There are two principal sciences of the mind: mathematical logic—as the science of mind and reason—and psychology—as the science of mind and consciousness. In 1854, George Boole attempted to bring these two sciences together, writing in the opening paragraph of *The Laws of Thought*: “The design of the following treatise is to investigate the fundamental laws of those operations of the mind by which reasoning is performed,” with the purpose of exploring “the nature and constitution of the human mind”.

However, in 1903, Bertrand Russell and Gottlob Frege, two eminent mathematical logicians, agreed that logic has nothing to do with psychology. We can see this most clearly in the conventional way that the various sciences relate to each other, given in Wikipedia. As a consequence, while Boolean algebra and its successors led to the invention of the stored program computer in the late 1940s, it can tell us little about why we humans behave in the way that we do.

Specifically, traditional methods of scientific reasoning, within the overall context of the physicalistic worldview, cannot answer the most critical unanswered question in science: *What is causing scientists and technologists, aided and abetted by computer technology, to drive the pace of scientific discovery and technological development at unprecedented exponential rates of acceleration?*

As Erich Fromm wrote in *To Have or To Be?* in 1976, if we humans are to wisely manage our business affairs in a harmonious manner with full awareness and understanding of what we are doing, we need a life-enhancing science of humanity as the basis for the applied science and art of social reconstruction, giving everyone the opportunity to reach their fullest potential as human beings.

For myself, in order to stimulate the awakening of human intelligence beyond so-called artificial intelligence, I have spent the past thirty-eight years developing and applying the art and science of thought and consciousness that Fromm called for. It is called Integral Relational Logic (IRL), the commonsensical system of reason we all implicitly use every day to form concepts and organize our ideas.

IRL has evolved from the nondeductive modelling methods that information systems architects use to design applications and databases in the Internet. It is thus able to accommodate self-contradictions, not valid with the axiomatic, deductive methods we have inherited from Aristotle and Euclid. This is essential. For we live in a paradoxical world. So if we reject antinomies from our reasoning, we live in delusion.

Furthermore, we need to accept self-contradictions to heal our fragmented minds and split psyches. For, as Carl Gustav Jung wrote in his *Commentary* to Richard Wilhelm’s translation of *The Secret of the Golden Flower*, “The Chinese have never failed to recognize the paradoxes and the polarity inherent in all life. The opposites always balance on the scales—a sign of high culture. Onesideness, though it lends momentum, is a mark of barbarism.” And as Jung said in 1935 to his fellow psychotherapists, “The greatest danger that threatens psychology is one-sidedness.”

In conformity with Jung’s healing process of individuation, which literally means ‘undivided’, at the heart of IRL lies the fundamental law of the Universe, as the *Principle of Unity: Wholeness is the union of all...*
opposites. This irrefutable, universal truth shows that there is a primary-secondary relationship between the profound, psychic realms of our lives and the superficial, somatic levels, where most attention is focused today, putting second things first, quite illogical.

I began my investigations into the root causes of our rapidly changing world following an apocalyptic awakening at 11:30 on 27th April 1980, when I had the idea that synergistic mental energies exist as well as the physical energies that I learned about at school. This insight blew my mind, as I struggled during the next few years to handle the immense creative energies irressipibly pouring through me directly from the Divine Origin of the Universe. Christina and Stanislav Grof call such experiences ‘Spiritual Emergencies’, as Spirit emerges faster than the homeostatic, autosoteric psyche can accommodate, related to what Abraham Maslow called the ‘Jonah Complex’ in The Farther Reaches of Human Nature.

Today, my life has settled in Stillness, with all opposites balanced in Nonduality. Most significantly, developing a cosmology of cosmologies that integrates the psychospiritual energies within us with the four fundamental fields and forces recognized by physicists has carried me into a quite different world, recognized by mystics over the years, but little understood by materialistic, mechanistic science.

Yet, while my initial eureka moment in 1980 was an exceptional experience compared with ‘normal’ behaviour, for me, mysticism is not an anomalous experience, as David M. Wulff suggests in Varieties of Anomalous Experience. We can see this from the root of anomalos, which is Greek anόmalos, from an ‘not’ and òmalos ‘even’, from ómos ‘same’. So, when I apply Self-reflective Intelligence to map the Cosmic Psyche through the transcultural, transdisciplinary eyes of a generalist, I see that all beings are psychically homalous, essentially the same beneath the hylic surface of our holographic Universe.

This is one aspect of the mystical worldview. In Reality, none of us is ever separate from any other being, a Cosmic vision encapsulated in Indra’s net of jewels in Huayan Buddhism, visualized here as a dewy spider’s web in which every dewdrop contains the reflection of the light emanating from all the other dewdrops, like nodes in a mathematical graph.

Another essential feature of the mystical worldview is that none of us is ever separate from the Immortal Ground of Being we all share for an instant, contrary to what the Abrahamic religions teach. Therein lies the greatest challenge of our times. For genuine mystics to live practically in the dual and dualistic world of form—while living in union with Nonduality—it is necessary to be experientially free of the sense of a separate self continuously, not just transiently, as William James and F. C. Happold suggested in Varieties of Religious Experience and Mysticism, respectively.

At present, there is no social environment that is conducive to this harmonious way of life, living simultaneously in two worlds, the final two steps in Joseph Campbell’s universal model of the spiritual journey. Accordingly, I am seeking to attract fellow scientists, psychologists, and mystics to join me in setting up the Alliance for Mystical Pragmatics with the motto ‘Harmonizing evolutionary convergence’.

Such an initiative is essential if we are to help liberate humans from their existential fears, as evolution passes through the most momentous turning point in its fourteen billion-year history, called evolution’s Accumulation Point in chaos theory. If we are to reveal our Divine Essence as Love and Peace, the attached five diagrams illustrate the global situation we all face as a species, confronted with many existential risks, not the least abrupt climate change, which could happen at any time in the next few years.

There is much more information on what we need to do to complete the final revolution in science—recognizing that Consciousness is all there is—on my two websites: mysticalpragmatics.net and paulhague.net. Do please get in contact at paul@mysticalpragmatics.net if you feel moved to do so.
Mystical worldview, within which exceptional experiences are no longer anomalous
Spectrum of consciousness

Through evolution’s Accumulation Point c. 2004

Accelerating, exponential rate of evolution's major turning points

Three phases of human phylogeny

Birth and death of civilizations during patriarchal epoch

Major civilizations from A Study of History by Arnold J. Toynbee (1935–1950)

Further expressions of Wholeness at paulhague.net, mysticalpragmatics.net, paul@mysticalpragmatics.net