

Demystifying the Mystery of Being

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One meaning of *mystery* is “any truth that is unknowable except by divine revelation”, not explainable through conventional reasoning within either the prevailing or alternative scientific worldviews. For instance, my ontogeny, since my conception at the end of August 1941, is a mystery, inexplicable in terms of any socially accepted interpretation of the physical, medical, psychological, or spiritual sciences.

And what is true of my ontogeny is true of all others, as has become clear from the publication last autumn of *On the Mystery of Being: Contemporary Insights on the Convergence of Science and Spirituality*, introduced and edited by Zaya and Maurizio Benazzo, co-founders of the Science and Nonduality (SAND) conferences. They say in the Introduction, “we can never understand, but only surrender to the mystery we call life,” going on to say, “There is no ultimate truth. No teacher, no scientist can give us all the answers. Let us simply bow to the intelligence of our hearts, drop into not knowing, keep our minds open, cherish the questions, and let the answers arise and evolve, all the while celebrating this mystery called life.”

Such sentiments, which are widespread, do not reflect my life experiences. I live in a world where the impossible is quite possible, where Truth is a Pathless Land, transcending the categories in Nonduality, beyond conflict and suffering. For in order to heal my fragmented mind and split psyche in Wholeness, the creative power of Life has taken the abstract reasoning of mathematicians, computer scientists, and information systems architects in business to the utmost level of generality.

Evolution has become fully conscious of itself within me so that I could understand myself, knowing what it truly means to be an intelligent human being, in contrast to the other animals and machines, like computers. This was essential in order 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?*

For myself, I have only been able to answer this question through divine revelation, by starting afresh at the very beginning, consummating the union of mysticism and mathematics, science and spirituality, and all other opposites in solitary Wholeness, where there is nothing and no one outside me. I have thus fulfilled a dream that I had as a seven-year-old: to realize Love, Peace, Wholeness, and the Truth.

As a generalist in a world of specialists, it would be wonderful if I could help my fellow human beings to see what I can see, realizing that Wholeness is both Alpha and Omega. Sadly, however, it is not in my power to do so. Most humans are so conditioned early in life by the cultures they are born in that it takes exceptional experiences and abilities to be free of what William Blake aptly called our ‘mind-forged manacles’ later in life. Furthermore, what has happened to me in my lifetime is a gift of the Divine, emerging directly from the Divine Origin of the Universe in the Eternal Now. So, if we are to collectively awaken as a species, this can only happen through an apocalyptic death-and-rebirth process, revealing the fundamental law of the Universe, which guides all our lives and enables us to demystify the mystery of being.

For *apocalyptic* 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’, indicating the disclosure of something hidden from the mass of humanity: the *Principle of Unity*, which states *Wholeness is the union of all opposites*. This paradoxical statement is an irrefutable, universal truth, valid

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within all possible contexts, grounded in the Absolute Truth, which is ineffable, impossible to express in words. So the statement “There is no ultimate truth” is false. Indeed, if it were true, it would be an ultimate truth, confirming the existence of such a sound contextual foundation for all our learning.



This revelation puts me in something of a dilemma in terms of social relationships. The views that Zaya and Maurizio express are almost universal, inhibiting many from fully understanding the synergistic, accumulative, evolutionary psychospiritual energies that are driving the pace of change in society faster and faster. Vimala Thakar highlights this critical situation in the opening paragraph of *Spirituality and Social Action: A Holistic Approach* with these wise 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.” 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.”

Similarly, David Bohm said in the opening paragraphs of *Wholeness and the Implicate Order* in 1980, Fragmentation is now very widespread, not only throughout society, but also in each individual; and this is leading to a kind of general confusion of the mind, which creates an endless series of problems and interferes with our clarity of perception so seriously as to prevent us from being able to solve most of them.

Thus art, science, technology, and human work, in general, are divided up into specialities, each considered to be separate in essence from the others. ... Each individual human being has been fragmented into a large number of separate and conflicting compartments, according to his different desires, aims, ambitions, loyalties, psychological characteristics, etc., to such an extent that it is generally accepted that some degree of neurosis is inevitable, while many individuals going beyond the ‘normal’ limits of fragmentation are classified as paranoid, schizoid, psychotic, etc.

These sentences are a diagnosis of what Erich Fromm called our sick society in *The Sane Society* in 1956, but they do not tell us how to cure the pandemic of delusion, caused by our fragmented minds. Attracted by the notion that the observer and observed are one, Bohm had spent twenty years in dialogue with J. Krishnamurti seeking a remedy. But neither found the solution, despite the latter writing in *Education and the Significance of Life*, “Can any specialist experience life as a whole? Only when he ceases to be a specialist.”

For all of us are specialists in some sense, even polymaths, learned in multiple disciplines. So no one is omniscient. For instance, my local doctor is a specialist in general medicine, working with specialists in particulars in regional hospitals. Similarly, I am a specialist in conceptual abstractions, having taken those of mathematicians and computer scientists to the utmost level of generality. For the past forty years, my occupation has thus been like that of an information systems architect developing integrated business systems in cooperation with specialists in other departments familiar with the details of their aspects of the enterprise.

Similarly, I have been engaged in developing a holistic system of thought, as a generalization of the transcultural, transdisciplinary modelling methods underlying the Internet. What I call *Integral Relational Logic*, which all of us implicitly and unknowingly use every day, thus enables me to integrate all knowledge in all cultures and disciplines into a coherent whole. In this regard, the most abstract concept is that of **being**, lying at the heart of Aristotle’s ontology, described in *Metaphysics* in this way:

There is a science which studies Being *qua* Being, and the properties inherent in it in virtue of its own nature. This science is not the same as any of the so-called particular sciences, for none of the others contemplates Being generally *qua* Being; they divide off some portion of it and study the attribute of this portion, as do for example the mathematical sciences.

In essence, this is how Life has shown me how to demystify the mystery of being, transcending the categories, even mathematics, metaphysics, philosophy, and psychology, in a transdiscipline I call *Panosophy*. However, I don’t know anyone else who has ever lived who has taken generalities to the ultimate

level of abstraction, necessary to heal the fragmented mind in Wholeness. For instance, in November 2009, David Lorimer, programme director of the Scientific and Medical Network (SMN) in the UK, convened a one-day conference in London to honour the legacy of David Bohm titled 'Infinite Potential'. Yet, while *Wholeness* was mentioned occasionally, I heard no speaker or questioner using the word *fragmentation* or any of its inflections. So the subject of how the fragmented mind might be healed in Wholeness—the central theme of Bohm's life (and my own)—did not come up.

Similarly, all the fifty contributors to *On the Mystery of Being* are specialists, earnestly seeking the convergence of science and spirituality, but unable to realize the ultimate dream of human learning, which is ever present within and around us. Indeed, as recently as 2011, Deepak Chopra, who wrote the foreword to this book, was waging war with Leonard Mlodinow, co-author with Stephen Hawking of *The Grand Design*, in *War of the Worldviews: Science vs. Spirituality*.

The principal problem with this book lies in the opening sentences of the Foreword, which both authors wrote: "Nothing is more mysterious than another person's worldview. Each of us has one. We believe that our worldview expresses reality." So, they ask, "What happens, then, when two worldviews clash?" Well, this is an anthropocentric and egoic question, not asked from a Holoramic 'Whole-seeing' perspective. Furthermore, it indicates that even the conventional scientific worldview is subjective, despite the claims of science for objectivity. So, as Deepak writes in his section in Part One, titled 'The War', "There is good reason for our worldviews to be at war. Either reality is bounded by the visible universe, or it isn't."

Another who doesn't believe that Peace is possible is Ken Wilber, another member of the extended SAND community, who wrote in *The Marriage of Sense and Soul: Integrating Science and Religion*, "Truth and meaning, science and religion; but we still cannot figure out how to get the two of them together in a fashion that both find acceptable." Then, taking a much broader view of the ultimate problem of human learning than physicists like Stephen Hawking took, he wrote in *A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality*:

This book is a brief overview of a Theory of Everything. All such attempts, of course, are marked by the many ways in which they fail. The many ways in which they fall short, make unwarranted generalizations, drive specialists insane, and generally fail to achieve their stated aim of holistic embrace. It's not just that the task is beyond any one human mind; it's that the task is inherently undoable: knowledge expands faster than ways to categorize it. The holistic quest is an ever-receding dream, a horizon that constantly retreats as we approach it, a pot of gold at the end of the rainbow that we will never reach.

Yet, by the grace of Divinity, I reside at the end of the rainbow, living in Wholeness, which is the True Nature of all beings within the Totality of Existence. Ironically, however, as my life experiences are unprecedented in the entire history of human learning, it is not possible for those brought up in the conventional manner and who are successful in traditional social terms to understand what I am saying, even though it is innate commonsense. For what we learn from our parents and teachers in childhood inhibits most from discovering what it truly means to be an intelligent human being, in comparison to the other animals and machines, like computers with so-called artificial general intelligence.

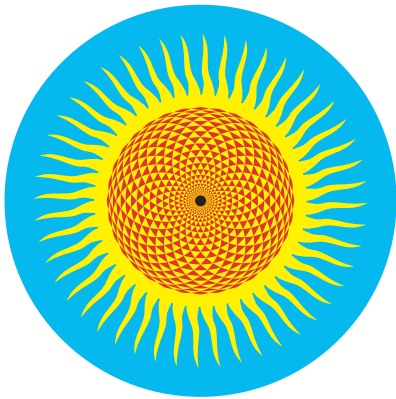


Yes, through the ages, those who are called mystics have had some understanding of what it means to be a Divine human, as some of the contributors to *On the Mystery of Being* illustrate, resolving another significant symptom of our sick society: that of the split psyche, where people feel experientially and cognitively separate from the Divine, even though in Reality, we live in constant union with the Immortal Ground of Being.

We can see from the root of *human* that the split between humanity and Divinity happened at least 5,500

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years ago, distorting much of what we have learnt since then. For *human* derives from Latin *humus* ‘ground, earth’, from the Proto-Indo-European (PIE) base **dhghem-* ‘earth’. This etymology shows that our forebears conceived of humans as earthlings in contrast to the divine residents of the heavens, as Calvert Watkins explains in *The American Dictionary of Indo-European Roots*.



In contrast, *Divinity* derives from Latin *divus* ‘of a god, inspired’, from the PIE root **dyeu-* ‘to shine’. So, when we live in ignorance of the mystery of the Divine, we shut out the coherent Light of Cosmic Consciousness, which we need to view the Totality of Existence holographically. We thereby live, at best, in semi-light, inhibiting Self-reflective Divine Intelligence—as the eyesight of Consciousness—from functioning with the optimal insight we need to sort out the mess that humanity has been in during the five thousand years of the patriarchal epoch, in particular.

Yet, this split did not happen in the East in the same way as it did in the West, when the first civilizations emerged at the dawn of recorded human history. We can contrast the Sumerians living in Mesopotamia and the Egyptians living in the Nile valley with the Rishis living in the Indus valley. All would have had a pristine view of the night sky, unsullied by the light pollution most of us suffer from today, but they developed quite differently. On the one hand, the Babylonians and Egyptians gazed at the stars in wonderment, finding many patterns in what at first sight looks like a bewildering muddle, thus founding the science of astronomy, often called astrophysics today. On the other hand, the Rishis ignored the night sky and looked inwards, discovering an utterly different Universe, one in which there is no division between humanity and Divinity.

They encapsulated this unifying principle in the *Chāndogya Upanishad* with the words, *Tat tvam asi* ‘Thou art That,’ reiterated in Nisargadatta Maharaj’s *I Am That*, described by Vijai Shankar, an Advaita sage and former medical practitioner, as the only spiritual book you need to read. Similarly, Zaya and Maurizio tell us that this book was what led them to found the SAND conferences. In contrast, in the West, the Abrahamic religions of Judaism, Christianity, and Islam have encapsulated the split between humanity and Divinity in the dogma ‘God is other’. With this cultural, religious background, it was later but a small step for materialistic scientists—practising the religion of scientism—to exclude the Absolute, as Reality, from science. Thus, with both science and religion separating humanity and Divinity, whether humans will ever understand what is happening to us all as a species looks extremely doubtful.

For, while living in union with the Divine is necessary, it is not sufficient to turn Gnosis—as the Inner Knowing of God—into an all-inclusive, coherent cognitive map of the Cosmos, represented in symbolic language. Indeed, as language has evolved over the years to denote our fragmented, confused, and deluded conceptual models of the world we believe we live in, traditional meanings of words are hopelessly inadequate to demystify the mystery of being. We can only get some help in this regard by studying what Bohm aptly called the archaeology of language, when I met him in the mid 1980s, one of five meetings during that decade.

For myself, before finding a language in which to describe my experiences, it has been vitally important to form concepts in an egalitarian manner, following Bohm’s way of bringing order to quantum and relativity theories: by “*giving attention to similar differences and different similarities*”, a notion of order that the artist Charles Biederman had given him. For instance, in Integral Relational Logic, mass, space, and time are just concepts, not special, no different from any other. We can see this most clearly from the way mathematicians, software developers, and computer programmers treat these concepts in their equations

and functions, no different from any other quantities. Indeed, information systems architects go even further, handling both qualitative and quantitative domains of values in their semantic models similarly.

Using the Principle of Unity and Bohm's method for bringing universal order to all our thoughts, I form the concept of the Absolute, as the Supreme Being, in exactly the same way as I form the concept of any being in the relativistic world of form, such as rose or triangle, as a mathematical object. In itself, this conceptual formation does not make God a scientific concept. In my experience, it takes many years of spiritual practice, dying in an involutory manner, to realize the Truth that sets us free. As unifying evolutionary and involutory processes in this manner goes much further than Aurobindo's way of looking at these processes, I am still living in solitude, wondering how to communicate my experiences to others.



Accordingly, as the extended SAND community, acting with a tribal mentality, does not seem to be interested in either the solution to the ultimate problem in human learning or in how it has been solved, I am today focusing attention on completing the last of eleven unpublished books on our evolutionary story titled *Unifying Mysticism and Mathematics: To Realize Love, Peace, Wholeness, and the Truth*. This book thus addresses the central issue that Donald Hoffman raises in *On the Mystery of Being*:

I think we need to reboot science with a notion of consciousness. The story that there was first a Big Bang, and then billions of years later, life, and then hundreds of millions of years later, consciousness, is fundamentally wrong. It's the other way around. Consciousness is fundamental. We need a mathematical model of it, and from that model we need to boot up space-time and matter. We can do that, but it's going to take some hard mathematical work.

There is no better description of the semantic mathematical model that I have been developing for the last forty years. Its purpose is to complete the final revolution in science, just as Johannes Kepler and Isaac Newton completed the first in the 1600s with sound mathematical reasoning. For, as Peter Russell said in his piece in *On the Mystery of Being*, it was only when Newton provided a mathematical explanation of the planets' paths that the heliocentric model of the solar system became widely accepted.

However, Peter is something of a traditionalist, with a "mission to distil the essential wisdom on human consciousness found in the world's spiritual traditions, and to disseminate their teachings on self-liberation in contemporary and compelling ways". As he said to me when we eventually met in London in December 1999, after fifteen years exchanging letters on our emerging theories of evolution, if I don't work within the system, it is unlikely that anyone would listen to what I have to say. At this meeting, Peter confirmed that we had both studied mathematics and physics at the same high school, although I did not know Peter at the time for he is 1,447 days younger than me, in the way that he likes to express ages, denoting the natural cycle of our lives.

However, it was as teenagers that our journeys in life began to diverge. As Peter tells us in *From Science to God: The Mystery of Consciousness and the Meaning of Light*, also subtitled *A Physicist's Journey into the Mystery of Consciousness*, at the age of sixteen he was avidly studying the theory of relativity, whereas I was abandoning physics at a similar age, as I didn't believe in the existence of a fundamental particle of matter or the big bang theory, much preferring Fred Hoyle's more elegant steady-state model of the universe.

Nevertheless, as all I'm attempting to do is communicate the ancient wisdom in the transcultural, transdisciplinary language of the abstract modelling methods underlying the Internet, in the noughties, I made every endeavour to fit into a culture that had felt alien to me since I was seven years of age. For instance, I joined the SMN in the UK and, following a number of cathartic satoris in the mountains of Norway and forests of Sweden, I self-published my first book in 2004 titled *The Paragonian Manifesto: Revealing the Coherent Light of Consciousness*.

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I had derived the word *paragonian* in 1984 from the Greek words *para* ‘beyond’ and *agon* ‘contest’ or ‘conflict’, a word that is also the root of *agony*, until the 17th century meaning ‘mental stress’, *antagonist* ‘a person who one struggles against’, and *protagonist* ‘leading person in a contest’. *Paragonian* thus means ‘beyond conflict and suffering’, a healthy, liberated, and awakened way of being that we can realize when we are both unified with the Divine and integrated with the Cosmos; when we base our lives firmly and squarely on our Immortal Ground of Being. *Paragonian* thus denotes the essence of *Advaita* (‘not-two’) in a word with a Western etymology.

The Paragonian Manifesto, which was intended as a spiritual replacement for Karl Marx and Friedrich Engels’ *The Communist Manifesto*, ingenuously explored the possibility of cocreating a harmonious society based on the fundamental law of the Universe after the inherently unstable global economy collapses.



Heraclitus of Ephesus aptly called this law the *Hidden Harmony*, which Aristotle rejected in *Metaphysics*, sending Western thought into the cul-de-sac it has reached today. On the other hand, unifying opposites is the principal goal of alchemical studies, lying at the heart of Carl Gustav Jung’s healing process of individuation—the development of an undivided being.

In mathematical and mystical notation, unifying West and East, the Principle of Unity is the *Cosmic Equation*, the simple, elegant equation that can explain everything, which Albert Einstein and Stephen Hawking sought at the heart their cosmologies, erroneously believing that the ultimate problem of human learning can be solved within physics:

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

Here *W* is any whole, including Wholeness, *A* is any being, including the Supreme Being and all human beings, \cup is union, and \neg is not. The Chinese characters denote *yin* and *yang*, as inseparable dark and light, moon and sun, female and male, etc., unified in the symbol for OM or AUM, the union of *Brahman* and *Atman* in the *Mandukya Upanishad*. In the words of Meister Eckhart, the pre-eminent Christian mystic, “The eye with which I see God is the same as that with which he sees me.”

I presented this equation at the SAND conference in California in 2011 on a large poster titled ‘The Two Dimensions of Time’, having met Rupert Spira, another regular SAND contributor the previous year in Scotland at a select symposium on ‘Consciousness and Nonduality’, organized by Peter Fenwick and David Lorimer, the former being president of the SMN.



But, as I can now see, this poster presentation—8’ by 4’ or three square metres, now hanging on my office/bedroom wall—represents an existential threat to the SAND community, whose logo is depicted here. For, if we are to unify spirituality and science, demystifying the mystery of what it means to be a human being, we need to abandon the association between energy and matter. It is therefore not surprising that Maurizio and his advisors have not accepted the article that he invited me to write in January to be posted on the SAND website.

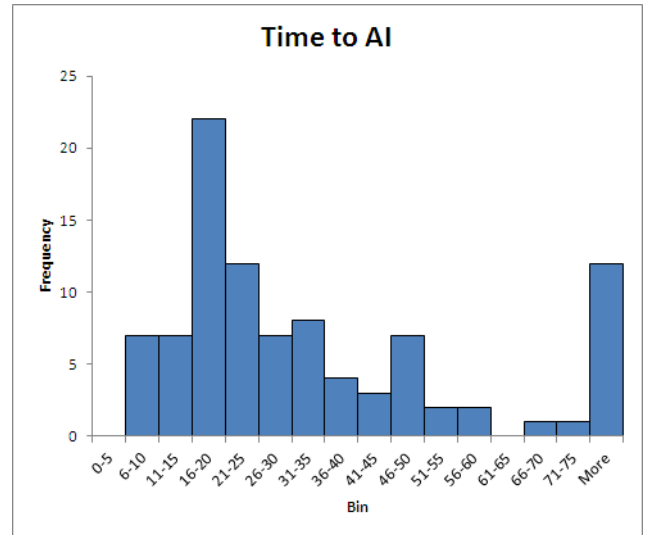
This 3,500-word article, titled ‘Unifying All Opposites in Wholeness’, references a similar article that Peter Russell posted on the SAND website, titled ‘What if There Were No Future?’. However, it does not mention this paragraph in Peter’s article, for I felt that doing so would go too far beyond people’s comfort zones, making the article too long:

The idea that there might be a singularity in human development was first put forward by the mathematician Vernor Vinge, and subsequently by myself in *Waking Up In Time*. More recently it has been popularized by Ray Kurzweil, who argues that if computing power keeps doubling every eighteen months, then sometime in the late 2020s (that’s only ten years from now) there will be artificial intelligence that surpasses the human brain in performance and abilities. These

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ultra-intelligent systems would then be able to design and create even more intelligent systems, and do so far faster than people could, leading to an exponential explosion of intelligence.

This is nonsense of course. We humans are the leading edge of evolution, not machines with so-called artificial general intelligence. Yet, the belief that machines could one day replace many jobs in the workplace still prevails. For instance, in 2012, Stuart Armstrong, a James Martin Research Fellow at the Future of Humanity Institute at Oxford University, and Kaj Sotala, of the Singularity Institute, presented a paper at a conference in Pilsen, Czech Republic on research that they had done of predictions of artificial intelligence since Alan Turing's 1950 seminal paper on the subject. As Armstrong writes in *Smarter than Us*, "The track record for AI predictions is ... not exactly perfect. Ever since the 1956 Dartmouth Conference launched the field of AI, predictions that AI will be achieved in the next fifteen to twenty-five years have littered the field, and unless we've missed something really spectacular in the news recently, none of them have come to pass." This chart shows the frequency of the various predictions of time to AI that he and Kaj Sotala have developed.



In believing that ultra-intelligent mechanical systems could one day design and create even more intelligent systems, Peter is in tune with mainstream scientists. For instance, Martin Rees, former President of the Royal Society, wrote in *Our Final Century: Will the Human Race Survive the Twenty-first Century?*, "A superintelligent machine could be the last invention that humans need ever make." And Stephen Hawking told the BBC on 2nd December 2014, "The development of full artificial intelligence could spell the end of the human race."



Yet, machines with full artificial intelligence are not going to lead to the end of the human race. *Homo sapiens* is likely to become extinct in the near term because of abrupt climate change, which is today speeding up through the activation of positive feedback loops. To highlight this central issue of our times, in 2014, Andrew Harvey, another SAND presenter, asked Carolyn Baker, a former psychotherapist and professor of psychology and history, and Guy McPherson, Professor Emeritus of Natural Resources at the University of Arizona, to write an honest, revelatory book on the psychological and ecological aspects of the great existential crisis we all face today, not the least the younger generations. It is titled *Extinction Dialogs: How to Live with Death in Mind*. As Andrew said, in a YouTube video with Guy promoting the book,

There is a huge gift in this apocalyptic situation to us all, and that is that it makes absolutely clear the impermanence and precariousness of everything and bitch-slaps the human ego finally, and destroys all illusions, and that can lead to paralysis, despair, inertia, horror. Or it can lead to a fundamental commitment to uncover inner Divine Consciousness and act from that with peace and joy and compassion, giving up the fruits of action, come what may. And that form of action is actually liberation. So there is a way in which the situation is the perfect cauldron for the liberation of the human race from its fantasies. We will be born in our death.

In 2017, Andrew and Carolyn further explored the psychospiritual issues facing us all in *Savage Grace: Living Resiliently in the Dark Night of the Globe*, saying, "Even among many of our friends and acquaintances who are awake to the potential for near-term human extinction, we notice an implicit and almost pathological demand for certainty. Many are obsessed with the year they believe humans will become extinct. Is

it 2026, 2030, 2050, next year? As if we could know.” Matthew Fox, also a SAND presenter, wrote in the Foreword, “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.”

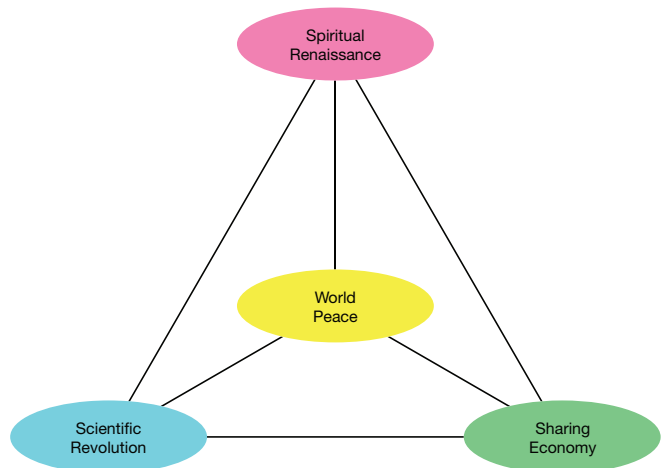
It might seem that the SAND community, together with the members of such organizations as the Institute of Noetic Sciences (IONS) and the SMN could cooperate in addressing the central issue of our times, currently being exacerbated by the spread of coronavirus disease (COVID-19). Sadly, I see little sign of this happening, despite the optimism I still see in the newsletters of the New Story Hub, for instance, with the motto ‘Change the Story, Change the World’, believing that we can survive the climate crisis.



Nevertheless, in 2014, I optimistically attempted to set up the *Alliance for Mystical Pragmatics* with the motto ‘Harmonizing evolutionary convergence’ and this logo, denoting the union of all opposites. The title of the Alliance was inspired by Ananta Kumar Giri’s studies of spiritual pragmatics and transformative harmony, as a further development of the Paragonian Institute that I attempted to set up in 1987 with my Norwegian wife, then a meditation teacher and social activist, much influenced by the teachings of Osho and Barry Long, which she introduced me to.

The intention was to cocreate a nourishing open space where it would be safe to question the cultural beliefs and assumptions that our parents, teachers, and priests passed on to us as children so that the next generations are not burdened by evolution’s past blindness. For, as Bohm said in 1985, when talking about Krishnamurti’s enlightened approach to education, if we do not question the underlying assumptions and beliefs of the prevailing culture, humanity is not a viable species.

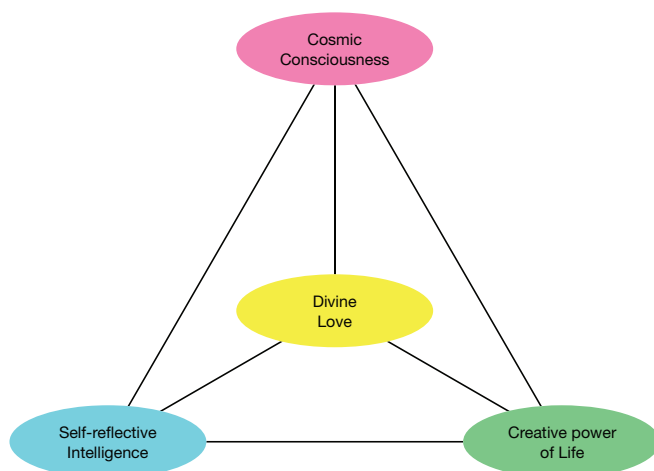
Inspired by Bohm’s process of Dialogue, the object was to stimulate the convergence of four major global movements in the world today into a coherent whole: Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace, their relationships being illustrated by this flattened tetrahedron.



As my 2017 book *The Psychodynamics of Society: From Conception to Death* indicates, a major purpose was to complete the final revolution in science, fulfilling William James, Eugen Bleuler, and Carl Gustav Jung’s dream, not only of establishing psychology as a coherent science, but also as the primary science, on which all humanities and sciences are built. This could happen when evolution becomes fully conscious of itself,

which the late Barbara Marx Hubbard, a leading evolutionary, called the ‘Second Great Event’ in the history of the universe, the first being the most recent big bang, which supposedly brought it into existence.

This means, of course, that we cannot bring this miracle about by basing the future of our species on the past. Evolution can only become fully conscious of itself within us human beings when we start afresh at the very beginning in the Eternal Now, invoking the primal energies of Divine Love, Cosmic Conscious-



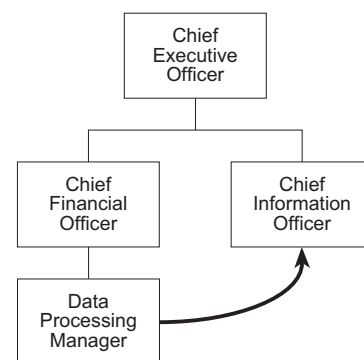
ness, Self-reflective Intelligence, and the creative power of Life, arranged in the previous diagram, corresponding to the four constituents of the Alliance.



Sadly, however, apart from one friend, who helped me set up the website for the Alliance, no one else has yet been attracted to join me in cocreating such an adventurous community. There are many psychosocial reasons for this, not the least of which is attachment to money, which provides many with an immortality symbol because they have become experientially and cognitively separate from the Immortal Ground of Being, as Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, shows in *Escape from Evil*. While John Kenneth Galbraith has said, “Money is a very old convenience,” it is nevertheless the most divisive force on the planet, having financed wars throughout history, as Niall Ferguson also pointed out in *The Ascent of Money*.

So, if we are ever to cocreate World Peace, we need to make the most radical change to the work ethic since our forebears began to settle in communities to cultivate the land and domesticate animals, some 10,000 years ago, and since the invention of money, around 4,000 years ago.

In a fully awakened society, the invention of the stored-program computer in the late 1940s and the subsequent birth of the Information Society in the 1970s could enable us to make such a radical change in way that we manage our business affairs. During the first three decades of the data-processing and information-technology industry, the data-processing manager reported to the Finance Director because the first tasks to be automated were related to accounting. However, as it became recognized that data is a resource of business enterprises and needs to be managed like any other resource, many organizations appointed a Chief Information Officer (CIO) on a par with the Chief Financial Officer (CFO), both reporting to the Chief Executive Officer (CEO), as this diagram illustrates.



But what is the relationship of the CIO, managing information, and the CFO, managing money, my estranged son’s occupation? Well, money is a type of information and so can be represented in the semantic models developed by information systems architects. But this is not possible the other way round. The meaning of information, and hence its value, cannot be satisfactorily represented in the quantitative financial models of accountants, bankers, and economists. If we are to intelligently manage our business affairs with full understanding of what we are doing, we need to do so primarily through the meaningful modelling methods of information systems architects rather than the quantitative financial modelling methods of accountants.

A number of physicists, such as Jude Currivan, another contributor to *On the Mystery of Being*, are similarly viewing the physical universe as an information system within the ‘holographic principle’. As she said in her article titled ‘How to Make a Universe’, “Increasing compelling evidence is showing that digitized information, the basis of all our technologies, is exactly the same as the universal information that underpins and makes up all physical reality.”

However, if we are to map the Totality of Existence—consisting of all beings—as an information system, we need to recognize that in the data-processing industry, *information is data with meaning*, a quite different meaning of information from the conventional, mathematical one. To clarify this often misunderstood relationship, Norman Lindop’s *Report of the Committee on Data Protection*, from 1978, which led to the UK’s Data Protection laws, provides a further description of the differences between data and information:

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So far, in this chapter, we have used the word *information* because that is the word and the concept with which most people are familiar. The computing community make much use of the word *data* (the Latin word *datum*, of which *data* is the plural, literally means that which is given) using it to mean raw material which is put into data processing systems. A primary function of data processing is to collect and relate items of data and to operate upon them to produce outputs which are meaningful to the users of the systems in the fulfilment of their purposes. It is these outputs which inform and which are rightly described as information.

Such data-protection laws, together with those related to so-called intellectual property, in which my estranged daughter is a leading authority, indicate quite clearly the impossibility of harmoniously managing our business affairs within a materialistic worldview, in which humans are seen as separate from both each other and the Divine and must fight each other for a slice of the finite monetary cake.

Furthermore, communications theory is not concerned with the meaning of the information in messages, but solely with signs, codes, and the quantitative measurement of these entities in a mechanistic, stochastic sense, as Claude Shannon, confusingly known as ‘the father of information theory’, admitted in an article he wrote for the fourteenth edition of the *Encyclopædia Britannica*, “The signals or messages need not be meaningful in any ordinary sense.” So-called quantum information, defined and studied in *Quantum Computation and Quantum Information* by Michael A. Nielsen and Isaac L. Chuang and in Vlatko Vedral’s *Decoding Reality: The Universe as Quantum Information*, also doesn’t help us to demystify the mystery of life, to understand what it truly means to be human. We need to understand the meaning of meaning to unify spirituality and science, as Bohm reminded me in a letter in 1985.



How then can I relate to my fellow human beings in a meaningful manner? To determine the meaning of the data patterns of existence, we need a context within which to do so, ultimately provided by our worldviews. However, the overall contexts for science and religion—denoted by the words *Universe* and *God*, respectively—are incompatible with each other, as I realized as a seven-year-old in 1949. So, having no context within which to determine whether what I was being taught was true or not, I learned almost nothing at school and university.

In the event, it was not until I was thirty-eight in 1980 that I had both the freedom and life experience to make sense of the world we all live in. And because I was almost totally ignorant of the history of ideas in both the West and East, I had little to unlearn when I came to build a comprehensive model of the Universe, free, as much as possible, from my cultural conditioning.

However, my ontogeny is not understandable within the conventional framework of academia. For instance, after I had been encouraged to narrate my life’s story at the symposium on ‘Consciousness and Nonduality’ that I attended in 2010, I asked Peter Fenwick, a leading psychiatrist in the UK, whether he knew of any psychologist who might be interested in my apparently anomalous experiences as a case study of such experiences. He told me that he didn’t.

This seemingly irreconcilable situation was confirmed for me when I attended a conference in London in 2018 organized by the Consciousness and Experiential Psychology Section of the British Psychological Society (BPS/CEP) on ‘Exceptional Experiences’. For instance, *Varieties of Anomalous Experience: Examining the Scientific Evidence*, co-edited by Etzel Cardeña, a keynote speaker at the conference, does not contain any openings within which I could communicate to conventionally educated psychologists with PhDs and professorships.

However, Steve Taylor, author of *The Leap: The Psychology of Spiritual Awakening*, with a Foreword by Eckhart Tolle, did mention William R. Miller and Janet C’de Baca’s book *Quantum Change: When*

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Epiphanies and Sudden Insights Transform Ordinary Lives, as evidence that exceptional experiences are much more common than previously realized.

Now while such sudden awakenings generally happen within the individual, if we are to understand what is happening to us all as a species, evolution needs to take a radical change in direction in the collective. For instance, if evolution is to become fully conscious of itself, as Julian Huxley prophesied in an essay ‘Transhumanism’, we need to destroy “the ideas and the institutions that stand in the way of our realizing our possibilities”, enabling us to live in ‘mystical ecstasy’. Similarly, Jean Houston calls the changes that evolution is making today ‘Jump Time’, writing, “Jump Time is a whole system transition, a condition of interactive change that affects every aspect of life as we know it.” As she says, “Ours is an era of quantum change, the most radical deconstruction and reconstruction the world has seen.”

In Jean’s two-page article in *On the Mystery of Being*, titled ‘Consciousness and Paradox’, she describes a paradoxical worldview that can be intuitively seen by anyone who looks deeply inside themselves. The essence of the ‘great game’ called *paradox* is that we are both infinite and finite beings, in conformity with the Principle of Unity, as the fundamental law of the Universe. As she says, “Ultimately the paradox game is about all of us together, as human incarnations of cosmic consciousness, cocreating the ever-unfolding reality.”

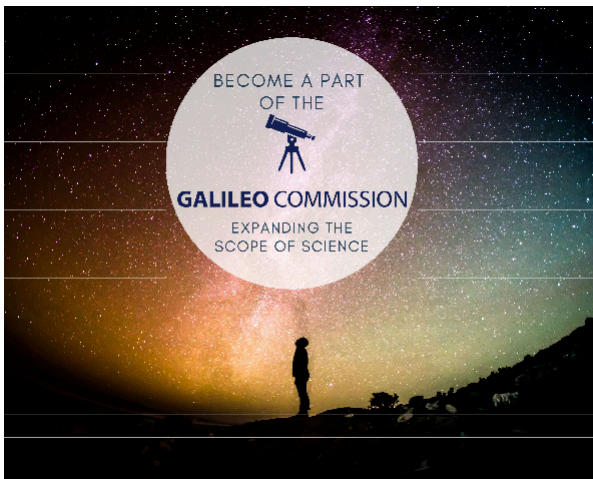
Similarly, in *The Mystery Experience: A Revolutionary Approach to Spiritual Awakening*, the spiritual philosopher Tim Freke, another contributor at SAND conferences, coined the term *paralogical thinking* to denote our ability to see both sides of any situation. As he says, “We see the paradoxity of something when we understand it from two opposite perspectives at once,” a clear sign of our innate Self-reflective Intelligence at work. Tim aptly uses the simple word *WOW* to denote such an awakened state of being, for there is nothing more wonderful in human experience. Not surprising, this is something “everyone is searching for,” as he says.

Living in two worlds at once—the mystical and mundane—marks the final two steps of Joseph Campbell’s three-stage, seventeen-step spiritual journey, called ‘Master of Two Worlds’ and ‘Freedom to Live’. He describes this universal journey in *The Hero with a Thousand Faces*, as a synthesis of his in-depth studies of the myths and fairy tales of multiple cultures through the ages, able to see their underlying patterns and generalities. Most significantly, he says, “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.”

In other words, all beings—as structures in the world of form—are born to die, including *Homo sapiens*. As Shakyamuni Buddha said on his deathbed, “Behold, O monks, this is my last advice to you. All component things in the world are perishable. They are not lasting. Strive on with diligence.” My joy at having children with my first wife cannot therefore be my primary purpose in life, helping to sustain the species indefinitely, through infinite time. Rather, as I know now, the ultimate purpose of human existence is simply to experience and understand that our True Nature, Authentic Self, and Genuine Identity are inseparable from the Divine, as the Immortal Ground of Being.



However, to explain what Taoists call the ‘Way’ in sound scientific and rational terms, involutory evolution still has a very long way to go, even within the extended SAND community and the associated Galileo Commission, to which I am adviser, and the campaign for Open Science, with their report on ‘Beyond a Materialistic Worldview: Towards an Expanded Science’ and ‘Manifesto for a Post-Materialist



Science', respectively. This promotional poster, which David Lorimer sent out at the end of February 2020, illustrates the extent of the problem. First, it was Kepler not Galileo who did all the onerous work in calculating the elliptical orbits of the planets around the Sun, including that of the Earth, which Einstein said was 'pure genius'. Kepler was especially inspired by his spiritual awareness of the power of God, coming close to discovering the inverse square law that Newton discovered from Kepler's treatises, which Galileo arrogantly ignored. Secondly, we need to turn science inwards, mapping the Cosmic Psyche, in

order to complete the second heliocentric revolution, realizing that it is the Coherent Light of Consciousness that enables us to view the Cosmos holographically.

David is particularly concerned by the militancy of Guerrilla Skepticism on Wikipedia (GSoW), founded and led by Susan Gerbic, who is especially incensed by the claims of clairvoyant mediums, who she believes are engaged in pseudoscience. This is a frequent term on Wikipedia, seeking to "maintain the status quo at a time when we need to be expanding rather than restricting the scientific endeavour, especially with respect to consciousness research", as David says.

As Wikipedia seems to have some intent to maintain balance, reflecting the generally accepted views of many different cultures, there is an alternative wiki website named RationalWiki, in which guerrilla sceptics can wage war with humanity to their hearts' content, not unlike terrorists engaged in guerrilla warfare. However, as evolution has not yet collectively revealed how we can use rational thought to end all wars with a coherent worldview that can explain parapsychological phenomena and what is causing us to behave as we do, it is unclear how demystifying the mystery of being could spread through society.

Dean Radin, a leading researcher into psychic effects (*psi* for short) suggests in his piece in *On the Mystery of Being* that we need to resurrect 'real magic', sometimes spelled *magick*. He quotes Etzel Cardeña, who says, "The evidence for psi is comparable to that for established phenomena in psychology and other disciplines."

However, lacking a coherent worldview, parapsychologists are heavily dependent on statistical analysis to justify their theories, as I discovered when attending the BPS conference on 'Exceptional Experiences' in 2018. In general, they have yet to embrace Bohm's theory of the implicate order, which he said could help to explain people's psychic experiences, such as extrasensory perception (ESP). For forty years after the publication of *Wholeness and the Implicate Order*, even psychologists, never mind physicists, have yet to understand the way in which he unified quantum and relativity theories.

One notable exception is the transpersonal psychologist Stanislav Grof, another SAND associate, who said in *Beyond the Brain*, "Bohm's theory, although primarily conceived to deal with urgent problems in physics, has revolutionary implications for the understanding of not only physical reality but also of the phenomena of life, consciousness, and the function of science and knowledge in general."

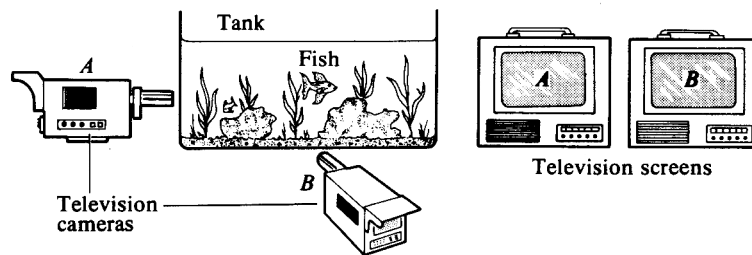
To solve the most intractable problem in physics, Bohm noted that the theories of relativity and quantum mechanics, which he said should really be called 'quantum *non*-mechanics', display opposite characteristics, the former having the properties of continuity, causality, and locality, with the latter being characterized by noncontinuity, noncausality, and nonlocality.

Bohm reconciled these incompatibilities by recognizing the existence of a continuous power underlying

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the surface of the material universe, accessible to our five physical senses, which he likened to a flowing stream, called the holomovement, whose substance is never the same. As he said, “On this stream, one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc., which evidently have no independent existence as such. Rather, they are abstracted from the flowing movement, arising and vanishing in the total process of the flow.”

As well as using a river as a metaphor for what underlies the material universe, Bohm used the metaphor of a fish swimming in a tank with two television cameras filming it to show how relativity and quantum theories could be unified. The television screens would then display opposite characteristics of this single, underlying reality, illustrated here.



But what is the fish to make of all this? Well, the Sufi poet Kabir wrote in the fifteenth century, “I laugh when I hear that the fish in the water is thirsty,” using water as a metaphor for the Ocean of Consciousness, as a generalization of the holomovement. We humans thus have two identities, in conformity with the fundamental law of the Universe. We are all both the entire Ocean, including its Divine Source, and also the inseparable waves and currents on and beneath the surface, which determine our personhood in social terms. As this is a both-and characteristic that is not generally recognized, living in this manner is the greatest challenge that I have faced in my spiritual journey as an individuated human, much helped by the Sufi poet Rumi, who exquisitely said, “Love is the sea of not-being and there intellect drowns.”



The last time I met Bohm was in Prague in 1992, at a conference titled ‘Science, Spirituality, and the Global Crisis’ organized by the International Transpersonal Association. Before the conference, I enjoyed a stimulating day of holotropic breathwork with Christina and Stan Grof, after which we were encouraged to draw a mandala depicting our experiences. I drew a picture of the radiant Sun of Consciousness, to illustrate the sense of awe and wonderment that I was experiencing.

Stan calls this holistic process *holotropic*, meaning ‘turning towards the whole’, modelled on *heliotropic* ‘turning towards the sun’, from Greek *òlos* ‘whole’ and *tropos* ‘turn’, from *trepo* ‘to turn’, cognate with *tropē* ‘transformation’. However, I learned from the Oxford English Dictionary Word and Language Service (OWLS) in 1993 that *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’. In order to return Home to Wholeness, to our Divine Source, we need both to transform the Whole—a partial transformation is not sufficient—and to turn towards Wholeness, the union of all opposites, our Authentic Self.

Now to rationally follow a holotropic lifestyle means that we need to consciously abandon the second law of thermodynamics, which states that within a closed system, entropy, as a measure of disorder, always increases. This should not be too difficult, for we are constantly creating order every day, violating one of the principal tenets of materialistic science. For, Arthur Eddington said,

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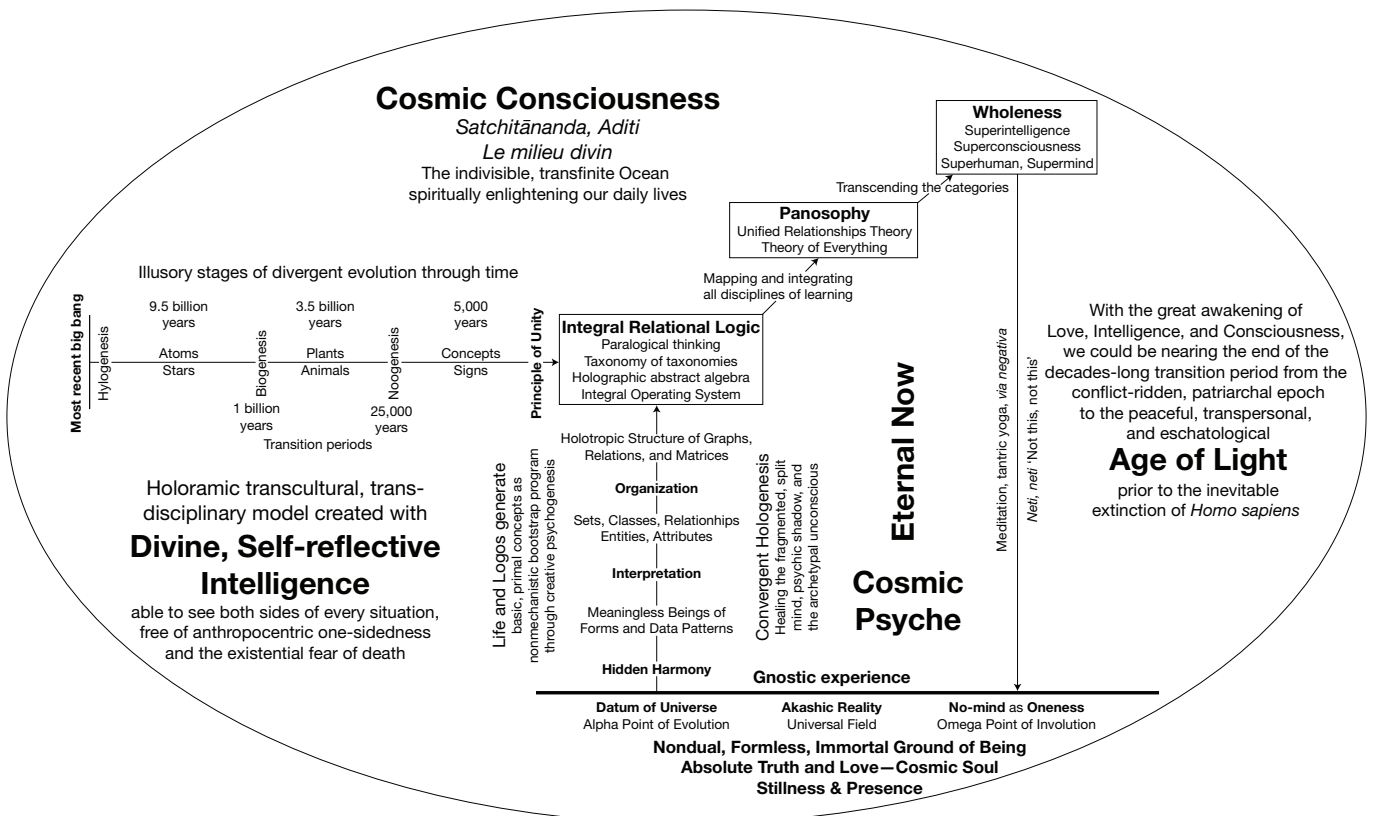
The law that entropy always increases—the second law of thermodynamics—holds, I think, the supreme position among the laws of Nature. If someone points out to you that your pet theory of the universe is in disagreement with Maxwell's equations—then so much the worse for Maxwell's equations. If it is found to be contradicted by observation—well, these experimentalists do bungle things sometimes. But if your theory is found to be against the second theory of thermodynamics I can give you no hope; there is nothing for it but to collapse in deepest humiliation.

Similarly, Brian Cox said in the 'Destiny' episode of his BBC documentary series *The Wonders of the Universe* in 2011, "Entropy always increases, because it's overwhelmingly likely that it will." As one of the most influential scientists in the world today, he thus believes in the 'heat death of the universe', a one-sided vision of the Universe that had a profoundly negative effect on the optimism of the late nineteenth and early twentieth centuries, as the historian of science Stephen Brush has pointed out.

Faced with this central dogma of the physical sciences, some scientists have adopted Humberto Maturana and Francisco Varela's notion of living machines, which they called self-organizing or self-creating, in order to explain the creative processes we observe everywhere, both within and without. As Fritjof Capra tells us in *The Web of Life*, to avoid bringing Life into science, they called their autopoietic approach 'mechanistic' to distinguish it from vitalist approaches to the nature of life, much derided by conventional science. In his article in *On the Mystery of Being*, Fritjof says that he has embodied the self-organizing activity of living systems into a unified systems view of life, saying that life and cognition are inseparably connected. In mathematical terms, to develop a comprehensive model of evolution, as a whole, we need to use nonlinear dynamics, as Fritjof points out.



However, to understand this mathematical evolutionary model, we first need to view the Totality of Existence as a coherent whole. In my case, the result of my own creative activities is this diagram of the Grand Design of the Universe, which I use to answer many unanswered questions in science, not the least of which is how to live in Peace by unifying mysticism and mathematics and hence science and spirituality.



This amazing picture has been growing in consciousness for forty years, but it was not until 2016 that I

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was first able to produce it in graphical form. I have made a number of modifications since then to reflect my deepening understanding of Intelligence, Consciousness, and the Cosmic Psyche, using terms that people are familiar with as much as possible in order to facilitate communications.

Although this diagram is a succinct, holistic way of describing my life experiences, as I am not separate from any other being on our beautiful planet Earth, it also represents a way of explaining what is happening to our entire species at the present time.

First of all, to heal my fragmented mind and free it of confusion and delusion, I experience Cosmic Consciousness as the Cosmic Context for all my learning, unifying the incompatible concepts of Universe and God, which greatly troubled me in adolescence. For *Consciousness* means 'knowing together', from Latin *cum* 'together with' and *scire* 'to know', from PIE base **skei-* 'to cut, split', also root of *schizoid* and *science*, *scire* meaning in this latter case 'to separate one thing from another, to discern'. So the much sought-for science of consciousness is actually an oxymoron, for it is the purpose of science to separate through analytical methods.

In contrast, art is a synthesizing activity, putting back together what science has divided, for *art* derives from Latin *ars* 'skill, way, method', from PIE base **ar-* 'to fit together', also root of *coordinate*, *reason*, *harmony*, and *order*. And when we synthesize all knowledge into a coherent whole, we bring the Totality of Existence into universal order, which the ancient Greeks denoted with the word *kosmos*, variously translated as 'order, arrangement; decency, good behaviour; regularity, good government; world, universe'.

However, this synthesizing, convergent activity does not, in itself, heal my split psyche. For this to happen, I have needed to acknowledge the Gnostic Foundation of my experiences, and hence the Cosmos, which are ineffable. For Gnosis, cognate with *Jñāna* in Sanskrit, means Inner Knowing of the Divine, transcending the categories and hence symbolic language. This Gnostic experience, as Unity Consciousness, is represented by the thick horizontal line in the diagram, denoting the Immortal Ground of Being, which never changes.

The vertical lines, denoting evolutionary and involutionary processes in the Eternal Now, thus represent the timeless wisdom of the Cosmogonic Cycle, expressed, for instance, in the *Taittiriya Upanishad* and 'Little Gidding', the final poem in T. S. Eliot's *Four Quartets*:

<i>Bhriḡu meditated and found that bliss is Brahman.</i>	<i>We shall not cease from exploration</i>
<i>From bliss are born all creatures,</i>	<i>And the end of all our exploring</i>
<i>By bliss they grow,</i>	<i>Will be to arrive where we started</i>
<i>And to bliss they return when they depart.</i>	<i>And know the place for the first time.</i>

To make sense of all this activity, I have also needed to acknowledge the role of the Cosmic Psyche in my creative activities. For the Cosmic Psyche is the ninety-nine per cent of the Universe that is inaccessible to our five physical senses of sight, hearing, smell, taste, and touch. Such a structure is not generally recognized by even psychologists today. Nevertheless, Yehuda Berg highlighted the vastness of the Cosmic Psyche in *The Power of Kabbalah*, where he said, 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."

From a rational, scientific perspective, the key point about the Cosmic Psyche is that it contains all cognitive maps and conceptual models, as scientific theories, as well as all mathematical objects and theorems. So, to understand what is causing scientists and technologists to drive the pace of scientific discovery and technological development at unprecedented, exponential rates of acceleration, we need to apply Self-reflective Intelligence to map the Cosmic Psyche. 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.”

Integral Relational Logic, in the box in the centre of the diagram, provides the coordinating framework for this megasynthesis of all knowledge. To counterpoise increasing specialization, it thus provides the system of coordinates for pure mathematics, not unlike Cartesian coordinates for Euclidean space, as an illustration of René Descartes’ own attempt to solve the ultimate problem of human learning from first principles, described in 1637 in *Discourse on the Method*.

The diagram indicates that Integral Relational Logic has become manifest in consciousness through two causal agencies, acting orthogonally in the horizontal and vertical dimensions of time. First, the horizontal line on the left denotes the first three stages of Pierre Teilhard de Chardin’s four-stage model of evolution from its Alpha to its Omega Point and back again, for, as he knew, Alpha and Omega are inseparable. And to understand evolution as a whole, he realized in the 1920s that it is necessary to study the human phenomenon, the most recent manifestation of all evolutionary processes.

However, nothing new can ever emerge from such accumulative, mechanistic processes, as the data-processing structure in computers shows quite clearly. For novelty to appear, we need to acknowledge the essential role of Life, bubbling up through the Cosmic Psyche from the Divine Origin of the Universe, like a fountain. And when this happens, something wonderful is revealed and the mystery of life is demystified, answering a multitude of unanswered scientific, psychological, and social questions that cannot be answered with the denial of Life, as I explain in the many books, essays, and articles that I wrote during the second decade of the third millennium.

But where do we go from here? Science and spirituality have only converged within me because of a series of traumatic and apocalyptic events—as breakdowns and breakthroughs—which began even before I was born. And, as I have already mentioned, neither my ontogeny nor that of any other human can be explained within any existing cultural or disciplinary framework. For the solution to the ultimate problem of human learning is both transcultural and transdisciplinary, like the Internet. So, we need to feel into the Wholeness of the diagram on page 14 to fully understand the Big Questions of human existence, such as “Who are we?”, “Where have we come from?”, and “Where are we all heading at breakneck speeds?”

As my life experiences have led me to Wholeness, they enable me to celebrate the demystification of the mystery of life and being, which is generally considered to be impossible, even among evolutionaries in the awakening of consciousness movement. My personhood as a Panosopher and wise elder is thus not socially recognized, except by my closest friends, who accept me just as I am, as an ordinary human being.

Accordingly, I’ll stop here and return to writing Chapters 4 and 5 in my book *Unifying Mysticism and Mathematics*, titled ‘Sequences, series, and spirals’ and ‘Universal algebra’. This book presents the transdisciplinary algebra of algebras that Bohm told Danah Zohar in 1980 that he would probably need to establish his theory of the implicate order as sound science. It thus unifies Love and maths, as Edward Frenkel, another contributor to *On the Mystery of Being*, strove to do in *Love and Math: The Heart of Hidden Reality* within the Langlands Program, which he calls the ‘Grand Unified Theory’ of mathematics.

For there are many beautiful patterns in mathematics, viewed as a generative science of patterns and relationships emerging directly from the Divine Origin of the Universe, rather than as an axiomatic, deductive proof system, which eschews self-contradictions. And, as it does not seem possible to realize World Peace by harmoniously completing the final revolution in science in the collective, to be satisfyingly occupied as my biochemical existence draws to a close in the brilliant light of Consciousness, I continue to deepen my understanding of these patterns, while resting in Stillness in the Presence of the Divine.