

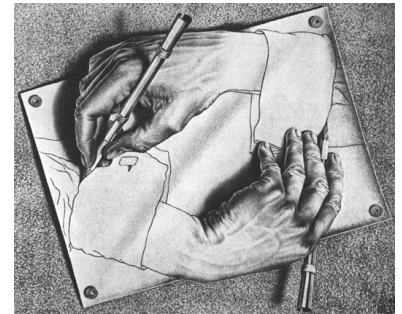
# Witnessing Exponential Rates of Change

Paul Hague

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Around the turn of the 13th and 14th centuries, the pre-eminent Christian mystic Meister Eckhart said, “The eye with which I see God is the same as that with which he sees me.” Similarly, the Rishis who wrote the *Upanishads* knew that *Brahman* and *Atman* are one. Again, the inseparability of the observer and the observed was a notion that brought David Bohm and Jiddu Krishnamurti together around 1960.

So, intelligently witnessing the unprecedented exponential rate of evolutionary change that is taking place in the noosphere is rather like a television camera filming itself filming. To develop a comprehensive cognitive map of the psychodynamics of society—as the art of inner science—it is thus essential that the map, the map-making process, and the mapmaker are all included in the territory being mapped. The territory and mapmaking are not separate from each other, a paradoxical situation that is brilliantly illustrated by M. C. Escher’s lithograph ‘Drawing Hands’.



This is 14 billion years of evolution becoming fully aware of itself within us humans, as Julian Huxley, author of *Evolution: The Modern Synthesis*, foresaw in 1957, in a visionary essay titled ‘Transhumanism’. He wrote, “As a result of a thousand million years of evolution, the universe is becoming conscious of itself, able to understand something of its past history and its possible future.” Continuing, Huxley said, 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.

In an essay titled ‘Toward the Integration of Collective Trauma in a Time of Exponential Change’ in the *Spanda Journal* in 2017, Thomas Hübl and Julie Jordan Avritt described how evolution was becoming aware of itself within them. They wrote, “The changes that have occurred in the modern era alone ... mark a period of unprecedented transformation. ... A tremendous evolutionary pressure is mounting in the form of technological expression. Its full emergence may generate a revolution that will topple many centuries-old structures of consciousness and ways of life.”

As a visionary, I had a very similar insight in 1979, when developing an innovative marketing programme for IBM in London. What most concerned me is that thirty years earlier we humans had invented a machine quite unlike any other that the *Homo* genus has invented during the past two thousand millennia. *The stored-program computer is a tool of thought, able to extend the human mind, even in some cases replacing it*, quite different from the flint axe, wheel, printing press, telescope, steam engine, and telephone, for instance, which extend our rather limited physical abilities.

Yet, none of us in the data-processing industry seemed to understand what we had invented because we did not understand what it means to be a human being—what causes us to behave as we do. Accordingly, I set out to utilize the emerging, embryonic skills of information systems architects to answer the fundamental questions of human existence: Who are we?, Where have we come from?, and Where are we going?

Such business systems designers are generalists, working with specialists in user departments to develop integrated information systems for the benefit of the enterprise as a whole. But I had one rather tricky

problem to solve. If the conceptual models that information systems architects build of business processes—whether performed by humans or machines—are to be complete, then they need to include the process of developing such models in the semantic maps, as they are being developed. I therefore could not follow the fundamental assumption of natural science that our external world is independent of the perceiving subject, as Albert Einstein declared in 1931 in a tribute to James Clerk Maxwell, who had recently died.

Now, while seeking to understand myself—to discover the root cause of our ancestral, cultural trauma—I was also endeavouring to 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?*

I describe what led me to ask this question—and what happened after it was answered in a revelatory epiphany at 11:30 on 27th April 1980—in an autobiographical article titled ‘Solving the Ultimate Problem of Human Learning’. In essence, what I have been doing for the past 43 years is developing and applying the Universal Method hidden within all of us to map the *Cosmic Psyche*, the vast domain inaccessible to our physical senses, but known with various names to mystics, such as Yogis, Kabbalists, and Theosophists.

To map these underlying *Akashic Records* with the relational model of data, I stand outside myself in Wholeness, at the Alpha-Omega Point of evolution, watching our rapidly changing society with *Self-reflective Intelligence*. This Divine quality is what distinguishes humans from the other animals and machines with so-called artificial intelligence. In my experience, this is the *Witness* that Meister Eckhart saw within himself, as the eyesight of Consciousness, which provides the radiant, coherent Light that enables us to view the Cosmos holographically, like a laser, showing the interconnectedness of all beings.

Therein lies the root cause of the intergenerational, collective trauma that humanity is suffering from today. Over 5,000 years ago, a deep experiential and cognitive split opened up between humanity and Divinity, as we can see in the roots of these words in the putative Proto-Indo-European language. In the Middle Ages, this split was most obvious in cultures based on the Abrahamic religions, who indicted anyone declaring Oneness with the Divine for heresy, a capital crime. 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.

Furthermore, because our deeply traumatized society governs our affairs, we are taught that we must fight each other for a slice of the finite financial pie, inhibiting our ability to reach out to our limitless infinite potential as humans, while acknowledging our mutual interdependence. Yet, paradoxically, Krishnamurti famously said, “It is no measure of health to be well adjusted to a profoundly sick society,” which we can only collectively heal by attuning to the Divine Essence we all share, which is Love.

Therein lies the way to resolve the twin existential crises hitting the headlines this year: (1) the threat of machines with so-called artificial intelligence taking over our lives, and (2) abrupt, irreversible climate change driving humankind to near-term extinction within a decade or three. The first of these only appears to be a threat because the mechanistic cultural conditioning instilled into us in childhood leads many to be ignorant of what it truly means to be human, not fully knowing what causes us to behave as we do.

However, the second is unavoidable, by the fundamental law of the Universe: opposites are never separate from each other in Reality. Yet, in their essay, Thomas and Julie showed how this same irrefutable law could synergistically guide our lives at these end times we live in. While resting in Stillness, in union with the Divine, we could flow with Life, compassionately supporting each other within the Global Healing Movement that the Academy for Inner Science is planning to establish in partnership with the Pocket Project. Their website contains Thomas and Julie’s essay, which inspired these few reflections, along with the mid-Summit live event on 1st October, titled ‘Global Social Witnessing of World-Wide Uncertainty’.