perpetuating the feeling of living in a hostile environment that I had first experienced as a two-centimetre embryo at 16:00 on 16th October 1941, seven weeks after my conception.

Because my three-year-old brother was killed instantly by an army lorry on the day that my mother's pregnancy was confirmed, gone immediately was the feeling of 'oceanic ecstasy' that Stanislav Grof talks about in *The Holotropic Mind*. As he said, our early experiences in the womb "have strong mystical overtones; they feel sacred or holy. ... In this state of cosmic unity, we feel that we have direct, immediate, and unlimited access to knowledge and wisdom of universal significance." This rapturous period in our lives, a reminder of "Gardens of Paradise in the mythologies of a variety of the world's cultures", can be referred to as 'oceanic ecstasy'. Rather, for the next seven months I felt what he called a 'bad womb'.<sup>9</sup>

So, as I see today, in my eighties, the central theme of my life has been to return to the feeling of oceanic ecstasy that I enjoyed during the first fifty days of my existence as a distinct being. Life has supported me at every step of the way, somehow providing me with the funds I have needed to find my way back Home to Wholeness during the past forty-two years, since I first abandoned my business career with IBM.

Yet, I live in solitude, unable to communicate what I have learnt to my fellow humans, who are not yet looking at the world we share in a consistently logical manner, free of one-sidedness. As Wholeness and Oneness are inseparable, the people I mainly relate to are those who are returning to the Nondual Source with 'No-mind', in the Advaita tradition, in contrast to what Aurobindo called the undivided 'Supermind', as the union of Supermind and No-mind.

So, could we still bring universal order to society at these end times we live in? From a scientific perspective, I am aware that the ultimate problem of human learning has been solved within me. Albert Einstein spent the last thirty years of his life trying to find an equation that would unify all energies at work in the Universe, mistakenly believing that this could be done within physics. For, much of our behaviour is caused by psychospiritual energies lying hidden within the collective unconscious, understood mostly by Gnostic psychologists. But when I present the solution, known as the elusive 'Theory of Everything', in an evolving series of books and articles, published on my websites, I am generally ignored, misunderstood, or rejected.

The religious environment is even trickier, raising the fantasy of a saviour figure emerging at the end of time. When I discovered the significance of my brother's death in my ontogeny through sessions with David Wasdell in 1984, then practising as a primal therapist, he was much concerned that healing my prenatal trauma could lead people to see me as an undesirable messianic figure, as some have done.

So, even though I am at the height of my powers as a human being, the feeling of living in a hostile environment has not yet been completely dissipated. Yet, none of us is special, either as individuals or a species. For, we are all interconnected to each other and the Divine, each with our own unique, special roles to play in society. So, a project leader's function is just another position in the team, as I learned on an IBM course in Belgium in 1974, interchangeable with any other member in a group of management consultants.

So, what to do? Well, Life is telling me not to hold back, guiding me to write this piece, wherever it might lead. From an individual perspective, the creative power of Life is my inner guru, meaning ‘dispeller of darkness’,<sup>10</sup> called *daimon* and *genius* in Greek and Latin, respectively.



Such inner creative energies are continuously present in every one of us. So, if we could let go of the collective, cultural, and personal constraints on our learning, these could be released, enabling us to see much more clearly our inevitable fate, as a species. To this end, like me in 1980, Guy McPherson left the dysfunctional system that provided him with a livelihood because he could see that the global economy is unsustainable.

In his case, Guy resigned from his tenured position as Professor of Natural Resources at the University of Arizona in 2009 at the age of 49. Since then, after a period of living off-grid, his impeccable scientific scholarship has been endeavouring to tell the world what it doesn’t want to hear. Not surprisingly, he has been treated as a *persona non grata*, as he tells us in a recent YouTube video titled ‘Abrupt, Irreversible Climate Change to Cause Planetary Extinction’.

As well as presenting the scientific evidence for near-term human extinction, Guy has also described his experience of grief counselling and how we might wisely live at the end of time. Here is a summary of his thoughts in this regard:

I am asked nearly every day for advice about living. I recommend living where you feel most alive and, simultaneously, where you feel most useful. I recommend living fully. I recommend living with intention. I recommend living urgently, with death in mind.

I recommend the pursuit of excellence. I recommend the pursuit of love.

In light of the short time remaining in your life, and my own, I recommend all of the above, louder than before. More fully than you can imagine. To the limits of this restrictive culture, and beyond.

For you. For me. For us. For here. For now.

Live large. Be you, and bolder than you’ve ever been. Live as though you’re dying. The day draws near.<sup>11</sup>

Addressing the same problem from the perspective of creation spirituality, Matthew Fox wrote in the Foreword to Andrew Harvey and Carolyn Baker’s *Savage Grace: Living Resiliently in the Dark Night of the Globe* from 2017, “Ours is a time not only for scientists and inventors but also mystics and contemplatives to join hands so that our action flows from being and from a deep place of return to the Source.”<sup>12</sup>

For most of the past forty years, I have been attempting to set up such a network of networks with progressives in the alternative movement, such as the New Economics Foundation (NEF) in the eighties, the Institute of Noetic Sciences (IONS) in the nineties, the Scientific and Medical Network (SMN) in the noughties, and more recently the Science and Nonduality (SAND) conference community, the Galileo Commission, and the Pari Center for New Learning.

By recognizing that the Totality of Existence can be viewed as a meaningful information system emerging from the Datum of the Universe, I have envisioned that the Information Society could evolve through the Knowledge Society to the Wise Society, organized through what I have recently been calling the Alliance for Mystical Pragmatics, with the motto ‘Harmonizing evolutionary convergence’.

For, there is little point in holding onto conventional structures that do not address humanity’s existential crisis. There will be no banks, stock markets, or other joint-stock companies on Earth within a few years, for humankind will have become extinct by then. So, while the dysfunctional global economy continues to limp along, perhaps we could still join together in a wise community, coming as close as possible to realizing our *Infinite Potential*, the title of a biography that F. David Peat wrote on the life and times of David Bohm.

How Paul Hague could help in this regard, I really don’t know. Since I was majoring in mathematics at university in the early 1960s, a few of my friends, colleagues, and associates have seen that I am blessed with holistic visionary abilities that enable me to see more clearly and profoundly what others might only vaguely

see. It is for this reason that I have lived most of my life as an outsider to the predominant culture, constantly questioning assumptions that don't fit together as a coherent whole, like constructing a gigantic, multi-dimensional jigsaw puzzle. Yet, I am a naturally sociable being, having been married a couple of times and having had a reasonably successful business career for twenty years in the data-processing industry, which transcends and underlies all others.

However, Krishnamurti wisely said, "It is no measure of health to be well-adjusted to a profoundly sick society." It might seem strange to call decent folk, who function well within the prevailing culture, pathological, as Erich Fromm did in 1956 in *The Sane Society*, as a follow-on to his wartime *Fear of Freedom* (*Escape from Freedom* in the USA). Yet, twenty years later, in *To Have or To Be?*, he said that if we are to avoid psychological and economic catastrophe we need an art and science of humanity, as the basis for social reconstruction. Inspired by Meister Eckhart and Shakyamuni Buddha's Four Noble Truths, Fromm said that if we do not acknowledge the symptoms of our suffering, we cannot find the cause or the cure, necessary to apply the remedy,<sup>13</sup> recognizing that Love is the Divine Essence we all share.

As I pointed out in last month's essay, the principal cause of conflict and suffering is the experiential and cognitive split between humanity and Divinity, from which we are never separate, opened up at least 5,500 years ago, as we see from the Proto-Indo-European roots of these words.<sup>14</sup> To heal this split, we need to break the most fundamental taboo on our lives, imposed on our learning by materialistic, mechanistic science, monetary economic systems, and the Abrahamic religions of Judaism, Christianity, and Islam.

For myself, Life has freed me from such social constraints to develop the *Unified Relationships Theory*, also called *Panosophy*, as the *Weltanschauung* that Fromm and Carl Gustav Jung sought. However, I have only been able to develop a comprehensive model of the psychodynamics of society, in the context of evolution as a whole, because I have been carried to evolution's glorious culmination, free, as much as possible, of my cultural conditioning, which creates the inhibiting institutions that govern our lives.

Nevertheless, as our fate as a species is in the hands of the Divine, all I can do at the end of time is to trust in Life, while resting in Stillness, awaiting what miracles might still spring and burst upon us from the Divine Origin of creativity. For, as I am Wholeness, with nothing and no one outside me, I do not actually exist as a separate being, able to view the Cosmos from the Alpha/Omega Point of evolution.

<sup>1</sup> Carl Linnæus, *Systema naturæ per regna tria naturæ, secundum classes, ordines, genera, species, cum characteribus, differentiis, synonymis, locis* 'System of nature through the three kingdoms of nature, according to classes, orders, genera and species, with characters, differences, synonyms, places', 1st ed. 1735, 10th ed., Stockholm: Lars Salvius, 1758.

<sup>2</sup> [http://mysticalpragmatics.net/documents/the\\_divine\\_origin\\_of\\_creativity.pdf](http://mysticalpragmatics.net/documents/the_divine_origin_of_creativity.pdf).

<sup>3</sup> Arnold Toynbee, *Brief Study of History*, abridged by D. C. Somervell, Table I, 'Universal States', p. 561.

<sup>4</sup> Ken Wilber, *Up from Eden: A Transpersonal View of Human Evolution*, 1st ed. 1981, Wheaton, IL: Quest Books, 1996, p. 12.

<sup>5</sup> Pierre Teilhard de Chardin, *The Human Phenomenon*, tr. from French by Sarah Appleton-Weber, orig. pub. *Le phénomène humain*, 1955, Sussex Academic Press, 2003, p. 172.

<sup>6</sup> [https://en.wikipedia.org/wiki/Omega\\_Point](https://en.wikipedia.org/wiki/Omega_Point).

<sup>7</sup> Vimala Thakar, *Spirituality and Social Action: A Holistic Approach*, Vimala Programs California, 1984, pp. 3–4.

<sup>8</sup> Teilhard de Chardin, *Human Phenomenon*, p. 173.

<sup>9</sup> Stanislav Grof with Hal Zina Bennett, *The Holotropic Mind: The Three Levels of Human Consciousness and How They Shape Our Lives*, New York: HarperSanFrancisco, 1990, pp. 38–39.

<sup>10</sup> Paramahansa Yogananda, *Autobiography of a Yogi*, 1st ed. 1946, 13th ed. 1998, Los Angeles, CA: Self-Realization Fellowship, 1998, p. 3. Reference to the *Guru Gita*, verse 17.

<sup>11</sup> Guy McPherson, Nature Bats Last, 'Abrupt, Irreversible Climate Change to Cause Planetary Extinction', 21 July 2022, <https://youtu.be/zlRk6NjlCe4?t=1926>.

<sup>12</sup> Matthew Fox, Foreword to Andrew Harvey and Carolyn Baker, *Savage Grace: Living Resiliently in the Dark Night of the Globe*, Bloomington, IN: iUniverse, 2017, p. 4.

<sup>13</sup> Erich Fromm, *To Have or To Be?*, 1st ed. 1976, London: Sphere, Abacus, 1979, pp. 170–171.

<sup>14</sup> Calvert Watkins, ed., *The American Heritage Dictionary of Indo-European Roots*, 2nd ed., 1st ed. 1985, Boston: Houghton Mifflin, 2000, language and culture note for *dhghem-*, p. 20.