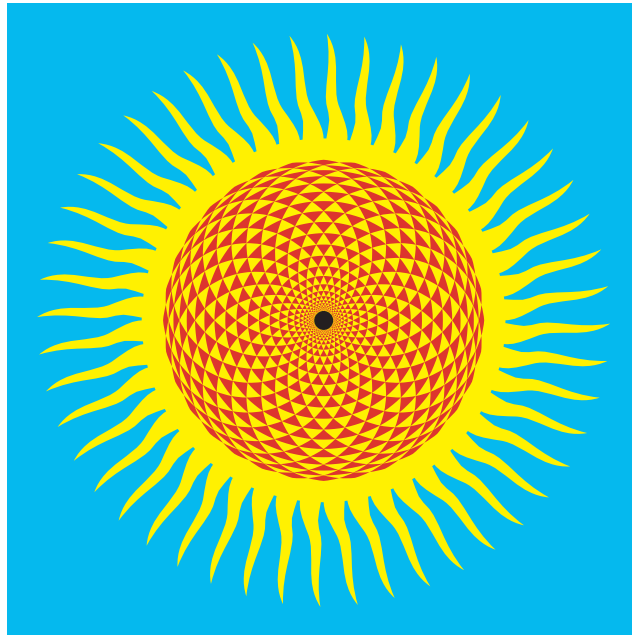




Mystical Pragmatics

Harmonizing Evolutionary Convergence



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January 2014

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Abstract

Mystical Pragmatics is an oxymoron, unifying the spiritual quest with the everyday task of running our business affairs, the two extremes of human endeavour. As evolution is currently passing through the most momentous turning point in its fourteen billion-year history, we thus have the wonderful opportunity to solve a problem that has eluded humanity for millennia. In essence, this problem arises because we have become cognitively and experientially disconnected from the Divine, from our Immortal Ground of Being, from which we are never separate.

After a brief introduction to the universal art and science of consciousness that lies behind this initiative, the architectonic of Charles Sanders Peirce, the founder of the philosophy of pragmatism, then sets the immediate scene for this essay.

With this background, we can consciously tune into evolution's latest manifestations within us, harmonizing evolutionary convergence, integrating three major global movements into a coherent whole. First, in the Spiritual Renaissance, we are learning to recapitulate the Cosmogonic Cycle, becoming conscious that the Nonmanifest Eternal Now is Reality before the death of our physical bodies, free of the sense of a separate self. Secondly, we see how we could complete the Scientific Revolution taking place today, establishing with Absolute certainty that Consciousness is all there is.

Thirdly, the Spiritual Renaissance and Scientific Revolution could lead us into the Sharing Economy, giving everyone the opportunity to realize their fullest potential as Divine, Cosmic beings, living in love, peace, and harmony before the inevitable extinction of our species. 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."

About the author

Paul Hague was born near London in the middle of the Second World War, early disquieting experiences that led to a lifelong search for Love and Peace, Wholeness and the Truth, and Life and Freedom. After being educated mainly as a mathematician, he then spent his business career in the information technology industry, primarily with IBM in sales and marketing in London in the 1960s and 70s and in software development in Stockholm in the 1990s.



In 1980, realizing that the computer—as a tool of thought—cannot be understood within the context of materialistic, mechanistic science and monetary economics, he resigned from IBM to investigate the psychological and economic implications of society's growing dependency on information technology. Specifically, to investigate the potential of human intelligence vis-à-vis artificial intelligence, Paul imagined that he was a computer that had the task of integrating all knowledge in all cultures and disciplines into a coherent whole without an external human designer to tell it how to do this. This thought experiment has enabled him to answer the most critical unanswered question in science: "What is causing the pace of scientific discovery and technological development to accelerate exponentially?"

As a consequence, Paul has seen that the divisions between mathematics and mysticism, science and spirituality, religion and reason, East and West, and any other opposites do not exist in Nonduality. He is thus in the process of fulfilling a childhood dream to end the long-running war between science and religion, necessary if we are to live in love, peace, and harmony with each other and our environment.

Note

Ananta Kumar Giri of the Madras Institute of Development Studies has kindly invited me to write this essay on 'Mystical Pragmatics', inspired by workshops he has been holding on Spiritual Pragmatism and Spiritual Pragmatics since February 2011. He tells me that he intends to publish this essay in a special issue of *3D: IBA Journal of Development*, Bangalore along with a number of other essays, later on in a book.

This 7,000-word essay is a contraction of a 10,000-word essay, written in October 2013, which, in turn, is a summary of a 100-page treatise on 'Mystical Pragmatics' written in the summer of 2013 and a 200-page treatise on 'The Principle of Unity' written in the winter and spring of 2012. In turn, these writings are a summary of a scholarly trilogy on our rapidly changing times titled *Wholeness: The Union of All Opposites* that I have been researching and writing since resigning from my marketing job with IBM in May 1980.

To bring Mystical Pragmatics out into the public domain, I'm currently developing a social-networking website for the *Alliance for Mystical Pragmatics*, with the motto 'Harmonizing Evolutionary Convergence'. This is intended to act as a network of networking networks, providing a safe, nourishing environment where people can share their awakening experiences. For by working harmoniously together with a common vision, we could generate the synergy that would accelerate the transformation of consciousness, enabling us to collectively realize our fullest potential as Divine, Cosmic human beings, within what is essentially an Eastern mystical worldview.

As Subhash Sharma, Director of the Indus Business Academy in Bangalore, wrote as the guest editor of the January-June 2011 issue of *3D... IBA Journal of Management and Leadership*, with the theme 'Locating New Perspectives in the Knowledge Economy', "We are at a cusp of change. Cliché apart, the change is a transformation of a structural underpinnings from an analog brick and mortar firms and markets to a foundation resting on three commodities viz information, knowledge and culture."

To help heal the wounds that lie deep in the collective and cultural unconscious, the Alliance consists of three elements, addressing three great movements unfolding and enfolding in the world today as a coherent whole: Spiritual Renaissance, Scientific Revolution, and Sharing Economy, focusing on the spiritual, academic, and business aspects of this cultural revolution. For we live in a world of specialisms, with few generalists yet able to unify and integrate these apparently disparate trends.

These three movements are further explored in three articles, which expand this introductory essay, titled 'Recapitulating the Cosmogonic Cycle: Understanding Ourselves', 'Integral Relational Logic: The Art and Science of Consciousness', and 'The Sharing Economy: Transcending the Divisiveness of Money'. These articles are currently available from the temporary front page at mysticalpragmatics.net, for the new website is still in gestatory form, not yet ready to be launched because we lack the necessary funding and resources.

If you would like further information on this great adventure or feel that you could contribute in some way, do please contact me at paul at mysticalpragmatics.net.

With Love and Light

Paul

Svenshögen, Sweden

January 2014

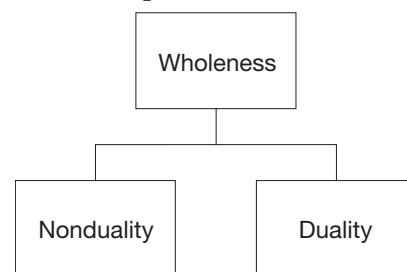
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Mystical Pragmatics is an intelligent way of collectively organizing our lives in harmony with the fundamental law of the Universe, which Heraclitus, the mystical philosopher of change, called the ‘Hidden Harmony’. However, Aristotle rejected this paradoxical both-and principle in favour of the divisive either-or Law of Contradiction, sending Western thought into the evolutionary cul-de-sac it is in today, based more on egoic analysis than on impersonal synthesis.

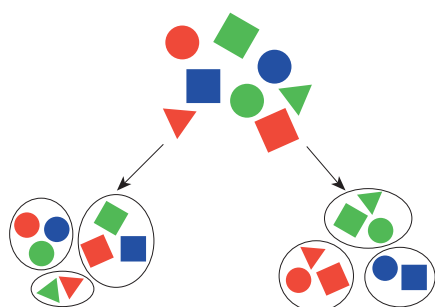
This little-known basic design principle of the Cosmos, also called the ‘Principle of Unity’ or ‘Integral Tantric Yoga’, can be elegantly expressed in just seven words—*Wholeness is the union of all opposites*—or six mathematical symbols: $W = A \cup \sim A$, where W means Wholeness, A any being whatsoever, \cup union, and \sim not. From the perspective of Wholeness, opposites, also called dualities or polarities, cannot be separated; they are mutually dependent on each other.

This irrefutable truth can also be depicted in one simple diagram, showing that there is a primary-secondary relationship between the Ineffable, Nondual, Formless Absolute and the dualistic, relativistic world of form. In terms of Hegel’s dialectical logic, if Nonduality is the thesis and duality is the antithesis, then Wholeness is the synthesis.



As a universal organizing principle, Mystical Pragmatics has evolved from David Bohm’s very general way of perceiving order in quantum physics: “*to give attention to similar differences and different similarities*”, a notion of order that the artist Charles Biederman gave him. Bohm used the Principle of Unity and this simple ordering principle to reconcile the incompatibilities between quantum and relativity theories with the theory of the implicate order, which he regarded as a form of insight rather than a collection of symbols arranged on the printed page or stored electronically. As Albert Einstein wrote, “The whole of science is nothing more than a refinement of everyday thinking.”

This became crystal clear in the 1960s, when a group of mathematicians in the USA and UK introduced the ‘new maths’ into primary and elementary schools, attended by five to eight year-olds. For thousands of years, we human beings had been using numbers without understanding how the concept of number is formed. This situation began to change at the end of the nineteenth century, when Georg Cantor developed the mathematical theory of sets, defined in this way: “By a set we mean the joining into a single whole of objects which are clearly distinguishable by our intuition or thought.” In other words, it is not possible to form the concept of three until the concept of set is formed.



Other examples of ubiquitous primary-secondary relationships are thus between set and number and semantics and mathematics. Recognizing such relationships, mathematicians introduced the abstract concept of set into schools, so that children could intelligently and consciously learn how to form concepts, like distinguishing colours, shapes, and numbers in this illustration. This transcultural, transdisciplinary interpretative process is central to pattern recognition,

conscious evolution, and all our learning. As the authors of *The ‘New’ Maths* pointed out, the new maths

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was intended to bring meaning to mathematics and hence to all other disciplines.

But what are we interpreting when we form concepts in this egalitarian manner? Well, this became clear at the birth of the Information Society in the 1970s. In the data-processing and information-technology industry, *information is data with meaning*, where *data*, used in the singular, is the plural of Latin *datum* ‘that which is given’, from the Latin *dare* ‘to give; cause’. *Information*, on the other hand, derives from Latin *informāre* ‘to give form and shape to, form an idea of’.

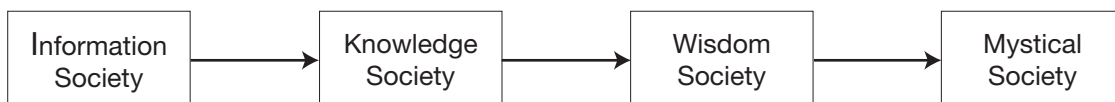
However, data is much less than recorded facts, for facts, in themselves, involve some level of interpretation. To truly understand data, we need to study etymology, which Bohm aptly called the ‘archaeology of language’. For instance, *data* derives from a Proto-Indo-European (PIE) base **dō* ‘to give’, also root of Sanskrit *dā* ‘to give’. This means that before we interpret the meaningless data patterns of experience we need to recognize that they exist, constituting the entire Totality of Existence.

Going deeper, we are led to the Datum of the Universe, as the Ultimate Donor of everything that exists in the ever-changing manifest world of form. This is the Absolute, the Immortal Ground of Being that we all share. The Datum alone—as the Divine Origin of the Universe—is Reality, which Aristotle and Thomas Aquinas called the Unmoved Mover: the Ultimate Cause of all change in the Universe.

To establish this mystical worldview as sound science, we need to heal the deep split that began to open up between East and West some five thousand years ago, at the dawn of history and the birth of the first civilizations. On the one hand, Babylonians in Mesopotamia turned their attention outwards and began to map the skies, leading Western science to believe that the Universe is the physical universe of mass, space, and time and that all phenomena, including human behaviour, can be explained in terms of the laws of physics. On the other hand, Rishis in the Indus Valley looked inwards and discovered a quite different Universe, exquisitely expressed in the Sanskrit word *Satchidananda* ‘Bliss of Absolute Truth and Consciousness’.

However, materialistic, mechanistic science, based on a positivist philosophy, denies the existence of Reality. Similarly, for the monotheistic religions of Judaism, Christianity, and Islam, God is other; there is a great gulf between the Creator and created that can never be bridged. In contrast, the Rishis who wrote the *Upanishads* realized that Brahman and Atman—as the Absolute and Self, respectively—are One, declaring *Tat tvam asi* ‘That thou art.’ This is a unifying principle that Meister Eckhart, the pre-eminent Christian mystic, also recognized when he said, “The eye with which I see God is the same as that with which he sees me.” As there is a primary-secondary relationship between Nonduality and duality, we are Divine, Cosmic beings having a human experience, not the other way round.

In this holistic manner, we can learn to manage our business affairs in harmony with the basic law of the Universe, for pragmatics, as the science of business affairs, derives from Latin *prāgmaticus* ‘skilled in business’, focusing attention on the relativistic world of form. Mysticism, on the other hand, is focused on being in egoless union with the Formless Divine. So Mystical Pragmatics is an oxymoron, unifying two extremes of human endeavour: mysticism and reason. With such self-understanding, grounded in the blissful experience of the Divine, we could transform today’s Information, Knowledge, and Wisdom Society into the eschatological Mystical Society—the Age of Light—as this diagram illustrates:



Peirce's architectonic


The most significant precursor to Mystical Pragmatics is the architectonic of the polymath Charles Sanders Peirce. However, Peirce (pronounced *Purse*) never completed his life's mission "to outline a theory so comprehensive that, for a long time to come, the entire work of human reason, in philosophy of every school and kind, in mathematics, in psychology, in physical sciences, in history, in sociology, and in whatever department there may be, shall appear as the filling up of its details." To this end, Peirce made enormous strides towards the unification of mysticism and reason, viewing pragmatism, mathematical logic, philosophy, semiotics, scientific method, and all other disciplines as various aspects of one underlying continuous reality. Let us then briefly review some key features of his integral philosophy, highlighting what is most relevant to the critical situation facing humanity today.

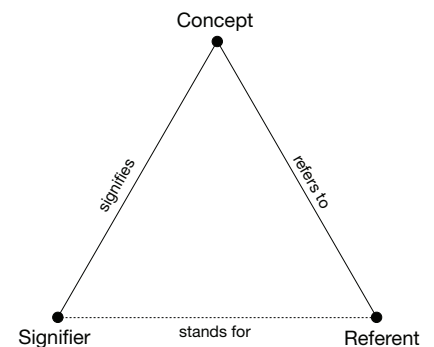
Peirce founded the philosophy of pragmatism with an article titled 'How to Make Our Ideas Clear' in 1878, writing, "Consider what effects, which might conceivably have practical bearings, we conceive the object of our conception to have." Pragmatism in Peirce's day was "A theory concerning the proper method of determining the meaning of conceptions." To bring this basic principle up to date, the introduction to this essay has shown how we can achieve conceptual clarity, simplicity, integrity, and consistency in our mental models of the world we live in.

Peirce's pioneering studies of the calculus of relatives and first-order predicate logic have directly influenced the way that businesses are managed today. They have evolved into the abstract business modelling methods that information systems (IS) architects use to build the Internet. These mapmaking systems are of the utmost generality, applicable in all cultures, industries, and disciplines. If this were not the case, the Internet could neither exist nor expand at hyperexponential rates of acceleration.

Influenced by his childhood hero Immanuel Kant, Peirce's philosophy is essentially triadic, explained in an article in 1892 titled 'The Architecture of Theories': "First is the conception of being or existing independent of anything else. Second is the conception of being relative to, the conception of reaction with, something else. Third is the conception of mediation, whereby a first and second are brought into relation." Peirce's concepts of First, Second, and Third are thus similar to the three elements in the Principle of Unity, defined more specifically.

We see this triadic logic in virtually every aspect of Peirce's philosophy. For instance, Peirce's triadic approach to semiotics—the science of signs, which he cofounded with Ferdinand de Saussure—is illustrated in what the cognitive scientist J.F. Sowa calls the 'meaning triangle'. The referent here denotes the territory being mapped, which ultimately consists of data patterns emerging from the Datum of the Cosmos. De Saussure called both the concept and symbol that arise from the process of interpretation *sign*, distinguishing them with the words *signified* and *signifier*, where Peirce used *interpretant* and *sign* or *representamen*, respectively.

So to share the experiences on which our writings are based, we must look and feel deeper than the words, which are just signs for symbols. Most particularly, if we are to rise above our machines, free of our mechanistic conditioning, it is vitally important to place the primary emphasis on the concept or mental image, rather than on the signifier, as is most commonly done today. For instance, the concept of  could be represented by *tree* or *arbre* in English and French, respectively. No matter which language we use to express our ideas, we all have much the same understanding of the concept of tree. Similarly, we could have the number three in our minds as a concept, where the signifier, such as 3 or III, is called a



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numeral. And ultimately, while there is just one Absolute, which we all share, there are many beautiful names for God. If we are to end the holy wars—wars about the Whole—that have bedevilled human affairs for thousands of years, it is thus vitally important to transcend both the words and the categories.

In particular, the distinction between numbers, as concepts, and numerals, as signifiers, is something that computers cannot make. Both concepts and the signifiers that represent them need strings of bits to denote them. This is the simplest way of proving that humans are not mere machines and therefore that technological development cannot drive economic growth indefinitely, requiring a radical change in the work ethic that has governed business since our forebears settled in communities to cultivate the soil and domesticate animals.

Peirce's thoroughgoing, systemic approach to making our ideas clear provides a triadic approach to scientific method. In an article titled 'Deduction, Induction, and Hypothesis' in 1878, Peirce realized that the terms in Aristotle's syllogism could be arranged in three different ways, shown in the table below, later calling hypothesis *abduction*. Abductive reasoning seeks to determine the causes of the phenomena that we observe as symptoms, although this term is not widely used, even today.

	Analytic	Synthetic	
	Deduction	Induction	Hypothesis
Given	Rule	Case	Rule
	Case	Result	Result
Inference	Result	Rule	Case

Deduction reasons from causes to effects.

Induction reasons from specific cases to general rules.

Abduction reasons from effects to causes.

We need abductive reasoning to answer the most critical unanswered question in science: "What is causing the pace of scientific discovery and technological development to accelerate at exponential rates of change?" Furthermore, Erich Fromm used abduction to suggest how we could heal our sick society in *To Have or To Be?* Specifically, he likened the medical healing process of symptom, cause, cure, and remedy to Shakyamuni Buddha's Four Noble Truths, designed to free humanity from suffering.

Most significantly, Peirce's architectonic studies led him to a life-changing mystical experience in 1892, writing in a letter, "I have never before been mystical, but now I am." This experience led Peirce to see that there are no divisions in Ultimate Reality, which he saw as an Immortal Continuum, sometimes called 'Field' in science today. To denote this seamless, borderless worldview, he coined the word *synechism* 'continuity', from Greek *synekhēs* 'holding together, continuous, contiguous'. This is of central importance in Mystical Pragmatics. As Peirce wrote in an unpublished article titled 'Immortality in the Light of Synechism' following his profound mystical experience, "though synechism is not religion, but, on the contrary, is a purely scientific philosophy, yet should it become generally accepted, as I confidently anticipate, it may play a part in the 'onement of religion and science'."

To see how Peirce's architectonic could evolve into Mystical Pragmatics, we need to address the spiritual, scientific, and business aspects of human endeavour as a coherent whole. Let us therefore briefly explore three great movements unfolding in the world today: Spiritual Renaissance, Scientific Revolution, Sharing Economy, showing that they all share a common Ground and Context.

Spiritual Renaissance

The essence of the Spiritual Renaissance taking place in the West today is that an increasing number of spiritual seekers are realizing that they live in union with the Divine, contrary to the teachings of the Abrahamic religions, which distance humanity from the Transcendent Absolute, which provides the Cosmic Context for all our lives. Accordingly, it is a cultural taboo to affirm, "I am Love," which is our Authentic Self, the Immanent Divine Essence that we all share.

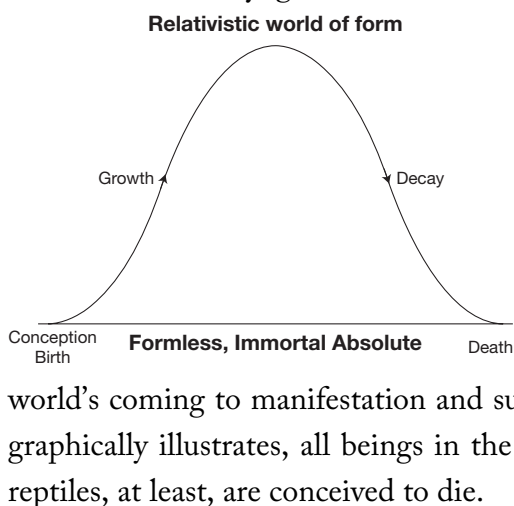
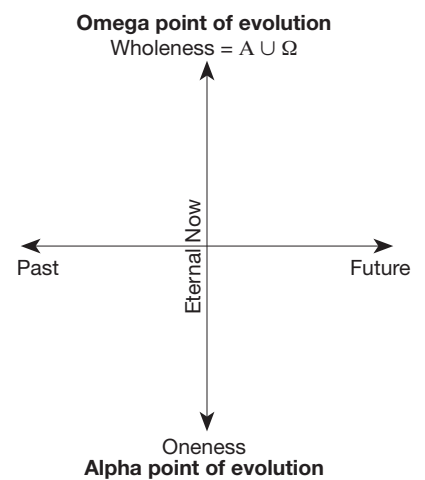
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To avoid charges of heresy and blasphemy, “Even the mystics of Jewish and Christian tradition who seek to find their identity in God often are careful to acknowledge the abyss that separates them from their divine Source,” as Elaine Pagels tells us. One who didn’t was the popular Sufi poet Rumi, who beautifully said, “Love is the sea of not-being and there intellect drowns.”

We then realize that what scientists call ‘reality’ is nothing but an illusion, called *māyā* ‘deception, appearance’ or *līlā* ‘play of the Divine’ in Sanskrit. As the entire world of form is just an appearance in Consciousness, this means that time, which appears real as we go about our daily lives, is also an illusion. And so too is the entire process of evolution.

To make sense of this situation, following the fundamental law of the Universe, we look at evolution, not in terms of the horizontal dimension of time, but from the perspective of the vertical dimension. To rise above our machines, free of the past and future, it is essential to live primarily in the Now, recognizing, with John of Patmos, “I am Alpha and Omega, the beginning and the end, the first and the last.”

From this Timeless perspective, morphogenesis takes place in the Eternal Now, originating in the Absolute Datum, the Formless Continuum that is the Alpha Point of the Universe. The upward movement in this diagram thus represents evolution as the growth of structure, culminating in Wholeness, in what Aurobindo called Supermind: “The Supermind is the Vast; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act.” As the French palaeontologist, geologist, and Jesuit priest Pierre Teilhard de Chardin pointed out with his law of complexity-consciousness, the greater the complexity, the greater the consciousness. Conversely, the downward movement is an involutionary one, leading to Oneness and No-mind, typically approached through spiritual practices, such as the many different types of meditation and yoga.



Realizing through time that only the Timeless Now is Reality is the essence of what Joseph Campbell called the *Cosmogonic Cycle*, depicted in this schematic life-and-death curve, where the vertical dimension of time is represented in the horizontal, as the Ground of Being. As Campbell says, “Redemption consists in the return to superconsciousness 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.” As the diagram graphically illustrates, all beings in the Universe are born to die, or, in the case of mammals, birds, and reptiles, at least, are conceived to die.

Being free of the fear of death lies at the heart of the Spiritual Renaissance taking place today, metaphorically described in the myths and fairy tales of all cultures and times, which Campbell brilliantly synthesizes. In brief, the hero’s journey consists of three major stages: separation or departure, initiation, and return: “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.”

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Shakyamuni Buddha encapsulated the basic principles underlying the spiritual quest in his three marks of being (*trilakshana*): Nothing whatsoever in the Universe is permanent (*anitya*) and if we do not recognize this fundamental principle of existence, we shall suffer (*dubkha*). The way to end suffering is to pass through a psychological death, free of the sense of a separate self, of attachment to the egoic mind (*Anatman*), leading to *Moksha* ‘liberation’ and *Nirvāna* ‘extinction’.

The principal reason why spiritual seekers have traditionally left the society in which they live is that when people are preoccupied with everyday affairs, they tend to become detached from Reality, suffering from fragmented, split minds. As J. Krishnamurti wisely said, “It is no measure of health to be well-adjusted to a profoundly sick society.”

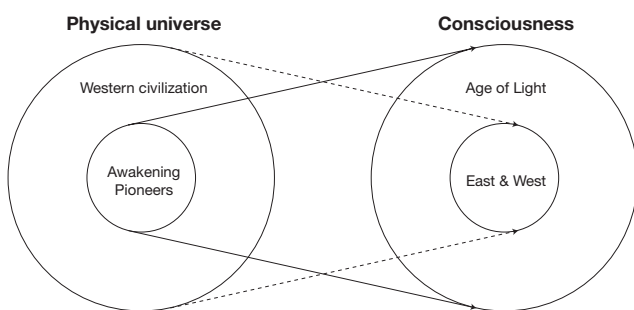
However, Mystical Pragmatics requires us to take our mystical experiences directly into science and business, thereby cocreating quite new institutions that are grounded on the Truth—the ‘Pathless Land’. If today’s infants are to have any chance of growing old enough to have children of their own, we need to be totally free of our cultural conditioning. For Eckhart Tolle writes in *A New Earth*, “We are a species that has lost its way.” Vimala Thakar therefore asks, “Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness?” As she says, “The call of the hour is to move beyond the fragmentary, to awaken to total revolution.”

Etymology shows us the key to this revolution. Calvert Watkins explains that *human* derives from Latin *humus* ‘ground, earth’, from PIE base **dhghem-* ‘earth’, showing that our forebears some 7,000 years ago conceived of humans as earthlings in contrast to the divine residents of the heavens. So the split between humanity and God lies deep in the collective unconscious. To be humble, which derives from the same root, is therefore to deny our Divinity, as the patriarchal religions tell their followers to do. Accordingly, it is arrogant to realize and acknowledge our True Nature as Divine Beings, *arrogance* being the opposite of *humility*.

Scientific Revolution

The essence of today’s revolution in science is twofold. First, scientists are beginning to realize that fundamental problems in astrophysics and quantum physics can only be resolved by recognizing that Consciousness provides the Contextual Foundation for all our lives. Secondly, many can see and feel, as evolution accelerates inexorably towards Wholeness, that no beings in the Universe are ever separate from any other, including the Supreme Being.

To establish these fundamental facts of existence as sound science, we turn what is called ‘science’ today outside in and upside down. First, to put Western civilization back on its feet—for today it is standing on its head—we map the Cosmic Psyche through self-inquiry, following the maxim that Thales and six other wise men inscribed on the temple of Apollo at Delphi: “Know thyself.” Secondly, we are engaged in a contextual inversion, returning Western science to Reality and the Truth, depicted here.



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science to Reality and the Truth, depicted here. This is similar to the Copernican revolution, when Johannes Kepler proved mathematically that the planets ‘circle’ the Sun in ellipses, as they had been doing for four and a half billion years, contrary to the beliefs of the Aristotelians and Christians in the Middle Ages. In today’s heliocentric revolution, we

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recognize that the Coherent Light of Consciousness exists in Eternity as Ultimate Reality, contrary to what many believe in today's Dark Ages.

Thomas S. Kuhn called such a revolution in worldview and scientific practice *paradigm change* or *shift*, from Greek *paradeiknumi* 'show side by side'. For Kuhn, "normal science means research firmly based upon one or more past scientific achievements, achievements that some particular scientific community acknowledges for a time for its further practice." In contrast, "at times of revolution, when the normal scientific tradition changes, the scientist's perception of his environment must be re-educated—in some familiar situations he must learn to see a new gestalt."

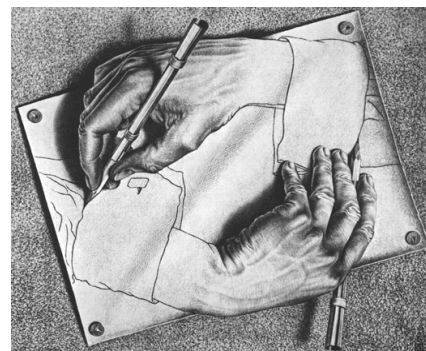
However, today's scientific revolution is not a paradigm shift or change, for Consciousness, as a Continuum, is not a pattern. For ever since the early days of our species, humans have 'sensed' the Presence of Reality, from Latin *praesentia*, participle of *praesse* 'to be before', from *prae* 'before' and *esse* 'to be'. *Presence* thus literally means 'before being' or 'prior to existence', and as the meaningless Datum of the Cosmos, it is prior to interpretation by a knowing being.

So, rather than regarding the physical universe as the overall context for all our lives, we are beginning to realize that the Ocean of Consciousness is all there is, providing the Contextual Foundation that we need to interpret the meaningless data patterns of experience as meaningful information and knowledge.

Another term for Ultimate Reality is *Akasha*, from Sanskrit *Ākāśha*, corresponding to Greek *aither* 'pure, fresh air', in Latin *aether*, "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. But what is this quintessential æther and how can we know of its existence, never mind that it is Ultimate Reality? Well, in 1887, Albert Michelson and Edward Morley showed in a famous experiment that an 'æther wind' could not be physically detected as the Earth passed through the supposed æther.

Nevertheless, scientists today are increasingly recognizing the existence of the Æther, which is just another name for God. For instance, the systems philosopher Ervin Laszlo uses the word *Akasha* to refer to the Universal Quantum Field. 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," called *Life* in English.

Having dispersed the clouds of unknowing that prevent the Coherent Light of Consciousness from radiating uninhibitedly through us, we then use Self-reflective Intelligence—the eyesight of Consciousness—to map the Cosmic Psyche, recognizing that the observer and observed are one, a principle that brought Bohm and Krishnamurti together about 1960. Thinking in this self-inclusive way is rather like a TV camera filming itself filming, illustrated by M.C. Escher's famous lithograph 'Drawing Hands'. It is in this wholesome manner that evolution can become fully conscious of itself.



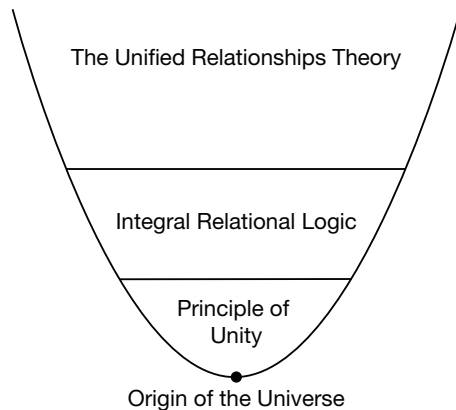
For our minds create our 'reality', not the other way round. There is no objective physical world independent of a knowing being, implicit in Alfred Korzybski's famous assertion, "A map is not the territory it represents." Rather, we only see territories through our maps, radically changing what we believe to be the Territory. For instance, the brain arises from Consciousness, not the other way round.

Self-reflective Intelligence, sometimes called the Witness in spiritual circles, is what distinguishes humans from the other animals and machines, like computers, clearly indicating that all attempts to build

machines with artificial intelligence are bound to fail. We can see this most clearly through the semantic modelling methods that information systems architects use to build the Internet. Foremost among these is the relational model of data, which Ted Codd of IBM derived from mathematical structures that evolved from Peirce's Algebra of Logic. Codd's 11-page paper introduced a nondeductive logic, allowing paradoxes to be included in semantic reasoning, the most fundamental change in Western thought since Aristotle. Yet, this is just commonsense, for you cannot order a book or airline ticket on the Internet without invoking the relational model behind the scenes.

The key point about IS modelling methods is that they are so general and abstract that they can be used in any industry whatsoever, whether it be manufacturing or retail, educational or medical, or banking or governmental. This is because all organizations have a deep underlying structure, reflecting that of our minds and hence the Cosmos. To complete today's scientific revolution, we need to bring these implicit patterns into consciousness so that evolution can become explicitly conscious of itself within us humans.

The result of this experiment in learning is transcultural Integral Relational Logic (IRL), the universal system of thought that we all use everyday to form concepts and organize our ideas in tables and semantic networks. IRL is based on E.F. Schumacher's maxim for mapmaking: 'Accept everything; reject nothing,' allowing self-contradictions to be included, rejected from axiomatic linear logic. As the world is essentially paradoxical, if we do not include paradoxes in our maps, they lead us dangerously astray as we navigate our way on our journeys through life.



IRL has become manifest through the *Logos* 'the immanent and rational conception of divine intelligence governing the Cosmos'. It thus provides the Gnostic Foundation, coordinating framework, and Cosmic Context for 'all knowledge', the much sought-for but disparaged theory of everything, called the Unified Relationships Theory (URT), as this diagram illustrates, depicting the completion of Peirce's architectonic. The URT is so named because relationships are a special case of fields in science and relationships make the world go round.

IRL is the art and science of consciousness that underlies the sciences and humanities, healing the split between depth psychology and mathematical logic. Transdisciplinary IRL is thus the primary discipline, replacing deductive logic, mathematics, physics, biology, and any other discipline that claims to be the most fundamental. *Art* and *science* derive from PIE bases **ar-* 'to fit together', also root of *harmony* and *order*, and **skai-* 'to cut, split', also root of *schizoid*. So artists put back together the distinctions that scientists have discerned.

As IS architects are helping to drive the pace of social change exponentially, we can use IRL to develop a comprehensive model of the psychodynamics of society. For systems designers do not look at business enterprises in terms of the mass, space, and time of physicists. Rather, they look at society, and hence the Universe, in the abstract terms of form, structure, relationship, and meaning. This perspective enables us to state a unifying definition of evolution in whatever domain growth and development might occur:

Evolution is an accumulative process of divergence and convergence, proceeding in an accelerating, exponential fashion by synergistically creating wholes that are greater than the sum of the immediately preceding wholes through the new relationships that are formed, apparently out of nothing. As Jan Christiaan Smuts put it, "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."

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Teilhard refined this evolutionary worldview, looking at evolution in four stages since the most recent big bang 13.7 billion years ago: physical, biological, mental, and spiritual, taking place in four realms, each nested into the succeeding one. These we can call hylosphere, from Greek *úlē* ‘matter’, biosphere, from Greek *bios* ‘life’, noosphere, from Greek *noos* ‘mind’, and numinosphere, from Latin *nūmen* ‘divinity’.

To reach the Omega Point of evolution, in the manner that Teilhard foresaw, we start afresh at the very beginning, at the Alpha Point, in a process that Arthur Koestler called *paedomorphosis* ‘the shaping or forming of the young’, in contrast to *gerontomorphosis* ‘the shaping or forming of the old’. For as he put it, “gerontomorphosis cannot lead to radical changes and new departures; it can only carry an already specialized evolutionary line one more step further in the same direction—as a rule into a dead end of the maze.” During paedomorphosis, on the other hand, evolution retraces its steps to an earlier point and makes a fresh start in a quite new direction. Paedomorphosis is thus a rejuvenating, reascent process; it leads to new vitality, new energies, and new possibilities.

As Teilhard prophesied, we are currently in the middle of a 100-year transition period between the third and fourth stages, which we can call the mental-egoic age (the self-centred me-epoch, focused on conflict and competition) and the age of universal spirituality (the socially centred us-epoch, focused on peace and cooperation). As he said, “The way out for the world, ... the entry into the superhuman, will ... yield only to the thrust of all together in the direction where all can rejoin and complete one another in a spiritual renewal of the Earth.”

Sharing Economy

Having realized that none of us is separate from the Divine, Nature, or anyone else for an instant, we can invoke the social movements of Spiritual Renaissance and Scientific Revolution to cocreate the life-enhancing Sharing Economy, giving everyone on Earth the opportunity to realize their fullest potential as human beings.

The Sharing Economy is so-named because we all share the same Genuine Identity as the Cosmic Divine, being governed by the Principle of Unity—the Hidden Harmony. For *identity* derives from Latin *idem* ‘same’. Furthermore, information in today’s Information Society has properties that are quite different from commodities. When a teacher gives information to her pupils, nothing is exchanged; they share knowledge, unlike goods we exchange for money in supermarkets, for instance. So in the eschatological Age of Light, we realize that in Reality there is no doership, or indeed ownership, as Advaita sages, like Ramesh S. Balsekar, former president of the Bank of India, teach.

However, this realization is not easy while people are preoccupied with their livelihoods within the economic machine. To effectively deal with humanity’s challenges, we urgently need to establish a work ethic where spiritual awakening and psychological development have top priority, enabling us to recognize that the biggest threats to our health, well-being, and survival as a species are our fear and ignorance, rather than economic collapse, peak oil, rapid climate change, global water crisis, population growth, and species extinction, for instance. A society based on fear rather than Love is not sustainable.

Following the invention of the stored-program computer, this is the only viable way forward for humanity. It is no longer true that humans are both workers and consumers in the economy, as articulated by Adam Smith in the opening words of *The Wealth of Nations*, the book that laid down the foundations of capitalism (and communism): “The annual labour of every nation is the fund which originally supplies it with all the necessaries and conveniences of life which it annually consumes, and

which consists always either in the immediate produce of that labour, or in what is purchased with that produce from other nations.”

Such a radical change in the way we conduct our business affairs is absolutely essential at the present time because the computer is a machine quite unlike any other that the *Homo* genus has invented during the past two thousand millennia. For unlike the flint axe, wheel, printing press, telescope, steam engine, and telephone, for instance, which extend our rather limited physical abilities, the computer is a tool of thought, able to extend the human mind, even in some cases replacing it. It is thus a fundamental misconception that technology can resolve humanity’s current crisis and heal our wounds. Only the awakening of Intelligence can do that. For humans are the leading edge of evolution, not computers.

As well as changing the way we work, we also need a radically new system of governance. We can see the increasing ungovernability of society in the polarization of political conservatism and liberalism, from Latin *liber* ‘free’. Yet, while conservatism is a natural state, called homeostasis ‘same state’ in systems theory, it is not a viable option at these times of accelerating rates of change. As the world of learning is much fragmented and deluded, even democracies are not viable, for they are as tyrannous as the despots they seek to replace.

Living in unprecedented times, we cannot get to where we are going by starting where we are today. Rather, the population at large needs to pass through an apocalyptic death and rebirth process, for *apocalypse* derives from Greek *apokalupsis*, from *apokaluptein* ‘to uncover, reveal’, from *apo* ‘from, away’ and *kaluptra* ‘veil’. So *apocalypse* literally means ‘draw the veil away from’, indicating the disclosure of something unseen by the mass of humanity: the Hidden Harmony, the fundamental law of the Universe.

Some evolutionary visionaries have observed that evolution is currently passing through the most momentous turning point in its entire history, called the Singularity or Accumulation Point in mathematical and systems-theory terms. For instance, John L. Petersen writes, we are currently entering a “historical, epochal change—a rapid global shift unlike any our species has lived through in the past. ... There are no direction-pointing precedents for what is coming, ... there is no one alive today who [has] lived through anything like what we’re anticipating.”

The most critical issue is whether the Internet will continue functioning after the inherently unstable financial infrastructure of society collapses. In practical business terms, as the Internet is implicitly built on IRL, the Internet could provide the continuity we need to intelligently complete the transition into the glorious Age of Light. For money is a type of information and so can be represented in the business modelling methods of IS architects. But the meaning and value of information cannot satisfactorily be represented in the quantitative financial models of management accountants, investment bankers, and economists.

However, the central problem here is that money is an immortality symbol, as Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, points out, intended to assuage the fear of death that arises from separation from our Immortal Ground of Being. So to question the role of money in society can raise intense existential fears. The anthropologists Marcel Mauss and A.M. Hocart have shown that money originated in religion, in the sacrifices that archaic societies made to the gods, in an attempt to find Wholeness. For *Sacrifice* derives from Latin *sacrāre* ‘to make holy’, from *sacer* ‘sacred, holy’, and *facere* ‘to make’. So *sacrifice* literally means ‘make Whole’.

Mapping human ontogeny onto phylogeny, the first humans were like infants in adult bodies, having little conceptual knowledge of the world they lived in. Nevertheless, they could feel the Presence of the Divine, beyond the physical senses. But what were they to make of what must have been a mystifying

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experience? Well, feeling empathetically into their wonderment, we can sense that they were aware that what they were receiving was a gift of the Divine, as the Datum of the Universe. But what could be given could be taken away; what could be created could also be destroyed, beyond their control. To deal with this perplexing predicament, the ancients invented deities to represent the Divine energies that they felt within themselves, projecting them outwards as distinct beings.

Then, as humans began to feel more and more separate from each other and the Divine, money was invented as a means to facilitate trade, *money* deriving from Latin *Moneta*, cult name for the goddess Juno, in whose temple coins were minted. In particular, gold came to represent the substance that gives people status and security. For gold is yellow and shiny, like the Sun, which was one of the first deities to be worshipped, as a projection of the light of Consciousness radiating from our Divine Source.

Money is undoubtedly the strangest concept that humans have ever invented. In essence, it is information, just a measuring stick for determining values, like a clock or thermometer. However, it has become reified as a commodity with value, to be bought and sold, like food and clothes. There is nothing more symptomatic of our insane society. If there were no money to fund wars, they could not happen. Furthermore, we have egoically reified information and knowledge in intellectual property laws, such as copyright, patent, and trademark, attempting to manage society within an obsolete materialistic, mechanistic worldview.

We can see quite clearly that money is an immortality symbol from the tower blocks that banks build in the centre of major cities. As James Robertson points out, 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 he 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.”

This is the most critical point. When people’s precarious sense of security and identity is based on immortality symbols, they do their utmost to defend them, even to the death. Because immortality symbols take on absolutist values, they are the root cause of the holy wars that are still ravaging the world.

Rather, when we realize that there is no other in Wholeness, we become free of projections and introjections that disturb politics and so many human relationships. This is the basis on which we could cocreate the Sharing Economy, collectively living in harmony with the fundamental law of the Universe. At the time of writing, it is not possible even to outline the technicalities of this healthy way of managing our business affairs, for the Alliance we need to design the global information system for the Mystical Society has not yet been established.

All we can do is visualize a global sangha, for as Thich Nhat Hanh has said, the next Buddha—as Maitreya, the ‘Loving one’—may be a community practising mindful living rather than an individual. Sanskrit *maitreya* means ‘friendly, benevolent’, from the same PIE base as *community*, from Latin *commūnis* ‘shared, common, public’, originally in sense ‘sharing burdens’, from *cum* ‘together with’ and *mūnus* ‘office, duty; gift, present’, from *mūnare* ‘to give, present’.

There is no need to live in the fear of God or deny the existence of God, as theists and atheists do. In the holographic Universe, God is no longer a mystery, for in IRL the concept of the Absolute is formed in exactly the same way as all other concepts, rationally and scientifically confirming the mystical experiences that humans have been ‘sensing’ for millennia.

Mystical Pragmatics

May we all soon be able to view humanity's destiny realistically, beyond optimism and pessimism, hope and despair, realizing that no one can return Home to Wholeness, for nobody has ever left Home. For then we could live in Love, Peace, and harmony with each other and our environment for as long as there are humans dwelling on our beautiful planet Earth.

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