

Revealing the Hidden Harmony

The Heart of Transformative Harmony

Paul Hague

October 2015

A history of the idea	3
Our dualistic inheritance	4
Unifying all opposites	6
Harmonizing evolutionary convergence.....	9

Abstract. The Hidden Harmony—also called the Principle of Unity and the Cosmic Equation—is the key that unlocks the innermost, paradoxical secrets of the Universe: what it is and its Grand Design. By unifying all opposites—including science and spirituality and mysticism and mathematics—it explains the root cause of conflict and suffering, enabling us to engage actively in Transformative Harmony through compassionate confrontation.

Heraclitus of Ephesus, the Greek mystic and philosopher of change, said in the few fragments of his writings that have survived, “The Hidden Harmony is better than the obvious. Opposition brings concord; out of discord comes the fairest harmony.” (Osho 1991) In contrast, Aristotle wrote in *Metaphysics*, “It is impossible for the same attribute at once to belong and not to belong to the same thing and in the same relation, ... as some imagine Heraclitus says.” (Aristotle 1933)

Aristotle’s statement is called the Law of Contradiction, the most fundamental law of Western thought, which does its utmost to avoid paradoxes and self-contradictions in reasoning. Why is this? The dualistic world of form in which we live our daily lives is full of paradoxes. So if we deny the existence of self-contradictions, our cognitive maps of the world we live in will be incomplete and deluded, leading us dangerously astray in our journeys in life.

Furthermore, a society that is in denial cannot live harmoniously within itself. For as Leo Semashko, President of the Global Harmony Association, has said, “Harmony is inseparable from disharmony.” (Semashko 2009) This is a prime example of the Hidden Harmony in action, lying at the heart of what Ananta Kumar Giri calls ‘Transformative Harmony’.

How then can we bring peace and harmony to a society that is based more on the either-or Law of Contradiction than the both-and Hidden Harmony? During the Cold War, when the threat of nuclear devastation hung over all our heads, some peace workers engaged in violent action against the military authorities. This, clearly, is not the way to cocreate World Peace.

Rather, we can find inner Peace and Harmony through what Mohandas Gandhi called *Satyagraha* ‘Truth force’, Truth being what J. Krishnamurti called the ‘Pathless Land’ in 1929, when dissolving the Order of the Star, the organization that wanted to make him a world teacher. (Blau 1995) Other words that denote the Absolute Truth are *Love*, *Stillness*, *Presence*, and *Nonduality*, the Divine Essence that we all share, no matter what culture we might have been born into.

Here then is the way forward. Grounded in the joy of Nondual Love and Truth, we recognize with Ananta Giri that “Transformative harmony involves both compassion and confrontation.” As he says in an introductory essay on this marvellous vision, “Compassionate confrontation is an epochal evolutionary challenge now.” (Giri 2012) There is nothing more important, as evolution carries humanity through the

most momentous turning point in its fourteen billion-year history—a mathematical and spiritual singularity in time.

There is no one on Earth who is unaffected by the epochal transformation of consciousness and culture that is happening at the moment. We are all involved, which means that to “Be the change that you wish to see in the world,” as Ghandi famously said, it does not help to form exclusive cliques or coteries. We need to bring everyone into the borderless, seamless fold, recognizing that none of us is separate from the Divine, Nature, or any other being for an instant.

As Pierre Teilhard de Chardin, the Jesuit mystic and palaeontologist, prophesied, “The way out for the world, the gates of the future, the entry into the superhuman, will not open ahead to some privileged few, or to a single people, elect among all peoples. They 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.” (Teilhard 2003)

Teilhard’s convergent evolutionary vision is in harmony with the notion of *Bodhisattva* ‘enlightenment being’ in Mahāyāna Buddhism. For Bodhisattvas recognize that no one can be fully awakened in solitude. Rather, they take a vow renouncing full Buddhahood until *samsāra* ‘journeying’ and *Nirvāna* ‘extinction’ are unified in spiritual communities, such as *sanghas*, in contrast to *Arhat* in *Hinayāna* Buddhism.

Now while the Hidden Harmony is buried deep in the Cosmic Psyche, the fact that it is being revealed today is a sign of evolution “becoming conscious of itself, able to understand something of its past history and its possible future”, as Julian Huxley wrote in a visionary essay titled ‘Transhumanism’. As he said, by “destroying the ideas and the institutions that stand in the way of our realizing our possibilities”, we could understand human nature, what it truly means to be a human being. We could thereby transcend our limitations, fulfilling our highest potential as spiritual beings, living in mystical ecstasy, free from the suffering that has plagued humanity through the millennia. (Huxley 1957)

Today, there is no greater inhibitor to Transformative Harmony than the Law of Contradiction, which governs psychology, logic, and mathematics; materialistic, mechanistic science and medicine; business, economics, and politics; and the organized religions. In contrast, the Hidden Harmony tells us that the Cosmos consists of both the Formless Absolute and the relativistic world of form, which are inseparable from each other. It is thus by bringing the Hidden Harmony into consciousness with Self-reflective Intelligence—the Divine quality that distinguishes humans from the other animals and machines, like computers—that we can collectively engage in Transformative Harmony.

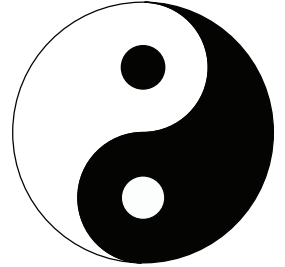
For myself, the Hidden Harmony has been guiding every moment of my life since I was thirty-eight, although I did not give it this name then or formulate it in the way I do today. Having been educated as a mathematician, trained as a computer scientist, and worked as an information systems architect in business, it took many years to make sense of my apocalyptic awakening, healing, and liberating experiences.

So in this essay I describe a little of what I have discovered after the Hidden Harmony was revealed to me. I begin with a short history of the idea, in contrast to our dualistic inheritance, the subjects of the first two sections. I then outline how I have been led by Life and the Logos to unify all opposites to integrate all knowledge in all cultures and disciplines at all times into a coherent whole, creating a holistic inner harmony of ideas. Finally, I make a few suggestions on how we could use Heraclitus’ simple idea to help heal what Erich Fromm called our sick society, (Fromm 1979) harmonizing evolutionary convergence in order to awaken in the Age of Light.

A history of the idea

Heraclitus was not the only mystic living in the first millennium BCE who discovered the Hidden Harmony within himself. The legendary Laozi was another, writing in *Tao Te Ching*, “When all the world recognizes beauty as beauty, this in itself is ugliness. When all the world recognizes good as good, this in itself is evil.” (Lao Tzu 2005)

Nevertheless, the all-inclusive, both-and characteristics of Chinese Taoism are familiar to many, as the classic *Taijitu* symbol, or ‘Diagram of Supreme Ultimate’, indicates quite clearly. This symbol depicts the cyclic nature of the Cosmos. For example, day turns into night, which then turns back to day, as yin and yang. The dots in the middle of the two main shapes indicate the potential of the opposite to arise when one side is dominant in any particular situation. The key point here is that when the Universe is viewed as a whole, both opposites co-exist; to reject one in favour of the other does not lead to Wholeness, peace, and tranquillity.



Carl Gustav Jung was one who recognized the central importance of unifying opposites to heal our fragmented, split minds, writing in his *Commentary* to Richard Wilhelm’s translation of *The Secret of the Golden Flower*, “The Chinese have never failed to recognize the paradoxes and the polarity inherent in all life. The opposites always balance on the scales—a sign of high culture. One-sidedness, though it lends momentum, is a mark of barbarism.” (Jung 2010)

Then, of course, there is the widespread use of many yogic practices in India in order to experience unity with the Divine, for *yoga* is Sanskrit for ‘union’, cognate with the English words *yoke*, *join*, and *syzygy* ‘conjunction’. The Hidden Harmony, defined as the union of all opposites, is the ultimate Integral Tantric Yoga, providing a synthesis of all forms of yoga, including Aurobindo’s integral yoga. (Aurobindo 1996) Also, *tantra* derives from Sanskrit *tantram* ‘loom’, unifying ‘warp’ and ‘weft’, from *tan* ‘to stretch’, and *-tra-m* ‘instrument’. So *tantra* literally means ‘an instrument for stretching’. Figuratively, Tantra has the sense of weaving opposites together in Wholeness, with other original meanings indicating ‘system’ and ‘Context, Continuum’.

In the West, the Hidden Harmony is more widely known as *coincidentia oppositorum* ‘coincidence of opposites’, a term that Nicholas of Cusa coined following a revelatory mystical experience in 1437. (Cusa 1997) For instance, Mircea Eliade called *coincidentia oppositorum* the ‘mythical pattern’, “the very nature of the divinity”, most significantly pointing out that hierogamy is absent in the archaic religions: “Their supreme Beings were androgyne, at once male and female, both Heavenly and Earthly. ... Androgyny is an archaic and universal formula for the expression of *wholeness*, the co-existence of the contraries.” (Eliade 1967) In the words of the pre-eminent Christian mystic Meister Eckhart, “The eye with which I see God is the same as that with which he sees me.” (Happold 1970)

The Hidden Harmony has also played a central role in alchemy through the ages, as Jay Ramsay points out in *Alchemy*: “Above all, alchemy is about wholeness.” “It brings spirit and matter together rather than separating them. It is profoundly non-dualistic in this sense, as opposed to the orthodox Christian Church.” “Alchemy is vibrant: it reaches to the source of life.” It is “a physical process to do with self-knowledge”. In the foreword to this book, Anne Baring wrote, “No one can write about alchemy who is not living it and no one can pass on his or her knowledge and insight who has not walked the difficult path of self-discovery.” (Ramsay 1997)

Jung made much use of all these examples of the Hidden Harmony at work in his psychotherapeutic process of individuation—the development of an undivided being—asking his patients to draw mandalas

Revealing the Hidden Harmony



to depict how well the healing of the splits between opposites was progressing. (Jung 1980) For a mandala, a Sanskrit word meaning ‘disk’, is a circular figure representing Wholeness or the Universe in Hindu and Buddhist symbolism. For instance, this beautiful Harmony mandala, designed by Vikki Reed of Arizona, depicts Unity, with a dharma wheel at its centre, integrating nine numinous symbols from a variety of ancient cultures.

As another example of the way that mandalas are used in spiritual practices in the East, Tibetan monks who accompany the Dalai Lama on his world travels create intricate mandalas from coloured grains of sand, such as the one I saw them forming in Stockholm in the 1990s. However, the primary purpose in this instance was to demonstrate the Buddha’s *Trilakshana* ‘three marks of being’ in action. Nothing in the Cosmos is permanent (*anitya*) and if we are not free of attachment to a separate self (*Anatman*), we shall suffer (*dukkha*). Accordingly, at the end of the visit, after many hours of devoted service, the sand was thrown into the sea.

However, one split that Jung was not able to heal is that between psychology—as the science of mind and consciousness—and mathematical logic—as the science of mind and reason. In 1854, George Boole attempted to heal this split in *The Laws of Thought*, following a mystical experience he had had as a seventeen-year-old in 1833. This seminal book, which led to the invention of the stored-program computer a century later, began with these words, “The design of the following treatise is to investigate the fundamental laws of those operations of the mind by which reasoning is performed,” with the purpose of exploring “the nature and constitution of the human mind”. (Boole 1958) It is now time to complete Boole’s project, unifying mystical psychology and holographic semantic logic.

Our dualistic inheritance

There are several reasons why the Hidden Harmony is not widely known, which we need to understand in order to bring it into consciousness. By far the most significant of these is the belief of the Abrahamic religions that God is other. As F. C. Happold tells us, “To Jew, Christian, and Moslem, a gulf is felt to exist between God and man, Creator and created, which can never be crossed. To assert that ‘Thou’ art ‘That’ [as Hindus do] sounds blasphemous.” (Happold 1970) And as Elaine Pagels points out, “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.” (Pagels 1990)

The word *identity* here derives from Latin *idem* ‘same’, which we usually take to mean that our identities as separate human beings remain essentially the same throughout our lives. We thus become identified with our bodies, minds, and souls, regarding those from different ethnic, national, or sexual backgrounds, with different religious, political, or scientific beliefs, as other, separate from ourselves. Such a schizoid sense of identity often leads to conflict and suffering, as we subconsciously project our fears, pains, and dislikes onto others, who do not exist in Reality.

However, there is also a mystical meaning of *identity*, that which is the same for all beings, sentient or otherwise. This Shared Identity is our True Nature, Authentic Self, and Genuine Identity, realized when we live in union with the Divine, as the Immortal Ground of Being. Reconciling the esoteric and exoteric meanings of *identity* is perhaps the greatest challenge any of us can face in life.

For myself, it helps me to view the Universe—as the Ocean of Consciousness—as a vast multidimensional ball of water, which I call the Numinosphere, from Latin *nūmen* ‘divinity’. In the

Numinosphere, the waves and currents on and beneath the surface are never separate from the Ocean itself. The Numinosphere is a generalization of David Bohm's one-dimensional holomovement, with which he unified the incompatibilities of quantum and relativity theories, inspired by the process thinking of Heraclitus and Alfred North Whitehead. (Bohm 1980) Applying the Hidden Harmony, we are all both the entire ocean and the inseparable waves and currents.

However, even the Numinosphere, which is another name for what Teilhard called *Le Milieu Divin*, having a centre and environment, is not the Supreme Being or Ultimate Reality, which is a seamless continuum, having no borders anywhere. This might seem strange, for in the experience of Self-realization, the experiencer disappears. Yet, as the Divine is ever with us, throughout the ages, we humans have sensed the Immanent, Transcendent Presence, etymologically 'before being' or 'prior to existence', for *Presence* derives from Latin *praesentia* 'presence', participle of *praesesse* 'to be before', from *prae* 'before' and *esse* 'to be'. The word *Presence* indicates that the Absolute is the Supreme Cause of everything that exists in the relativistic world of form.

However, we are not yet there as a superintelligent, superconscious species, for another reason. Ever since the most recent big bang, which emerged from our Divine Source, evolution in our particular physical universe has been more divergent than convergent. Initially, large and small material objects were formed, such as stars, galaxies, atoms, and electrons. Then during the last three and a half billion years on Earth, we have seen the wondrous diversity of the species evolve. Biogenesis then gradually gave way to noogenesis—the evolution of the mind—about 25,000 years ago, the analytical mind becoming predominant at the dawn of history and birth of the patriarchal epoch about 5,000 years ago. As a result of this constant bifurcation, our minds have become fragmented, and society, as a projection of our minds, has become divided into religious and national factions, academic specialization, and the division of labour in the workplace.

Another example of this bifurcation is the split that René Descartes introduced between *res cogitans* 'thinking substance, mind, or soul' and *res extensa* 'extended substance'. (Descartes 1968) As Bryan Magee tells us, " 'Cartesian dualism', the bifurcation of nature between mind and matter, observer and observed, subject and object ... has become built into the whole of Western man's way of looking at things, including the whole of science." (Magee 2000)

Yet another challenge is that ever since Aristotle laid down the principles of syllogistic reasoning and Euclid defined the fundamental principles of mathematical proof, Western logic has been predominantly linear, beginning with 'self-evident' or assumed truths, as axioms or postulates, proceeding according to well-established rules of deduction and inference.

However, a crisis arose in the late nineteenth century when paradoxes were found in the very foundations of mathematics, most particularly in Georg Cantor's set theory, which showed that we cannot form the concept of three until we form the concept of set. Meaningful semantics is more fundamental than quantitative mathematics. These paradoxes were a major problem, for we all implicitly use sets in concept formation, intuitively grouping together patterns of data that have a common property.

The central problem is that if the axioms of mathematics are contradictory, it is possible to prove any theorem from them. A particular difficulty is that of self-referencing statements, which can be self-contradictory, like "This sentence is false," contradicting and falsifying the Law of Contradiction. Accordingly, Bertrand Russell and Alfred North Whitehead spent twenty fruitless years trying to eliminate the Hidden Harmony from mathematics, published in their indigestible *Principia Mathematica*. It was all in vain, for, in 1931, Kurt Gödel used an ingenious metamathematical method of proof to prove

that it is impossible to eliminate paradoxes from mathematics, leaving mathematical methods of proof in disarray. The notion of truth in mathematics is more fundamental than that of proof.

We can give mathematics and the whole of human learning a solid foundation from which to develop by recognizing that the Hidden Harmony has no predecessors in the entire history of ideas. It emerges directly from the Formless Absolute, as the first form to be created, from which all other structures evolve through a complex process of bifurcation, terminating in Ineffable, Nondual Wholeness at the Omega Point of evolution—its glorious culmination.

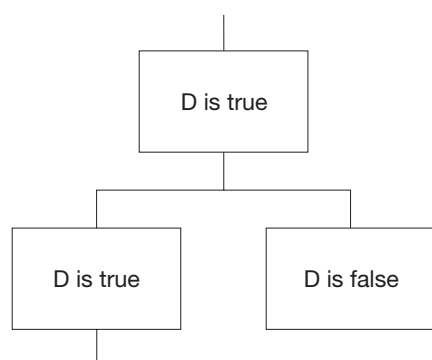
Unifying all opposites

For myself, the Hidden Harmony was first revealed to me around midsummer 1980 as the *Principle of Duality*, a generalization of the principle of duality in projective geometry. At the time, I was beginning to develop a cosmology of cosmologies that would 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 evolutionary change at exponential rates of acceleration?”

To answer this question, we need to admit objective introspection into science—as a rational system of thought—acknowledging that there are nonphysical synergistic energies at work in the Universe, as well as the four physical forces recognized by physics: gravity, electromagnetism, and the strong and weak nucleic forces. In practical terms, if we do not understand the role that psychospiritual energies play in our lives, we manage our business affairs unseeingly, with inadequate comprehension of what causes us to behave as we do or where we all heading as a species.

The Principle of Duality is very simple. It is proposition *D*, stating: *A complete conceptual model of the Universe consists entirely of dual sets*. But is *D* true? Well, sometimes yes and sometimes not. For instance, a collection of entities without a common attribute do not form a set, which we usually call miscellaneous. But now something quite incredible happens!

Those occasions when *D* is true or false are opposites to each other, confirming that *D* is true. In terms of Hegel’s dialectical logic, if ‘*D* is true’ is the thesis and ‘*D* is false’ is the antithesis, then ‘*D* is true’ is the synthesis. There is thus a *primary-secondary relationship* between the truth and falsity of the Principle of Duality, illustrated in this diagram. So it is impossible to deny the truth of the Principle of Duality, for any denial confirms its authenticity and legitimacy. *D* is a self-verifying proposition, true in all possible domains of discourse.



The Principle of Duality thus clarifies and simplifies the triadic architectonic of Charles Sanders Peirce, who wrote, “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 1992)

However, at the time, I was not aware how Peirce’s studies in logic had influenced the tools we in the computer industry were using to design integrated information systems in business. So this diagram, which can be extended to infinity in both directions, blew my mind, carrying me into a quite different universe from that which I had learnt about in physics at school. In the context of this essay, I was beginning to realize that harmony is the union of harmony and disharmony. Today, I experience the Cosmos we all live in as *Satchitānanda* ‘Bliss of Absolute Consciousness’. But I was then so dazzled by the

coherent Light of Consciousness radiating brilliantly through me, it took many years of self-inquiry to adjust.

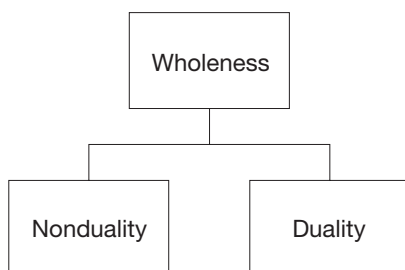
Arjuna had a similar experience, recorded in the *Bhagavad Gita*. When Krishna showed him the Ultimate Cosmic Vision—“all the manifold forms of the universe united as one”—Arjuna said, “I rejoice in seeing you as you have never been seen before, yet I am filled with fear by this vision of you as the abode of the universe.” (Easwaran 1986)

The Principle of Duality not only models black and white situations. It also includes ranges of values, with the extremes being the dual of intermediate shades of grey. Pairs of opposites are mapped in the multi-dimensional Cross of Duality, illustrated here, such as Jung’s psychological types of extrovert and introvert and rational (thinking and feeling) and irrational (intuition and sensation). (Jung 1989) Another example is Ken Wilber’s AQAL, short for ‘all quadrants, all levels’, which he calls an ‘Integral Operating System’ (IOS). (Wilber 2006)

	B	not-B
A	{A,B}	{A,not-B}
not-A	{not-A,B}	{not-A,not-B}

To help me adapt to the Universe I was now living in, in October 1983, I used the Principle of Duality to transcend the categories, forming the concept of the Immanent, Transcendent Absolute in exactly the same way as I form any other concept in an egalitarian manner. For, as Bohm pointed out, we can bring universal order to our thought processes by “*giving attention to similar differences and different similarities*”, a notion of order that the artist Charles Biederman had given him. (Bohm 1980) God had become a rational, scientific concept, but not yet entirely based on profound mystical experience. It was more awesome ecstasy than Stillness that I experienced at the time.

The Principle of Duality then became the *Principle of Unity*, stating *Wholeness is the union of all opposites*, which is not the Absolute Truth. Rather, it is an irrefutable, universal truth that points to the Ineffable Truth, rather like the Buddha’s dharma finger pointing at the moon. The Principle of Unity thus unifies the Nondual Absolute with the dual and dualistic world in which we live our daily lives, as this diagram illustrates.



The Principles of Unity and Duality, as expressions of the Hidden Harmony, then enabled me to rebuild the entire world of learning on the Truth, answering many questions that had puzzled me about God and the Universe since I was seven years old. I thereby ended the long-running war between science and religion and the many holy wars between the religions—wars about the Whole—the central theme and purpose of my life.

The framework for this synthesis of all knowledge has evolved from the business modelling methods that information systems architects use to build the Internet. These modelling methods are of great abstraction and 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. So like the Internet, we can see that the underlying structure of the Cosmos—as an ordered Whole—is an infinitely dimensional network of hierarchical relationships.

The use of the Hidden Harmony in this healing process does not invalidate the reasoning, as it would in deductive logic and mathematical proof. For, while threads in computer programs execute instructions sequentially, viewed as a whole, the Internet is a nonlinear, fractal-like structure, possessing the property of self-similarity. We can thus use it as a mirror for our inner thought processes, which can joyfully welcome self-contradictions into consciousness.

Revealing the Hidden Harmony

I call the framework Integral Relational Logic (IRL), which is the commonsensical art and science of thought and consciousness that we all implicitly use everyday to form concepts and organize our ideas in tables and semantic networks. This universal system of thought thus enables us to develop a self-inclusive model of the psychodynamics of society—where we’ve come, who we are, and where we are all heading at breakneck speeds.

Integral Relational Logic is so named because it has emerged in consciousness through the action of what Heraclitus called the Logos, the “immanent conception of divine intelligence” signifying “the rational principle governing the cosmos”, as Richard Tarnas put it. (Tarnas 1991) This is the mystical meaning of *Logos*, unlike its mundane meaning of ‘word’, retranslating the opening sentence of John’s Gospel: “In the beginning was the *Logos*, and the *Logos* was with God, and the *Logos* was God.”

This Integral Operating System, which manages all IOSs, including itself, provides the Cosmic Context, coordinating framework, and Gnostic Foundation for what physicists call the Theory of Everything, defined as “a theory capable of describing nature’s forces within a single, all-encompassing, coherent framework”. (Greene 1999) Recognizing the existence of natural psychospiritual energies, I call this megasynthesis the Unified Relationships Theory (URT) or Panosophy, the transcultural transdiscipline that integrates science, philosophy, and religion and all the sciences and humanities into a coherent whole.

In this context, the Hidden Harmony becomes the *Cosmic Equation*, the simple, elegant equation that can explain everything—which Albert Einstein and Stephen Hawking long searched for, but never found. The Cosmic Equation is a theorem in mathematical logic that cannot be proven to be true from any set of axioms.

Now while integrating all knowledge into a coherent whole is the most tremendous fun, it has not been sufficient to bring me much longed-for inner Peace and Harmony. A turning point came in the early years of this century, when I experienced a series of what are called *satoris* or *kenshos* in Zen Buddhism in the mountains of Norway and forests of Sweden.

These cathartic experiences led me to see that while I regarded myself as a scientist of mind and consciousness, I had actually been following the universal spiritual path that Joseph Campbell mapped from his in-depth studies of the myths and fairy tales of multiple cultures through the ages. As he said, “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.” (Campbell 1968)

For Campbell, the spiritual journey comprises three stages: Departure, Initiation, and Return, consisting of seventeen steps, which tie in closely with my own life experience. For instance, the awakening experiences I enjoyed around 2002 match the final two steps of the initiation stage, called Apotheosis and the Ultimate Boon. For me, the Ultimate Boon is the Hidden Harmony—the Holy Grail, Philosophers’ Stone, and Apotheosis of human learning, for *apotheosis* derives from Greek *apothēoun* ‘make Divine’, from *apo* ‘change completely (in this context)’ and *theos* ‘god’.

However, I have found the return journey to society to be the greatest challenge of all. For in order to assimilate the Hidden Harmony into consciousness, the entire world of learning must first be destroyed, enabling us to start afresh at the very beginning. This can cause severe psychological disturbances, such as a spiritual emergency, as Spirit emerges faster than the body-mind-soul organism can handle. (Grof 1989)

To prevent this happening, the psyche contains homeostatic defence mechanisms, creating boundaries and limits to protect our egoic vulnerabilities. As such barriers do not exist in Reality, they need to be demolished in order to realize that the Principles of Unity and Duality and the Cosmic Equation denote the fundamental design principle of the Universe, the key that opens up its innermost, paradoxical secrets. For myself, as an autodidact, I still have much to learn about how compassionate confrontation could help with the really tricky psychospiritual crisis currently facing humanity, as we engage in Transformative Harmony.

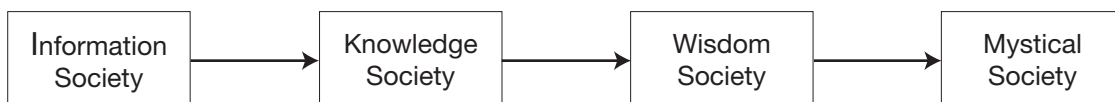
Harmonizing evolutionary convergence

Today, millions of people and thousands of organizations are aware that the traditional ways of educating our children and running our business affairs do not work any longer and so are seeking more harmonious, nourishing, and life-enhancing ways of learning and living. However, there is little common understanding of what the world might be like in twenty-five years time, let us say, essentially because few are aware of the paramount role that the Hidden Harmony plays in all our lives.

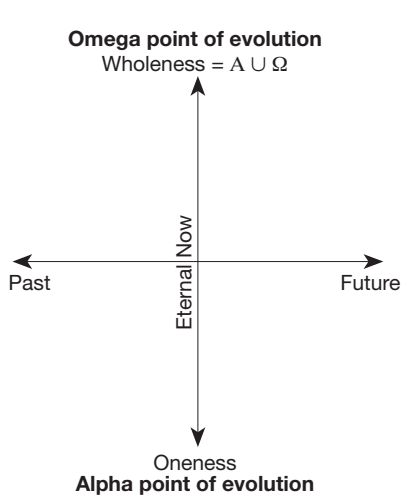
To address this critical issue, I am currently inviting those seeking peace and harmony to join me in setting up the all-embracing Alliance for Mystical Pragmatics with the motto ‘Harmonizing evolutionary convergence’ and this logo depicting Wholeness as the union of all opposites. The intention is for the Alliance to act as a network of networking networks, synergistically unifying and integrating three global movements emerging in the world today: Spiritual Renaissance, Scientific Revolution, and Sharing Economy. These will be coordinated through Project Heraclitus, with the motto ‘Revealing the Hidden Harmony’, whose principal purpose is World Peace.



By cocreating a nurturing space where it is safe to question the beliefs and assumptions of the cultures we are born into, we could develop the necessary self-understanding to transform today’s Information, Knowledge, and Wisdom Society into the eschatological Mystical Society—the Age of Light—as this diagram illustrates:



What this means can be most simply illustrated by applying the Hidden Harmony to the concept of time. For, to balance the past and future of horizontal time, we need to recognize the existence of vertical

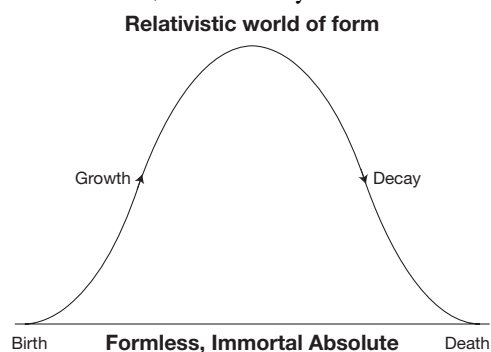


time in the Eternal Now, a notion made famous in Eckhart Tolle’s best-selling *The Power of Now*. This is of central importance, for time, like everything else in the manifest universe, is just *māyā* ‘deception, illusion, appearance’ and *līlā*, the delightful play of the Divine.

So in Reality, everything that happens in the Universe, including every moment of our lives, takes place in the Eternal Now. To explain what this means, we need to modify Aurobindo’s notions of evolution and involution a little. For he wrote, “The word *evolution* carries with it in its intrinsic sense, in the idea at its root the necessity of a previous involution.” (Aurobindo 1972) But in my experience, there is no involutionary process prior to my own evolutionary learning activities in the noosphere.

Revealing the Hidden Harmony

Evolution begins at its Alpha Point at the Timeless, Formless Ground of Being, with 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." (Aurobindo 2001) Supermind then brings into existence the Hidden Harmony, which drives the growth of the complexity of structure upwards in the Eternal Now until evolution reaches its glorious culmination in Wholeness at its Omega Point, where Alpha and Omega are one. In contrast, involution is a psychological dying process, terminating in Oneness, with No-mind, as Ramana Maharshi taught. We then realize that no one can return Home to Wholeness, for nobody has ever left Home.



This simple application of the Hidden Harmony enables us to live in harmony with the fundamental law of the Universe, which Joseph Campbell called the 'Cosmogonic Cycle', depicted in this life-and-death diagram. For all beings in the Universe are born to die, with no exceptions. This naturally includes our planet, species, and civilizations, the global economy, and our individual body-mind-soul organisms.

So, as mystics have long realized, the primary purpose of life is to face death in all its forms so that we can become fully alive while still in the body, called *jivan-mukti* in the East, from Sanskrit *jīva* 'to live' and *moksha* 'liberation from worldly bonds'. As Campbell wrote, "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." (Campbell 1968)

Recapitulating the Cosmogonic Cycle in this conscious manner is absolutely essential if we are to face the existential fears that arise from what Nick Bostrom, Director of the Future of Humanity Institute at Oxford University, calls 'existential risk', defined as "One that threatens the premature extinction of Earth-originating intelligent life or the permanent and drastic destruction of its potential for desirable future development". (Bostrom 2013)

Some scientists see one of these existential risks as computers with artificial general intelligence taking over the world, replacing many jobs currently being performed by humans with machines. One of these is Stephen Hawking, who said to the BBC in 2014, "The development of full artificial intelligence could spell the end of the human race." Similarly, Martin Rees, former President of the Royal Society, has said, "A superintelligent machine could be the last invention that humans need ever make." (Rees 2004) To address this and many other existential risks that scientists have identified, Rees is a cofounder of the Centre for the Study of Existential Risk in Cambridge, with Hawking and Bostrom as advisors.

But the scientists, technologists, and philosophers engaged in such projects are doing so within a materialistic, mechanistic worldview that is unsustainable, unable to provide the Contextual Foundation and coordinating framework that we need to cocreate a harmonious society, governed by the Hidden Harmony. Most significantly, some are members of the cryonic, transhumanist movement, believing that only technology can solve humanity's problems, grossly distorting Huxley's vision that it will be humans, ourselves, who will be liberated from our cultural and personal conditioning in order to realize our fullest potential as *Homo divinus*, before the inevitable death of *Homo sapiens*.

Most importantly, when we look at the future of humanity, we need to understand, "You cannot get there from here," as the wag said when a visitor in town asked him the way to the train station. Specifically, it is crystal clear that it is only by intelligently seeing both sides of every situation that we can

bring much-needed harmony to our troubled society, transcending the opposites of optimism and pessimism in Love, Peace, and Nonduality. For, as the peace-worker James O'Dea has asked, "Can you hold *both* the meaning of the nightmare *and* the signs of our collective awakening—because the only way to get a grip on reality is to see that it is indivisible, reflected in *both* the shadow *and* the light, the bitter *and* the sweet." (O'Dea 2007)

Another who sees such a death and rebirth of civilization is Jean Houston, who 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." (Houston 2004) As she says, "Ours is an era of quantum change, the most radical deconstruction and reconstruction the world has seen." (Houston 2007)

John L. Petersen is another with a similar vision, saying, 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." (Petersen 2008)

To help us live the vision of where we are going today, the Alliance for Mystical Pragmatics plans to publish books and articles and produce television documentaries and videos addressed to various readerships and audiences, as appropriate. Most significantly, the Alliance intends to publish works that complete the revolution in science currently taking place, just as Isaac Newton's *Mathematical Principles of Natural Philosophy* completed the Copernican-Keplerian-Galilean revolution in 1687.

Such a revolution in human thought is absolutely essential at the present time, for, as Vimala Thakar said, inspired by Gandhi, "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?" As she said, "The call of the hour is to move beyond the fragmentary, to awaken to total revolution." (Thakar 1984)

The systems philosopher Ervin Laszlo is one of the leaders of the epoch-making revolution in science presently taking place, calling the recognition that Consciousness is all there is the 'Akashic paradigm'. (Laszlo 2012) For, as Vivekananda said: "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." (Vivekanda 1982) The word *Akasha* derives from Sanskrit *Ākāsha*, 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, of course.

We could thereby bring harmony to the world, inspired by Johannes Kepler's *Harmonice Mundi*, which integrated geometry, music, poetry, architecture, and astronomy into a glorious whole. (Kepler 1997) However, there are enormous social and psychological pressures inhibiting us from realizing our fullest potential as a species in what Abraham Maslow called the 'Jonah Syndrome', which is a pandemic today. Not only are we "afraid to become that which we can glimpse in our most perfect moment", we try to prevent others doing so in a process he called 'counter-valuing'. (Maslow 1968)

The final chapter in the *Bhagavad Gita* advises us how to behave under these circumstances. It teaches that while it is natural to engage in challenging projects, it is also essential to be free of egoic attachment to whatever might result from that work. This does not mean indifference to the results of these activities.

For as Gandhi said, “He who ... is without desire for the result and is yet wholly engrossed in the fulfilment of the task before him is said to have renounced the fruits of his action.” (Easwaran 1986)

With the world we live in degenerating rapidly into more and more chaos, our children will need to confront their parents, teachers, and other authorities in their lives with much compassion if they and their children are to have any chance of a peaceful and fulfilling future. May Love, Life, and Light be with us all as we synergistically engage in Transformative Harmony, cocreating networks of peaceful, collaborative communities, guided by the Hidden Harmony.

References

- Aristotle. 1933. *Metaphysics*, Books I-IX. Cambridge, MA: Harvard University Press.
- Aurobindo. 1972. ‘Involution and Evolution’ in *The Supramental Manifestation and Other Writings*. Pondicherry: Sri Aurobindo Ashram.
- 1996. *The Synthesis of Yoga*. Twin Peak, WI: Lotus Press.
- 2001. *The Life Divine*. Pondicherry: Sri Aurobindo Ashram.
- Blau, Evelyne. 1995. *Krishnamurti*. New York: Stewart, Tabori and Chang.
- Bohm, David. 1980. *Wholeness and the Implicate Order*. London: Routledge & Kegan Paul.
- Boole, George. 1958. *An Investigation of the Laws of Thought*. New York: Dover.
- Bostrom, Nick. 2013. ‘The End of Humanity’. TEDx talk.
- Campbell, Joseph. 1968. *The Hero with a Thousand Faces*. Princeton University Press.
- Cusa, Nicholas of. 1997. ‘On Learned Ignorance’. *Nicholas of Cusa: Selected Spiritual Writings*, New York: Paulist Press.
- Descartes, René. 1968. *Discourse on Method and the Meditations*. Harmondsworth, England: Penguin.
- Easwaran, Eknath, tr. 1986. *The Bhagavad Gita*. Harmondsworth, England: Penguin.
- Eliade, Mircea. 1967. *Myths, Dreams, and Mysteries*. New York: Harper Torchbook.
- Fromm, Erich. 1979. *To Have or To Be?* London: Abacus.
- Giri, Ananta Kumar. 2012. ‘Transformative Harmony’ in *The ABC of Harmony*. New Delhi, Sanbun.
- Greene, Brian. 1999. *The Elegant Universe*. New York: W. W. Norton.
- Grof, Christina and Stanislav, eds. 1989. *Spiritual Emergency*. New York: G. P. Putnam’s.
- Happold, F. C. 1970. *Mysticism*. Harmondsworth, England: Penguin.
- Houston, Jean. 2004. *Jump Time*. Boulder, CO: Sentient Publications.
- 2007. ‘Jump Time Is Now’ in *The Mystery of 2012*. Boulder, CO: Sounds True.
- Huxley, Julian. 1957. ‘Transhumanism’ in *New Bottles for New Wine*. London: Chatto & Windus.
- Jung, C. G. 1980. ‘A Study in the Process of Individuation’ in *The Archetypes and the Collective Unconscious*. London: Routledge.
- 1989. *Psychological Types*. London: Routledge.
- 2010. Commentary on *The Secret of the Golden Flower*. San Diego, CA: Book Tree.
- Kepler, Johannes. 1997. *The Harmony of the World*. Philadelphia: American Philosophical Society.
- Lao Tzu. 2005. *Tao Teh Ching*, tr. John C. H. Wu. Boston, MA: Shambhala.
- Laszlo, Ervin. 2012. *The Akasha Paradigm in Science*. Hook, Hampshire, England: Waterside Press.
- Magee, Bryan. 2000. *The Great Philosophers*. Oxford University Press.
- Maslow, Abraham. 1968. ‘The Jonah Syndrome’. *Religious Humanism*.
- O’Dea, James. 2007. ‘You Were Born for Such a Time as This’ in *The Mystery of 2012*. Boulder, CO: Sounds True.
- Osho. 1991. *The Hidden Harmony*. Cologne, Germany: Rebel Publishing House.
- Pagels, Elaine. 1990. *Adam, Eve, and the Serpent*. Harmondsworth, England: Penguin.
- Peirce, Charles Sanders. 1992. ‘The Architecture of Theories’ in *The Essential Peirce*, Vol I. Indiana University Press.
- Petersen, John. 2008. *A Vision for 2012*. Golden, CO: Fulcrum Publishing.
- Ramsay, Jay. 1997. *Alchemy*. London: Thorsons.

The Heart of Transformative Harmony

- Rees, Martin. 2004. *Our Final Century*. London: Arrow Books.
- Semashko, Leo. 2009. *Harmonious Civilization*. St. Petersburg: Lita.
- Tarnas, Richard. 1991. *The Passion of the Western Mind*. New York: Harmony Books.
- Teilhard de Chardin, Pierre. 2003. *The Human Phenomenon*. Sussex Academic Press.
- Thakar, Vimala. 1984. *Spirituality and Social Action*. Vimala Programs California.
- Vivekanda. 1982. *Raja Yoga*. Calcutta: Advaita Ashrama.
- Wilber, Ken. 2006. *Integral Spirituality*. Boston, MA: Shambhala.

Key authors

Heraclitus, David Bohm, Pierre Teilhard de Chardin, Carl Gustav Jung, Joseph Campbell.

Key themes

Wholeness, Hidden Harmony, mysticism and science, evolutionary convergence, Age of Light.

Bionote

Paul Hague was born in England and educated mainly as a mathematician, spending most of his business career with IBM in sales, marketing, and software development in London and Stockholm.

In 1980, Paul saw that the global economy holds the seeds of its own destruction within it and that his children were not being educated to live in the world that would exist when they became parents.

Accordingly, since then he has been doing some fundamental research into the root causes of conflict and suffering, to see how we could cocreate a synergistic society living in love, peace, and harmony.

To explain humanity's Origin and Destiny as a species in holistic psychospiritual and mathematical terms, Paul has recently written two books titled *The Four Spheres: Healing the Split between Mysticism and Science* and *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*.

