Wholeness Speaks

Paul Hague

October 2022

In my experience, Wholeness is ultimately indivisible, transcending the categories, including our identities as humans, both as individuals and as a species. Ineffable Wholeness thus provides the Cosmic Context and Gnostic Foundation for unifying science and spirituality, and hence for peacefully viewing the world that we all share, as interconnected beings, never separate from the Divine, for an instant.

These insights tell me—however folk might view our rapidly changing society—that our fate as a species is in the hands of the Divine. So, 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 Omega Point of evolution, which is inseparable from its Alpha Point, as the Source.

The spark of reason that is guiding me to speak from Wholeness is essential at the present time, when humankind faces the greatest existential crisis in its short history. For, as Eckhart Tolle says in *Stillness Speaks*, an inspiring book of aphorisms:

> The transformation of human consciousness is no longer a luxury, so to speak, available only to a few isolated individuals, but a necessity if humanity is not to destroy itself. At the present time, the dysfunction of the old consciousness and the arising of the new are both accelerating. Paradoxically, things are getting worse and better at the same time, although the worse is more apparent because it makes so much 'noise'.

Yet, what is consciousness? There is nothing more confusing than consciousness in the world of learning today, and of its relationship to intelligence. Nevertheless, nothing is simpler. For, as Ramesh S. Balsekar, a former President of the Bank of India and Advaita sage, aptly puts it in *Consciousness Speaks*, "Consciousness is all there is." Complementarily, J. Krishnamurti well described his experience of intelligence in his books *Education and the Significance of Life* and *The Awakening of Intelligence*, seeking to help people to become free of their collective, cultural, and personal conditioning, which occludes our understanding of what it means to be human, in contrast to machines with so-called artificial intelligence.

Unifying these two concepts, in my experience, Self-reflective Divine Intelligence is the eyesight of Cosmic Consciousness, which provides the Radiant Light necessary to view the Totality of Existence holographically, like the coherent light of a laser, with a quite different quality from the diffuse light from the Sun.

Although my Gnostic cognitive experience of Wholeness is unprecedented in human history, it is similar to what Vimala Thakar calls Wholeness and other mystics call Oneness. For Wholeness and Oneness are two inseparable sides of the same coin. It is Oneness that spiritual seekers are usually searching for through such practices as meditation and yoga, which means 'union', where there is no longer an experiential division between the individual human being and the Divine, as the Immortal Ground of Being.

So, when the widespread sense of separation disappears, so too does the fear of death. For, as Advaita sages have discovered within themselves, the relativistic world of form, in its entirety, is an illusion. Only the Absolute is Reality. However, the greatest inhibitor to knowingly healing the split between humanity and Divinity is the spiritual ego. For, as Chögyam Trungpa writes in *Cutting through Spiritual Materialism*,

> Walking the spiritual path properly is a very subtle process; it is not something to jump into naively. There are numerous sidetracks which lead to a distorted, ego-centred version of spirituality; we can deceive ourselves into thinking we are developing spiritually when instead we are strengthening our egocentricity through spiritual techniques. This fundamental distortion may be referred to as *spiritual materialism*."

The key point here is that the Absolute—as the union of Wholeness and Oneness—transcends time. So, while involutionary spiritual practices and evolutionary rational systems of thought can help us come closer to the Divine, at the end of the day we need to give them all up if we are to live egolessly in Stillness, at the eye of the hurricane. For, as Osho said in *The Book of Secrets*, the first of his many books of transcribed discourses, anyone can become a Buddha, for you are already a Buddha, only unaware.

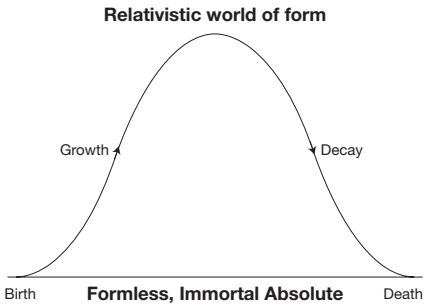
But "You are not already an Einstein." To be like him, "First you will have to find the same parents, because the training begins in the womb," which is impossible. "How can you find the same parents, the same date of birth, the same home, the same associates, the same friends?" So, as individuals, we are all unique. As Osho said, "whatsoever you do, your past will be in it," a past that cannot be repeated by anyone else in exactly the same way. On the other hand, anyone can become a Buddha, because all you need to do is uncover what is already there.

What is already there is our True Nature, Authentic Self, and Genuine Identity, which transcends the categories. Nevertheless, to deal with the practicalities of daily life, I need to recognize that I live in the world of form, with secondary identities, such as those named in my UK passport and Swedish driving licence. Accordingly, the creative power of Life, emanating from the Divine Origin of the Universe, like a sparkling fountain, is still guiding me to express my inner being, without any expectation that doing so could benefit anyone else, in conformity with the final chapter in *Bhagavad Gita*.

For this teaches us that while it is natural to engage in challenging work, it is also essential to be free of egoic attachment to what might result from the pursuit of excellence, such as acclaim or monetary reward. This does not mean indifference to the consequences of these endeavours. For as Mohandas Gandhi said, "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."

In summary, what has happened to me during my lifetime is that the creative power of God has led me to develop a mathematical theory of evolution, embracing the Divine, which Charles Darwin excluded from his famous theory of natural selection, as the 'cornerstone of modern biology'. The conceptual model of the Totality of Existence that has emerged within me thus begins at the end and ends at the beginning—in Indivisible, Nondual Wholeness. This coherent cognitive map, hidden behind the dense clouds of the conditioning within all of us, is the transcultural solution to the ultimate problem in human learning, which Albert Einstein mistakenly believed could be solved within the specialist discipline of physics.

Although Wholeness is beyond compare, my exceptional ontogeny has been following the universal spiritual journey, which the mythologist Joseph Campbell defined in seventeen steps in three phases—Departure, Initiation, and Return—in his popular book *The Hero with a Thousand Faces*. To set the context for our journeys in life, he points out that in conformity with the fundamental law of the Universe, all beings are born to die. This he calls the Cosmogonic Cycle, depicted in this simple schema, saying, "Redemption consists in the return to super-consciousness 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."



Being able to see the underlying patterns and generalities of the myths and fairytales of multiple cultures through the ages, Campbell calls the universal spiritual journey the 'monomyth', after James Joyce, in which "A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces

are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man."

Here are two beautiful poems that wonderfully illustrate the goal of the spiritual journey, the first from the *Taittiriya Upanishad* and the second from 'Little Gidding', the final poem in T. S. Eliot's *Four Quartets*:

Bhrigu meditated and found that bliss is Brahman.
From bliss are born all creatures,
By bliss they grow,
And to bliss they return when they depart.

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

To rationally present my understanding of my inner experiences as genuine science, I thus have a major impediment to overcome. For, the conventional scientific view is that the territory comes first. For instance, in 1931, when commemorating the centenary of James Clerk Maxwell's birth, Einstein wrote, "The belief in an external world independent of the perceiving subject is the basis of all natural science." Similarly, at about the same time, Alfred Korzybski made the famous assertion, "A map *is not* the territory it represents, but, if correct, it has a *similar structure* to the territory, which accounts for its usefulness."

But, with scientists so focused on outer space, what is inner space, what does it contain, and how can we cognitively map it? For doing so is absolutely essential if we are to develop the art and science of humanity that Erich Fromm called for in *To Have or To Be?*, inspired by Meister Eckhart and the Four Noble Truths of Shakyamuni Buddha. For, as Fromm could see, we need to understand what causes us to behave as we do if Life is to heal our sick society and help us mitigate impending psychological and economic catastrophe.

Plato called for such self-understanding in *Protagoras* some 2,400 years ago, telling us that a couple of hundred years earlier seven wise men had inscribed this maxim on the temple of Apollo at Delphi: γνῶθι σεαυτόν (*gnothi seauton*) "Know thyself." In a similar fashion, when Neo visited the Oracle in the popular allegorical movie *The Matrix*, hanging on her kitchen wall was a sign saying Temet Nosce, Latin for 'Know yourself'.

However, to do so, we first need to turn to the mystics, rather than the philosophers or scientists, to understand the nature of the territory we need to map, as the basis for the art of inner science. We can obtain a clue to what this might be from Yehuda Berg, who tells us in *The Power of Kabbalah*—as the mystical heart of Judaism—that there is a curtain that divides our reality into two realms, 1% being our physical world, while the other 99% "is the source of all lasting fulfilment. All knowledge, wisdom, and joy dwell in this realm. This is the domain that Kabbalists call *Light*."

Of course, these are not precise percentages. But they do illustrate the way that we focus 99% of our attention on our external world, which is the superficial 1% of the Totality of Existence, but just 1% of our activities studying the profound 99% that is inaccessible to our physical senses of sight, hearing, smell, taste, and touch. But what should we call this hidden 99%? While physicists have created the largest ever map of dark matter, there is no generally accepted name for or cognitive map of the inner world that we all share. Despite some 60,000 years of human learning, there is little understanding of what this vast expanse actually is, of what it contains, and therefore how it can best be named.

In *Autobiography of a Yogi*, Paramahansa Yogananda, known as 'Father of Yoga in the West' and a major influence on the life and work of Steve Jobs, called that which is beyond the senses the 'astral world, universe, cosmos, or body'. As his guru Sri Yukteswar told him, "The astral universe, made of various subtle vibrations of light and colour, is hundreds of times larger than the material cosmos."

Another term for what Helena Petrovna Blavatsky also called the 'astral body', when cofounding the

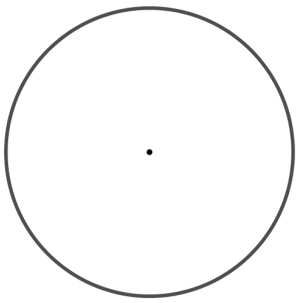
Theosophical Society in 1875, is Greek *aither* 'pure, fresh air', in Latin *æther*, "the pure essence where the gods lived and which they breathed", which is *quintessence*, the fifth element, the others being fire, air, earth, and water, of course. The Sanskrit word corresponding to *Æther* is *Ākāsha*, which the systems philosopher Ervin Laszlo uses to refer to the Universal Quantum Field in his 'Akashic paradigm'. He took the word from Vivekananda's *Raja Yoga*: "Everything that has form, everything that is the result of combination, is evolved out of this *Akasha*. … Just as *Akasha* is the infinite, omnipresent material of this universe, so is this *Prana* the infinite, omnipresent manifesting power of this universe."

Without further exploring the various terms that humans have used over the years to denote the occult (that which is hidden), misnamed 'supernatural', the term I prefer to use is *Cosmic Psyche*, not the least because it is not so emotionally loaded with the past as other terms. Indeed, Carl Gustav Jung exclusively used *psyche* to denote the 'real' subject of psychology in his later writings, completely ousting the older, ambiguous philosophical concepts of mind, soul, and spirit. For there is no unambiguous word for *mind* in some languages, such as German and Swedish.

Regarding the content of the Cosmic Psyche, at a minimum, it contains all knowledge in all cultures and disciplines at all times, past, present, and future, much of it expressed electronically on the World Wide Web. So, for Life to heal my fragmented mind and split psyche in Wholeness, it has given me the Method that is necessary to develop a transdisciplinary cognitive map of all concepts and the relationships between them. This means that the map and the mapmaking process both reside in the Cosmic Psyche, as the territory being mapped.

This might seem rather strange. But it is a natural consequence of viewing the Totality of Existence from the vantage point of the Absolute, rather than one-sided human perspectives, much distorted by our conditioning. Standing outside ourselves, beyond subjective and objective standpoints, is rather like astronauts viewing the Earth from the Moon. Edgar Mitchell was so moved by his experience, when he returned to Earth, he co-founded the Institute of Noetic Sciences (IONS), seeking to develop a 'scientific view of our inner experiences'.

In addition, the Cosmic Psyche contains all mathematical objects, such as sets, numbers, functions, and geometric forms, which don't have mass and so are not located in the physical universe. Rather, they are nonmaterial beings. For instance, what and where is a circle? In *The Elements*, Euclid gave this definition: "A **circle** is a plane figure contained by one line such that all the straight lines falling upon it from one point among those lying within the figure are equal to one another." This was the fifteenth definition of basic mathematical objects that he gave in Book I, the first two being "A **point** is that which has no part," and "A **line** is breadthless length." The sixteenth definition was "And the point is called the **centre** of the circle."



So, this diagram of a circle is not a circle in a pure mathematical sense, for the circle has mass when printed on paper or projected onto a computer display. Rather, it is an *expression* of the *mental image* of a circle, which we draw to communicate that which we see within us with our inner eyes.

This understanding of pure mathematics has led me to view this universal subject in a quite different way from that in which it has been viewed since the Babylonians, Egyptians, and Greeks. Rather than viewing mathematics as the science of space and number, I view it as the art and science of patterns and relationships, emanating directly from the Divine Origin of the Universe, which I call the Datum 'That which is given'.

What led me to engage in self-inquiry to develop a comprehensive cognitive map of the Cosmic Psyche was the wish to answer the most fundamental 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?*

I was inspired to set out to answer this question by David Attenborough's *Life on Earth*, broadcast on the BBC in 1979. In the first episode of this enthralling television series, Attenborough graphically illustrated the exponential rate of evolutionary change. It is now some 3.6 billion years since the first self-reproducing forms of life appeared on this planet. So, if we consider ten million years to be a day, we can map the whole of evolution on Earth to the days of the year.

Using this model, if 1st January marks the birth of single-cell organisms, then the first multicellular organisms appeared in the middle of August, with sexual reproduction beginning about six weeks later. Other significant events during the late autumn were the emergence of fish, land plants, and reptiles. Then about the 10th December, both mammals and dinosaurs appeared, with mammals surviving the mass extinction that occurred on Christmas Day, one of seven and nine mass extinctions of land and marine forms of life so far in the life of the Earth, *The Times Concise Atlas of the World* shows us.

This catastrophe enabled the primates to appear on Boxing Day, to be followed by the hominids four days later. Then on New Year's Eve, the first hominins appeared around two in the afternoon, with exemplars of the *Homo* genus following a few hours later. The whole of human evolution has thus taken place during the evening of the last day of the year, with *Homo sapiens* being born between 23:15 and 23:30. As we rapidly approach midnight on 31st December, we can see that the whole of mental evolution has thus taken place during the last eight or nine minutes, with the first civilizations appearing about 45 seconds ago, at the dawn of history. The Computer Age began less than a single tick before the present moment, which is midnight. For a second in Attenborough's evolutionary model is about 116 years. So, what will happen during the next 45 years, when the duration of the Computer Age will have expanded to over a second?

Well, to answer this question, we first need to note that evolution is not just a biological process, as the evolution of the species, which are self-reproducing *forms* of life, not Life itself. In the 1920s, the French Jesuit priest, geologist, and palaeontologist Pierre Teilhard de Chardin noted that humans are the leading edge of evolution and that we can only understand evolution, as a whole, by studying the human phenomenon, particularly self-reflective thought. Accordingly, he saw that if we are to realize our fullest potential as an awakened species, we need to view evolution in four stages of development: physical, biological, mental, and spiritual. He expressed his inner vision in *Le phénomène humain*, published posthumously in 1955, twice translated into English, much mocked by conventional scientists, perilously seeking to hold on to the status quo at these times of accelerating evolutionary change.

So, during the 5,000 years of the patriarchal epoch, evolution has been primarily cognitive, having made the transition from biogenesis to noogenesis during the preceding Great Mother Goddess epoch. For the past few decades, evolution has been in the transition from the mental to the spiritual through a great spiritual renaissance spreading around the world, accompanied by a scientific revolution, which recognizes that Consciousness is the primary reality, not the physical universe of matter, space, and time.

I learned how to mathematically apply Attenborough's exponential model of evolution to Teilhard's four-stage model from a presentation that Nick Hoggard, a software developer, gave in 2000 at the continental gathering of the Scientific and Medical Network (SMN) in southern Sweden. Extending the evolutionary model that Carl Johan Calleman had developed from the Mayan calendar, which is uniquely

exponential in nature, Nick pointed out that we could use the mathematics of nonlinear systems dynamics to model the whole of evolution.

Without going into the technical details, we just need to turn to Zeno's paradoxes to understand what this means for the future of humanity. For instance, Zeno of Elia imagined a race between Achilles and a tortoise over a finite distance, in which the latter has a head start at point A. Then he thought that by the time Achilles reached A, the tortoise would still be ahead at point B. But when Achilles reached B, the tortoise would be at point C. So, Zeno reasoned that even after an infinite series of steps, Achilles could not overtake the tortoise before the end of the race.

During the past few centuries, mathematicians have developed techniques to resolve the paradoxes of the infinitesimal, which can be explained by a simple example. If we begin with 1 and then develop a geometric series of terms by halving each of the previous terms, then the sum of this infinite series is finite:

$$1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}+\frac{1}{16}+\cdots=2$$

A similar situation exists with evolution, as a whole, with a different starting point of billions of years. The periods between major evolutionary turning points then diminish by the bifurcation velocity ratio δ (4.6692), which is a universal mathematical constant like π (3.14159), independent of any anthropocentric units. Mitchell J. Feigenbaum, who discovered this constant in the 1970s, said that it lies at the heart of what he called 'universality theory'. We can then see that, in just thirteen major evolutionary turning points since the most recent big bang around fourteen billion years ago, the stored-program computer was invented about 1950. Since then, evolution has been accelerating even faster, as it has swiftly passed through the infinitesimals. Using the terminology of chaos theory, a simple calculation shows that evolution converged on its Accumulation Point in 2004, give or take a couple of years.

This explains why society has been degenerating into more and more chaos in recent years. Even though evolution is essentially an accumulative process, building on what has already been developed, our fragmented, specialist minds, out of touch with Reality, cannot see the Big Picture. It is only when all the divergent streams of evolution converge in Wholeness that we can bring universal order to the chaos the world is in today, especially the education and economic systems.

In *Holism and Evolution*, Jan Christiaan Smuts, the only political leader to sign both the Covenant of the League of Nations and the Charter to the United Nations, called this entire evolutionary process *holistic*, highlighting a factor in the physical and biological sciences that he felt had been neglected. As he said:

> This factor, called Holism in the sequel, underlies the synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe. An attempt is made to show that this whole-making or holistic tendency is fundamental in nature, that it has a well-marked ascertainable character, and that Evolution is nothing but the gradual development and stratification of progressive series of wholes, stretching from the inorganic beginnings to the highest levels of spiritual creation."

In summary, "The whole-making, holistic tendency, or Holism, operating in and through particular wholes, is seen in all stages of existence, and is by no means confined to the biological domain to which science has hitherto restricted it. … Wholeness is the most characteristic expression of the nature of the universe in its forward movement in time. It marks the line of evolutionary progress. And Holism is the inner driving force behind that progress."

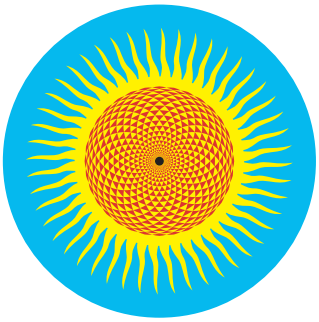
It is pertinent to note here that *holism* derives from Greek *ὅλος* 'whole, with a Proto-Indo-European (PIE) base **sol-* 'whole', also root of *safe*, *salubrious*, *solid*, *catholic*, and *saviour*. In contrast, *whole* derives from an Old High German word *heil*, cognate with *heilida* 'health' and *heilag* 'holy', from PIE base *kailo-* 'whole, uninjured, of good omen'. So a holistic approach to evolution is necessary to end all the Holy wars—

wars about the Whole—that have bedevilled humanity for millennia. It seems that it is just a happy coincidence that the PIE bases for *healthy* and *holistic* should be different. Furthermore, what is sacred is Wholeness, from Latin *sacer* 'holy'.

Similarly, Stanislav Grof has denoted this holistic process with the neologism *holotropic* 'turning towards the whole', modelled on *heliotropic* 'turning towards the sun', from Greek *ὁlos* 'whole' and *tropos* 'turn', from *trepo* 'to turn', cognate with *tropē* 'transformation'. However, *trepo* has two meanings, as in English: 'to change direction' (as in 'turn into a side-road'), and 'to change form' (as in 'turn into a frog'). So *holotropic* can be said to have two meanings, the second being 'transforming the Whole', using *-tropic* in the same sense as *entropic* 'in transformation'.

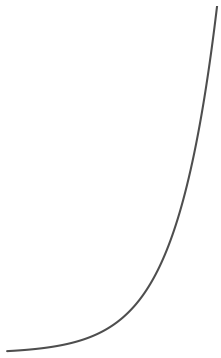
Grof used mandalas in his psychotherapy, much like Jung with his process of individuation, the development of an undivided being. For a mandala, a Sanskrit word meaning 'disk, circle', is a circular figure representing Wholeness or the Universe in Hindu and Buddhist symbolism. I learned something of Stan's approach when I attended a stimulating holotropic breathwork session with him and his wife Christina, preceding a conference in Prague in 1992, titled 'Science, Spirituality, and the Global Crisis', organized by the International Transpersonal Association. At the end of this powerful session, I drew my best representation of the Radiant Light of Consciousness, which was all I was joyfully experiencing at the time. My own healing process thus encapsulates both meanings of *holotropic*, which I represent in this beautiful Harmony Mandala, drawn by Vikki Reed of Arizona in 2005, integrating symbols from nine different cultures from East and West, with no divisions between them.

My holistic, holotropic experiences thus tell me that the glorious culmination of evolution's convergent propensities is Wholeness, which Teilhard called the Omega Point of evolution, inseparable from its Alpha Point. He also called this holistic evolutionary process the *law of complexity-consciousness*: the greater the complexity, the greater the consciousness, culminating in the Coherent Light of Cosmic Consciousness, which I represent by this figure, emerging from a black hole. This is coloured version of a symbol created at the University of the Trees, and published in *Energy, Matter and Form: Toward a Science of Consciousness*.

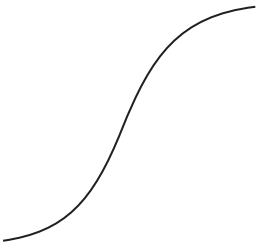


It might seem that because Wholeness is transfinite, it is unreachable. Yet, as anyone who has ever looked deeply inside themselves knows, Wholeness, as Oneness, is ever present. For *Presence* means 'before being' or 'prior to existence', deriving from Latin *præsentia* 'presence', participle of *præesse* 'to be before', from *præ* 'before' and *esse* 'to be'. So, Wholeness, like Oneness, is a rather unusual human experience. It is one where the experiencer, as a separate being, disappears.

On the other hand, we cannot reach the infinity of infinities in numerical terms. Mathematicians can only visualize what is far beyond human experience. Mathematics thus lacks a sound foundation, a situation that deeply troubled Bertrand Russell around 1900, as he searched for certainty. Most significantly, as we live in a physical world for practical purposes, it is important to note that evolution does not develop exponentially without limit. Here is an illustration of the exponential function in pure mathematics, showing how it stretches out to infinity at exponentially increasing rates of acceleration.



In contrast, human populations, for instance, grow exponentially under constraint, limited by the resources of the land where people live. The first person to mathematically study this phenomenon was Pierre François Verhulst, who introduced what he called the 'logistic function' in 1844, when modelling the population growth of the newly formed Kingdom of Belgium, inspired to do so by *An Essay on the Principle of Population* by Thomas R. Malthus.

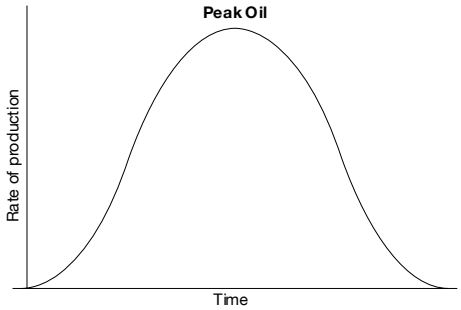


Here is a diagram of the S-shape of the ubiquitous growth curve, which we sometimes directly experience when learning a new subject, which we say has a steep learning curve. However, in my experience, the slow rate of learning, when at the beginning of a new topic, is often because of its complexity. It is only after I have learnt to build a simple coherent framework that I reach the coordination point at the bottom of the curve and my learning accelerates exponentially. On the other hand, learning does not continue indefinitely. Eventually it reaches the saturation point at the top of the curve.

The mathematical biologist D'Arcy Wentworth Thompson made much use of the logistic function in his book *On Growth and Form*. In an extensive chapter on the rate of growth in biological processes, he pointed out that this one curve recurs in endless shapes and circumstances, for mathematics generalizes and "is fond of giving the same name to different things". Similarly, C. H. Waddington used the curve as a 'tool of thought', when studying the exponential growth of 'living' systems. However, the evolution of the species has not progressed at a steady pace, as Niles Eldredge and Stephen Jay Gould pointed out, introducing the concept of 'Punctuated Equilibria' to denote the fits and starts of evolution.

Thus, to mathematically map the whole of evolution, we need to use the discrete version of the logistic function, known as the logistic map, as Nick Hoggard and I have done. Early in his career, Robert M. May, later to become Chief Scientific Adviser to the UK Government and President of the Royal Society, used the logistic map when studying the erratic growth in the population of fish in a pond.

The practical limits to growth are most obvious when we use the logistic function to study the increase in the usage of a finite resource, such as fossil fuels, like coal, oil, and gas, over time. M. King Hubbert did this in two papers in 1958 and 1962, when working for Shell, introducing the notion of 'peak oil'. Being interested in the rate of production of oil discoveries, he derived another function, illustrated by a bell curve, schematically the same as the curve representing the Cosmogonic Cycle on page 2. The area under the curve then represents all the oil that humans could extract from the Earth. Experts differ about the exact year in which peak oil has or will be reached, but it is likely that humans have already extracted half of what is potentially available.



We can also apply the S-shape of the growth curve to study the accelerating pace of climate change. For, the ice sheets in both the Arctic and Antarctic are melting with increasing rapidity from both beneath, with 'heat bombs', and above, with multiple self-reinforcing feedback loops, such as the release of methane gas, a far more potent greenhouse gas than carbon dioxide. In this regard, we are still at the very early stages of the accelerating pace of abrupt irreversible global heating. For there are 500 to 5,000 gigatons of methane frozen in the East Siberian Arctic Shelf, north of Russia. In comparison, there are just 5 gigatons of methane currently in the atmosphere. So, the accumulative effects of positive feedback loops could lead to rapid and unexpected rates of change.

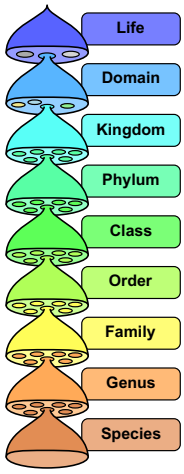
Mainstream media usually see the melting of sea ice leading to a rise in sea levels, just affecting low-lying islands and coastal regions. However, the Arctic is a bellwether for climate change across the entire

planet and is likely to generate rapid rises in temperatures in the next decade or three, far greater than the Intergovernmental Panel on Climate Change (IPCC), for instance, is willing to admit.

A leading critic of the conservatism of the IPCC, which tends to carefully select the scientific evidence that it presents to governments and hence the people, is Guy McPherson, Professor Emeritus of Natural Resources at the University of Arizona. Guy has come to his understanding because he left the dysfunctional system that provided him with a livelihood in 2009 at the age of 49, when he could see that the global economy is unsustainable. Then, after a period of living off-grid, Andrew Harvey invited him and Carolyn Baker to write *Extinction Dialogs: How to Live with Death in Mind* about the ecological and psychological implications of near-term human extinction.

Guy's brilliant scholarship has led me to realize that the collapse of the monetary global economy and the birth of a life-enhancing, post-industrial society, would not lead humanity into the eschatological Age of Light, which I had long dreamed of. Guy confirmed this for me when I met him for lunch in Oslo in December 2017. For reducing the pollution of industrial society would bring abrupt climate change ever closer because global-dimming, also known as aerosol-masking, is slowing down the damaging effects of greenhouse gases. So, as Guy frequently indicates on his YouTube channel 'Nature Bats Last,' it is quite likely that global heating will destroy the habitat that grows the food that humans and other living organisms need to survive within just a few years.

For myself, I have known since 1979 that technological development cannot drive economic growth indefinitely. So, I couldn't in all conscience continue working in an influential marketing job for IBM that assumes that it could. Most significantly, at the dawn of what Daniel Bell called the 'Information Society', I could see that the modelling methods of information systems architects provide far more meaningful information about the dynamics of nations and business enterprises than the financial modelling methods of economists, investment bankers, and management accountants. For money is a type of information and so can be represented in semantic, class models. But this is not possible the other way round. The meaning of information, and hence its value, cannot be satisfactorily represented numerically.



I can best illustrate this with the taxonomy of the species, where countless self-reproducing living organisms are classified in hierarchical levels of generality, depicted in this diagram from Wikipedia. Of course, as humans are a pattern-seeking species, our taxonomic activities extend far beyond the species, culminating in the most abstract concept of *being*, the basic building block of the Totality of Existence.

Viewing the whole of evolution in terms of structure-forming relationships explains why the pace of evolution is accelerating at unprecedented exponential rates of acceleration. As David Bohm, a friend and colleague of both Einstein and Krishnamurti, told me in November 1980, when I first met him, structures are energetic and hence causal. So, as structures evolve with ever-increasing complexity, wholes emerge that are greater than the sum of the preceding wholes through new relationships that are formed, apparently out of nothing. For instance, it is through the synergy of energetic relationships with a common purpose that groups have more power than individuals working against each other or in isolation.

Accordingly, to return Home to Wholeness, for over forty years, I have been living without attachment to money, with the most radical change to the work ethic since the invention of money some 4,000 years ago. This was absolutely essential if Life was to heal my fragmented mind in Wholeness, for money is the most divisive force on the planet.

Furthermore, money is the most enigmatic invention in the entire history of our species. It appears to be a measuring stick for determining value, like a ruler or scales. However, we have reified money as a commodity to be bought and sold in the financial markets, like buying and selling metres or kilograms. As such, the money supply must be finite if money is to retain any value. Grains of sand could not be used as currency. So, even though we have a transfinite potential for growth as humans, we are taught from a very early age that we must fight our fellows for a slice of the finite monetary cake.

Humanity's separation from Divinity—as our Immortal Ground of Being—has led to the existential fears that sub- and unconsciously drive human affairs today. To assuage our fears of death, people have created immortality symbols. As Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, shows in *Escape from Evil*, we have used our cultures for this purpose throughout history. For cultures have longer lifespans than those of our bodies. So they have provided immortality systems and symbols to give people a sense of security and identity in life, albeit rather precarious, for such symbols are based on delusion, on a false sense of Reality.

Money and religion are closely intertwined in providing cultural immortality symbols. Specifically, Becker explored the role of money as "The New Universal Immortality Ideology", referencing Norman O. Brown's *Life against Death*: "the reason money is so elusive to our understanding is that it is *still sacred*, still a magical object on which we rely for our entrance to immortality." And quoting Mary Douglas "Money is only an extreme and specialized type of ritual." Ritualistic immortality symbols have taken many forms over the years. As Becker put it:

> And so the pursuit of money was also opened up in the average man, gold became the new immortality symbol. In the temple buildings, palaces, monuments of the new cities, we see a new kind of power being generated. No longer the power of totemic communion, but the power of testimonial of piles of stones and gold.

We can see quite clearly that money is an immortality symbol from the tower blocks that banks build in the centres of major cities today. As James Robertson, cofounder in the mid 1980s of the New Economics Foundation (NEF) and The Other Economic Summit (TOES), points out in *Future Work*, these buildings play a similar role in society today to the cathedrals that dominated the centres of medieval cities. Both serve to reinforce our belief in immortality symbols; in the Middle Ages, the notion of a personal God, and today, money. As James goes on to say, "The theologians of the late Middle Ages have their counterpart in the economists of the late industrial age. Financial mumbo-jumbo holds us in thrall today, as religious mumbo-jumbo held our ancestors then."

Financial mumbo-jumbo, held in place by the fear of the death of one's separate identity, is one of the greatest impediments to spiritual awakening, essential if we are to face the imminent extinction of our species with understanding and equanimity. This is very sad, for when we joyfully let go of the illusion of separation and division, the result is ecstatic bliss, where the fear of death disappears.

So, what does this view of the psychodynamics of society in the context of evolution as a whole mean for us as unique individuals in the coming days, weeks, months, and years? Well, as the True Nature of every one of us is Wholeness, our life stories are all expressions of Wholeness. So, to conclude this short piece, I feel moved to write a few words on my own psychospiritual ontogeny, as it has been revealed to me over the years.

By speaking from Wholeness, I am, of course, well aware of where Paul Hague stands in the history of ideas, as I have sought for Love, Peace, Wholeness, and the Truth. My quest began as a seven-year-old, four years after the end of the Second World War, when I began questioning the religious and scientific assumptions of the culture I had been born in and which my parents held most dear.

To set my lifelong quest within the context of my earliest experiences, having been born in a warzone, I can best begin with a statement that Einstein made in an address at the fifth Nobel anniversary dinner in New York on 10th December 1945, "The war is won, but the peace is not. The great powers, united in fighting, are now divided over the peace settlements." To cocreate World Peace, we need to follow Einstein's observation that you cannot solve a problem with the mindset that created it. This is one of many paraphrases of a statement he made in an article titled 'The Real Problem Is in the Hearts of Men', published in the *New York Times Magazine* on 23rd June 1946, which began with these words: "Many persons have inquired concerning a recent message of mine that 'a new type of thinking is essential if mankind is to survive and move to higher levels'." He then went on to write, "Past thinking and methods did not prevent world wars. Future thinking *must* prevent wars."

Although I was not aware of Einstein's words as a small boy, of course, they well summarize my lifelong endeavours to transform the cultural mindset and scientific worldview I inherited from my teachers. Such an alchemical transmutation was essential to solve the ultimate problem of human learning, made famous in the Oscar-winning biopic of Stephen W. Hawking, *The Theory of Everything*, and in a BBC drama documentary, titled 'Einstein's Unfinished Symphony', about Einstein's futile attempt to find a simple equation at the heart of his postulated unified field theory. At the end of the documentary, Michio Kaku said that if Einstein had been successful in his endeavours, "The theory of everything would have been the holy grail of science; it would have been the philosophers' stone. It would have been the crowning achievement of all scientific endeavours ever since humans walked the face of the Earth."

I have been much helped in this regard by Anthony Storr's *The Dynamics of Creation*, in which he explored the psychopathology of genius, where creatives break with the past, sometimes to overcome disturbing family or social relationships. Notable examples he mentioned were Isaac Newton, Ludwig van Beethoven, Bertrand Russell, Albert Einstein, and Ian Fleming. Storr's book on *Solitude* also helped me to understand why I have needed to work for so many years in isolation, even though several evolutionaries know of my quest to consummate the sacred marriage of science and spirituality. For he writes, "The majority of poets, novelists, composers, and, to a lesser extent, of painters and sculptors, are bound to spend a great deal of time alone," quoting Edward Gibbon as saying, "Conversation enriches the understanding, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist."

To set the human condition in a broader psychological perspective, Storr points out in *Human Aggression*: "With the exception of certain rodents, no other vertebrate habitually destroys members of its own species. No other animal takes positive pleasure in the exercise of cruelty upon another of his own kind … The sombre fact is that we are the cruellest and most ruthless species that has ever walked the earth."

In a similar fashion, Erich Fromm quotes these words of Nikolaas Tinbergen in *The Anatomy of Human Destructiveness*: "On the one hand, man is akin to many species of animals in that he fights his own species. But on the other hand, he is, among the thousands of species that fight, the only one in which fighting is disruptive … Man is the only species that is a mass murderer, the only misfit in his own society."

This situation is as relevant today, with Vladimir Putin viciously attacking Ukraine with Russian and now Ukrainian troops, as it was in the middle of the Second World War, when I was conceived at the end of August 1941. Seven weeks later, when I was a two-centimetre embryo, something happened to me that has influenced every moment of my life ever since, at least until I became aware of it, enabling me to increasingly improve my ability to quickly deal with the after-effects of a devastating trauma.

For in Maidstone, Kent, at 16:00 on 16th October 1941, my three-year-old brother John ran in front of army lorry and was killed instantly. That morning, my mother had visited her doctor, as she had missed

two periods, and was told that, indeed, she was pregnant with her second child. This is perhaps why she took John for a walk, together with a friend, without putting reins on him, as was customary at the time. So, feeling free for the first time in his life and having learned little road sense, he ran ahead to his death. My mother thus instantaneously went from rapturous ecstasy to cataclysmic trauma, passing these sensations on to me as an inseparable part of her psychosomatic being.

For myself, 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'. 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.

To cut a very long story short, this has happened because at 11:30 on 27th April 1980, as I was strolling across Wimbledon Common to the pub for lunch, I experienced an apocalyptic epiphany, as an antidote to the devastating trauma I had suffered 14,073 days earlier and about 56.6 kilometres to the south-east, as the crow flies. For *apocalypse* derives from Greek *apokalupsis*, from *apokaluptein* 'to uncover' or 'to reveal', from the prefix *apo* 'from, away' and *kaluptra* 'veil'. So *apocalypse* literally means 'drawing the veil away from'. Similarly, *epiphany* derives from Greek *epiphainein* 'to reveal', from *epi* 'on, to' and *phainein* 'bring to light'. So, *apocalyptic epiphany* is a tautology, both words meaning essentially the same thing, disclosing, in this case, what is causing us humans to behave in the way we do, as evolution becomes fully conscious of itself.

Viewing these two life-changing events in my life as inseparable breakdown and breakthrough has been central to returning to the ecstatic bliss that I briefly enjoyed after my conception. Julian Huxley, author of *Evolution: The Modern Synthesis* and the Foreword to *The Phenomenon of Man*, the first translation of Teilhard's epoch-making book, foresaw how evolution could become fully aware of itself, as Teilhard felt within himself.

In a visionary 1700-word essay published in 1957, Huxley wrote, by "destroying the ideas and the institutions that stand in the way of our realizing our possibilities", we could understand human nature, what it truly means to be a human being. When evolution thus becomes fully conscious of itself, we would transcend our limitations, fulfilling our highest potential as spiritual beings, living in mystical ecstasy, free from the suffering that has plagued humanity through the millennia. Huxley called this mystical evolutionary process of humanity transcending itself 'transhumanism', with a quite different meaning from what technocratic transhumanists mean by the word today, believing that stored-program computers are the leading edge of evolution, not humans.

The overall effect of this miraculous breakthrough is that it has opened up the entire Cosmic Psyche for self-inquiry, as the last frontier of human exploration. However, it was not until 2008, when my friend Nukunu invited me to attend a spiritual retreat he was holding in the Altai Mountains in Russia—the original home of the shamans—that I became fully aware of what had happened to me.

Such self-awareness then led me to begin speaking from Wholeness, directly from the Divine, as free as possible of the inhibitions of the culture I had been born in. Most significantly, I openly broke the taboo on living in union with the Immortal Ground of Being, which is a split that opened up in the collective psyche before the dawn of history. We can see this most clearly from the Proto-Indo-European roots of

human and *Divine*, which are **dhghem-* 'earth', root of Latin *humus* 'ground, earth', and **dyeu-* 'to shine', root of Latin *dīvus* 'godlike' and *deus* 'god'. These etymologies show that our forebears conceived of humans as earthlings in contrast to the divine residents of the heavens some 5,500 years ago, as Calvert Watkins explains in *The American Dictionary of Indo-European Roots*.

East and West then developed in quite different ways, despite being unsullied by the light pollution most of us suffer from today and having a common linguistic heritage. On the one hand, the Babylonians looked outwards at the heavens, developing the mathematics to enable them to make predictions of solar and lunar eclipses. In contrast, the Rishis ignored the night sky and looked inwards, discovering an utterly different world, one in which *Brahman* and *Atman* (as God and Self) are one, never separate from each other, encapsulated in this symbol for Wholeness or Ultimate Reality, called OM or AUM, for which there is no corresponding notion in the West.

Indeed, during the Middle Ages, the Abrahamic religions of Judaism, Christianity, and Islam regarded those who claimed to live in union with the Divine as heretics—a capital offence. It is therefore not surprising that when modern science became established following the first scientific revolution in the 1500s and 1600s, scientists were careful to deny any involvement of the Divine in creativity.

So, being guided by the creative power of Life I felt streaming through me, I have written several books and many articles and essays since 2012, a few of which have been published by friends from India. For the world I live today is more akin to the East than the West. For, as Jung pointed out in 1929 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."

The upshot of changing from conflict-ridden, either-or systems of thought to a harmonious both-and way of life can best be depicted with John Tenniel's illustrations for Lewis Carroll's second book on Alice's adventures in wonderland: *Through the Looking Glass*, from 1871. The room that Alice lived in is rather like the boxes that we incarcerate ourselves in by identifying with particular bodies, occupations, cultures, species, planets, galaxies, or physical universes. It is by following Alice through the looking glass that I have discovered a totally different world outside: a world where words take on quite new meanings, as Humpty Dumpty pointed out.

I have thereby discovered, like Alice, that Western civilization is back to front and upside down, illogically putting second things first, like putting a cart before the horse. Furthermore, Alice's looking glass is actually a two-way mirror, enabling those outside the room to see both inside the room and the borderless, seamless world outside. Gone are our prison walls, the cells and cages that we are imprisoned in by attachment to our scientific, economic, and religious conditioning, putting the superficial before the profound. Specifically, by passing through the looking glass we realize that the brain, along with the rest of the material universe, emerges from Consciousness, not the other way round.

Without going into the technical details of how the creative power of Life has enabled me to demonstrate that humans have far greater potential for the awakening of intelligence than machines claiming to be developing artificial general intelligence, back in 1980, I was led to embark on a thought experiment, not

unlike those that Einstein used to formulate the special and general theories of relativity. I imagined that I was a computer that switched itself off and on again so that it had no programs within it, not even a bootstrap program to load the operating system. Beginning 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 without any external authority to tell it how or what to learn. In other words, this computer was given the assignment to develop the Theory of Everything entirely from within, without a human programmer instructing it, thereby solving the ultimate problem in human learning.

I had one great advantage over my contemporaries in conducting this experiment in learning: I had almost nothing to unlearn. For, I had learnt very little during my formal education from the late 1940s to the early 1960s. First, as my mother was grieving for her first-born child after my birth, I did not bond with her, as my primary caregiver, as an infant, which John Bowlby says in his monumental trilogy *Attachment and Loss* is essential for the development of healthy human relationships in our sick society. In particular, an idyllic, coloured photo of John hung on our living-room wall, which I could never live up to. Nothing I did could please my mother. Although my parents provided me with my basic needs of food, shelter, and clothing, required for a sense of security, I did not feel that I belonged to the family in which I had been born, reinforcing the sense of living in a hostile environment, which I had first experienced *in utero*.

Feeling unaccepted as I am, I began seeking to fulfil my psychospiritual needs as a seven-year-old, when I started to think for myself, realizing that I had been born in a world at war with itself. Specifically, the opening words of the Lord's Prayer, which I was told to recite by rote before going to bed, did not make sense: "Our Father which art in heaven". I understood *heaven* as outer space and *Father* as the first figure in the Christian Trinity of 'God, the Father, Son, and Holy Spirit'. But how could this be? How could God, as the Supreme Being, live out there in the sky?

Furthermore, space, as the universe, and God provide the overall context for science and religion, respectively. But, without an overall context for my learning, how could I know whether what I was being taught was true or not? Accordingly, seeking to unify the concepts of God and Universe to find Peace by ending the war between science and religion, I began questioning everything, not very popular. Well, not quite. Life had to be very clever here, arranging for me to learn just enough to go to university so that I could obtain satisfying work, as an adult, but not too much, not to become thoroughly enculturated, like my contemporaries.

So, at the ages of 11 and 16, I won prizes at school, and at 18, I was in line for a good honours degree in mathematics at university. But, to avoid learning too much, a behaviour pattern that had become established in my psyche when my brother was killed came into play. I later learned from David Wasdell that between the fourth and eighth weeks after conception, the embryonic brain goes through a rapid period of development. But, on the day that my mother's pregnancy was confirmed, she went instantaneously from ecstasy to excruciating agony. This event set up a pattern in my psyche of rapid growth followed by catastrophic breakdown. Life could not allow me to be too successful in conventional, social terms. This is why my development broke down at the ages of 12, 17, 19, and 34, when I became very depressed.

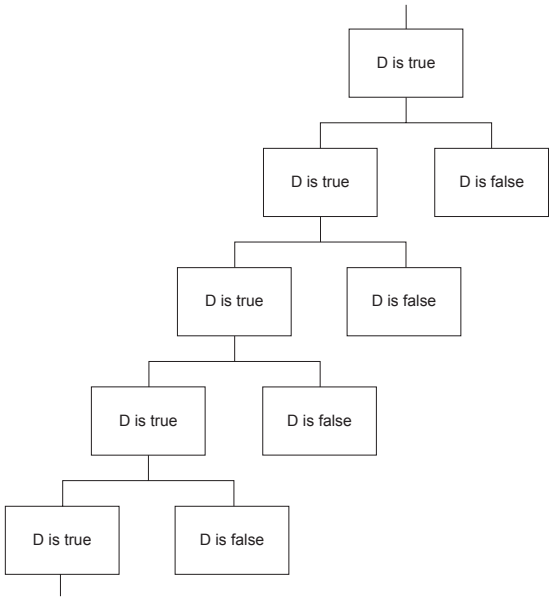
This was very painful at the time, but it was absolutely essential so that I could fulfil my destiny, by returning to the ecstatic bliss of Wholeness, which I had briefly enjoyed for a few weeks after my conception. Most significantly, I realized, as an adolescent, that what I was being taught in religion, science, economics, mathematics, and logic did not make sense as a coherent whole. So, when I came to rebuild the entire world of learning from scratch during the second half of my life, I had comparatively little to unlearn, as I have said.

Returning to what happened to me in the spring of 1980, at the time I told my friends that this eureka moment felt as if a dam wall had burst in my psyche, releasing an outpouring of energy that had been held back by my cultural and personal conditioning since childhood. However, as I now view this unprecedented life-changing event, it was if a big bang erupted in the utmost depths of the Cosmic Psyche, enabling Life to create a radically new view of the Universe, as the Totality of Existence, within me.

I say 'new' because it was new to me. However, Arjuna had much the same experience in *Bhagavad Gita*, when Krishna showed him the Ultimate Cosmic Vision: "all the manifold forms of the universe united as one". In psychospiritual terms, this apocalyptic epiphany was also not without precedent. However, as Wholeness is beyond compare, it would be misleading to compare my experiences with those of anyone else who has had a sudden awakening or conversion, spiritual or otherwise.

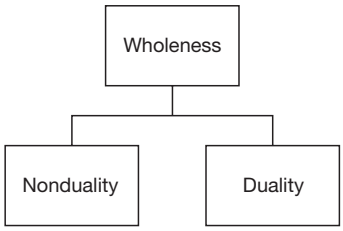
Of course, what I could see on that fateful day was not revealed in full clarity immediately. It took many years of profound self-inquiry before the Cosmos was displayed in all its glory. It even took eight weeks before the fundamental axiom I needed to begin developing a universal system of reasoning was revealed to me. I had begun by using my limited experience of mathematics to try to create asymmetry from the symmetry of pairs of opposites, called the principle of duality in Boolean algebra, the propositional calculus, and projective geometry. I was using the intuitive concept of set, as a means of grouping similar ideas, to do so.

Then, suddenly, around midsummer 1980, I wrote down this statement, which I call the *Principle of Duality* (*D*): *A complete conceptual model of the manifest Universe consists entirely of dual sets*. I also drew the adjacent diagram, which I gazed at 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. 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.



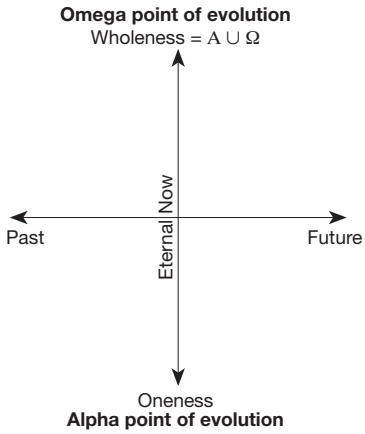
With the Principle of Duality as the basic axiom of my reasoning, I was then able to use Bohm's general way of bringing universal order to our fragmented minds, a notion of order that the artist Charles Biederman had given him: "*to give attention to similar differences and different similarities*". 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 relationships between meaningless 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.

This simple idea is the most revolutionary in the entire history of Western reason. For ever since Aristotle, logicians have excluded self-contradictions from rational thought. This is despite the fact that we live in a dualistic world where paradoxes abound. In contrast, Heraclitus of Ephesus called the union of all opposites, whether they be complementary or contradictory, the *Hidden Harmony*, hidden because few, even today, know of its existence.



We can embrace paradoxes in our reasoning by recognizing the primary-secondary relationship between the vertical and horizontal dimensions of time, illustrated in this diagram. So, when we begin our reasoning in Nonduality, and progress upwards in the Eternal Now, we can develop the art and science of reason that leads to a valid cognitive map of the world we live in, undistorted by the delusions of one-sided thinking.

This I call Integral Relational Logic (IRL), which is the commonsensical system of thought we all implicitly use every day to form concepts and organize our ideas, no matter what culture we are born in or which disciplines of learning we might specialize in.

By explicitly applying Integral Relational Logic when studying various disciplines of learning, I avoid becoming overwhelmed by the complexity of the world we live in, especially when modelling the psychodynamics of society, much of which is hidden in the sub- and unconscious. For myself, to simplify this complexity, I view the world through the eyes of an information systems architect, taking the abstractions of mathematics, computer science, and information systems modelling methods in business to the utmost level of generality.

This has led me to see that *the underlying structure of the manifest Cosmos is a multidimensional network of hierarchical relationships*. The entire Cosmos has the property of self-similarity, somewhat like a fractal. If this were not the case, we would not be able to see the regularities underlying Totality, balanced by irregularities, with their own regularities. We would only see disarray, even more tossed about by the vicissitudes of life than we already are. Nothing could be simpler.

The key point to note here is that this cognitive map of the Totality of Existence is resident within the Cosmic Psyche, as the Theory of Everything. For, as Bohm pointed out, "The word *theory* derives from the Greek *theoria*, which has the same root as *theatre*, in a word meaning 'to view' or 'to make a spectacle'. Thus it might be said that a theory is primarily a form of *insight*, i.e. a way of looking at the world, and not a form of *knowledge* of how the world is." Similarly, Einstein wrote in a letter in 1945 to Jaques Hadamard, who was then studying mathematicians' creative experiences, "The words or the language, as they are written or spoken, do not seem to play any role in my mechanism (sic) of thought. … In a stage when words intervene at all, they … interfere only in a secondary stage."

To give all the knowledge that humans have developed over the millennia a name, I call it the *Unified Relationships Theory* (URT), as a generalization of the unified field theory, which Einstein spent the last thirty years of his life trying to develop, as already mentioned. For fields are a special type of relationship, and relationships make the world go round! As the Unified Relationships Theory is transcultural and transdisciplinary, I also call it *Panosophy*, the union of all sciences and humanities and of science, philosophy, and religion. *Panosophy* is modelled on *philosophy*, from Greek *pan* 'all' and *sophia* 'wisdom'.

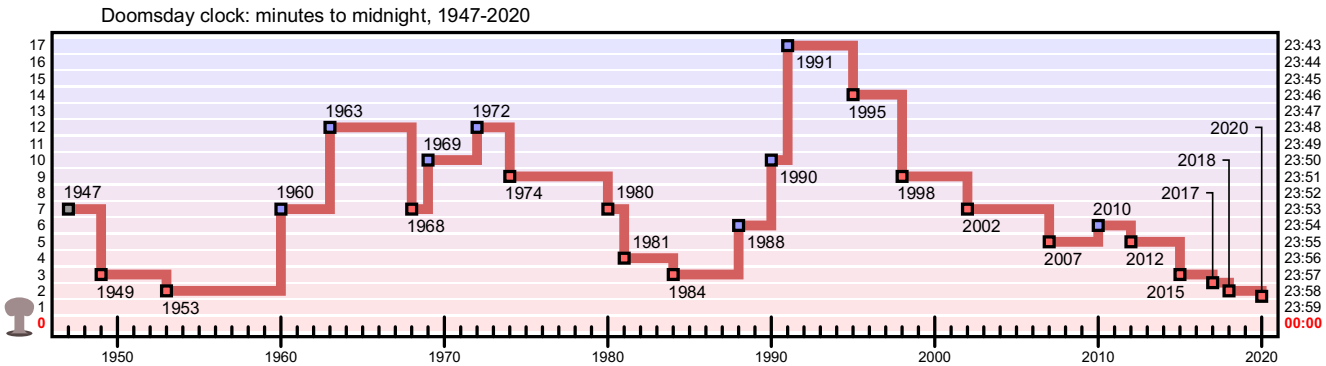
The ancient Greeks used the word *pansophos* to mean 'very wise', literally 'all-wise'. Then, in the mid 1600s, Jan Ámos Komenský (Comenius), who has been called the 'father of modern education', wrote a book titled *Pansophiæ Prodromus* 'Forerunner of Pansophy', translated at the time as *A Reformation of Schooles*. For, he proposed that "all men are taught all subjects in all thoroughness." Comenius regarded pansophy as 'universal wisdom', which the OED defines as 'universal or cyclopædic knowledge; a scheme or cyclopædic work embracing the whole body of human knowledge'.

To realize his dream, Comenius attempted to set up a Pansophic College in London in 1642, to no avail. For, twenty years later, the founders of the Royal Society of London for Improving Natural Knowledge rejected his proposals, saying that 'natural knowledge' could only be developed through experiment and observation of our external world. Matthew Spinka, Comenius's biographer, ruefully commented in 1943, "Were the grandiose project accomplished in our day, what a boon it would be! But alas! the world is still waiting for its realization, and we seem to be further away from it than ever."

With the gulf between science and spirituality as wide as ever, despite many attempts to heal the split, what game is the Divine Universe playing with us eight billion humans? Well, none of us can know. As we are all expressions of Wholeness, like waves and currents on and beneath the surface of the Ocean of Consciousness, what we *can* know is that no one is to blame for all the conflicts and chaos in the world.

For myself, the creative power of Life has led me to write these reflections on 'Wholeness Speaks', not knowing where it might lead in the manifest world of form. Of course, with my vivid imagination, I can visualize some of the possibilities.

Most significantly, with the rapid increase in the prices of oil and gas, and hence the prices of petrol, electricity, and food in our shops, it is crystal clear that we are now living at the end times of the human race, in what Guy McPherson aptly calls a 'planetary hospice'. In illustration, the Doomsday Clock, presented annually by members of the Bulletin of the Atomic Scientists, has been set at 100 seconds to midnight since January 2020, as this Wikipedia chart shows.



But with Putin threatening to attack Ukraine with 'tactical' nuclear weapons, to protect his ethnocentric identity as a Russian, we can expect the clock to move even closer to midnight next year.

So the future thinking that Einstein called for in 1946 to prevent wars has not yet been accepted in society as a whole. The reason why the solution to the ultimate problem in human learning is so elusive is because few ask the right questions, as a scientist said in an issue of the *New Scientist* in 2005. This is a pity, for another scientist said that if we could understand how the universe works, this would also tell us something profound about ourselves.

The question that scientists are not asking themselves is the one on page 5: *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?* The principal reason why this question is not on the agenda of any institution in the world is that it can only be answered by profound self-inquiry, breaking the fundamental taboo of Western civilization, which seeks to maintain the split between humanity and Divinity.

In this regard, I am much inspired by Vimala Thakar, my closest kindred spirit, the most liberated human I have ever discovered in my explorations of the human psyche. She described the way she awakened to Wholeness in her thirties in her monograph *On an Eternal Voyage*, greatly helped by dialogues with Krishnamurti between January 1956 and December 1961, when she was forty.

To put her liberated wisdom into practice, Vimala wrote *Spirituality and Social Action: A Holistic Approach* in her early sixties, seeking to bring her intuitive sense of Wholeness into society. Much inspired by Krishnamurti and Gandhi, she began her vitally important, visionary book, now unavailable even second-hand, with these uplifting words, "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." As conservatism is extremely dangerous at these rapidly changing times, 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."

When Vimala was teaching, she was still much concerned by the survival of the human race, like the rest of us. But as humankind is not immortal, there is little that any of us can do to avoid the imminent death of our species. At best, we could learn more about what it truly means to be human, in contrast to the other animals and machines with so-called artificial intelligence.

Millions intuitively know that humans are not machines and nothing but machines and that the tech billionaires are severely damaging society with their obsession with technology. So, many know that technology is not going to save us, as technocrats in the singularity group seem to believe, not understanding that the singularity they talk about happened around twenty years ago as the Accumulation Point of some fourteen billion years of evolution. Furthermore, winners of the Nobel Prize in Physiology or Medicine in the fields of palaeogenetics or neuroscience cannot tell us who we are. They cannot answer the fundamental questions of human existence: Who are we? Where do we come from? Where are we heading?

To answer these questions, and many others, we need to look inwards, recognizing the existence of the Cosmic Psyche, by whatever name we care to give it. So, as a man who understands himself, as my friend Nukunu observed in 2008, when I was in Russia with him, perhaps my intelligence and self-understanding could help those other than my closest friends. Similarly, another spiritual teacher, Vijay Shankar, a leading Advaita sage and former medical practitioner, encouraged me to go out to the world around 2000, for he could see that what I have to offer humanity would spread like wildfire.

So, as we go about our daily lives, we could act as mirrors to each other, peering through our conditioning at the True Nature we all share. In this way, I feel that I could return to society with the boon of Wholeness that has been revealed to me, the final seventeenth step in Campbell's model of the spiritual journey: living in two worlds at once, the mystical and the mundane. For Love is the Divine Essence that we all share within. As the Sufi poet Rumi beautifully put it, "Love is the sea of not-being and there intellect drowns."

Yet, as I wrote in the opening paragraphs, as we are all interconnected, our fate as a species is in the hands of the Divine. Thus, 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.