



The Art and Science of Panosophy

Evolution's Glorious Culmination



Paul Hague

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**paul at mysticalpragmatics.net
www.mysticalpragmatics.net**

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Introduction

This essay is an addendum to the 28-page brochure for the Alliance for Mystical Pragmatics, explaining in much more detail the relationship of Panosophy to specialist disciplines of knowledge and how I—as a Panosopher, a generalist—relate to experts in their various fields and so-called superintelligent computers, quantum or classic.

A central purpose of Panosophy is to study and narrate the psychodynamics of humanity's evolutionary story from the vantage point of its final destination, from what Pierre Teilhard de Chardin called the Omega Point of evolution, its Glorious Culmination. For, as Thomas Berry said in a Teilhardian pamphlet in 1978, “We are in trouble just now because we do not have a good story. We are in between stories. The Old Story—the account of how the world came to be and how we fit into it—is not functioning properly, and we have not learned the New Story.”

The Old Story is based on the false belief in Western civilization that we humans are separate from God, Nature, and each other and so must fight each other for a slice of the finite monetary pie, which is the root cause of suffering. This conflict-ridden way of living, detached from Reality with split minds, is generating much existential fear and causing severe ecological damage, inhibiting us from realizing our fullest potential as Divine, Cosmic beings before our inevitable demise.

The central purpose of the Alliance for Mystical Pragmatics is thus to cocreate a nurturing social environment where we can all live the New Story, living in harmony with the fundamental law of the Universe. Heraclitus aptly called this the ‘Hidden Harmony’, which shows that opposites can never be separated in Nondual Reality. Otherwise, we live in delusion. By thereby recapitulating what Joseph Campbell called the ‘Cosmogonic Cycle’ in *The Hero with a Thousand Faces*, we can collectively return to the Nonmanifest while still in our bodies, while simultaneously dealing with the immense practical problems being presented to us by machines with so-called artificial intelligence and other existential risks.

Panosophy is the complete integration of all knowledge in all cultures and disciplines at all times, the megasynthesis of everything that Teilhard posthumously prophesied in *The Human Phenomenon* in 1955. Although a similar word was coined in the 1600s—as the Utopian union of science and spirituality—this transcultural, transdisciplinary way of mapping the Cosmic Psyche and hence the Universe is unprecedented in the history of human learning. This must be so for until Teilhard's prophecy is fulfilled, no earlier evolutionary stage can fully foresee how evolution must inevitably complete its fourteen billion-year journey in ineffable, borderless Wholeness, with no divisions anywhere.

For myself, I was educated as a mathematician, trained as a computer scientist, and worked as an information architect in my business career, mostly for IBM in London and Stockholm in sales, marketing, and software development in the 1960s, 70s, and 90s. As this essay explains, these business-modelling skills have evolved into the universal system of abstract thought that we all intuitively use everyday to form concepts and organize our ideas. This is called Integral Relational Logic, the commonsensical art and science of mind and consciousness that acts as the Cosmic Context, Gnostic Foundation, and coordinating framework for Panosophy.



Panosophy is also called the Unified Relationships Theory, a generalization of Einstein's unified field theory, for fields in science are a special case of relationships, whether they be physical or nonphysical. As

there is nothing else in the Universe but relationships, Panosophy shows that meaningful synergistic psychospiritual relationships are causing the pace of evolutionary change in the world today to accelerate exponentially, based as they are on the seamless Universal Field, which gives Life to the Cosmos.

I say evolved, but Panosophy has emerged in consciousness by breaking free of the familial, financial, and cultural constraints on our learning—through a scientific revolution and spiritual renaissance, showing that Consciousness is all there is. As Alpha and Omega are one, we can only reach evolution's Glorious Culmination by starting afresh at the very beginning, at the Divine Source of Life, the Origin of the Universe, called a quantum leap in some circles.

My own lifelong search for Wholeness and the Truth and Love and Peace took a major change of direction in 1980 through a Kundalini-like awakening, which can best be understood in the context of Eastern mysticism and the depth psychology of Carl Gustav Jung, Erich Fromm, Abraham Maslow, and Stanislav Grof, who is currently teaching a course on the *Future of Psychology* through his holotropic, transpersonal view of consciousness.

After a brief introduction on the business background to Panosophy, this essay outlines some of its most significant precursors in the history of ideas. It then goes on to paint the Big Picture revealed by Panosophy and to provide a bibliographical essay of the many books and essays I have written over the years to describe this self-inclusive holographic map of the Cosmos, as I have sought to find the root cause of conflict and suffering, necessary if we are ever to bring about World Peace. These sections thus tell a little of my own story, expressed through my writings, as I have learnt more and more about humanity's relationship to Divinity, key to my own awakening, healing, and liberating process.

The essay then goes on to reflect on how Panosophy could shed light on the root causes of the political turmoil in Europe, the USA, and elsewhere in the world at the present time. For understanding the psychodynamics of society is essential if we are ever to bring order to chaos, enabling us to live in love, peace, and harmony with each other in the Age of Light at the end of time in the Eternal Now.

As Panosophy is soundly based on seventy-five years of life experience since my conception at the end of August 1941, the final sections expand on my inner life story, describing some of the life-changing events that have led me to become a Panosopher and how I might return to society with the exquisite gift of Wholeness—as the union of Nonduality and duality—I have been blessed with.

Although this Holoramic 'Whole-seeing' perspective does not tell me how our lives together might evolve during the next decade in any detail, I can see the general direction, not unlike other integral, holistic visionaries living from the mystical worldview. It is this vision that is leading me to set up the Alliance for Mystical Pragmatics, with the motto 'Harmonizing evolutionary convergence'. For what is happening to humanity today affects us all, as evolution passes through the most momentous turning point in its fourteen billion-year history, called its Singularity or Accumulation Point in chaos theory.

As mentioned in the brochure, the Alliance's projects will be driven by the four principal energies that arise from the heart: Divine Love, Cosmic Consciousness, Self-reflective Intelligence, and the Creative power of Life. These correspond to the four global movements that the Alliance is seeking to synergistically unify: World Peace, Spiritual Renaissance, Scientific Revolution, and Sharing Economy. To live the New Story, these innate, primal energies, constantly pouring through us once we remove the inhibitors, could enable us to collectively complete evolution's Divine purpose here on Earth in the Eternal Now.

After millennia of much conflict and suffering, as we have struggled to understand our place in the Cosmos, convergent conscious evolution gives us the wonderful opportunity to live intelligently in love, peace, and harmony with each other at the end of time. Do please join us if you feel moved to do so.

The Art and Science of Panosophy

Evolution's Glorious Culmination

When we view the whole of evolution since the most recent big bang some 13.8 billion years ago as a single bifurcating dynamical system,¹ we can see that the blindness of evolution during all these aeons has led to the turbulence that is engulfing human affairs today, with groups of awakening individuals—as spiritual seekers, evolutionary pioneers, deep ecologists, and political progressives—seeking to bring an end to this madness, whose root causes are not yet widely understood.

Essentially, the root cause of political, economic, religious, and scientific conflict is psychospiritual and so needs a rational psychospiritual solution if we are to cocreate universal social order out of this global chaos, recognizing, with Eckhart Tolle, that we are a species that has lost its way.² For, paraphrasing a statement that Albert Einstein made at the end of the Second World War, concerned with how to bring about World Peace, you cannot solve a problem with the mindset that created it.³

One symptom of our disorientation is that it is quite impossible to understand ourselves and hence what a computer is—as an extension of our minds—with the fragmented mindsets of materialistic, mechanistic science, the Abrahamic religions, and capitalism and communism. For these are based on seven pillars of unwisdom, on the belief that we humans are separate from God, Nature, and each other, outlined in the brochure for the Alliance for Mystical Pragmatics.

Accordingly, as we optimistically enter what Eckhart calls *A New Earth*, evolving into a spiritual, rather than a biological or noetic species, we could do so by harmonizing evolutionary convergence, the motto of the Alliance, whose intention is to help cocreate a harmonious, peaceful society on the seven pillars of wisdom. By tuning into the creative evolutionary energies that drive our collective learning, evolution would become fully conscious of itself within us humans at the end of time, free of our deluded mechanistic conditioning. This we have mostly inherited from our parents and teachers and they from their parents and teachers back through the generations. From a Cosmic perspective, that is the central problem that Panosophy is designed to resolve.

Atheists sometimes describe science as the triumph of reason over superstition. But in rejecting the incoherent beliefs of the organized religions, incoherent science throws the spiritual baby out with the religious bathwater. Essentially, we cannot intelligently manage our business affairs without making radical changes to science and religion, as they are understood today. This is not very popular, for, as Ken Wilber writes in *The Marriage of Sense and Soul: Integrating Science and Religion*, “Truth and meaning, science and religion; but we still cannot figure out how to get the two of them together in a fashion that *both* find acceptable.”⁴ So we need great courage to find another way of sorting out the mess that our minds and hence society are in today, using intuitive reason, bringing our mystical experiences into science and business. It is an immense challenge for you cannot reason with the entrenched cognitive structures that give people a precarious sense of security and identity in life.

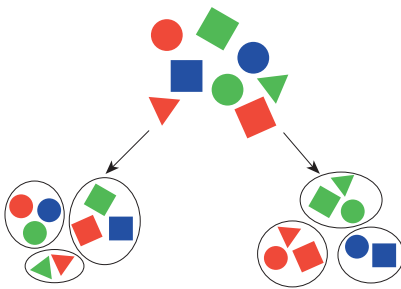
During the twentieth century, depth psychologists from Sigmund Freud, through Carl Gustav Jung,

Roberto Assagioli, Erich Fromm, and Abraham Maslow, to Stanislaw Grof have greatly enhanced our understanding of why we humans have behaved in the conflict-ridden way that we have during the past several millennia. Panosophy sheds further light on this critical issue by unifying mystical psychology, founded by Shakyamuni Buddha two and a half millennia ago, with holographic mathematical logic, whose foundations were laid down in the nineteenth century by George Boole and Charles Sanders Peirce, incorporated today in the abstract information systems models that underlie the Internet.



Basically, if we could conquer fear and ignorance with love and intelligence, we would create order out of chaos in our learning, leading to what H. G. Wells called *The New World Order* in 1940 in a book of that name, explored further on page 32. To do so is very simple. We follow David Bohm's general way of perceiving order in quantum physics, given to him by the artist Charles Biederman, "*giving attention to similar differences and different similarities*".⁵

What this means is that to bring universal order to our thoughts and ideas we notice the similarities and differences in the attributes of entities, putting them into various sets as appropriate. For a set is simply a way of grouping objects with similar qualities together, taught to seven to ten-year-olds in



primary and elementary schools in the 'new maths' in the UK and USA in the 1960s. For instance, this diagram illustrates the way that we distinguish colours and shapes as children. It also shows that the concept of set is more fundamental than that of number. We cannot form the concepts of two and three until items with similar properties are grouped together.

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 was intended to bring meaning to mathematics and hence to all other disciplines.⁶ However, schools stopped teaching set theory to children because businesses required numeracy more than the ability to bring order to our thoughts, putting the cart before the horse, as in so many situations in our crazy world today.

So if we were to put the horse before the cart, this would be an epoch-making revolution in scientific and economic terms, turning our attention inwards rather than outwards, mapping the Cosmic Psyche before attempting to map the cosmos, accessible to our five physical senses. To find health and well-being, just two simple maxims are needed to guide our self-inquiries. The first is "KNOW THYSELF", which seven wise men inscribed in Greek on a wall of the temple of Apollo in Delphi,⁷ displayed in Latin on the Oracle's kitchen wall in the popular movie *The Matrix*, a vivid allegory of our times. The second is E. F. Schumacher's maxim for mapmaking, given in *A Guide for the Perplexed*: "Accept everything; reject nothing."⁸

Fairly obviously, we cannot follow these maxims with the mindsets that we use to study the physical universe and self-reproducing forms of life on Earth. For if we could, the world, as a projection of our minds, would not be in the mess that it is in today. To fully understand the psychospiritual root causes of our behaviour, we need to start afresh at the very beginning, healing our fragmented, split minds in Wholeness, which is the True Nature that we all share.

Following these maxims is absolutely essential if we are to rise above the level of our machines and realize our fullest potential as superconscious, superintelligent human beings, far beyond any level that

machines with so-called artificial general intelligence will ever be able to attain. We humans are the leading edge of evolution, not hypothetical quantum computers, which we realize when we question the beliefs and assumptions of the cultures we are born into. As technological development cannot drive economic growth for very much longer, it will be Self-reflective Intelligence that will resolve the global crisis facing humanity today, healing what J. Krishnamurti, Erich Fromm, and others have called our sick society. For whether we are willing to admit this or not, most of us are suffering from schizophrenia 'split minds', disconnected from Reality, and delusion, faulty maps of the world we live in, leading us astray in our journeys in life.



Panosophy has emerged in consciousness through the activation of Self-reflective Intelligence, the Divine quality that distinguishes humans from the other animals and machines, like computers. Panosophy is a transcultural, transdisciplinary body of knowledge that integrates all knowledge in all cultures and disciplines at all times—past, present, and future—into a coherent whole. This Theory of Everything, also called the Unified Relationships Theory (URT), is the complete unification of science, philosophy, and religion and of all sciences and humanities, consummating the sacred marriage of science and spirituality, as Terry Patten, for instance, encourages us to do.⁹ Panosophy is not philosophy, for the latter is a specialist discipline, lying in the no-man's land between science and theology, as Bertrand Russell delineates it in *History of Western Philosophy*.¹⁰ Philosophy, as a separate discipline, is squeezed out of existence when there is no longer a gap between science and mysticism and reason and intuition.

This megasynthesis of all knowledge is thus the solution to the final problem of human learning, which has eluded humanity for most of the last millennium. It is the ultimate psychosynthesis, in which the individual lives in harmony with the fundamental law of the Universe more than with those of society and of physics. Panosophy thus goes much further than Assagioli's concept of personal psychosynthesis, whose purpose is to help practitioners become harmonious individuals, "well adjusted both within themselves and with the community to which they belong and in which they play a useful part".¹¹ For, as J. Krishnamurti is reported to have said, "It is no measure of health to be well-adjusted to a profoundly sick society."¹²

Distancing oneself from society is particularly important in the creative process, for as Anthony Storr writes in *Solitude*, "The majority of poets, novelists, composers, and, to a lesser extent, of painters and sculptors, are bound to spend a great deal of time alone," quoting Edward Gibbon as saying, "Conversation enriches the understanding, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist."¹³

Similarly, Isaac Newton spent many years as a solitary scholar, having few friends, in order to develop a comprehensive map of the Universe, as it was understood in his time. In *The Dynamics of Creation*, Storr says that Newton had a schizoid personality—that is separate from the 'real world' of his contemporaries. Yet such a characteristic was vital for his development. Storr writes, "Newton's discoveries, like Einstein's, depended on an extreme scepticism of authority combined with a powerful drive to make a new synthesis which would make sense out of the universe."¹⁴ As he said, "Einstein provides the supreme example of how schizoid detachment can be put to creative use."¹⁵ Storr went on to say that this is a characteristic that Einstein shared with both Newton and Bertrand Russell, Einstein and Russell having a love of humanity greater than that of the love for individuals.¹⁶

In a similar fashion, Antonia Vallentin, a family friend through her friendship with Einstein's second

wife Elsa, wrote in her personal biography in 1954, “Einstein has achieved a detachment which few other people have ever attained. He is equally dissociated from the impression he makes on the world and from the repercussions of his fame.”¹⁷

By distancing themselves from social turmoil, Panosophers—those who study Panosophy—paradoxically realize that none of us is ever separate from any other being, like exemplars of Nonduality, some of whom say that they have nothing to teach. For the notions of a teacher and student or writer and reader are based on separation, inhibiting us from realizing our True Nature in union with the Divine.

Panosophers thereby fulfil the prophecy that Pierre Teilhard de Chardin made in *The Human Phenomenon*, completed in 1940, but published posthumously in 1955: all the convergent streams of the past fourteen billion years of evolution will one day converge in a “gigantic psychobiological operation—as a kind of megasynthesis”¹⁸—at evolution’s Omega Point, its Glorious Culmination.

Actually, Panosophy integrates all evolutionary learning processes in the noosphere into a coherent whole, ushering in a quite exquisite Age of Light, which Teilhard visualized thus: “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.”¹⁹



Panosophers thus have a function in academia and society similar to that of information systems architects in business. Like my family doctor, who calls herself a ‘specialist in general medicine’, systems analysts and designers are generalists who work with specialists in user departments—such as finance, manufacturing, and marketing—to build coherent information systems for business enterprises. In this specialist, generalist capacity, information systems architects use abstract modelling methods of immense power, which have evolved from computer science and pure mathematics, logic, semiotics, and semantics, as sciences of patterns and relationships, reason, signs, and meaning, respectively, applicable in all departments, divisions, and industries, independent of culture.

Indeed, as we can see in the Internet, these mapmaking systems are so general that they can be used in any culture or academic discipline. If this were not the case, the Internet could neither exist nor expand at hyperexponential rates of acceleration. Information systems architects are the chief designers of business systems today, for *architect* derives from Greek *arkhitektōn* ‘builder, architect, engineer’, from *arkhē* ‘beginning, leadership, rule’, and *tektōn* ‘builder’, cognate with *technology* through *tekhnē* ‘art, craft, skill’.

Reporting to chief information officers (CIOs), information systems architects thus have a much broader view of the way that enterprises are organized and function than management accountants, reporting to chief financial officers (CFOs). As money is a type of information, it is possible to represent the value of money in information systems models. However, this is not possible the other way round. Information is both qualitative and quantitative and hence its meaning and value cannot be adequately represented in financial models.

This radical change in the way that business enterprises and research institutes are organized began to come about in the late 1970s, at the birth of what the social scientist Daniel Bell called the Information Society, for which there is, as yet, no economic theory.²⁰ At this major watershed in the history of the data-processing industry, it was realized, as people throughout organizations began to use computers interactively, that data and information are critical business resources and need to be managed accordingly, information being data with meaning.²¹ To this end, the data-processing manager, reporting to the CFO,

Evolution's Glorious Culmination

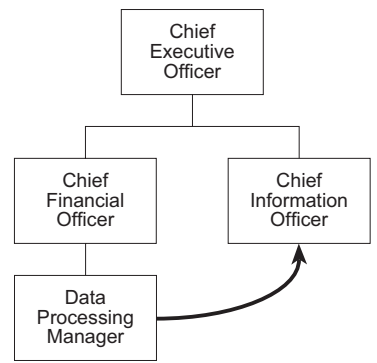
became the CIO, as this diagram illustrates. To encourage this radical transformation of businesses, IBM in the UK had a marketing slogan in 1979: 'Manage data as a corporate resource'. It was this maxim that has led me today to set up the Alliance for Mystical Pragmatics.

Information systems architects, as master builders, potentially have a much deeper and broader view of the way that the business world functions than chief executive officers (CEOs), prime ministers, and presidents of nations. For it is their responsibility, following the economic imperative of our times, to maximize the effectiveness of decision-making and the efficiency of operations, viewing all businesses, government agencies, centres of learning and healing, and non-governmental organizations collectively as an economic machine.

Specifically, to assist CEOs meet their responsibilities to shareholders, as computer systems become increasingly cheaper than human labour, one function of information systems architects is to design business systems that will replace as many jobs currently being performed by people with algorithmic machines as possible. This means that information systems architects also need to be psychologists—as scientists of the mind—developing models of the psychodynamics of society in order to determine to what extent jobs can be automated. They thus have the tools that are needed to study the long-term psychological and economic implications of society's growing dependency on information technology.

As universities and other centres of learning are organizations just like any other, the abstract modelling methods of information systems architects can also be used to map all specialist fields in any faculty whatsoever. The result of such a cartography of the psyche is Integral Relational Logic (IRL), the commonsensical art and science of thought and consciousness that we all use everyday to form concepts and organize our ideas in tables and mathematical graphs or semantic networks.

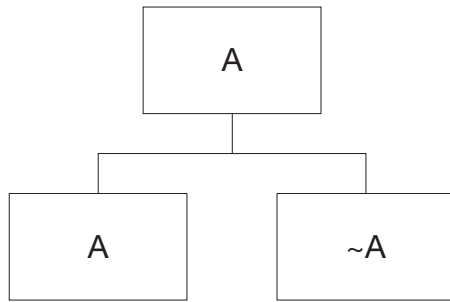
Essentially, this egalitarian system of thought—creating all concepts in exactly the same way—is a universal classification system, a taxonomy of taxonomies, making explicit what is implicit in our learning, the key to evolution becoming fully conscious of itself within us humans. It thus provides the Cosmic Context, Gnostic Foundation, and coordinating framework for the art and science of Panosophy, the megasynthesis of all knowledge, as a cosmology of cosmologies. Like the blueprints that architects produce when designing buildings, Panosophy provides a blueprint or guide for our health and well-being, both as individuals and as a species.



The most fundamental insight in Panosophy is that opposites can never be separated; they are just two sides of the same coin. Heraclitus of Ephesus called this irrefutable, universal truth the *Hidden Harmony*, which Aristotle rejected in favour of the Law of Contradiction, which states that no entity can have both attributes A and not- A in the same instance. This law is false, as the sentence "This sentence is false" indicates quite clearly. As we can now see, Aristotle sent Western thought into the evolutionary dead end it finds itself in today, for paradoxes abound in the dual and dualistic world we live in. So if we reject self-contradictions from the maps that guide our everyday activities for whatever reason, we shall inevitably be led dangerously astray with deluded minds.

The Hidden Harmony is also called the *Principle of Unity*, which states, *Wholeness is the union of all opposites*, depicted on the next page. In terms of Hegelian logic, if A and not- A are thesis and antithesis, respectively, then A is the synthesis. It is even possible to express the Principle of Unity as a theorem in

mathematical logic as the *Cosmic Equation*, where W is any whole, including Wholeness, A is any being, including the Supreme Being and all human beings, \cup is union, and \sim is not:



$$W = A = A \cup \sim A$$

The Cosmic Equation, which cannot be proven to be true from any set of axioms because it arises directly from the Origin of the Universe, is the key that opens the innermost secrets of the Cosmos, the simple elegant equation that Stephen W. Hawking has spent the last fifty years searching for at the core of his theory of everything, as his biopic *The Theory of Everything* tells us. Earlier, Einstein spent the last thirty years of his life looking for this equation in his unified field theory, as a BBC drama documentary titled ‘Einstein’s Unfinished Symphony’ from 2005 describes.

As Michio Kaku said, if Einstein had been successful in his goal, “The theory of everything would have been the holy grail of science; it would have been the philosophers’ stone. It would have been the crowning achievement of all scientific endeavours ever since humans walked the face of the Earth.”²² Panosophy is the Theory of Everything that physicists have been attempting to develop during the last century, following nearly a millennium of similar endeavours to solve the ultimate problem of human learning, as outlined in my book *The Theory of Everything*, written in 2014, yet to be edited and published.²³

In terms of psychosocial dynamics, if society as a whole is to function in harmony with the Hidden Harmony, it is vitally important not to reject the irrefutable, universal truth contained within the Cosmic Equation. Some modern mystics and visionaries, such as Thomas Hübl and James O’Dea, have an intuitive understanding of the spirit of the Principle of Unity. But much progress is needed if this simplest of all ideas is to become explicitly assimilated in cultural consciousness.

Historical background

Although *Panosophy* is a neologism with this spelling and meaning, it is not actually a new word. In 1633 Peter Laurenburg published a now forgotten book in Rostock titled *Pansophia, sive Pædia Philosophica (Universal Wisdom, or A Philosophy of Education)*,²⁴ from Greek *pansophos* ‘very wise’, from *pan* ‘all’ and *sophia* ‘wisdom’, *paideia* ‘education’, from *pais* ‘child’, and *philosophiā* ‘love of wisdom’, from *philos* ‘love’ and *sophia* ‘wisdom’.

However, the Moravian Jan Ámos Komenský (Comenius), who has been called the ‘father of modern education’, did not feel that this book lived up to its title and set out to write a work that did. In his words, “nothing was therein contained of the object and fountain of true wisdom, which is Christ, nothing of the life to come, and the way thereto, &c. wherein to be wise is wisdom indeed.”²⁵

Comenius’ 1639 book was titled *Prodromus Pansophiæ* ‘Forerunner of Pansophy’, “a sort of prospectus of a universal cyclopædia”. His friend the intelligencer Samuel Hartlib translated this into English in 1642 as *A Reformation of Schooles*, the first use of *pansophy* in English the OED tells us, occasionally spelled *pantosofy* to mean ‘universal or cyclopædic knowledge; a scheme or cyclopædic work embracing the whole body of human knowledge’.²⁶

To clarify, in Panosophy, as a successor to Pansophy, Christ is not a person, an essential principle that permeates the popular *A Course in Miracles*, a friend tells me. Rather *Christ* is the *Universal* or *Cosmic Christ*, the culmination of Teilhard’s process of Christogenesis, when Alpha and Omega become unified

in Wholeness,²⁷ when the personal becomes the impersonal, and when all there is is Love, which has no opposite.

The Cosmic Christ, as the Great Attractor for all our lives, is not exclusive to Christianity. For instance, this term is a synonym for *Buddhahood*, which we realize when we are fully awake, from Sanskrit *budh* 'to awaken', root of *buddhi* 'the power of forming and retaining conceptions and general notions, intelligence' and *buddha* 'conscious, intelligent, wise'.²⁸

Furthermore, there is no life to come, for time, like all other forms in the relativistic world of form, is an illusion, called *māyā* in Sanskrit—an appearance in Consciousness, which never dies, like an ever-changing ocean on which waves constantly rise and fall. In Panosophy, only the Eternal Now, as the Immortal Ground of Being, is Reality.

However, the OED also records a disparaging meaning of *panosophy*, giving citations from 1792 and 1886: 'The claim or pretension to universal knowledge'. This definition reflects the widespread scepticism in this postmodern age that the ultimate problem of human learning can actually be solved. For instance, Jean-François Lyotard has denied the possibility of a 'grand narrative'—"the idea that philosophy can restore unity to learning and develop universally valid knowledge for humanity."²⁹ The integral philosopher Ken Wilber took a similar view in *A Theory of Everything*, published in 2000, when he wrote:

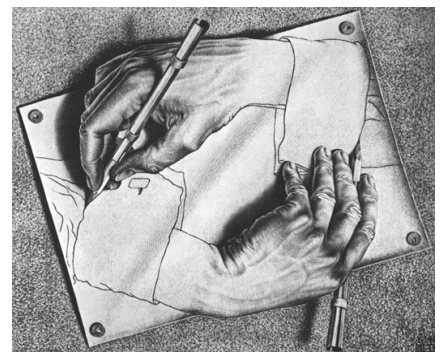
This book is a brief overview of a Theory of Everything. All such attempts, of course, are marked by the many ways in which they fail. The many ways in which they fall short, make unwarranted generalizations, drive specialists insane, and generally fail to achieve their stated aim of holistic embrace. It's not just that the task is beyond any one human mind; it's that the task is inherently undoable: knowledge expands faster than ways to categorize it. The holistic quest is an ever-receding dream, a horizon that constantly retreats as we approach it, a pot of gold at the end of the rainbow that we will never reach.³⁰

Ken then went on to ask, "So why even attempt the impossible?" To which he replied, "Because, I believe, a little bit of wholeness is better than none at all, and an integral vision offers considerably more wholeness than the slice-and-dice alternatives."³¹ There is a very great danger with such statements, attempting to stop evolution in its tracks, shutting the door to further progress being made in the awakening of intelligence and consciousness, which is not possible to fully realize until it actually happens, when the fundamental law of the Universe becomes explicit in consciousness.



There are several reasons for such scepticism, one of which is that philosophers don't generally understand the business management modelling problem that Panosophy and Integral Relational Logic are designed to solve. To enable enterprises to run as effectively and efficiently as possible, information systems architects develop models of dynamic business processes, such as designing, manufacturing, marketing, ordering, and invoicing, and their relationships to each other, as well as integrated models of static classes of information in enterprises, such as employees, customers, products, locations, and deliveries. At first, these are very abstract models, not concerned whether humans or machines perform business processes. This distinction is only made at the implementation stage of systems development.

However, in general these mapmaking methods are not deep enough to produce a complete map of the psychodynamics of business enterprises. To develop a comprehensive, all-inclusive conceptual model, information systems architects need to consciously model their own mapmaking processes. Consciously thinking in this healthy way is rather like a television camera filming itself filming, which looks



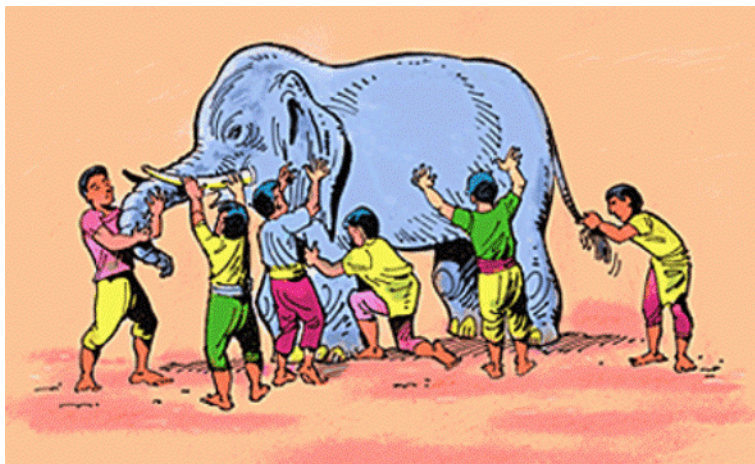
impossible, brilliantly illustrated by Escher's famous lithograph 'Drawing Hands'.³² For which comes first, the territory or the map?

Another, more obvious reason for philosophers' scepticism is that 'all knowledge' is, by its very nature, transcultural, not belonging to any particular culture of either East or West. Similarly, it is transdisciplinary, not belonging to any faculty in any university, as such centres of learning are constituted today. For *university* is cognate with *Universe*, deriving from Latin *ūniversus* 'whole, entire' from *ūnus* 'one' and *versus*, past participle of *vertere* 'to turn'. But universities do not turn everything into an entire whole and so hardly live up to their name.

Most significantly, universities are not healthy centres of learning, for *health* derives from Old High German *heilida*, which is cognate with *heil* 'whole' and *heilag* 'holy', from Proto-Indo-European (PIE) base *kailo-* 'whole, uninjured, of good omen'. In contrast, evolution's tendency to form wholes of ever-increasing complexity, which Jan Christiaan Smuts called *holism*,³³ derives from Greek *ólos* 'whole, with a PIE base **sol-* 'whole', also root of *safe*, *salubrious*, *solid*, *catholic*, and *saviour*. It seems that it is just a happy coincidence that the PIE bases for *holy* and *holistic* should be different.

David Bohm highlighted the problem of fragmentation in the opening paragraph of the first chapter of *Wholeness and the Implicate Order* in 1980, which reconciled the incompatibilities between quantum and relativity theories, still not generally accepted. He wrote, "Fragmentation is now very widespread, not only throughout society, but also in each individual; and this is leading to a kind of general confusion of the mind, which creates an endless series of problems and interferes with our clarity of perception so seriously as to prevent us from being able to solve most of them."³⁴ He solved this problem, which is essentially the same as that faced by information systems architects in business, by recognizing that the observer and observed are one, an insight that he shared with his friend and collaborator J. Krishnamurti.³⁵

The problem of the fragmented mind is not new, as the ancient Indian story of six blind men and an elephant well illustrates. There are several versions and interpretations of this story, but basically six blind men are asked to touch a part of an elephant and say what the elephant as a whole is like. As depicted in this picture, they touch the trunk, tusk, ear, leg, side, and tail and say that the elephant is a snake, spear, fan, tree, wall, and rope, respectively.



One way to interpret this story is that we should respect each other's different perspectives in our multicultural world, in the belief that none of us can actually see the all-inclusive Whole with Self-reflective Intelligence. For we can regard the elephant as a metaphor for the Totality of Existence or even the whole of society. So when we look at these wholes from a specialist viewpoint, we are just looking

from one perspective, not able to see that Wholeness embraces all these different views and cultures.



So generalists, wishing to heal their fragmented, split minds in Wholeness, must inevitably live as outsiders of society, as it is currently organized. For such a fragmented world of learning is quite unable to answer the most critical unanswered question in science: “What is causing scientists and technologists, aided and abetted by computer technology, to drive the pace of scientific discovery and technological development at unprecedented exponential rates of acceleration?”

Indeed, the entire history of humanity’s search for Wholeness has been mainly conducted by outsiders. For instance, Roger Bacon, an English Franciscan philosopher in the thirteenth century, who became known as *Doctor Mirabilis* ‘Wonderful Teacher’ throughout Europe, saw the need for organizing knowledge into a coherent whole, proposing a vast encyclopaedia of all the known sciences, requiring many collaborators. However, the Pope, whose blessing Bacon sought, misunderstood Bacon’s proposals and he was eventually imprisoned by his fellow Franciscans for ‘suspected novelties’ in his teaching, a condemnation probably issued also because Bacon was clearly angry and frustrated with the theologians and scholars of his day, bitterly attacking them.³⁶

Half a millennium later, Charles Sanders Peirce, whose triadic architectonic came very close to solving the ultimate problem in human learning, was similarly outcast from the society in which he lived. For the last twenty-two years of his life, from 1892, Peirce (pronounced *Purse*) had no regular source of income, mainly surviving for the last few years through the generosity of his friend William James and James’ associates.³⁷

Seven years earlier, Peirce had written to James that he felt that he may have “found the key to the secret of the universe”.³⁸ “I have something very vast now. I shall write it for Mind. They will say that it is too vast for them. It is ... an attempt to explain the laws of nature, to show their general characteristics and to trace them to their origin & predict new laws by the law of the laws of nature.”³⁹

So began an eight-year period of profound transformation either side of his fiftieth birthday, documented in five metaphysical essays that Peirce wrote from 1891 to 1893 for the *Monist*, edited by Paul Carus, who was the compiler of *The Gospel of Buddha: Compiled from Ancient Records*, the classic text on Buddhism that first introduced Westerners to the Buddha and his teachings, published in 1894.⁴⁰

However, Carus did not publish Peirce’s most profound piece, written in May 1893, a year after a life-changing mystical experience, apparently because of a misunderstanding. This article, titled ‘Immortality in the Light of Synechism’, was not published until 1958, when Arthur W. Burks edited the seventh volume of Peirce’s *Collected Papers*. Peirce concluded his essay by saying, “though synechism [continuity] 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”.⁴¹

Now while many of Peirce’s articles were published during his lifetime and he was able to give a number of series of lectures on his architectonic, Peirce never completed a coherent book on his system of thought, the most notable precursor to Integral Relational Logic and Panosophy. His initial attempt to write such a book in 1885 was titled *A Guess at the Riddle*, the guess being the proposition that the basic building block of all knowledge is the triad, inspired by Immanuel Kant, “the King of modern thought, ... who first remarked the frequency in logical analysis of *trichotomies* or three-fold distinctions.”⁴²

Peirce explained what he meant by First, Second, and Third in his triadic logic in an 1892 essay 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.”⁴³ Peirce thus came close to discovering the fundamental law of the Universe—the Principle of Unity in Integral Relational Logic, even though he preferred Kant to Hegel.

Peirce’s second attempt at writing a comprehensive treatise on his system of thought came around 1893, when he completed an unpublished book titled *Grand Logic*, with an alternative title *How to Reason: A Critick of Arguments*. Peirce made a further attempt to write an exposition of his life’s work in 1902 in an uncompleted book titled *Minute Logic*. In the event, it was not until the 1930s, when six volumes of Peirce’s *Collected Papers* were published, that sections of these unpublished books entered the public domain.

When Peirce died in 1914, his widow donated all his writings to the department of philosophy at Harvard, which number some 80,000 manuscript-pages. As the Peirce Edition Project says on its home page, “much of what Peirce wrote remains in manuscript form, unpublished and in significant disarray.”⁴⁴ If all the writings that exist at Harvard and elsewhere were to be published, they would constitute around a hundred volumes. As it is, the Peirce Edition Project plans to publish thirty volumes chronologically, having reached 1892 with Volume 8, the seventh to be published.

Painting the Big Picture

For myself, in order to find Love and Peace, ever since I was seven years old, my primary interest in life has been to see the Big Picture: what the Universe is and its Grand Design. Today, at the age of seventy-four, I have realized the dream, living with an exquisite sense of Wholeness, as I describe in several books and articles. These are mostly unpublished in printed form, as Section ‘Panosophical publications’ on page 15 describes, totalling a million or two words, much shorter than Peirce’s polymathic writings, for I am a specialist only in Panosophy.

Painting the Big Picture is rather like doing a multidimensional jigsaw puzzle, where the pieces, representing fragments of learning—as theories, facts, opinions, and beliefs, for instance—don’t fit together as a coherent whole because of some preconceived idea of what the Big Picture, representing the Universe, might look like. A similar problem arises when we try to fit together planar, Euclidean maps of specific localities on Earth. For the surface of the Earth we live on is non-Euclidean—spherical not flat.

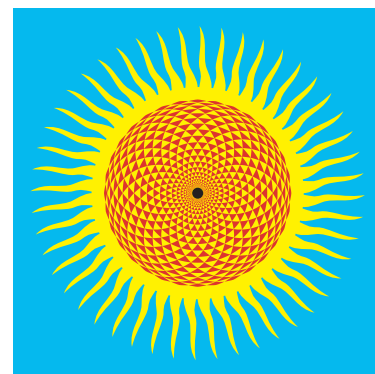
To be free of all flat-earth perspectives, we need to change many jigsaw pieces presented to us by specialists in particular domains of learning, for deduction, induction, and abduction, the conventional ways of developing cognitive maps in mathematics and science, all contain inherent weaknesses, described in my book *The Theory of Everything*. As explained there, we can overcome this problem by viewing theories as structures, enabling us to see a new gestalt, the essence of scientific revolutions, as Thomas Kuhn pointed out.⁴⁵ To complete the final revolution in science, unfolding for the past few decades, we thus need to make many changes to the meanings of words, often using David Bohm’s archaeology of language, illustrated in the Alliance’s brochure with the words *physics*, *nature*, *genesis*, and *kind*.

One key point here is that if we are to follow the maxim ‘Accept everything; reject nothing’ in our mapmaking activities, we do not reject ideas, as jigsaw pieces, that do not fit into the Big Picture. For to do so would be to disobey the fundamental law of the Universe: ‘Wholeness is the union of all opposites.’ Rather, we simply attach the attribute ‘false’ to such ideas, including them along with those labelled ‘true’. This is especially important when considering moral imperatives, which lead to so much conflict. To find Inner Peace, as a prerequisite for World Peace, all contradictory opposites are transcended in Nonduality.

To explain this cartography of the psyche, we can best use Stanislav Grof's neologism *holotropic* 'turning towards the whole', modelled on *heliotropic* 'turning towards the sun', from Greek *òlos* 'whole' and *tropos* 'turn', from *trepo* 'to turn'. However, *trepo* has two meanings, as in English: 'to change direction' (as in 'turn into a side-road') and 'to change form' (as in 'turn into a frog').⁴⁶ So *holotropic* can be said to have two meanings, the second being 'transforming the Whole', using *-tropic* in the same sense as *entropic* 'in transformation', coined by Rudolf Clausius in 1865 as *entropy*.

In order to return Home to Wholeness, to our Divine Source, we need both to transform the Whole—a partial transformation is not sufficient—and to turn towards Wholeness, the union of all opposites, our Authentic Self or Genuine Identity, as God, the Great Attractor.

Traditionally, to depict this exquisite sense of Wholeness, Hindus and Buddhists have drawn mandalas as symbols of the Cosmos, from Sanskrit *māṇḍala* 'disk, circle'. When I attended a conference titled 'Science, Spirituality, and the Global Crisis' in Prague in 1992, organized by the International Transpersonal Association, I participated in a stirring holotropic breathwork session with Christina and Stan Grof, which "activates the natural inner healing process of the individual's psyche".⁴⁷ At the end of the session, they asked us to draw mandalas to portray our experiences. I drew the Coherent Light of Consciousness, for this was all I could joyfully see and feel.



Jung also made extensive use of mandalas in his psychotherapy, as he describes in an extensive case study of the process of individuation first published in 1934,⁴⁸ from Latin *individuus* 'indivisible', from *in-* 'not' and *dividere* 'to divide'. Indeed, taken out of their psychotherapeutic environment, mandalas can be geometric objects of much beauty, such as the Harmony mandala on the front cover, integrating symbols from nine different cultures from East and West, completed by Vikki Reed in Arizona in 2005.⁴⁹



This mandala also depicts another key concept in Jung's psychology, that of *quaternity*, when two pairs of opposites form a whole. Indeed, such a unifying pattern is also present in two pairs of function-types, further subdivided into extrovert and introvert attitude-types, presented in Jung's *Psychological Types*,⁵⁰ first published in German in 1921. This is a three-dimensional example of what is called the Cross of Duality in Integral

Relational Logic, which Katharine Cook Briggs and her daughter Isabel Briggs Myers extended into four dimensions of pairs of personality types.

A two-dimensional example of the Cross of Duality is Ken Wilber's AQAL, short for "all quadrants, all levels", which is short for "all quadrants, all levels, all lines, all states, all types".⁵¹ Ken calls AQAL an 'Integral Operating System', or IOS,⁵² "a neutral framework" that "can be used to bring more clarity, care, and comprehensiveness to virtually any situation".⁵³ This is a good description of Integral Relational Logic, which has evolved from a thought experiment described in some detail in the Alliance's publications, not unlike those that Einstein visualized to develop the special and general theories of relativity.⁵⁴

However, it is important not to see Integral Relational Logic as an alternative to AQAL, more recently called a 'Superhuman OS',⁵⁵ like the relationship between Mac OS and Windows. Rather, Integral Relational Logic is an operating system that manages all possible operating systems, including

itself, rather like IBM's virtual machine operating system (VM), which I first saw running in 1972, when visiting IBM's development laboratory near Winchester in England to run demonstrations of one of IBM's state-of-art software products for members of parliament and civil servants.

Now there is one simple rule when following a holotropic process to transform the Whole: form all concepts in an egalitarian manner, treating all data patterns prior to interpretation in exactly the same way. Mathematicians and computer programmers use this egalitarian approach in their equations and functions. For instance, the equation $a = b \times c$, alternatively written as $b = a/c$, has many instances. Examples in words are force = mass \times acceleration ($f = ma$), velocity = distance/time ($v = s/t$), volts = amps \times ohms ($v = ir$), and cost = quantity \times unit-price, which we use when buying a bag of potatoes in the supermarket. A slightly more complex example is $E = mc^2$, which associates energy with mass, a correlation that we need to loosen in order to admit nonphysical, psychospiritual energies into science. For the binding energy of subatomic particles is just a special case of the general principle that structural relationships between forms are causal and energetic, whether they be psychospiritual or physical.



However, the words, mathematical signs, and diagrams in my writings are not the Big Picture. They are more like the description of a beautiful sunset, relayed to someone over the telephone. To use another metaphor, the written symbols are like the score of a symphony. If the 'music' is to be 'heard' in its harmonious glory, all the instruments in the orchestra need to be played simultaneously.

Now the Grand Design of the Universe cannot be discovered in darkness. What is needed to see the Big Picture is the brilliant light of Cosmic Consciousness, radiating directly from the Divine Origin of the Universe, experienced as *Satchitananda* 'Bliss of Absolute Truth and Consciousness', from *sat* 'absolute, eternal, unchanging Being, Truth', *chit* 'absolute Consciousness', and *ananda* 'bliss, absolute joy'. This enables us to apply innate Self-reflective Intelligence—the eyesight of Consciousness—to view the Big Picture from a Holoramic 'Whole-seeing' perspective, from Greek *òlos* 'whole' and *òrama* 'sight, view', cognate with *panoramic* 'all-seeing'.

This is absolutely essential because the process of painting the Big Picture must be included in the territory being cognitively mapped if the coherent conceptual model is to provide a complete representation of the Universe we all live in. This is quite possible with Self-reflective Intelligence, able to see itself seeing, generally suppressed by our cultural conditioning, turning us more into human automata than the Divine Universal beings we truly are.⁵⁶

But what is the canvas on which the Big Picture is painted? Well, it is the Ineffable, Formless Absolute, as Akasha, acting as a *tabula rasa* or clean slate—Peirce's synechistic notion of seamless continuum. Now as the observer and the observed are indivisible, this means that we need to abandon Alfred Korzybski's famous assertion, "A map *is not* the territory it represents, but, if correct, it has a *similar structure* to the territory, which accounts for its usefulness."⁵⁷ For, if evolution is to become fully conscious of itself within us humans, the process of creating a comprehensive map of the psychodynamics of society must be included within the territory that is being mapped.

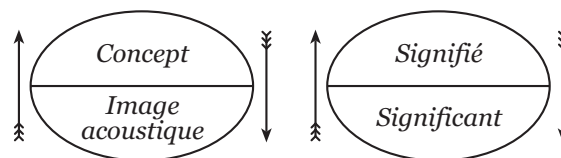
In other words, the map *is* the territory; there is no world 'out there'. Furthermore, there is no separation between what we superficially access through our physical senses, which is barely one percent of the Universe, and the other ninety-nine percent, which we can call the Cosmic Psyche. Our outer and inner worlds are an undivided flowing movement through time, which David Bohm called the holomovement when reconciling the incompatibilities between quantum and relativity theories. With this


insight, the Divine Power of Life or *Prana* then provides the energy to map the Universe as the relativistic world of form, the Big Picture being the Universe, a wondrous experience that needs a little further explanation.



Following the invention of the stored-program computer as an extension of the mind in the late 1940s and the subsequent development of the Internet from 1969 onwards, we can use the abstract structures that underlie this technology as a mirror for our own conceptual modelling activities. To do this, we need to make a clear distinction between concepts and the words and other signs used to denote them at the heart of semiotics.

Ferdinand de Saussure and Charles Sanders Peirce founded semiotics, as the science of signs, around the turn of the twentieth century. Beginning in Europe, we first need to look carefully at our maps, for they exist in two forms, as concepts and as words, sounds, and other signs that denote them. This is a distinction that Ferdinand de Saussure made in *Cours de linguistique générale*, which his students published posthumously in 1915. In this seminal book of structural semiology, as semiotics was known in Europe at the time, de Saussure said: “I propose to retain the word *sign* [*signe*] to designate the whole and to replace concept and sound-image respectively by *signified* [*signifié*] and *signifier* [*signifiant*],” illustrated in this diagram.⁵⁸



For instance, the concept of , as a mental image, could be represented by *tree*, *träd*, *arbre*, or *Baum* in English, Swedish, French, and German, respectively. No matter which language we use to express our ideas, we all have much the same understanding of the concept of tree, although there are some fuzzy edges, as there are with many concepts. Similarly, we could have the number three in our minds as the signified, where the signifier, such as 3 or III, is called a numeral. This 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, probabilistically superpositioned and entangled in quantum computers. This is the simplest way of proving that humans are not machines and hence that technological development cannot drive economic growth indefinitely, requiring a radical change in the work ethic that has governed human affairs for thousands of years.

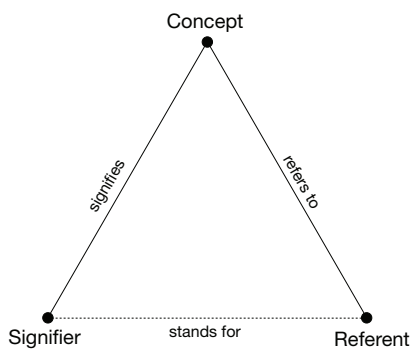
However, what de Saussure omitted in his dyadic view of signs was a representation of the territory being mapped. To obtain a complete picture, we need to adapt Peirce's triadic view of semiotics, which is not easy to follow because what he published on the subject in his lifetime is rather confused. The clearest statement of his semiotics is contained in an unpublished fragment he wrote about 1897, first partially published in the second volume of his *Collected Works* in 1932. In the first paragraph, Peirce wrote, “Logic, in its general sense, is, as I believe I have shown, only another name for *semiotic*.”⁵⁹ Then in the second paragraph, he wrote, “A sign ... addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the *interpretant* of the first sign. The sign stands for something, its *object*.”⁶⁰

This triadic approach to semiotics is illustrated in what J. F. Sowa of IBM calls the ‘meaning triangle’ in *Conceptual Structures*,⁶¹ inspired to do so by *The Meaning of Meaning* by C. K. Ogden and I. A.

The Art and Science of Panosophy

Richards, who learned about Peirce's semiotics in England from Victoria, Lady Welby, who had corresponded extensively with Peirce after he favourably reviewed a book she had written titled *What is Meaning?*⁶²

What this diagram illustrates is that there is an indirect relationship between language and the territory that language describes, not generally recognized by modern academic philosophers, focusing more attention on language than on the conceptual structures underlying language.

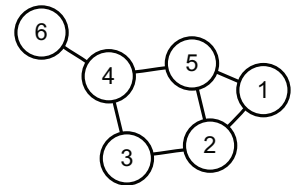


But things get a little more complicated when we recognize that referents do not just denote our external worlds as the territory. The territory also includes the maps we create of this outer world. So referents can also be both concepts and the signifiers that represent them. Theories do not exist 'out there' in printed and electronic form. As David Bohm pointed out, "The word *theory* derives from the Greek *theoria*, which has the same root as *theatre*, in a word meaning 'to view' or 'to make a spectacle'. Thus it might be said that a theory is primarily a form of *insight*, i.e. a way of looking at the world, and not a form of *knowledge* of how the world is."⁶³

In the case of Panosophy, the referent is the Totality of Existence, as the Universe, not any particular being in the relativistic world of form. The Big Picture—as a coherent conceptual model of the Cosmos—is included in the territory being cognitively mapped, with no separation between the territory and the map. The map is the territory and the holistic experience of mapmaking is the Universe.



The map is extraordinarily simple. Viewing the Universe as an information system, we can view its map as a mathematical graph, like this one, consisting of nodes connected by arcs. Such a graph is a structure, consisting of forms and the relationships between them, as nodes and arcs, which are synergistically causal, for there is no other possible source of energy, not unlike Rupert Sheldrake's notion of morphic resonance.⁶⁴ In turn, each node is a structure, similarly consisting of forms and relationships, possessing the property of self-similarity, like a fractal, beautifully encapsulated in poetry by William Blake in *Auguries of Innocence*:



*To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.*

As this stanza implies, such a holographic map of the Universe continues indefinitely, as each node in a structure contains a deeper structure within it. With this vision of the Cosmos, we can experience the exquisite sense of Wholeness by sitting quietly in Stillness, moving up and down the hierarchy of self-similar structures. At the utmost depth, all the structures, forms, and relationships in the Big Picture merge into the Singularity at the Origin of the Universe. And from the broadest perspective, they spread into the Formless Canvas at the Alpha/Omega Point of both evolution and involution, completing the evolutionary holotropic mapping process at the end of time.

This is not a meditation process, for meditation techniques, like vipassana or insight and mindfulness, are just that—techniques that are practiced through time. Neither are there necessarily any outer physiological signs of Wholeness, such as a quietening of alpha and beta waves in the brain, which meditators sometimes experience.⁶⁵ In contrast, Wholeness is beyond time, existing primarily in the

Eternal Now. Time thus comes to an end in Panosophy and hence there is no future in Reality. No can return Home to Wholeness, for nobody has ever left Home.

Such a realization is absolutely essential at these rapidly changing times, which show that certainty cannot be found in the world of form. For as Eckhart Tolle said in his best-selling *The Power of Now*,

To be identified with your mind is to be trapped in time: the compulsion to live almost exclusively through memory and anticipation. This creates an endless preoccupation with past and future and an unwillingness to honour and acknowledge the present moment and allow it to be. The compulsion arises because the past gives you an identity and the future holds the promise of salvation, of fulfilment in whatever form. Both are illusions.⁶⁶

Living in the Eternal Now, the downward movement is like *via negativa* in Christianity, corresponding to *jñāna yoga*, the path of abstract knowledge in Advaita, answering the question “Who am I?” with the incantation *neti neti* ‘not this, not this’. This is involution, as a dying process in which we return to the black hole at the Origin of the Universe, depicted in the diagram of the Coherent Light of Consciousness on page 11. The opposite upward movement is evolution, a creative, living process, as the entire world of form emerges from the Source, for *emergence* derives from medieval Latin *emergentia*, from Latin *emergere* ‘bring to light’, from *e-* ‘out’ and *mergere* ‘to dip, plunge’. So evolution and involution are emergent and mergent processes, respectively, acting, contrary to appearances, in the Eternal Now.

This, in brief, is what has happened to me since 1980, as all the divergent streams of evolution have converged within me in a megasynthesis of all knowledge, much as Teilhard prophesied in *The Human Phenomenon*, written a few years before I was born. The horizontal dimension of time has become the vertical, showing that the theory matches experience and practice and vice versa.

Most significantly, there is no separate being called Paul or any other name who can be said to be the painter of the Big Picture. The True Nature of each of us is Wholeness, inseparable from the Divine, Nature, and every other being in the Universe. It is not surprising therefore that many today say that they can see the Big Picture. All that is needed to unlock the innermost secrets of the Universe is to stand outside ourselves with the understanding that opposites can never be separated in Reality. So simple!

Panosophical publications

Recognizing that Wholeness lies beyond the entire world of form in order to embrace it, the challenge now is how to express Panosophy in words and other signs that could provide a mirror for people's own self-inquiries, seeking to understand how we learn and organize our ideas, what causes us to behave in the way that we do, and thereby discover what it truly means to be a human being as clearly as possible.

In Peirce's case, what prevented him from bringing all his thoughts into universal order was that his ‘Logic of Relatives’, originally published as an appendix to *Studies in Logic* in 1883, written by his students at the John Hopkins University, opened up a split between mathematical logic and depth psychology, as sciences of the mind.⁶⁷ As he said in 1898, when he gave a series of lectures on *Reasoning and the Logic of Things* in Cambridge, Massachusetts, “My proposition is that logic, in the strict sense of the term, has nothing to do with how you think.”⁶⁸ Four years later, Bertrand Russell and Gottlob Frege further widened the split between logic and psychology in a famous exchange of letters.⁶⁹ These logicians thus ignored George Boole's endeavours in *Laws of Thought* in 1854 to use mathematics “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”.⁷⁰

Nevertheless, Peirce had been much inspired to develop his algebra of relations by Boole's logical algebra, which founded mathematical logic—as the science of reason—and a series of papers that

Augustus De Morgan wrote in the 1850s, pointing out in his 1860 paper that Aristotle's notion of syllogism is but one example of the more general concept of relation.⁷¹

In the event, it was not until 1970, when Ted Codd of IBM published his relational model of data, that the mathematical science of relations found its way into business. It cannot be a coincidence that Arthur Burks was Codd's Ph. D. advisor in 1965, as John Sowa tells us.⁷² For myself, I first read Codd's paper in 1972, when working as a systems engineer in an IBM sales office in London, designing databases for information systems to be used in various government departments.

I knew at once that it is the most important paper in the history of the data-processing industry, even more significant than Alan Turing's theory of automata, published in 1936, which led to the invention of the stored-program computer in the late 1940s. For the relational model of data provides a mathematical representation of the underlying structure of data, the fundamental resource of the industry. You cannot order a book or airline ticket on the Internet today without invoking the relational model behind the scenes.

But more than this, as I can see today. Codd wrote in the second paragraph of his seminal 11-page paper, "the problems treated [in this paper] are ... certain kinds of *data inconsistency* which are expected to become troublesome even in nondeductive systems."⁷³ By unifying the hierarchical and network ways of organizing data structures, which were prevalent at the time, Codd introduced the most fundamental change in Western logic since Aristotle laid down its foundations in *Organum* in the fourth century BCE.

As this is an utterly natural way for us to organize our ideas, it is not surprising that the relational model of data is taught in schools in basic courses on information and communications theory and practice,⁷⁴ which my sixteen-year-old niece took in the 1990s. As the fundamental principles underlying the relational model are universal, it is also not surprising that this way of organizing information has had great commercial success. For instance, Larry Ellison founded Oracle, a Fortune-500 company, on Ted Codd's paper, becoming one of the richest men in the world in financial terms.

But wealth is not necessarily measured by how much money we have in the bank or in stocks, shares, and bonds, for instance. Another meaning of *wealth* in the fifteenth and sixteenth centuries was 'spiritual well-being', from *well* or *weal*, formed on the analogy of *health*, from *heal*. So in the 1500s, people could be 'healthy and wealthy' in their bodies, a term that we can equally apply to our entire beings, especially our minds, both as individuals and as a commonwealth of souls. So although we might be poor in monetary terms, we can thrive and be prosperous in spiritual terms, which is what really matters at the end of the day.



In my case back in the 1970s, as I preferred to work more with humans than machines, in 1974 I was promoted into management, not turning my attention to the relational model of data again until 1980, when I set out to explore whether the global economy would self-destruct because artificial intelligence is possible or not. As a result, the relational model of data has evolved into Integral Relational Logic and the function of information systems architect has evolved into that of Panosopher. But how is Panosophy to be communicated? What, where, and when is the starting point?

Well, we saw in the previous section that we need to begin at the Divine Origin of the Universe, the Alpha Point of evolution as the Immortal Ground of Being that we all share. As Peirce pointed out in his 1893 essay 'Immortality in the Light of Synechism', this is a borderless, seamless continuum with no divisions anywhere, which Aurobindo called 'Supermind': "The Supermind is the Vast; it starts from

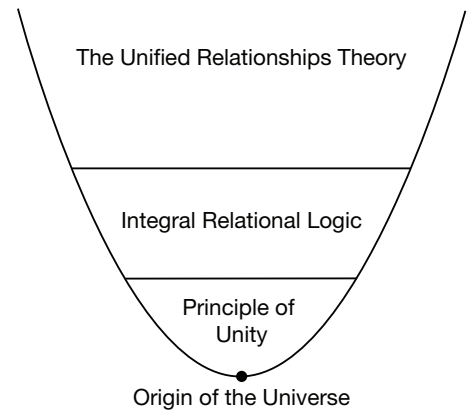
unity, not division, it is primarily comprehensive, differentiation is only its secondary act.”⁷⁵

Similarly, the systems philosopher Ervin Laszlo says that we begin with Akasha, which 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. 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.”⁷⁶ In Western terms, we can call *Prana* Life, bubbling up from our Divine Source like a fountain, or Heraclitus’ mystical concept of Logos, ‘the immanent and rational conception of divine intelligence governing the Cosmos’.⁷⁷

The first structure to emerge from the Ineffable Formless Absolute through the action of the Logos is the Cosmic Equation. Nothing else is needed to understand Panosophy. Once it is understood that opposites can never be separated in Nonduality, everything else follows, not the least Peace, Perfect Peace. This situation is similar to that of *Consciousness Speaks* by Ramesh S. Balsekar, a late President of the Bank of India and Advaita sage. As Wayne Liquorman, its editor, wrote in the Introduction, “All there is, is Consciousness. If that is understood completely, deeply, intuitively then you need read no further. Put the book down and go on joyously with the rest of your life.”⁷⁸

But in this case, please don’t run away. In the *Commentary* to Richard Wilhelm’s translation of *The Secret of the Golden Flower*, Jung said, “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.”⁷⁹ It is thus of the utmost importance that everyone who realizes that opposites can never be separated to come together in harmonious union to resolve the unprecedented crisis facing humanity today.

But this is just the beginning. The Principle of Unity generates Integral Relational Logic, which is expressed in a language that has evolved from the mathematical languages of relations, graphs, and matrices. These we can collectively call the Cosmic Matrix, from Greek *kosmos* ‘order, world’ and Late Latin *matrix* ‘womb’, from Latin *mater* ‘mother’. So this universal system of thought gives birth to the Universe in a manner similar to what Greg Braden calls *The Divine Matrix* in a book of that name. In turn, the Divine, Cosmic Matrix gives rise to all knowledge, which is both a map of the Cosmos and the Cosmos itself, illustrated in this diagram, showing the relationships of the main constituents of Panosophy to each other.



There are three basic ways of communicating Panosophy, the first two being chronological and the third Timeless. The first and third are based on direct human experience, with the second based on indirect experience. Panosophy can also be communicated at many levels of detail, from just six mathematical symbols or seven words, through short articles and essays, to full-length scholarly books. Ultimately, as Panosophy is a megasynthesis of all knowledge, a full exposition in all its complex detail would be open-ended, limitless, and infinite, as the above diagram indicates.

The first way to communicate Panosophy is ontogenetic. This could be understood by studying everything that I have written since I began my writing career in IBM in the late 1970s, writing a comprehensive guide on the management and development of decision support systems in business. At first, after I left IBM, I did not understand what was happening to me, except that it was incredibly exciting, as I entered a quite new Universe. For as John L. Petersen has said,

The new world, as with all paradigm shifts, would not make sense from our present perspective. Never having seen a group larger than a clan, a hunter-gatherer contemplating the future would have been hard-pressed to envision a world that included people living in towns and villages. Similarly, the future that may arrive with 2012 would necessarily seem strange in the context of our upbringing.⁸⁰

As neither my experiences nor anybody else's are understandable within the contextual framework of materialistic and mechanistic science, I struggled for many years to make sense of what I was feeling and learning. This confusion would be well understood if all my writings, including an autobiography, journals, and other self-reflective pieces, were published chronologically, like Peirce's *Writings*, distinct from his *Collected Papers*, which are thematic. Most of my writings are available in electronic form, with those from the early 1980s in typescript, scannable into searchable text. Section 'Psychospiritual origins of Panosophy', beginning on page 62, contains a little more detail about the major influences in my seventy-five-year journey in life, which led me to become a Panosopher.



The second way to communicate Panosophy is phylogenetic, even though most people do not begin their reasoning at the very beginning, at the Origin of the Universe. Rather, they begin where their parents and teachers left off, as one generation has passed on their learning to the next over hundreds and thousands of years, not generally questioning the veracity of what they are taught.

This phylogenetic process would have led naturally to evolution's Omega Point if it had started by looking inwards at its Alpha Point. But this is not what happened. Rather, the Babylonians in Mesopotamia looked outwards, seeking patterns among the heavenly objects, in the movement of the Sun, Moon, and planets (viewed as wandering stars), and among the fixed stars, known as the firmament. As a consequence, Jews, Christians, and Muslims successively regarded God as other, with a vast gulf between humanity and Divinity. Only mystics managed to stay in touch with Reality and the Truth, which sets us free, challenging the fundamental theologies of these religions. As a punishment, to deter others, some mystics were cruelly executed as heretics, Mansur al-Hallaj⁸¹ and Giordano Bruno⁸² being notable examples.

Even today, the Abrahamic religions seek to separate humanity from Divinity, as Yehuda Berg points out. He tells us that the Zohar, the primary Kabbalistic text, "warned that the 'governing religious authority' would always try to prevent the people from claiming the spiritual power that was rightly theirs." Such authorities would "act as an intermediary between man and the divine". For if they allowed people to "connect directly to the infinite, boundless Light of Creation" that "would mean their demise as gatekeepers to heaven".⁸³

A similar situation prevails in the Roman Catholic Church. Pope John Paul II wrote in his encyclical *Faith and Reason* in 1998 that if reason is to be fully true to itself, it must be grounded in the "fear of God".⁸⁴ But why be afraid? God is Love, as John wrote in his first Epistle,⁸⁵ words that Pope Benedict XVI took as the text for his first encyclical '*Caritas Deus Est*'.⁸⁶ And when we truly know God, when there is no other, no divisions in Consciousness, all fear disappears. Then Love, pure Love, is revealed, as the mystic poets, such as Rumi and Kabir, have expressed most beautifully.

In parallel with the emergence of these religions, the Sumerian civilization evolved through the Hellenic civilization to Western civilization, which emerged after the Roman Empire collapsed. Then, after the first scientific revolution, the Age of Reason emerged (misleadingly also called the Age of Enlightenment), leading materialistic, mechanistic science to move ever further away from Reality, denying the possibility of admitting the Absolute, as the Truth and Life, into science and business.

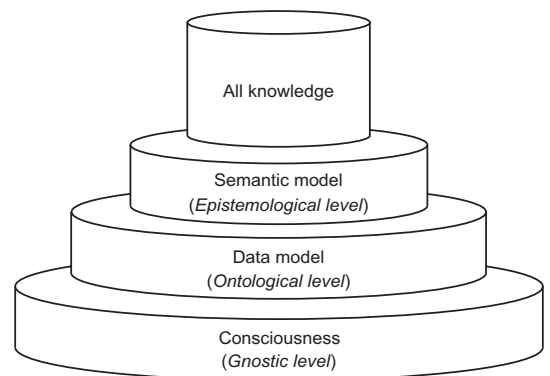
Nevertheless, it is quite possible to present Panosophy in a phylogenetic manner across the generations. Regarding the evolution of mathematical logic and scientific method, the most detailed exposition is contained in the second and third chapters of a 2014 treatise titled *The Theory of Everything: Unifying Polarizing Opposites in Nondual Wholeness*.⁸⁷ A more general exposition, going right back to the primates, is contained in *Our Evolutionary Story*, Part III of a trilogy titled *Wholeness: The Union of All Opposites*.⁸⁸

Like Darwin's *The Origin of Species*, this trilogy has an alternative title: *Semantic Principles of Natural Philosophy* to indicate that it is intended to complete the final revolution in science just as Newton's *Mathematical Principles of Natural Philosophy* completed the first in 1687. The final chapters of Part III are incomplete because while evolution's ultimate destiny is the Formless Omega Point, it is far from clear how evolution will actually unfold in the world of form through the next few generations, currently constrained by millennia of deluded cultural conditioning.

Part I of the *Wholeness* trilogy is titled *Integral Relational Logic*, which is the definitive statement of the semantic and algebraic system of coordinates for all knowledge, just as Cartesian coordinates provide an algebraic framework for Euclidean space. The Preface to this part explains the management-modelling problem in business that I wrestled with during the winter of 1979/80, the solution being the art and science of mind and consciousness, which is Integral Relational Logic.

I am not sure to what extent Integral Relational Logic is understandable without the experience that brought it into being. For this system of coordinates is just a skeleton for the coherent body of knowledge that is Panosophy. So reading this part is rather like looking at a human skeleton that archaeologists might dig up, then visualizing the flesh on the body when it was alive, with amazing results.

This diagram provides another illustration of the relationship of Integral Relational Logic to Panosophy. The middle two layers in this layer cake are Integral Relational Logic, corresponding to the abstract modelling methods that underlie the Internet. At the mezzanine level between the Gnostic and ontological levels lies the Principle of Unity, the first structure, pattern, or paradigm to emerge from Consciousness. The data model contains very little meaning as it emerges from the meaningless Absolute. Interpretation begins at the semantic level, as the taxonomical principles of the ontological level come into play.



The second part of the *Wholeness* trilogy is titled *The Unified Relationships Theory*, which could be any length whatsoever. To keep things as simple as possible, the five chapters are titled 'An Integral Science of Causality', 'A Holistic Theory of Evolution', 'The Growth of Structure', 'Limits of Technology', and 'An Evolutionary Cul-de-Sac', answering several of the unanswered questions in science.

Most significantly, the last three chapters explain in technical detail why the claims of some computer scientists that they are about to build superintelligent machines far exceeding any level of intelligence that humans might aspire to are invalid. These chapters were mostly written in the 1980s and 90s, before I turned to mysticism and depth psychology to describe my experiences. So they contain little about the

matrix algebra of logic gates and algorithms of quantum computers, graphically illustrated in vector space. It would be fun to add something on this topic, even though doing so does not increase understanding of the essential difference between humans, living in the vertical dimension of time, and machines, functioning in the horizontal dimension.

The three volumes of the *Wholeness* trilogy can seem rather overwhelming at first because they contain the beginnings of a reconstruction of some 5,000 years of confused human learning on the Truth. This book has gone through several iterations with different titles since I set out to write such an exposition during the winter of 1982/83, when I returned to England after working for the Kuwait Institute for Scientific Research, helping to design and implement an American-style management accounting system.

A major turning point happened in 2008, when I realized that my life was not working, following the failure of my first book, published in 2004, to make a difference. This was titled *The Paragonian Manifesto: Revealing the Coherent Light of Consciousness*,⁸⁹ intended as a spiritual replacement to *The Communist Manifesto* from 1848, more emphasizing liberal social democracy as the most intelligent political ideology than communism at war with capitalism, balancing all opposites, as we see on page 29.

I coined the word *paragonian* on 29th October 1984 to denote the peaceful and harmonious society that could emerge following the collapse of the global economy some twenty-five years later. *Paragonian* derives from Greek *para* 'beyond' and *agon* 'contest' or 'conflict', a word that is also the root of *agony*, until the 17th century meaning 'mental stress', *antagonist*, 'a person who one struggles against', and *protagonist*, 'leading person in a contest'. Any similarity with *paragon* is coincidental for this word has the Greek root *para* 'alongside' and *akon* 'sharpen', together figuratively meaning 'compare'. Rather, *paragonian* literally means 'beyond conflict and suffering', which we can realize when we learn to unify all opposites in Wholeness, grounded in Oneness.

In the event, as I had envisioned, the global economy came very close to collapsing in 2008, when I realized that I was still attempting to present Panosophy within the context of dysfunctional Western civilization, which did not make any sense. For if my grandchildren's generation are to have any chance of thriving and surviving until the end of the century, then Western civilization and the global economy, which are based on the false belief that we humans are separate from each other, need to die during the next decade, which we look at in Section 'Preparing for the 2020s' on page 43.

Indeed, I could see, looking at my entire life, that I had only been reasonably assimilated into the culture I was born into for fifteen years, as the ages of 11, 16, 18, and from 22 to 34. During fourteen of these years, I was studying and working with mathematics and/or computer science, subjects that are so general that they are transcultural, applicable within any culture or worldview whatsoever. So I was only fully integrated into Western civilization at the age of eleven, when I temporarily abandoned my lifelong quest for Wholeness and the Truth, learning what my teachers wanted me to learn, winning a school prize as a reward. With this insight to set me free, I reorganized the *Wholeness* trilogy, realizing that the only authority for Panosophy was and is my own experience of Wholeness.

Nevertheless, such a book cannot overcome the fundamental problem that writings are presented in the horizontal dimension of time, from past to future, a structure that is perhaps inevitable in a book as a linear sequence of letters, words, sentences, paragraphs, sections, and chapters. So as this book has now reached 1,300 pages, I put it on hold in January 2013, seeking alternative ways to communicate with my fellow human beings.

While writing this trilogy has given me much joy and satisfaction, as more and more of the Universe's secrets have been revealed to me, publishing a book that few seem to want to read was no longer relevant.

Indeed, after *Principia* was published, Newton overheard a student passing him in the street in Cambridge, saying, “there goes the man that writt a book that neither he nor any body else understands.” As Richard S. Westfall, Newton’s principal biographer, wrote in *Never at Rest*, “nothing had prepared the world of natural philosophy for the *Principia*.”⁹⁰

A similar situation exists today. Nothing has prepared the world of learning for Integral Relational Logic and Panosophy, even though they are simple commonsense. As Albert Einstein wrote in an essay on scientific method in 1936, “The whole of science is nothing more than a refinement of everyday thinking.”⁹¹ Nevertheless, while Edmond Halley, of Halley’s Comet fame, published *Principia* at his own expense, no modern-day Halley has come forward to help me publish the *Wholeness* trilogy.



Accordingly, I began simplifying my writing in October 2011, when I gave a poster presentation of the entire synthesis—as the union of thesis and antithesis—on a single sheet of paper measuring 8 × 4 feet (2,438 × 1,219 mm) at the Science and Nonduality (SAND) conference in California. The theme of the conference was ‘The Edge of Time’, which I naturally addressed with a presentation titled ‘The Two Dimensions of Time’.⁹² Having the advantage of a two-dimensional surface, I was able to show how the last fourteen billion years of evolution in the horizontal dimension of time need to flip over into the vertical, into the Eternal Now, if evolution is to reach its Glorious Culmination at the end of time.

But even this presentation, also available as an 8-page handout,⁹³ doesn’t really match the dynamics of the Universe. To do this, we need to start afresh at the very beginning as simply as possible, at the Origin of the Universe. I do this in three short pages on the website for the Alliance for Mystical Pragmatics, collectively titled ‘Cosmology of cosmologies’.⁹⁴ These three pages are titled ‘Contextual Foundation’, ‘Mystical Worldview’, and ‘Contextual inversion’, outlining the Cosmic Context and Gnostic Foundation for Panosophy and hence for all our lives. From this solid foundation, the following web pages then go on to summarize how we can map the Universe, integrating all knowledge into a coherent whole.

The title of the Alliance was inspired by workshops that Ananta Kumar Giri, Professor of Sociology at the Madras Institute of Development Studies, has been holding around the world on Spiritual Pragmatism and Spiritual Pragmatics since February 2011. These teachings originated in Peirce’s philosophy of pragmatism, which Peirce founded in 1878 with an article titled ‘How to Make Our Ideas Clear’, without actually using this term at that time. Peirce wrote, “Consider what effects, which might conceivably have practical bearings, we conceive the object of our conception to have.”⁹⁵ Pragmatism in Peirce’s day was “A theory concerning the proper method of determining the meaning of conceptions.”⁹⁶

To help explain mystical pragmatics, in 2013 Ananta asked me to write an essay titled ‘Mystical Pragmatics: Harmonizing Evolutionary Convergence’⁹⁷ for a collection of essays he was editing on Spiritual Pragmatics, which was published by the Indus Business Academy in *3D: IBA Journal of Development* in its January–June 2014 edition. Then, in 2015, in his capacity as Vice-President of the Global Harmony Association in Russia, Ananta invited me to write an essay for a book of essays he was editing on *Transformative Harmony*. This essay is titled ‘Revealing the Hidden Harmony: The Heart of Transformative Harmony’,⁹⁸ to be published this year.

A third essay, which has just been published in a book of essays,⁹⁹ is titled ‘The Coherent Light of Consciousness: Awakening Self-reflective Intelligence’.¹⁰⁰ It was originally written for the First International Congress on ‘Light and Lumenarchy: Cosmic Designs of the New World’, which was to have been held in India in November 2014, inspired by the ecophilosopher Henryk Skolimowski and

organized by Vir Singh, Professor of Environmental Science at the GB Pant University of Agriculture and Technology.

As you can see from the front cover of the Alliance's brochure, its constituents are Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace. The Alliance's opening web page provides short descriptions of each of these. To help launch the Alliance, in 2013, I wrote a trilogy of essays on the first three constituents, titled, 'Recapitulating the Cosmogonic Cycle: Understanding Ourselves',¹⁰¹ 'Integral Relational Logic: The Art and Science of Consciousness',¹⁰² and 'The Sharing Economy: Transcending the Divisiveness of Money'.¹⁰³

The second of these provides a reasonably succinct description of the art and science of thought and consciousness that we all implicitly use everyday in twenty-two A4 pages. It shows how we can form the concept of the Absolute in exactly the same way as we form any other concept, by "*giving attention to similar differences and different similarities*", illustrated on page 2. In other words, God is a scientific concept in Panosophy, enabling us to resolve the conflict between the Neo-Darwinists and Creationists.

The third essay contains a history of the concept of money in fifty pages, showing how money emerged as the primary immortality symbol in the world today from the sacrifices that our ancestors made to the gods, their way of appeasing the creative and destructive powers of the Universe, energies that they felt but did not understand. For *sacrifice* means 'make whole', from Latin *sacrāre* 'to dedicate to a god, make holy', from *sacer* 'sacred, holy' and *facere* 'to make'. As Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, shows in *Escape from Evil*, we have used our cultures for this purpose throughout history.¹⁰⁴ For cultures have longer lifespans than those of our bodies. So they have provided immortality systems and symbols to give people a sense of security and identity in life, albeit rather precarious, for such symbols are based on delusion, on a false sense of Reality.

Being aware that I also needed to reach out to the general public on some of the most intractable issues facing humanity today, in 2015, I wrote two essays inspired by the movies *The Theory of Everything* and *The Imitation Game*, biopics of Stephen W. Hawking and Alan Turing, respectively. The first of these mentioned the long search, begun by Einstein, for a simple, elegant equation that could explain everything. The second movie highlighted the widespread belief that Turing's universal machine could develop levels of intelligence far exceeding human intelligence.

I addressed these critical issues from a Panosophical perspective in two essays titled 'The Cosmic Equation: Unifying All Opposites'¹⁰⁵ and 'The Evolution of Universals: Being a Universal Human'.¹⁰⁶ The former shows how we can use the Cosmic Equation to show that Integral Relational Logic is the primary science, out of which all sciences and humanities emerge, which no computer could program itself to do. By reversing what Turing called the 'imitation game', the latter essay explains how evolution is showing us how to organize all our thoughts into universal order, enabling us to live as Universal Humans, as Barbara Marx Hubbard envisages,¹⁰⁷ able to see the Cosmos, experienced as Consciousness, as a coherent whole.



Now while my life's work feels inwardly complete, living constantly in the bliss and satisfaction of Wholeness, I am also acutely aware that evolution has given me the responsibility to complete the final revolution in science, if that is meant to happen, which is by no means certain. This means that I have needed to find a balance between writing from my own experience and those of others, who have followed a conventional education path, assimilating the seven pillars of unwisdom into consciousness.

With this in mind, during the past few years, I have written four book-length treatises, each containing further discoveries that I have made while investigating the lives and works of my closest kindred spirits in more depth, such as Johannes Kepler, John Amos Comenius, George and Mary Boole, Charles Sanders Peirce, Carl Gustav Jung, Pierre Teilhard de Chardin, and David Bohm. Furthermore, as mathematics is generally regarded as the language of science, I have included quite a lot of mathematics in these treatises in an attempt to show the relationship of Integral Relational Logic to the abstractions of pure mathematics, as the generative science of patterns and relationships.

For once the conceptual framework is coherently formed, mathematics can help enhance understanding, especially after we have understood the basics of pattern recognition, recognizing that sets are more fundamental than numbers. However, mathematics is less useful in forming cognitive understanding. As Bohm realized when he entered the California Institute of Technology in 1939, physics needs a deeper philosophical ground than the mathematical techniques that were being used to study the nature of reality. Regarding himself more as a natural philosopher, like Newton, Bohm said, "The general practice of physics has indeed become remote from these deeper considerations."¹⁰⁸

To clarify this point, in 1940, the mathematical analyst G. H. Hardy felt that he needed to make an apology for his occupation, saying, "I have never done anything 'useful'. No discovery of mine has made, or is likely to make, either directly or indirectly, for good or ill, the least difference to the amenity of the world."¹⁰⁹ Hardy called pure mathematics 'serious' rather than 'trivial'.¹¹⁰ To Hardy, "A mathematician, like a painter or a poet, is a maker of patterns."¹¹¹ "The mathematician's patterns, like the painter's or the poet's, must be beautiful; the ideas, like the colours or the words, must fit together in a harmonious way."¹¹² Hardy was "interested in mathematics only as a creative art".¹¹³ In the words of Alfred North Whitehead, the co-author with Bertrand Russell of *Principia Mathematica*, "The science of Pure Mathematics ... may claim to be the most original creation of the human spirit," one possible rival being music.¹¹⁴

In Hardy's words, there is "a certain generality and a certain depth"¹¹⁵ in pure mathematics. By generality, he meant "A significant mathematical idea ... should be one which is a constituent in many mathematical constructs."¹¹⁶ In Whitehead's words, "It is by the employment of [the] notion [of 'variable'] that general conditions are investigated without any specification of particular entities," such as "the shape-iness of shapes",¹¹⁷ which are quite irrelevant. It is the task of mathematics to discover a "pattern of relationships among general abstract conditions".¹¹⁸ However, Whitehead went on to qualify his statements by saying "it is the large generalization, limited by a happy particularity, which is the fruitful conception."¹¹⁹ As Hardy said, "a property common to too many objects can hardly be very exciting."¹²⁰

Well, for me, Integral Relational Logic, which takes the beauty and power of mathematical abstraction to its utmost level of generality, is incredibly exciting, not the least because these treatises demonstrate that human intelligence has far more potential than the so-called artificial intelligence of machines.

The first of these treatises, written in 2012, is titled *The Principle of Unity: Living Intelligently and Peacefully at the End of Time*.¹²¹ The overall purpose of this book is to answer the three most fundamental questions of human existence: "Who are we?", "Where have we come from?", and "Where are we going?". Browsing through this treatise today, I can see that it contains a reasonable summary of the entire synthesis, but not quite with the depth of understanding that I enjoy today.

The following front cover of the *NewScientist*, which I serendipitously discovered when visiting London in April 2005 to promote *The Paragonian Manifesto*, inspired the second treatise, written in 2014. This book is titled *The Theory of Everything: Unifying Polarizing Opposites in Nondual Wholeness*,¹²²



The Art and Science of Panosophy

outlining the solution to the ultimate problem of human learning that thinkers from Roger and Francis Bacon, through René Descartes, Isaac Newton, and John Amos Comenius, to Charles Sanders Peirce, Albert Einstein, and Ken Wilber have been searching for over the years.



But even this book does not adequately address the great existential crisis facing humanity today, which Nick Bostrom and Martin Rees are investigating at the Future of Humanity Institute and the Centre for the Study of Existential Risk at the universities of Oxford and Cambridge, respectively.

As I realized around midsummer 2015, such risks cannot be fully resolved with either heart or mind. Rather, feeling into myself as a human being, I sense that the somatic core of my being lies in what the Greeks called *phrēn*, whose primary meaning is ‘midriff’, with secondary meanings ‘soul’, ‘mind’, and ‘heart’. We see this principal meaning in the visceral term *gut feeling*, with the secondary meaning revealed in *schizophrenia* ‘split mind’, cognitively and existentially out of touch with Reality.

When Eugen Bleuler, Jung’s boss at the prestigious Burghölzli Mental Hospital in Zurich, coined *schizophrenia* in 1910, he used *phrēn*, rather than *psūkhē* ‘breath, life, soul, spirit’ or *noos* ‘mind’, perhaps because *phrēn* was anciently supposed to be the seat of the mind. For me, this makes sense, for when I am asked where I somatically experience consciousness, I say that I do so just above the solar plexus, in the centre of my body, just below my heart, not in my head.

Bleuler also coined *ambivalence* ‘The coexistence in one person of contradictory emotions or attitudes (as love and hatred) towards a person or thing’, from Latin *ambi-* ‘both’ and *valēre* ‘to be strong’, also root of *valiant* and *value*. *Ambivalence* thus encapsulates the very essence of the dualistic world we live in, often rejecting one of a pair of opposites because such tensions make us feel uncomfortable, thereby disobeying the fundamental law of the Universe, which can only be fully assimilated in consciousness when we are healed from *schizophrenia*, existentially returning to Reality in union with the Divine.

The prefix *schizo-* here derives from the PIE root **skei-* ‘to cut, split’, on which Latin *scīre* ‘to know’ is based. *Science* derives from this root, meaning in this case ‘to separate one thing from another, to discern’. So science, as it is mostly practised today, is essentially an analytical, reductionist process, constantly dividing our cognitive maps and hence the world we live in into more and more apparently disconnected parts.

In contrast, art is a synthesizing activity, putting back together what science has divided, for *art* derives from Latin *ars* ‘skill, way, method’, from PIE base **ar-* ‘to fit together’, also root of *coordinate*, *reason*, *read*, *harmony*, *order*, and *arithmetic*. So to develop holistic science, we need to apply our artistic abilities. This is absolutely essential when studying consciousness, which is an oxymoron meaning ‘knowing together’, from Latin *cum* ‘together with’ and *scīre* again. There cannot just be a *science* of consciousness, which the Center for Consciousness Studies in Tucson, Arizona claims to have found, calling its biennial conference in 2016 ‘The Science of Consciousness’, rather than ‘*Toward* a Science of Consciousness’, as in previous years.¹²³

In contrast, Integral Relational Logic is both the art and science of mind, thought, reason, and consciousness, unifying the holographic mathematical logic and mystical depth psychology of Ted Codd and Carl Gustav Jung, in particular, respectively. This commonsensical system of thought thus provides

the Contextual Foundation and coordinating framework for the art and science of Panosophy, the megasynthesis of all knowledge. The Unified Relationships Theory, as a generalization of Einstein's unified field theory, thereby heals the split between science and the humanities, a divide that C. P. Snow lamented in his book *The Two Cultures*.

The overall effect that this synthetic analytic process has on Panosophers, as students of Panosophy, is most marked. In essence, individual consciousness, with a small *c*, expands and deepens to such an extent that it becomes coterminous with Consciousness, with a capital *C*, as Ultimate Reality, the union of God and Universe, the incompatible contextual concepts for religion and science, respectively.

All borders thus disappear, which Stan Grof calls the transpersonal domain, the third of the key features of his cartography of the psyche, the others being the perinatal domain and the usual biographical domain.¹²⁴ In Buddhist terms, there is no separation between *Nirvāna* 'extinction' and *samsāra* 'journeying'.¹²⁵ Cosmic Consciousness and individual consciousness are one and the same, even though borders seem to exist as we interact socially in the dual and dualistic world of form.

The Coherent Light of Consciousness naturally allows Self-reflective Intelligence to function with full power, necessary if we are to resolve the great global crisis the world faces today. For *intelligence* derives from Latin *intellegerere* 'to see into, perceive, understand', from *inter* 'between, within' and *legere* 'to bring together, pick out, read'. So, Intelligence, in the way I use the word, is the ability to read between the lines, to see the patterns of relationships between data elements as much as the elements themselves.

Most significantly, if we are to address the existential risks facing humanity today with full consciousness of what is happening to us all as a species, we need to view our lives within the Cosmic Context of evolution as a whole, as the opening paragraphs of the Alliance's brochure spell out. We are all the products of some fourteen billion years of evolution. The fate of all of us is inextricably linked; we sink or swim together.

Accordingly, feeling into this critical situation at the utmost depth and breadth of being, during the autumn and winter of 2015 and 2016, I wrote two books titled *The Four Spheres: Healing the Split between Mysticism and Science*¹²⁶ and *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*.¹²⁷ These books describe two complementary models of evolution as a whole, based on Teilhard's four stages of evolution and chaos theory, viewing the whole of evolution as a single dynamical system, whose Accumulation Point was reached around 2004, unbeknownst to the vast majority of people today.

The Four Spheres is divided into three parts, the first of which describes in broad terms the mystical worldview embracing the Great Chain of Being and the life experiences that have revealed that Consciousness is all there is. The central part consists of four chapters on the Numinosphere, biosphere, noosphere, and hylosphere, showing how new insights into these realms are revealed from the perspective of Panosophy. The final three chapters then explore a little what needs to happen as evolution passes through what Vernor Vinge and Ray Kurzweil call a technological singularity in time, using Bayes' theorem in probability theory to examine the existential risks facing humanity today, as John Leslie¹²⁸ and Nick Bostrom¹²⁹ have done.

Through Evolution's Accumulation Point expands on this third part, also divided into three parts. The first begins at the foundations of mathematics, showing how mathematics is a generative science, in both infinite series and sequences and in recurrence relations, which produce the self-similarity of beautiful fractals. The middle part then shows how such recurrence relations and exponential functions can be used to model population growth, in rabbits, humans, and fish using Fibonacci, Pierre François Verhulst, and Robert May's studies, the last using the nonlinear mathematics of bifurcating systems that lead to chaos.

The third part describes four different ways of modelling evolution as a whole: Carl Johan Calleman's use of the Mayan calendar,¹³⁰ which is uniquely exponential, Terrence McKenna's Timewave Zero,¹³¹ Nick Hoggard's view of the whole of evolution as a single dynamical system in chaos theory,¹³² and Ray Kurzweil's singularity in time.¹³³ Together, these show with the utmost mathematical clarity why evolution passed through the most momentous turning point in its fourteen billion-year history around 2004.

Systems of governance

Today, one year after beginning to write these books, the world is disintegrating into more and more deterministic chaos, just as the mathematics predicts and as I intuitively visualized in 1979, when working in marketing for IBM in London. The only saving grace is that after partially-sighted evolution passed through this cosmic event, the mathematics indicates that pools of self-similar order should appear amongst the turbulence. However, these awakening pools are much fragmented at present, not working harmoniously together with a common purpose.

For myself, I look at the governance of society through the eyes of an information systems architect, whose skills are based on the abstractions of pure mathematics. As mentioned on page 7, such systems designers initially treat all tasks in the same manner, whether they be performed by humans or machines. This is not unlike the way that economists view humans. To politicians, jobs are jobs, regarding humans as mere components in the economic machine, not unlike valves in an engine.

For, as Ralph Metzner says in *The Roots of War and Domination*, "capitalism ... is an institutionalized system of slavery and predation,"¹³⁴ closely related to the war system, for as a satirical report from 1967 indicated, if we ever lived in love and peace with each other, the global economy would collapse!¹³⁵ This supposedly 'secret government report', called *Report from Iron Mountain: On the Possibility & Desirability of Peace*, turned out to be hoax, investigating the dire consequences of 'permanent peace' on the United States' economic and social stability. Nevertheless, many a truth is spoken in jest, such as this concluding sentiment from the report: "War ... is itself the principal basis of organization on which all modern societies are constructed."¹³⁶ And as Ralph points out, the root of this problem lies in the concept of the joint-stock company, whose original purpose was "the production of shoes, bread and other 'goods' and the provision of services, such as transportation or construction".¹³⁷

In *The Ascent of Money*, Niall Ferguson makes another point about the symbiotic relationship between money and war. Quoting Heraclitus' "War is both father and king of all," he points out that the ability of governments to finance wars through government debt by issuing bonds goes back to the fourteenth and fifteenth centuries.¹³⁸ And as John Kenneth Galbraith says in *Money: Whence It Came, Where It Went*, while "Money is a very old convenience," it has nevertheless financed wars throughout history, such as the American Revolution. As he said, "The process by which banks create money is so simple that the mind is repelled."¹³⁹ It is not surprising that the entire world is in debt to the banks.

In designing a sustainable global system of governance, in harmony with the fundamental laws of the Universe, I still view humans as abstractions, but as living beings, as are all beings in the Universe, none of whom are ever separate from the Divine Source of Life for an instant. As we humans are creative beings, it is thus imperative to remember this to ensure dynamic equilibrium. Otherwise, tensions will arise and eventually the system will fall apart, as we are witnessing today.

At the same time, it is vitally important that we cocreate a nourishing environment where it is socially acceptable to engage in spiritual practices like meditation with the purpose of helping the practitioner to

come into existential union with the Divine, free of the sense of a separate self. For such practices are key to the acceptance of and surrender to 'what is', recognizing that none of us has absolute control over our lives. From the perspective of Reality, there is no such thing as free will, the sixth pillar of wisdom.

This is not social engineering in Karl R. Popper's sense of this term, for the changes that need to happen in society can only come about from within, from the Divine Source of Life. Such a radical transformation of culture and consciousness is not mechanistic. As we are all the products of some fourteen billions years of evolution, we are not masters of our destiny, which is a characteristic of Popper's social engineer.¹⁴⁰ Under these circumstances, all we can really do is trust that where Life is taking us all is what is meant to happen, no matter what our egoic or anthropocentric preferences and opinions might be.



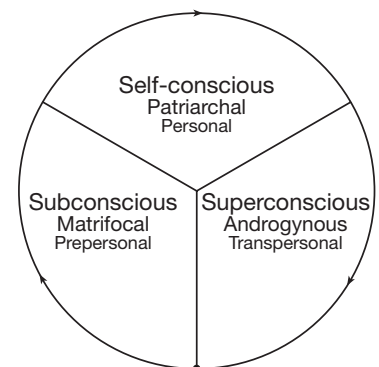
We should also not forget that the power of evolution is guiding our endeavours. To see how we could harmonize evolutionary convergence—essential for our children and grandchildren's future well-being—we need to look at the psychodynamics of society as a whole in the context of just human evolution rather than that of all the stages of evolution: physical, biological, mental or noological, and spiritual.

The key point here is that of all the animals, we humans are the least instinctive, as the social psychologist Erich Fromm pointed out.¹⁴¹ Using the metaphor of a computer, very few of our thoughts and actions are hard-wired. The innate instincts and automatic reflexes of babies to suck, grasp, cry, and respond to stimuli mostly disappear within the first few months of life.¹⁴² Our learning—corresponding to software and data in computers—mostly determines the way that we view the world and ourselves, and hence our behaviour. Our minds, stimulated by the Divine Power of Life, determine how we think and act, far more than our brains.

This radical transformation of biogenesis into noogenesis many thousands of years ago was absolutely essential for evolution to become fully conscious of itself at its Glorious Culmination. However, apparently having been left to our own devices and with evolution being more divergent than convergent, it has been an immense challenge to get there over the millennia.

While we are biologically one species, with some behaviour patterns similar to those of the other animals, over the years many different worldviews and ways of organizing society have emerged, as our forebears have struggled to understand what it truly means to be a human being and of our place in the overall scheme of things. Not surprisingly, there are many different ways to use Integral Relational Logic to categorize cultural diversity, both through time and in a snapshot in time.

One such model is Ken Wilber's three phases of human phylogeny, described in *Up from Eden*,¹⁴³ depicted in this diagram. These epochs correspond to the transition stage between the biosphere and noosphere—known as the Great Mother Goddess epoch—and the final two stages in Teilhard's evolutionary model. The diagram illustrates Joseph Campbell's Cosmogonic Cycle at the phylogenetic level. Like all other structures in the Universe, *Homo sapiens* emerged from the Formless Ground of Being and is destined to return there at the end of its lifespan.

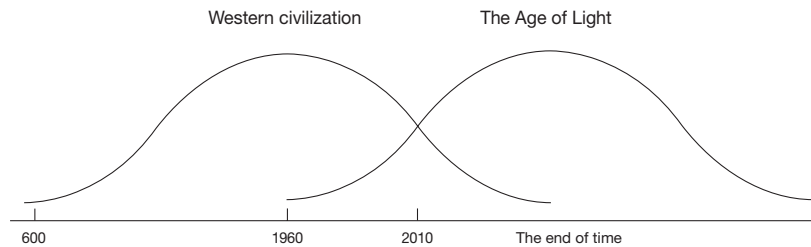


Formless Alpha/Omega Point of Evolution

In the twelve monumental volumes of *A Study of History*, Arnold Toynbee showed that some twenty civilizations were born, flourished, and died during the patriarchal epoch, breaking down for three main reasons: "a failure of creative power in the minority [the leaders who brought the civilization into being],

an answering withdrawal of mimesis on the part of the majority, and a consequent loss of social unity in the society as a whole".¹⁴⁴

Today, we are about in the middle of the one hundred-year transition period between the patriarchal epoch, which emerged about 5,000 years ago at the dawn of history and the birth of the first civilizations, and the androgynous Age of Light, depicted in this diagram, an extension of one on the final page of Fritjof Capra's *The Turning Point*.¹⁴⁵



As we make the transition between 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), and as the global population approaches seven and a half billion unique human beings, it is not surprising that there is much uncertainty about where we are all heading as a species, greatly disturbing to many, out of touch with the Immortal Ground of Being that we all share. All we can know with any degree of certainty is that following the invention of the computer in the 1940s everything needs to change, to be guided by Heraclitus' both-and Hidden Harmony rather than Aristotle's either-or Law of Contradiction, which has held sway during the patriarchal epoch.

During that epoch, political philosophers have explored many different systems of governance without really understanding the psychodynamics of society. These include many words ending in *-ocracy*, from the Greek *kratia* 'power, rule', from *kratos* 'strength, power', and *-archy*, from Greek *archein* 'to rule, govern', often used as the prefix *arch-* in English, from *archos* 'chief, leader', as in *architect*.

Examples of the former, studied and applied by the Ancient Greeks, are *democracy* 'rule by the general populace', from *demos* 'people', *aristocracy* 'rule by the best', from *aristos* 'best', *plutocracy* 'rule by the wealthy', from *ploutos* 'wealth, riches', and *theocracy*, from 'rule by a deity through a priestly order', from *theos* 'god'. In more recent times, other 'ocracies' have emerged, such as *meritocracy* "government by persons selected on the basis of merit in a competitive educational system; a society so governed; a ruling or influential class of educated people", from Latin *merere* 'to deserve, earn', and *technocracy* "control of society or industry by technical experts; a ruling body of such experts", from Greek *tekhnē* 'art, craft, skill'.

Turning to the 'archies', the first group are numerically derived. For instance, *anarchy* 'rule by no one', literally 'no leader', from Greek *aneu* 'without', *monarchy* 'rule by one', from *monos* 'alone', and *oligarchy*, 'rule by a few', from *oligos* 'few'. Then there are *matriarchy* 'rule by women', from Latin *mater* 'mother', *patriarchy* 'rule by men', from Latin *pater* 'father', and *hierarchy* 'priestly rule', from Greek *ieros* 'holy' and *ierous* 'priest'.

Hierarchies have got a bad name in recent years, not only because of the authoritarian structure of the churches, but also because similar dominant structures exist in the military, universities, and business. For instance, Fritjof Capra said in *The Web of Life* that in the ecological movement, a paradigm shift is taking place away from hierarchies towards networks.¹⁴⁶ It seems that many don't want leaders, wishing everyone to be treated equally, with no one being special. Yet, this is confusing what Ken Wilber calls *domination hierarchies*, which are pathologically based on force or implied threat of force, with *actualization hierarchies*, whose function is to maximize the organism's potential.¹⁴⁷



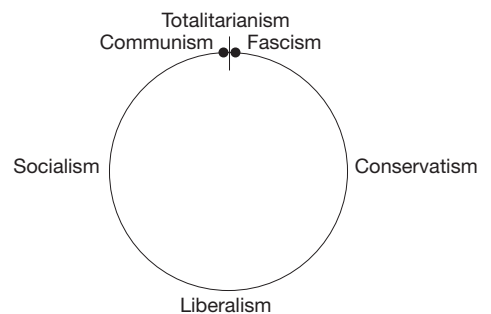
However, we are, as yet, very far from cocreating a society that gives everyone the opportunity to realize their fullest potential as human beings. Before we look at what needs to happen for such a life-enhancing society to emerge, let us look at how the Hidden Harmony can be used to modify Aristotle's Law of Excluded Middle, which states that nothing lies between pairs of opposites; there are no shades of grey between black and white. For instance, let us consider a domain of discourse 'all meaningful statements', with the opposites true and false, illustrated in this diagram:

True • • False

We can then draw a line between the extreme points of the range to include the excluded middle, which represents statements whose truth or falsity we are doubtful about:

True •————— Doubts —————• False

Now as the limits of such a domain of values have the common property that they are extreme values, we can bend the line that represents this spectrum of values to form a circle so that the ends join, called the Circle of Duality in Integral Relational Logic. We can apply the Circle of Duality to systems of governance, as I learned in a general studies lesson in 1958, still much influenced by memories of the Second World War, the teacher being a cleric and member of the Liberal Party, as it was at the time.

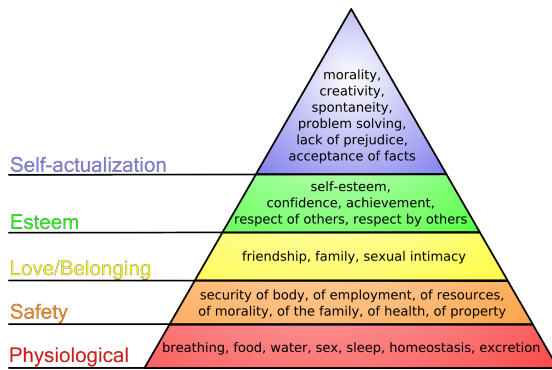


Extreme left and right political systems, which are most commonly called communism and fascism, respectively, are both totalitarian forms of government, in contrast to more open systems that favour the needs of the individual, such as liberalism. Socialism and conservatism would then be represented by the left and right sides of the Circle of Duality. In the USA, the Republican and Democratic Parties represent degrees of conservatism, with no mainstream party corresponding to the left-of-centre parties in Europe.

But none of these ideologies fully balances the needs of individuals with those of society as a whole, which we could call liberal social democracy, the ideal political ideology, in harmony with the fundamental law of the Universe. In 2016, social democratic principles were popular with progressive supporters of Bernie Sanders, the independent senator from Vermont, who nevertheless campaigned for the US presidency within the framework of the Democratic Party. If we were all liberal social democrats, intelligently unifying all opposites in Wholeness, we would not need political parties any longer and we could have a party to celebrate!

However, such a harmonious system of governance could only work in society as a whole if conservatives and socialists, representing the privileged and under privileged, respectively, stop fighting each other. And for this to happen requires a quantum jump in levels of consciousness, where individual consciousness spreads deeper and wider, ever closer to Oneness and Wholeness, outlined in the next section.

The Circle of Duality superficially depicts humanity's historical struggle to balance the needs of the ruling authorities, supposedly concerned with what we all share as the commons and with the dynamic equilibrium of society as a whole, and individuals' needs, wants, and desires. However, as a model of social dynamics, it falls short of a viable, sustainable system of governance. This will not happen until we have cocreated a life-enhancing political system that empowers all individuals to self-actualize their fullest



potential at the top of Abraham Maslow's hierarchy of needs, depicted here.

This is quite different from social structures that are intended to maximize the number of gold medals for nations at the Olympic Games. For instance, on 15th August 2016, Jeremy Warner wrote an article in *The Telegraph* in the UK under the rubric, 'British success at the Olympics is not just a national achievement, but another triumph for the application of Right-wing thinking'. At the time, Team GB were second in the medal table, second only to the USA, ahead of China, as they were at the end of the championships. He attributed Team GB's success to the lottery, which funded UK Sport with millions of pounds, favouring sports that were more likely to succeed at the Olympics.¹⁴⁸

Then, a couple of days later, Simon Jenkins of *The Guardian* wrote an article under the rubric, 'This Olympics hysteria shows that Britain has turned Soviet', pointing out, "Throughout the cold war, Soviet bloc nations used sport as a proxy for economic success." As he said, "Olympic Games are like wars, foreign adventures offering regimes a salve to domestic woes. Athletes are recruited to the flag like soldiers. They are declared 'heroes' and showered with honours."¹⁴⁹

In both right- and left-wing political systems, elite athletes were thus able to enjoy a quite different work ethic from the majority, slaving away in factories and offices in order to feed the voracious appetite of the economic machine, while giving the rest of us vicarious pleasure in Olympians' achievements, sometimes inspiring us to emulate them, each in our own small way.

Yet there is much that we can learn from these endeavours. Olympic athletes, like concert pianists and opera singers, are people who practice for long hours over many years to reach the pinnacle of achievement. Some of them, like tennis players, are well aware of the role that their feelings can affect performance, often having psychological coaches on their support teams to help them.

In the case of Team GB at the Rio Olympics, it wasn't just money that brought about success. There was a ruthless focus on the goal of winning as many medals as possible and on engendering team spirit transcending divisions between the sports, generating much harmonious synergy. Confronted by many existential risks that threaten the very survival of our species, we could similarly set up a social environment in which we would all have the possibility to realize our fullest potential as humans before our inevitable demise.

We could thus all join the elite, reaching our fullest potential as human beings as 'heroes', if we were to make the most radical change to the work ethic in human history, enhancing, balancing and unifying individualism and collectivism.



For do unaware democracies actually work for the benefit of humanity as a whole? Well, Plato did not think so, for the Athenian democracy executed his beloved Socrates for corrupting the youth of the city. Socrates was well aware of the need for self-reflection in life, for he said at his trial, "An unexamined life is not worth living," going on to say, "I would rather die having spoken after my manner, than speak in your manner and live." Plato illustrated the blindness of the general public with his famous allegory of a cave, where prisoners, chained in a cave, can only see illusionary shadows, rather than the eternal forms that Plato, as a philosopher, regarded as reality.¹⁵⁰

To Plato, a philosopher is “the man who is ready to taste every branch of learning, is glad to learn and never satisfied.”¹⁵¹ Knowing the immense power of abstract thought, a philosopher is therefore a generalist rather than a specialist, more focused on Wholeness than fragments. Philosophers also “have the capacity to grasp the eternal and immutable”. In contrast, those who are not philosophers “are lost in multiplicity and change”, and so are not qualified to be in charge of a state.¹⁵² Furthermore, philosophers “will be self-controlled and not grasping about money. Other people are more likely to worry about the things which make men so eager to get and spend money”.¹⁵³ So a society ruled by financiers, economists, bankers, and accountants is not viable.

Rather, in Plato's Utopia, philosophers, as lovers of wisdom, would be kings. In his words, “there will be no end to the troubles of states ... till philosophers become kings in this world, or till those we call kings and rulers really and truly become philosophers, and political power and philosophy thus come into the same hands, while the many natures now content to follow either to the exclusion of the other are forcibly debarred from doing so.”¹⁵⁴

Yet, this is no solution either, as Karl Popper pointed out in Volume 1 of *The Open Society and Its Enemies*, a critique of Plato's philosophy in defence of democracy. Then, in Volume 2, Popper turned his attention to Hegel and Marx, who thought that he had found the laws of motion of society in Hegel's dialectic.¹⁵⁵ Popper was particularly critical of this claim, writing in *The Poverty of Historicism*, “The hope ... that we may some day find the ‘laws of motion of society’, just as Newton found the laws of motion of physical bodies, is nothing but the result of these [holistic] misunderstandings. Since there is no motion of society in any sense similar or analogous to the motion of physical bodies, there can be no such laws.”¹⁵⁶

So what to do? Is the critical situation that humanity faces today hopeless? Is society ungovernable? Well, such a task is far from easy, as Ronald Reagan pointed out in his first inaugural address on 20th January 1981:

In this present crisis, government is not the solution to our problem; government is the problem. From time to time we've been tempted to believe that society has become too complex to be managed by selfrule, that government by an elite group is superior to government for, by, and of the people. Well, if no one among us is capable of governing himself, then who among us has the capacity to govern someone else? All of us together, in and out of government, must bear the burden. The solutions we seek must be equitable, with no one group singled out to pay a higher price.

Barack Obama, the great orator, said much the same thing on 27th July 2016 at the Democratic National Convention, promoting Hillary Clinton as the next President of the United States: “America has never been about what one person says he'll do for us. It's always been about what can be achieved by us, together, through the hard, slow, sometimes frustrating, but ultimately enduring work of self-government.” Referring to Donald Trump,

Our power doesn't come from some self-declared saviour promising that he alone can restore order. We don't look to be ruled. Our power comes from those immortal declarations first put to paper right here in Philadelphia all those years ago; We hold these truths to be self-evident, that all men are created equal; that together, We, the People, can form a more perfect union.

As he pointed out, “democracy doesn't work if we constantly demonize each other. ... for progress to happen, we have to listen to each other, see ourselves in each other, fight for our principles but also fight to find common ground, no matter how elusive that may seem. ... Democracy works, but we gotta want it—not just during an election year, but all the days in between.”

But does democracy really work when so few understand the common ground that we all share and the psychodynamics of society, what causes us to behave in the way that we do? Are democracies really liberating? Well, Alexis de Tocqueville pointed out in *Democracy in America* in the middle of the nineteenth century that democracies are the tyranny of the majority or masses,¹⁵⁷ as tyrannous as the

despotic and autocratic forms of governance that they are intended to replace, a critical situation that John Stuart Mill further explored in *On Liberty*. As he said:

In general, opinions contrary to those commonly received can only obtain a hearing by studied moderation of language and the most cautious avoidance of unnecessary offence, from which they can hardly ever deviate even in a slight degree without losing ground, while unmeasured vituperation employed on the side of the prevailing opinion really does deter people from professing contrary opinions and from listening to those who profess them.¹⁵⁸

A particularly tricky word here is *liberalism*, which derives from Latin *liber* 'free'. For both sides on the political spectrum are seeking liberty, leading to ever-greater polarization in society. On the right are those seeking freedom from central government, favouring free-market economics, where individuals fight each other for a slice of the finite monetary cake, not much concerned with the needs of society as a whole or with those of the underprivileged. This group are most commonly called libertarians or neoliberals, of conservative persuasion, attempting to maintain the status quo, which is an act of insanity at these rapidly changing times. On the other hand, there are the liberals, also called progressives, favouring a more egalitarian and bipartisan way of organizing society, more at the centre than the left.

In these uncertain times, with the threat of algorithmic computers taking over more and more jobs in the marketplace, these tensions are leading to a populist reaction to elites, whether they be political, economic, educational, or spiritual. And whenever there is a rise of populism, charismatic demagogues tend to emerge to exploit the fears of the masses, which we have been seeing in both the USA and the UK this year.



All this turmoil is happening just as evolution passes through its Accumulation Point, leading to the chaos we see in the world today. Yet, there is still a way out of this mess, a way of bringing universal order to people's confused minds. As none of us is ever separate from any other—as we all participating cells in the body politic—we need to view the whole of human society as a single being, which like all other beings in the Universe, is born, grows, decays, and dies. Our responsibility as global citizens is thus to ensure that *Homo sapiens* both flourishes and survives for as long as possible.

This was H. G. Wells' principal purpose when he set out to write *The New World Order* in 1940, as the nations of Europe set out to wage war with each other. Looking at the root cause of this conflict, Wells wrote, "It is the system of nationalist individualism and uncoordinated enterprise that is the world's disease, and it is the whole system that has to go. ... World peace means all that much revolution. ... We are living in the end of a definite period of history, the period of the sovereign states. ... We are in an age of transition."¹⁵⁹

Well, this has not happened, for some of the psychological reasons we look at in the next section. While the nations of Europe came together after the Second World War to build comparative peace based on trade, nationalism is currently on the increase, as people on both sides of the political spectrum pursue their ideal of 'sovereignty'. The central problem, as always, is with money, which is essentially a psychological issue, as Wells pointed out.¹⁶⁰ As money is the principal means by which people obtain a sense of identity and security in life, political union is bound to fail without monetary union, and that did not happen at the outset of what was to become the European Union.

Nevertheless, we can still sketch out a global system of governance that could, in theory, ensure humanity's existence for as long as possible. In the next subsection we look at how the transcultural, transnational, transindustrial, and transdisciplinary Internet could help us in our endeavours, acting as a mirror for the underlying structure of our minds.

Wells did much the same in *The New World Order* even before the first practical computer had been built. As a central theme in the book, he explored ways in which the needs of the individual could be balanced with those of society as a whole, writing that all previous attempts to balance democracy and collectivism had failed. He was particularly critical of Marxism, with its class-war dogma. As Wells said, “we have to dissociate collectivisation altogether from the class war in our minds,” as we struggle to move towards ‘world social democracy’, a term he used only once in his essay.¹⁶¹

Without going very far into the psychological issues on how this could come about, Wells thought that this balancing act could be achieved through “a new Declaration of the Rights of Man ... using ‘man’ of course to cover every individual, male or female, of the species”. Wells defined ten such rights, the first two being concerned with the basic needs of nourishment and education, intended to help individuals realize their full possibilities of physical and mental development and to keep them in a state of health from birth to death.¹⁶²

However, as Wells pointed out, “Countless people ... will hate the new world order,” encapsulated in John Lennon’s popular song *Imagine*, which is happening right now, as a quick browse of the Internet indicates quite clearly. As Wells said, “We human beings are facing gigantic forces that will either destroy our species altogether or lift it to an altogether unprecedented level of power and well-being.”¹⁶³

Even though we have no reason to suppose that the human race can avoid extinction, as Wells pointed out in *The Fate of Homo Sapiens*, we can do our best to avoid this inevitability for as long as possible by making “this world peace problem the ruling interest and direction of our lives”. This is not a “small matter of parlour politics”. This age of transition “is a phase of human life which may lead, as I am trying to show, either to a new way of living for our species or else to a longer or briefer dégringolade of violence, misery, destruction, death and the extinction of mankind”.¹⁶⁴



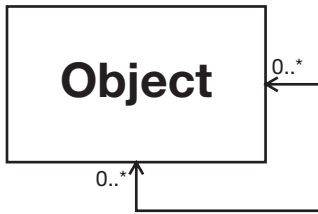
If we are to peacefully complete the transition from the patriarchal epoch to the eschatological Age of Light, we need to cocreate a global system of governance that is in harmony with the fundamental laws of the Universe. The key here is to return to Plato’s notion of universals and particulars, at the heart of his political philosophy. We just need to make one small change. Plato considered universals, as Ideas or Forms, eternal, not liking Heraclitus’ notion that all is change, encapsulated in his famous saying, “You cannot step twice into the same river.”

We can see that universals are not eternal because in the mid 1960s, Kristen Nygaard and Ole-Johan Dahl, together with Bjørn Myhrhaug, at the Norwegian Computing Center designed a computer language called SIMULA (SIMULATION LAnguage) intended to simulate the operation of systems composed of discrete events.¹⁶⁵ The key concepts in SIMULA are class and object, corresponding to Plato’s universals and particulars. SIMULA then evolved into object-oriented programming languages, like Objective C, Java, and Smalltalk, object-oriented design methods, such as the Unified Modeling Language (UML), and the desktop metaphor introduced by Apple with its Macintosh computer, later mimicked by Microsoft with its Windows operating system.

The distinction between universals and particulars is very simple. In life, we often see people walking their dogs, as examples of *Canis lupus familiaris*, a subspecies of the *Canis* genus, which includes wolves, jackals, and coyotes. Each of these is an instance of the abstract concept of dog, formed by observing general similarities in their forms. We use the mathematical concept of set in concept formation, even if we have not been explicitly taught this concept in school. For sets are groups of entities each with a

common property. Biologists then continue this taxonomic process to form ever more general concepts in a hierarchy of levels, some of which are family, order, class, phylum, kingdom, and domain. Together, this classification of all self-reproductive forms of life is called the Tree of Life.

Information systems architects take this categorization process even further, developing class diagrams showing the relationships between the categories of objects used in business, such as products, customers, and employees. At the top of the hierarchy is the concept of **Object**, the superclass of all other classes.



The class diagram is very simple. We can display it in the notation of the Unified Modeling Language, which Grady Booch, Ivar Jacobson, and James R. Rumbaugh developed in the 1990s at Rational Software, now a subsidiary of IBM. This diagram, which is a mathematical graph with just one node and arc, shows that all objects in business are related to all others in zero to many

different ways.

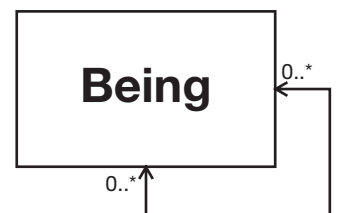
Peer Törngren drew this diagram for me in 2002, when I was working at the Stockholm World Trade Center as a computer consultant for Front Capital Systems, a subsidiary of Sungard in the USA. After taking early retirement from the IBM Nordic Software Development Laboratory in 1997, I worked for Front for three months over five years, documenting a Python extension language, various financial algorithms relating to hedge funds, derivatives, exotic options, and risk analysis, and the data and class models that provided the infrastructure for Arena, Front's flagship product designed for investment banks.

This product showed me, in the clearest possible terms, what I had realized in the late 1970s. Financial modelling methods only make sense in the context of meaningful information systems modelling methods. So if we are to cocreate the information systems that we shall need for the Sharing Economy in the 2020s, we need to transform the fifth pillar of unwisdom into that of wisdom, mentioned in the Alliance's brochure.

In Integral Relational Logic, we take the generalization process of object-oriented modelling methods to the utmost level of abstraction using Aristotle's ontological concept of being. As he said in *Metaphysics*,

There is a science which studies Being *qua* Being, and the properties inherent in it in virtue of its own nature. This science is not the same as any of the so-called particular sciences, for none of the others contemplates Being generally *qua* Being; they divide off some portion of it and study the attribute of this portion, as do for example the mathematical sciences.¹⁶⁶

The most abstract class model in business then becomes this diagram, which shows that all beings in the Universe are related to all other beings, including themselves, in zero to many different ways, some of which can be classified and some of which defy categorization and must remain a mystery. Examples of such relationships are fields in physics, like gravitational and electromagnetic fields. However, there are many other types of field between forms, such as morphogenetic fields, which Rupert Sheldrake introduced in *A New Science of Life* in 1981, and noetic and subtle fields. This simplest of all models of the Universe can also be used to explain paranormal phenomena, such as clairvoyance and extrasensory perception (ESP), which many experience today, not explicable by materialistic science. Parapsychology, which Wikipedia calls pseudoscience, thus becomes, to some extent at least, a valid science within Panosophy.



The concept of being is the fundamental building block of the Universe, not a subatomic particle of matter, which physicists are futilely searching for, spending billions of euros and dollars of taxpayers' money in such constructs as the Large Hadron Collider (LHC) at CERN in Switzerland.

Being is also the most basic unit of information, not bits or quantum bits (qubits).¹⁶⁷ For as Claude Shannon, confusingly known as 'the father of information theory', admitted in an article he wrote for a now obsolete edition of the *Encyclopædia Britannica*, "The signals or messages need not be meaningful in any ordinary sense."¹⁶⁸ Communications theory is not concerned with the meaning of the information in messages, but solely with signs, codes, and the quantitative measurement of these entities in a mechanistic, stochastic sense.

In human terms, the above diagram illustrates that none of us is ever separate from any other being for an instant, a principle that lies at the heart of the emerging zeitgeist. Not only are we related to all other beings, we are all equal. Nobody is special, either as individuals or cultures. The laws of the Universe apply equally to all beings, including *Homo sapiens*. We are all conceived and born to die; there are no exceptions.



There is just one snag with this all-inclusive map of the Universe, at the heart of Panosophy. The superclass **Being** denotes everyone's theories, opinions, points of view, beliefs, ideas, concepts, values, principles, propositions, theorems, etc., in all cultures and disciplines at all times, past, present, and future. But when Panosophers say this, they sound hubristic, even messianic, to some, even reasonably advanced spiritual beings, not recognizing that this model is not subjective, even though it is being channelled through one particular human being. People seem to confuse the message, with which they agree, with the apparent messenger, whose True Nature is Wholeness, like everyone else's.

This is one reason why I, as a Panosopher, continue to live as an outsider to society as it is organized today. We can best understand this tricky psychosocial situation with Abraham Maslow's notion of the Jonah Syndrome, published posthumously as the Jonah Complex in Chapter 2 of *The Farther Reaches of Human Nature*, the chapter on 'Neurosis as a Failure of Personal Growth'.

Maslow pointed out that even though we all have an impulse to realize our fullest potential as human beings, "we are generally afraid to become that which we can glimpse in our most perfect moment, under the most perfect conditions, under conditions of greatest courage. We enjoy and even thrill to the godlike possibilities we see in ourselves in such peak moments. And yet we simultaneously shiver with weakness, awe, and fear before these very same possibilities."¹⁶⁹

As Ernest Becker writes in *The Denial of Death*, "It all boils down to a simple lack of strength to bear the superlative, to open oneself to the totality of experience."¹⁷⁰ As Maslow writes, "It is partly a justified fear of being torn apart, of losing control, of being shattered and disintegrated, even of being killed by the experience."¹⁷¹ For, to realize our fullest potential, we need to destroy all the cognitive structures that hold us back, including both cultural influences and personal experiences from early in life.

Not only this. From the point of view of society, Maslow points out, "Not only are we ambivalent about our own highest possibilities, we are also in a perpetual ... ambivalence over these same highest possibilities in other people," which he calls 'counter-valuing'.¹⁷² We see such inhibiting attitudes in anti-elitism currently emerging in society. For instance, even as I write these words, Gary Nunn points out in *The Guardian* that there are many derogatory words to ridicule those who appear to be cleverer than the average. At school in his and my day, a common word was *boffin*. But as he points out, "It isn't just in the playground. Well-informed, well-read people are semantically stigmatised. You can hear it in the sneering tone of the enemies of intellect: we're the *nerds*. The *geeks*. The *intelligentisia*. The *chatterati*. The *Twitterati*. The *Guardianistas*."¹⁷³

Such negative psychosocial attitudes are particularly noticeable when it comes to attempts to solve the ultimate problem of human learning, necessary if we are to cocreate a political system that is sustainable for as long as humans dwell on our beautiful planet Earth. Maslow highlighted this critical issue when he said, “This evasion of growth can also be set in motion by a fear of paranoia. ... For instance, the Greeks called it the fear of hubris. It has been called ‘sinful pride’, which is of course a permanent human problem. The person who says to himself, ‘Yes, I will be a great philosopher and I will rewrite Plato and do it better,’ must sooner or later be struck dumb by his grandiosity, his arrogance.”¹⁷⁴

Panosophers require enormous tenacity of purpose if they are not to introject such inhibiting projections, which are particularly prevalent today. For example, Joseph Brent, who wrote an insightful biography of Charles Sanders Peirce, said that it was hubristic of his subject “to outline a theory so comprehensive ... the entire work of human reason ... shall appear as the filling up of its details”.¹⁷⁵

Similarly, the Cartesian scholar Bernard Williams has said that while René Descartes had a dream of “the unification and the illumination of the whole of science, even the whole of knowledge, by one and the same method: the method of *reason*”,¹⁷⁶ such an idea would be regarded as ‘megalomaniac insanity’ in today’s postmodern world.¹⁷⁷

In this regard, Henryk Skolimowski, who I met at the Holma College of Holistic Studies in southern Sweden in the autumn of 2002, is particularly critical of physicists’ attempts to create a Grand Unified Theory, which is “‘remote’ from our understanding. They do not take evolution seriously, if at all,” going on to say, “Many of [the plethora of GUTs] are claiming to be ‘theories of everything’ ... [which] want to finish the map of knowledge once and for all—to say now the last word about the Universe. This is a preposterously arrogant assumption.”¹⁷⁸

Yet, when we realize that the Unified Relationships Theory can be developed with Self-reflective Intelligence, lit by Cosmic Consciousness, far beyond the so-called natural sciences, what might appear to be preposterous is not absurd. We can see why this is so from the root of *preposterous*, which is Latin *præposterus* ‘having the last first, inverted, perverse, absurd’, from *præ* ‘before’ and *posterus* ‘coming after, following’. So *præposterus* was a Latin oxymoron, my favourite word as a teenager, from Greek *oxumōron*, neuter of *oxumōros* ‘pointedly foolish’, from *oxus* ‘sharp’ and *mōros* ‘foolish, dull’.

So when people intelligently look at both sides of any situation, they can be called two-faced, meaning ‘insincere, deceitful’, and indecisive. In this respect, Barack Obama, one of the most intelligent politicians in the world today, is sometimes considered weak because he is constantly attempting to reconcile the warring parties in the United States Congress in a bipartisan approach.

The well-known prisoners’ dilemma in games theory¹⁷⁹ well illustrates the difficulty of living with a holistic, both-and approach to life in a culture that is based on a divisive, either-or philosophy. The optimum outcome of the game is when both prisoners adopt a cooperative, both-and approach. They are worse off if they both use a selfish, competitive, either-or approach. But if one adopts a both-and approach and the other an either-or, then the former suffers even more in worldly terms. So it takes immense courage and faith in the Divine to adopt an all-inclusive approach to life, which the prevailing culture generally regards as being counter-cultural, unacceptable, and even impossible.

Nevertheless, it is still possible, theoretically at least, to cocreate a global system of governance as the New World Order that could carry humanity out of Plato’s cave into the Age of Light. Henryk Skolimowski calls such a political philosophy Lumenarchy,¹⁸⁰ recognizing that three L’s—Light, Life, and Logos—emanate from a fourth, which is Love, the Divine Essence we all share. For, as he points out,

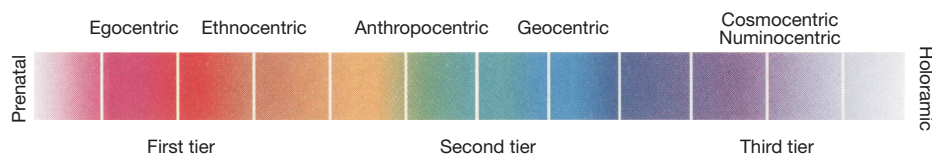
“Everything is Light,” and “Light is universal and all pervading. It provides the womb, sustenance, and nourishment for all there is. It is the Universal Mother.”¹⁸¹

The spectrum of consciousness

To understand the immense existential challenges that humanity will face during the 2020s and beyond, we need to seek some simple patterns within our complex world, essential if we as a species are to become fully conscious of what is happening to us all at the present time. In this regard, I find Ken Wilber’s spectrum of consciousness to be most useful, even though it doesn’t fully match either my own ontogeny or the phylogeny of our species, as I, as a Panosopher, visualize it. Ken began his studies in the mid 1970s, when I was working as a systems engineering manager in an IBM sales office in London, publishing his first book *The Spectrum of Consciousness* in 1977 at the age of twenty-eight.

I discovered this book about 1983, when I was still in infancy, at a very early stage of my own studies into the awakening of human intelligence and consciousness, as I was experiencing it, with not much understanding at first. Since then, I have read or browsed through nearly all of Ken’s books, which have led to a great synthesis of several models of human development, including those of Jean Piaget, Aurobindo, Clare Graves, Don Beck, Robert Kegan, Jean Gebser, Jane Loevinger, and James Fowler, albeit constrained by the beliefs and assumptions of the cultures and civilizations in which these evolutionary processes have taken place.

By becoming free of this cultural conditioning—standing outside ourselves—we can see how the various levels and tiers in the spectrum of consciousness can be represented in the commonsensical classification system that is Integral Relational Logic, which itself cannot be satisfactorily represented within Ken’s integral philosophy, psychology, and spirituality. To illustrate this point, here is a diagram abstracted from a 2007 issue of the *What is Enlightenment?* magazine, edited by Andrew Cohen.¹⁸²



It is a very helpful model, despite its weaknesses. For the psychodynamics of society as a whole, often masquerading as politics, is multidimensional, the most complex structure in the Universe, far more complex than the brain, not observable through the five physical senses. Each individual psyche contains a multiplicity of energies at three levels—conscious, subconscious, and unconscious—which are both complementary and contradictory, all interacting with each other in society.

It is not surprising, therefore, that there are dozens of schools of psychology, each interpreting their observations in different ways. It is far from easy to abstract the simplicity underlying all this complexity, not the least because such understanding cannot be found in the lower levels of consciousness. It can only arise through profound self-inquiry, free from our collective, cultural, and personal conditioning, at the highest levels.

Even in one dimension, the spectrum of consciousness has some limitations. In particular, it does not include the pre- and perinatal domain, as Stanislov Grof points out in an article in *Ken Wilber in Dialogue*.¹⁸³ This is a pity because when we experience the agonies of what Stan calls a ‘bad womb’ in *The Holotropic Mind*, this can induce deep longings in later life to return to the primal oceanic ecstasy of our mother’s womb,¹⁸⁴ as a metaphor for the Ocean of Consciousness, the Contextual Foundation for all our lives. We can see this limitation in the model in the Preface to *Integral Life Practice* from 2008, which Ken

describes as a 'second-tier practice'. As he says, "Developmental models are in general agreement that human beings, *from birth*, go through a series of stages or waves of growth and development." [my emphasis]¹⁸⁵

A key point about this model is that it goes beyond the traditional political structures of left and right, depicted in the diagram on page 29, for it brings Divinity, as the Absolute, into politics, usually omitted, as we see in France's ideology of a secularist state, being highlighted in August 2016 in mayoral attempts to enforce a burkini ban on French beaches. Rather, the spectrum of consciousness represents the movement from the Alpha to the Omega Point of evolution, which is the Alpha Point of involution, whose Omega Point is the Alpha Point of evolution, illustrated in the phylogenetic model of human evolution on page 27.

Most significantly, applying this model to society as a whole, our sense of identity changes as the depth and breadth of consciousness in individuals and groups increases, as we move from conception to death. At egocentric and ethnocentric levels of consciousness, our sense of identity is comparatively narrow and shallow, as we identify with our individual bodies and thoughts, not the least with the sex of our bodies, the colour of our skins, and our religious and national allegiances. At these levels, which are predominant in society, both theists and atheists are cognitively and experientially furthest away from Reality, leading to much conflict and suffering.

Then, as more and more light is allowed into the psyche, intelligence functions with increasing clarity and discernment, enabling us eventually to understand the root causes of the great global crisis engulfing humanity today and so deal with it with equanimity and Presence. For when this happens, we realize that the True Nature and Genuine Identity we all share is exactly the same—it is Wholeness, for *identity* derives from Latin *idem* 'same'.

The terms α -centric in the model denote various levels in the depth and breadth of consciousness that Ken has identified. He calls the second tier worldcentric,¹⁸⁶ which perhaps would be better as *mundocentric*, from the Latin *mundus* 'world', cognate with *mundane*. We can distinguish two levels here, anthropocentric and geocentric, from Greek *anthrōpos* 'human being' and *gē* 'earth', respectively.

It is vitally important to distinguish spiritual and atheistic humanists, despite their similarities, such as "The promotion of equality and non-discrimination ... and ... of understanding between people holding religious and non-religious beliefs so as to advance harmonious cooperation in society", from the Articles of Association of the British Humanist Association.¹⁸⁷

For we can generally consider spiritual and atheistic humanists to be in the second and first tiers in the spectrum of consciousness, respectively. The latter, far removed from Realty, are often called secularists, with a rather uncertain etymology, as putative root meanings have undergone several changes over the years. For our purposes, it is sufficient to associate *secular* with time, cognate with French *siècle* 'century', in contrast to *spiritual*, beyond time, as we see in the Lords Spiritual and Temporal in the upper house of the British bicameral legislature, still holding on to the nineteenth-century philosophy of antisestablishmentarianism, in England, at least. In this respect, it is important to distinguish *religious*, *spiritual*, and *mystical*, which we can associate with the three tiers in the spectrum of consciousness.

This is especially important when considering Julian Huxley's vision of transhumanism,¹⁸⁸ which atheistic computer scientists have hijacked,¹⁸⁹ turning it into a nightmarish technological scenario rather than an inspirational spiritual one. They do not seem to realize that transhumanist principles could help transport humanity into the third tier, where the mundane and mystical are unified in Wholeness, far beyond any level that machines with so-called superintelligence might aspire to attain.¹⁹⁰

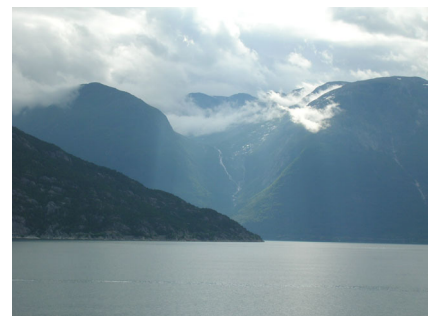
In the third tier, people stand outside themselves, sensing that they are extraterrestrial beings while still in the body, which is the least understood because so few individuals have yet realized these giddy heights and profound depths either cognitively or existentially. In *Sex, Ecology, Spirituality* from 1995, in a chapter called 'The Depths of the Divine', Ken calls the four levels of the third tier 'Psychic', 'Subtle', 'Causal', and 'Nondual',¹⁹¹ while in *Integral Spirituality* he calls these levels 'Illumined Mind', 'Intuitive Mind', 'Overmind', and 'Supermind'.¹⁹²

While I don't know what Ken means by all these distinctions, for I have not discerned them in my own experience, in broad terms they do. The first set of levels that terminate in Nonduality denote the traditional experiences of mystics, as they pass through a psychological death to No-mind through such practices as *jñāna yoga*, the path of abstract knowledge in Advaita (not-two), which leads to Self-realization, where Brahman and Atman are one, as it says in the *Mandukya Upanishad*. Opposite to this involutionary process is an evolutionary one, as we extend the abstractions of pure mathematics to their utmost level of generality, reaching the Omega Point of evolution with Supermind.

Ken has conflated these involutionary and evolutionary paths, calling them both 'kosmocentric', because he is not aware that the abstractions of the information systems modelling methods that underlie the Internet can lead us back to Reality, just like the meditation techniques of Zen Buddhism, with which he is familiar. In my case, the primary focus of my attention during the 1980s and 90s was to understand the creative evolutionary powers that were inexorably pouring through me. Then in the early years of the millennium, I experienced a number of liberating *satoris* or *kenshos* in Zen terms in the mountains of Norway and the forests of Sweden. For the first time in my life, I understood what it means to be a genuine mystic, completely free of the sense of a separate self, momentarily, at least.

But my own awakening of intelligence and consciousness was far from complete. I was particularly confused by Aurobindo's statement, "The word *evolution* carries with it in its intrinsic sense, in the idea at its root the necessity of a previous involution,"¹⁹³ for this did not correspond to my life experiences. In the event, I did not resolve this confusion until 2008, when I attended a retreat in the Altai Mountains in southern Siberia, the original home of the shamans, with my friend Nukunu. Since then, I have been working to distinguish what I call the Cosmocentric and Numinocentric levels of Consciousness so that they can be re-unified from a Holoramic 'Whole-seeing' perspective, beyond all levels and tiers of consciousness, which nevertheless, still influence my daily life. For the memories of the odyssey that brought me to where I am today can still be triggered if I am not one hundred per cent vigilant at all times. This is a little like mindfulness, as this word is used in Buddhism, as a translation of Pali *sati* 'attention' and Sanskrit *smṛiti* 'recollection', but which in Hinduism refers to the memory of scriptures based on tradition.¹⁹⁴

Beyond the memories, such an experience is like standing on the summit of the mountain of all knowledge, but at once, resting in Stillness at the bottom of the Ocean of Consciousness, depicted in this photograph of Hardanger Fjord in Norway, which I visited in 2002 between retreats. The mountains there are close to Hardangervidda, a vast mountain plateau, representing what J. Krishnamurti called the Pathless Land when dissolving the Order of the Star, the Theosophical organization that wanted to make him a world teacher in 1929.¹⁹⁵ In the fjord, the mountains are around 1000 m high, plunging into the sea 1000 m deep, magnificently mirroring the Cosmic Psyche.





But what does such a wonderful experience tell us about the political turmoil engulfing the world today? Well, Eckhart Tolle, who similarly lives in the third tier of the spectrum of consciousness, said in *Stillness Speaks*, an inspiring book of aphorisms:

The transformation of human consciousness is no longer a luxury, so to speak, available only to a few isolated individuals, but a necessity if humanity is not to destroy itself. At the present time, the dysfunction of the old consciousness and the arising of the new are both accelerating. Paradoxically, things are getting worse and better at the same time, although the worse is more apparent because it makes so much 'noise'.¹⁹⁶

It is the first tier that makes the most noise, that gets reported in the mainstream media everyday. We can see this most clearly from the referendum in the disunited United Kingdom on 23rd June 2016, when 52% and 48% of voters voted to leave and remain in the European Union, respectively, some 72% of registered voters, which, in turn, was about 90% of those eligible to vote. Since then, political analysts have given many reasons why people voted in the way that they did. One is that many distrust or are afraid of foreigners, anybody living on the other side of the English Channel, as some of my schoolmates joked about as teenagers. Today, such foreigners include not only immigrants from Eastern Europe, but also refugees fleeing war zones and economic poverty in the Middle East and Africa.

Another major factor was a protest vote against political and economic elites, which we also see in the US presidential elections this year. Commenting on this phenomenon, on 2nd July 2016, Brian Cox, a well-known presenter of documentaries about the physical universe, said in an interview in *The Guardian* "Being anti-expert—that's the way back to the cave. The way we got out of the caves and into modern civilisation is through the process of understanding and thinking. ... it means you spend your life studying something. You're not necessarily right—but you're more likely to be right than someone who's not spent their life studying it."¹⁹⁷ Well, this is partially true. However, over the years I have met many who have been less indoctrinated by the education system, with far more intuitive commonsense than academics, trapped in their ivory towers. With so many being miseducated today as intellectuals, it can help to be uneducated as intelligent beings.

On the same day, Queen Elizabeth II said much the same thing when opening the Scottish Parliament. In her address she said, "We all live and work in an increasingly complex and demanding world where events and developments can and do take place at remarkable speed. Retaining the ability to stay calm and collected can at times be hard. ... One hallmark of leadership in such a fast-moving world is allowing sufficient room for quiet thinking and contemplation which can enable deeper cooler consideration of how challenges and opportunities can be best addressed."¹⁹⁸

Yes, indeed. But we cannot understand the root causes of our fast-moving world within the framework of materialistic and mechanistic science, which is still stuck in the first tier of the spectrum of consciousness. This was clearly demonstrated at the third Starmus conference on Tenerife from 27th June to 1st July 2016. The conference, attended by such luminaries as Brian Cox, Roger Penrose, Brian Greene, and Richard Dawkins, was convened to honour the contributions that Stephen Hawking has made to materialistic science.

The opening sentence of the Starmus website highlights the way that such scientists view the cosmos, having little understanding that Consciousness is all there is: "Since the very first *Homo sapiens* looked up at a star-filled sky we have been awestruck by the vastness of the cosmos."¹⁹⁹ As mystics through the ages have discovered, we can only understand what the Cosmos is by looking inwards, not outwards.

As a prelude to the Starmus conference, Larry King interviewed Stephen Hawking, who began by saying that human beings are not becoming less greedy or less stupid. Regarding the exponential rate of

change in the world, Stephen said that he thought that Ray Kurzweil's views are both too simplistic and too optimistic. "Exponential growth will not continue to accelerate. Something we don't predict will interrupt it, as has happened with similar forecasts in the past. And I don't think advances in artificial intelligence will necessarily be benign. Once machines reach the critical stage of being able to evolve themselves, we cannot predict whether their goals will be the same as ours. Artificial intelligence has the potential to evolve faster than the human race,"²⁰⁰ a statement that Panosophers demonstrate is untrue.

Then in his speech on 29th June, Stephen Hawking said, as he has said on numerous occasions before, the human race will not be capable of surviving another thousand years without escaping beyond our fragile planet. So we must continue travelling into space to secure a future for humanity, which he sees as "nothing more than clusters of particles", which "are nonetheless close to understanding the laws that govern us", which would be "a great triumph".

Indeed, it would. But understanding these laws cannot be done within the first tier of the spectrum of consciousness, where the sense that we humans are separate from Divinity, Nature, and each other is most noticeable. This widespread sense of separation has led Western civilization to be built on the seven pillars of unwisdom, misconceptions of God, Universe, Life, humanity, money, justice, and reason.

In terms of religion, we witnessed this long-held sense of separation from the Divine as recently as 3rd February 2003, when the Vatican published a report on the Catholic view of the New Age movement, *Jesus Christ, The Bearer of the Water of Life: A Christian Reflection on the 'New Age'*, the title being an obvious reference to the Age of Aquarius, prematurely following on from the Age of Pisces. The central issue of this report is "man is essentially a creature and remains so for all eternity, so the absorption of the human I in the divine I will never be possible." The Christians' claim that the word of God, as expressed by the authoritarian priests, has a higher claim than people's direct experience of the Divine. According to this Catholic pamphlet, such a divine experience "results in distorting His Word and replacing it with purely human words".²⁰¹ But who are these priests who claim to have privileged access to God, while maintaining humanity's separation from Divinity? Are they not humans too?



Moving to the second tier in the spectrum of consciousness, an increasing number of scientists are recognizing that the dogma of scientific materialism, known as scientism, is not sustainable if we are to understand the laws of the Universe that govern our lives. As the Manifesto for a Post-Materialist Science, published in 2014 by the Campaign for Open Science, states,

The nearly absolute dominance of materialism in the academic world has seriously constricted the sciences and hampered the development of the scientific study of mind and spirituality. Faith in this ideology, as an exclusive explanatory framework for reality, has compelled scientists to neglect the subjective dimension of human experience. This has led to a severely distorted and impoverished understanding of ourselves and our place in nature.²⁰²

The founders of the Campaign for Open Science include such figures as Marilyn Schlitz, President Emeritus and Senior Fellow, Institute of Noetic Sciences; Rupert Sheldrake, author of *A New Science of Life* and *The Science Delusion*; Charles T. Tart, author of one-page Western and Transpersonal Creeds in the 1980s; and Lisa Jane Miller, Director, Spirituality & Mind Body Institute, Columbia University and editor of *The Oxford Handbook of Psychology and Spirituality*.

They, along with countless spiritually oriented scientists, are participating in a heterogeneous group of awakening individuals that Paul H. Ray and Sherry Ruth Anderson have studied and written about in *The Cultural Creatives: How 50 Million People are Changing the World*. It is not easy to categorize this transition movement, for it is so diverse, focusing on a wide variety of interests, such as spirituality,

human potential, ecology, and alternative methods of healing not accepted by mainstream medical practitioners.

One great challenge here is spiritual egoism, as people moving away from the masses feel in some sense special and superior. As Chögyam Trungpa writes in *Cutting through Spiritual Materialism*, “Walking the spiritual path properly is a very subtle process; it is not something to jump into naively. There are numerous sidetracks which lead to a distorted, ego-centred version of spirituality; we can deceive ourselves into thinking we are developing spiritually when instead we are strengthening our egocentricity through spiritual techniques. This fundamental distortion may be referred to as *spiritual materialism*.”²⁰³

Nukunu calls this problem ‘conceptual enlightenment’, where individuals have a cognitive understanding of the mystical worldview but have not fully realized it experientially. To illustrate this point, he describes an anecdote in which a pandit asks to attend a satsang given by H. W. L. Poonja. Papaji, as he was affectionately known, replied, “You are most welcome, but leave your learning outside.”

So it is an immense challenge to complete the transition from the second to the third tier, which requires the willingness to take risks, taking a quantum leap into the unknown. In this way, we could become fully alive while still in our bodies, free of the existential fear that arises from separation, called *jivan-mukti* in the East, from Sanskrit *jīva* ‘to live’ and *moksha* ‘liberation from worldly bonds’.

I am not aware of any psychological study into such discontinuities other than William R. Miller and Janet C’de Baca’s *Quantum Change: When Epiphanies and Sudden Insights Transform Ordinary Lives*. What they found in 1989 from responses to a survey in Albuquerque, New Mexico is that quantum changes could be categorized in two types, with much overlap between them: insightful and mystical. We could also call the former cognitive, while Miller and C’de Baca call only the latter epiphanic. In a sudden insight, “a person comes to a new realization, a new way of thinking”, rather like the familiar ‘aha’ experience, but much deeper and of such a magnitude as “to leave the person stunned or breathless”. In such cases, “There may be no immediate sense of being acted upon or in the grip of something beyond the self, as is usually the case with epiphanies.”²⁰⁴

On the other hand, many books have been written on Kundalini Power, the earliest I have found being *The Serpent Power: Secrets of Tantric and Shaktic Yoga* by John Woodroffe, a British lawyer and orientalist in India at the around the turn of the nineteenth and twentieth centuries, also known as Arthur Avalon. In 2009, Tami Simon of Sounds True, edited a book of essays on people’s experiences of Kundalini, “the most mysterious force in the universe, bar none”.²⁰⁵

Most famously, Gopi Krishna describes his experiences in *Kundalini: The Evolutionary Energy in Man*, expanded in his full autobiography *Living with Kundalini*. As he said in these books, “Suddenly, with a roar like that of a waterfall, I felt a stream of liquid light entering my brain through the spinal cord. ... The illumination grew brighter and brighter, the roaring louder, I experienced a rocking sensation and then felt myself slipping out of my body, entirely enveloped in a halo of light. ... I was now all consciousness.”²⁰⁶

Other examples of people momentarily awakening to the brilliancy of the Cosmos are those who have had out-of-body, near-death experiences, describing such experiences as ‘coming home’ or a ‘vision of paradise’.²⁰⁷ Non-ordinary psychotropic experiences can also be life-changing, as Ralph Metzner tells us in *The Expansion of Consciousness*, “a psychedelic experience ... typically leads to a more or less total deconstruction of one’s worldview, the model of reality and of social relations that we have come to accept through our upbringing and education.”²⁰⁸

What Charles T. Tart calls altered states of consciousness,²⁰⁹ transient as they generally are, indicate humanity's immense opportunities for further development, as we learn more and more about what inhibits us from reaching out to our fullest potential as a superintelligent and superconscious species before our inevitable demise. So let us look at how we could prepare ourselves for the momentous changes that we need to make in the next decade and beyond.

Preparing for the 2020s

Panosophy shows that two fundamental issues will arise in the next decade that will affect every child, woman, and man living on our beautiful planet Earth, whether or not they can see the Big Picture that emerges from such integral holistic studies. First, all structures in the Universe are born to die with no exceptions, including Western civilization, the global economy, the patriarchal epoch, and *Homo sapiens*. Secondly, the pace of evolutionary development during its entire fourteen billion-year history has been accelerating exponentially, terminating at its Accumulation Point in 2004, give or take a couple of years.

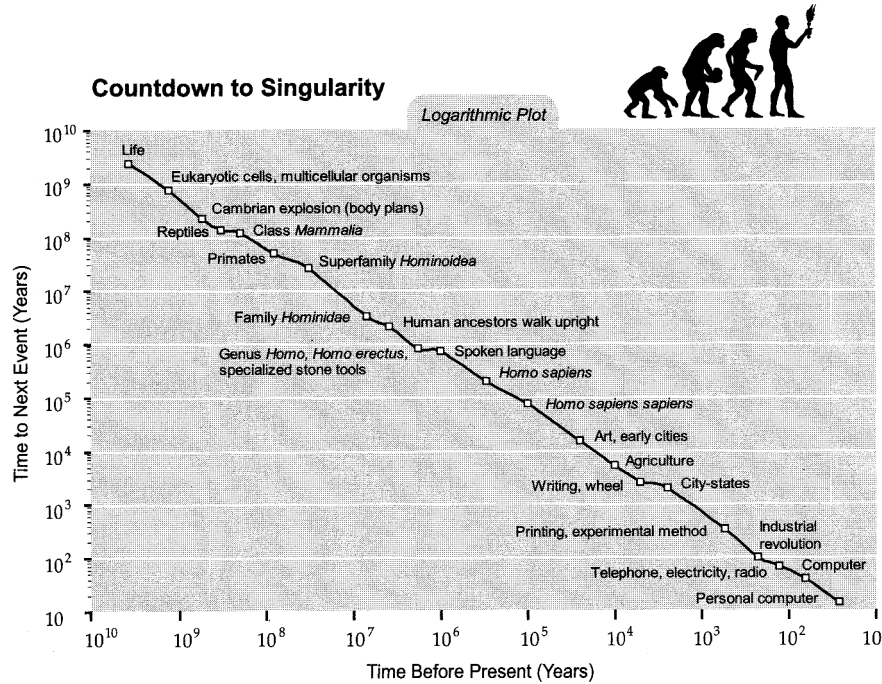
It is not necessary to study Panosophy to be aware of these, the most critical issues of our times. For instance, Shakyamuni Buddha, the awakened sage of Shakyas, discovered with his three marks of being (*Trilakshana*), there is nothing permanent in the Universe (*anitya*) and if we do not realize this by becoming free of the sense of a separate self (*Anatman*), we shall suffer (*dukkha*).

On the second point, David Attenborough showed in the first episode of his enthralling series *Life on Earth* broadcast by the BBC in 1979 that evolution has been accelerating exponentially since the birth of the first self-reproducing forms of life some 3.6 billion years ago. To help people understand this, he mapped all these years to the 365 days of a calendar year. If we consider 10 million years to be a day, we can map the whole of evolution on this planet to the days of the year.²¹⁰ It was this episode that triggered my Panosophical studies into what is causing me, as an information systems architect, to help drive the pace of change in business exponentially, with unforeseen consequences.

Peter Russell, who went to the same school as me with the same maths teacher, albeit 1,447 days younger in the way that he calculates ages,²¹¹ provides a similar metaphor in *The White Hole in Time*²¹² and its sequel *Waking up in Time*. He uses the 108 floors of the 400-metre-high former World Trade Center in New York as a measuring stick for evolution since the formation of the Earth some 4.6 billion years ago.²¹³ In *The Awakening Earth*²¹⁴ and its sequel *The Global Brain Awakens*, Peter extends his view of evolution still further back. To get a complete picture, we need to look at evolution as starting from the most recent big bang, some fourteen billion years ago.²¹⁵

As I explain in Part III of my book *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*, Carl Johan Calleman, Nick Hoggard, and Ray Kurzweil have constructed similar maps of the whole of evolution, the first using the Mayan calendar, whose Great Cycle terminated at the winter solstice 2012 according to generally accepted correlations to the Gregorian calendar. For instance, on the next page is the diagram that Ray drew in *The Singularity is Near*,²¹⁶ published in 2005, similar to one that Nick drew using the Feigenbaum constant in chaos theory in 2000, when I first saw it when attending a continental meeting of the Scientific and Medical Network in Sweden.

Apparently extending this exponential trend, in 1982, Richard P. Feynman suggested that a probabilistic quantum computer could operate exponentially faster than a deterministic classical one.²¹⁷ Since then, mathematicians have devised the most ingenious quantum logic gates and algorithms to overcome the problems of measuring probabilistic superpositioned bits of data, using encapsulated bits to help them on their way.²¹⁸ But is technology in general and are such algorithmic quantum computers in



particular the solution to the great crisis facing humanity today? Is it true that technological development can drive economic growth indefinitely, as most politicians seem to believe?

Well, R. Buckminster Fuller was a spokesman for the general belief in the supremacy of technology over humanity, described in a collection of twelve essays titled *Utopia or Oblivion: The Prospects for Humanity*. As the blurb on the back cover of my edition of the book states, “Each essay illuminates his basic conviction that Utopia can be attained, and ecological disaster forestalled by imaginative and fearless use of our most modern technological discoveries.”²¹⁹

This is not true in my own experience, in which I imagined that I was a computer that programmed itself to integrate all knowledge into a coherent whole without an external human programmer to tell it how to do so. As a result, at the beginning of the 1980s, my learning accelerated at superhyperexponential rates of acceleration, as I began an experiment in learning at the Alpha Point of evolution, which led me to realize that I had reached evolution’s Omega Point in the spring of 1982, when working as a computer consultant in Kuwait in the middle of the Falklands War. This was not an easy ride, for Spirit emerged within me much faster than my body-mind-soul organism could cope with, which Christina and Stan Grof call a ‘spiritual emergency’.²²⁰ It has taken over thirty years of intense self-inquiry to learn to come to terms with what the Big Picture reveals with equanimity.



So what does Panosophy tell us about where evolution might carry us all during the 2020s, when my twin granddaughters will be passing through their teens? Are they and their generation being educated to live in the world that will exist when they come to be bringing up children of their own? Well, clearly not. With evolution about to pass through a technological singularity in time—some twenty years after it passed through its Accumulation Point leading to the chaos we see in the world today—we are likely to see rapidly increasing levels of tension, anxiety, and social unrest. Despite many thousands of years of human learning, there is still little understanding of who we are, where we have come from, and where we are all heading at breakneck speeds.

Some governments, like the Chinese, attempt to deal with the psychodynamics of society by emphasizing social stability, suppressing anyone who protests against such constraints. But such pressures also exist in Europe, where I was born, and other parts of the world influenced by the European tradition.

These pressures are more subtle than overt, attempting to prevent anyone from challenging the seven pillars of unwisdom that underlie Western civilization. Sooner or later, these tensions will spill over into the streets, as we are already seeing today, which could be the life-shock we need to bring humanity back to Reality. For if we are content to live in a dysfunctional, sick society that is at war with itself, we shall drive ourselves to extinction before we have realized our fullest potential as a Divine, Cosmic species.

As J. Krishnamurti pointed out in *Education and the Significance of Life*, we can only make much needed change within ourselves, and hence in society, through discontent, by intelligently and paradoxically not accepting that *what is* is perfect—as the union of perfection and imperfection. As he said, “Discontent is the means to freedom,” enabling us “to create a new social order and enduring peace”. Continuing, “It is the burning desire to inquire, and not the easy imitation of the multitude, that will bring about a new understanding of the ways of life.”²²¹

Yet, today, there is widespread resistance to change, which Vimala Thakar highlights in the opening paragraph of *Spirituality and Social Action: A Holistic Approach* with these wise words: “In a time when the survival of the human race is in question, continuing with the status quo is to cooperate with insanity, to contribute to chaos.” She therefore asks, “Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness?” For as she says, “The call of the hour is to move beyond the fragmentary, to awaken to total revolution.”²²²

To understand what is happening to us all at these momentous times, we need systemic, rational thought, grounded in the Truth, which can explain where we have come from, using Teilhard’s four-stage evolutionary model and the nonlinear mathematics of dynamical systems. However, given the wide spectrum of levels and tiers of consciousness in the world today, reason cannot tell us to what extent evolution will be able to heal the fragmented, split minds of the populace at large in the very short time we have available to us.



We need people’s visualizations to indicate what could possibly happen. For, as all beings are related to all others through space and time, those with the necessary abilities can sometimes see what people in general cannot see, believing, as they do, that they are separate individuals with free will to act independently of any other.

Over the millennia, centuries, and decades, visionaries, futurists, and novelists, among others, have made many prognostications about these end times, attempting to describe what they see with their inner eye about humanity’s ultimate destiny. Many different scenarios have been narrated, both optimistic and pessimistic, both Utopian and dystopian. But now, in the immediate future, we are about to come face to face in our daily lives with what the seers have long prophesied. It is thus of vital importance that we do our utmost to prepare for the 2020s, as best as we can.

One futurist who is attempting to do so is John Petersen, founder of the Arlington Institute near Washington D. C., formerly having worked in both government and business. One of his projects has been the ‘WHETHERReport, A Revolutionary New Global Strategic Early Warning Capability’ based on a computer analysis of dreams. For as he has said, before a major global event, some people have dreams and other intuitions, like visions and strong feelings, manifesting as explicit mental images of the impending catastrophe. Studies of these special dreams suggest that they increase as the subject event approaches.²²³ Specifically, John described one possible scenario in an interview in the *What Is Enlightenment?* magazine in July–September 2007, with the title ‘The End of the World As We Know It?’:

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As far back as 1986, I figured out that there was a whole string of potential events that were converging and could result in major disruption within twenty-five years. Around the same time, I discovered the work of Chet Snow and Helen Wambach who together wrote a book, *Mass Dreams of the Future*, based on their work doing remote viewing exercises [clairvoyance under hypnosis]. They asked twenty-five hundred people to envision the United States in the year 2030. About eighty-five percent of them reported the same thing: It's a place with no government, divided politically into four quadrants, and everyone is living in small communities, some of which are defensive and full of guns and others where people cooperate and work together.²²⁴

We are witnessing the emergence of just such a scenario right now in the USA, with white police and black men killing each other in the streets. A similar situation prevails in the UK, thankfully without the gun culture, as Theresa May said in her first speech as Prime Minister on 13th July 2016, "If you're black, you're treated more harshly by the criminal justice system than if you're white."²²⁵ This is but one of the great divides in society at the moment. Others that the PM pointed out—speaking more as a social democrat than as a conservative—are those between women and men, young and old, and publically and privately educated children, with the former in each case being disadvantaged according to the prevailing cultural value system. This is vigorously espoused by the Conservative and Unionist party, which she once called the 'nasty' party, which she now leads, attempting to take it in a more socially aware direction, against much opposition from the die-hards on the right of her party.

This is absolutely essential, for when Stephen Sackur asked James Lovelock in a BBC Hardtalk interview in 2010, "What do you think is a viable [population] that Gaia, the planet, can sustain?", the latter said, "I would guess, living the way we do, not more than one billion, probably less". At which Sackur said, "But that's postulating the most dramatic and terrible and unimaginable cull of the human species." To which Lovelock calmly replied, I think it will happen in this century. It will take a miracle for it not to.²²⁶

This miracle will only come about through a great awakening of intelligence and consciousness, which is currently emerging, albeit still constrained by millennia of cultural conditioning. For instance, every day I receive messages in my electronic in-tray from people offering workshops and other services intended to help people to awaken to their fullest potential as human beings. To keep in touch with just a few of these offerings, some of the people I receive regular messages from are Stephen Dinan, Barbara Marx Hubbard, Craig Hamilton, Laura Trumbull, Terry Patten, and Jean Houston through such organizations as the Shift Network, Evolutionary Leaders, Integral Enlightenment, Evolving Wisdom, Beyond Awakening, and Awakening To Your Life's Purpose, which seems to have become Live Your Quantum Destiny.

So is it possible for such awakening evolutionaries to help pull people living in the dysfunctional first tier of the spectrum of consciousness, which makes the most noise, into the second tier, at least? Well, one vision of a future where the 'better' makes more noise is described in Thea Alexander's post-apocalyptic Utopian novel *2150 A.D.*, which she kindly sent me in 2000, through a friend of a friend. In a similar fashion to the remote viewing exercise above, Thea visualized that in 2150 there would be just 300 million people on Earth living in what she calls the 'Macro Society' living cooperatively in Wholeness, while another three million live on Micro Island, where people can "live selfishly and in fear of their fellow micro neighbours",²²⁷ like society in the 1970s, when the book was written. Of course, this means that between now and then, the human population on Earth will decrease rapidly. As Carol explains to Jon in the novel, travelling forward in time:

There would have been a lot more, in spite of the physical disasters, if micro man could have at last cooperated and helped each other. Unfortunately, he accentuated all the traditional divisions—nationality, race, religion, language, educational and socioeconomic levels—and fought over the fast-dwindling resources of his ravaged planet.²²⁸

Thea wrote this book within what she calls Macro Philosophy, which she developed with Don Plym when known as Thea Ann Plym.²²⁹ As one reviewer has said, “Macro philosophy is as old as man, almost, or at least as old as history. Lao Tzu, Gautama Buddha, and Jesus Christ, among many other wise humans, expressed this philosophy.”²³⁰ In the words of Thea’s web site,

Macro Philosophy is a system for relating all things from the smallest (micro) to the largest (Macro). Its basic tenets are that all things are not only related, they are macrocosmically one, and what is, is perfect. Things are only separate and divisible from micro-limited viewpoints. ... From a Macro perspective, all human suffering, fear, hate, pain, and disease are the result of lack of faith that all is one—all is love—all is what you might call God. All is perfect.²³¹

The Macro Society is not just a vision of the future. In 1978, Thea registered a non-profit, religious corporation under Arizona state law with this name that still exists.²³² Such organizations as The Macro Society and the Alliance for Mystical Pragmatics are absolutely essential at the present time. For if we do not live our vision of the future right now in the present moment, it will never be realized. As J. Krishnamurti said in the last talks he gave in India, *The Future Is Now*. In a similar fashion, Andrew Cohen wrote a book in the 1990s titled *Freedom Has No History*.



But first, evolution needs to transform our mindsets from the horizontal to the vertical dimension of time, recognizing that Consciousness is Ultimate Reality, not the physical universe. Such a radical transformation of culture and consciousness is likely to lead to an eschatological battle at the end of time, which will not be one between right and wrong or justice and injustice. For what some call ‘good’, others call ‘evil’ and vice versa.

Neither will it be a war of worldviews, which Deepak Chopra has been engaged in with Leonard Mlodinow,²³³ coauthor with Stephen Hawking of *The Grand Design*. For the both-and mystical worldview, recognizing that Consciousness is all there is, embraces materialist science’s model of the universe. It is not an either-or alternative, like the competing heliocentric and geocentric models of the solar system in the sixteenth and seventeenth centuries.

Rather, if today’s younger generations are to thrive and survive very far into the twenty-first century, we shall need to help them to engage in a battle between Love and Intelligence, on the one hand, and fear and ignorance, on the other, transforming conflict-ridden either-or thinking into a cooperative and harmonious both-and way of life. For, as Laozi said 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.”²³⁴

To obtain further insight into the discontinuity that evolution needs to pass through in the collective consciousness, we can obtain some understanding from the creation and end-times myths in many cultures through the ages. For as we humans all live in the same Cosmos connected to all other beings through space and time, our deepest inner experiences can reveal the Universe’s innermost secrets, expressed through the ages in a multitude of different ways.

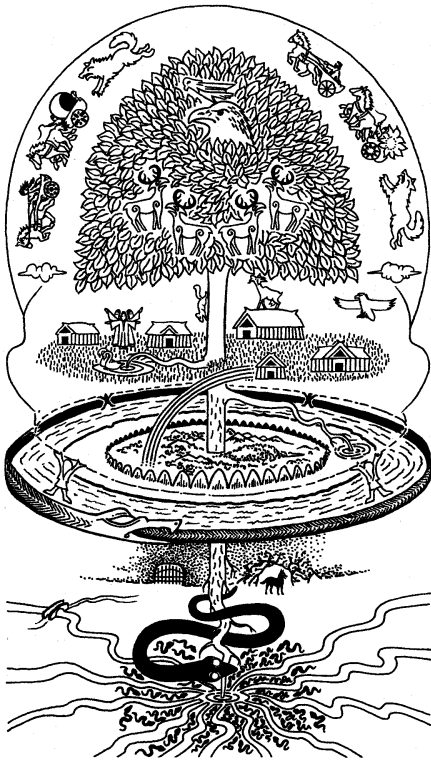
For instance, Icelanders wrote down the myths in Old Norse mythology in poetic form around the turn of the first millennium, today called *The Poetic Edda*. Then, in the thirteenth century, after Iceland’s conversion to Christianity, Snorri Sturluson preserved these myths in *The Prose Edda*, seeing the similarities between Old Norse myths and the Christian creation and end-times stories.

What the *Eddas* predict is that at the end of time, the gods will fight mighty battles, bringing about their destruction at *Ragnarök* ‘doom or end of the gods’, related to *Ragnarøkkr* ‘darkness or twilight of the gods’, made famous in Richard Wagner’s opera *Gotterdammerung*. But it is important not to think of this

Cosmic event just in destructive terms. As the linguist Haraldur Bernharðsson points out, the Old Icelandic word *rökkr* refers to both the ‘beginning of daylight’ (sunrise) and the ‘end of daylight’ (sunset). Similarly, *rök* had the sense of both ‘origin’, as a beginning, and ‘destiny’, as an end. So the *ragnarök* of Old Norse mythology has a both-and meaning, describing not only the destruction of the world, but also its rebirth, in a ‘renewal of the divine powers’.²³⁵

Similarly, in Christian end-times philosophy, recorded in the Book of Revelation, John of Patmos said, “I am Alpha and Omega, the beginning and the end, the first and the last.”²³⁶ *Revelation* is a translation of Greek *apokalupsis*, from *apokaluptein* ‘to uncover’ or ‘to reveal’, from the prefix *apo* ‘from, away’ and *kaluptra* ‘veil’. So *apocalypse* literally means ‘draw the veil away from’, indicating the disclosure of something hidden from the mass of humanity: the Hidden Harmony.

Just two humans survive the apocalyptic battle in Norse mythology, a woman and man named *Líf* ‘Life’ and *Lífþrasir* ‘Life yearner’, living in *Gimlé* ‘Heaven’, where there are two halls named *Brimir* and *Sindri* ‘sparkling’, where good and virtuous people will live.²³⁷ This is in contrast to *Hel*, where wicked people go after death, from PIE base *kel-* ‘to cover, conceal, save’, also root of *hell*, *apocalypse*, *clandestine* ‘secret’, and *colour* ‘that which conceals’.



These momentous events take place within the context of the Norse Cosmos, depicted as a World Tree, called *Yggdrasil*, whose branches spread majestically over all lands, illustrated here. In Jesse L. Byock’s words, “This *axis mundi* or cosmic pillar at the centre of the world is described as a giant ash, binding together all the disparate places of the universe, and it serves as a symbol for a dynamic cosmos.”²³⁸ However, while *Yggdrasil* trembles during the battle of the gods, it is unclear from the *Völuspá* or *Seeress’s Prophecy* in *Poetic Edda* whether it survives this Cosmic battle.²³⁹

Yggdrasil is a symbol for the underlying structure of the manifest Cosmos, which Integral Relational Logic tells us is an infinitely dimensional network of hierarchical relationships. As this structure is independent of any interpretations we might make of the data patterns of our experience, having evolved from the Internet, *Yggdrasil* will survive the apocalypse that humanity is about to pass through. So with the Numinosphere providing the Cosmic Context and Gnostic Foundation for all our lives, with Integral Relational Logic providing the coordinating framework in the noosphere, and with the Internet providing the practical transcultural continuity, we still have a chance, albeit a very tiny one, of surviving the apocalypse we are about to pass through relatively unscathed.



Regarding Christian eschatology, this is very much in the air at the present moment. For instance, on 20th April 2015, *The Huffington Post* had this headline, ‘Michele Bachmann: The Rapture Is Coming And It’s Obama’s Fault’. *The Post* was referring to an interview that Michele Bachmann, a former Minnesota Republican congresswoman and presidential candidate, had had a couple of days earlier with Jan Markell on her ‘End Times’ programme on the theme ‘Lawlessness & Global Transformation: How It Sets the Stage’.²⁴⁰ This Tea Party stalwart was referring to the deal that the U.S. and five partner nations were

negotiating with Iran that would prevent the country from developing or obtaining nuclear weapons.²⁴¹ This deal was completed in Vienna on 14th July 2015, with the purpose of defusing tensions in the Middle East in order to make progress towards World Peace.²⁴²

Back in April 2015, Barack Obama turned the tables on Michele Bachmann's rapture dig into a glowing review of his presidency at the 2015 White House Correspondents' Dinner, saying, "Just this week, Michele Bachmann actually predicted that I would bring about the biblical end of days. Now that's a legacy. That's big. I mean Lincoln, Washington—they didn't do that."²⁴³

Then on 19th August 2016, Michele Bachmann announced that she was advising Republican presidential nominee Donald Trump on foreign policy, following a fundraiser in Minnesota. As *The Huffington Post* reported her saying, "He also recognizes there is a threat around the world, not just here in Minnesota, of radical Islam. I wish our President Obama also understood the threat of radical Islam and took it seriously." *The Post* went on to say, "Bachmann also serves on the real estate mogul's evangelical advisory board, working on outreach to conservative voters. Last month, she warned that Democratic presidential nominee Hillary Clinton would create 'certain destruction' and 'catastrophic decline' if elected president."²⁴⁴

So, how is the election of the US president on 8th November 2016 likely to affect the end times of Western civilization and the birth of the Age of Light? Well, I asked this question a couple of months ago to an American friend, a supporter of Bernie Sanders, in the sauna. She replied that she would rather vote for Donald Trump than Hillary Clinton because this would hasten the breakup of the old guard, enabling something quite wonderful to emerge from the ashes, like the proverbial phoenix, which has long symbolized renewal.

But where does this notion of rapture at the end times of the patriarchal epoch come from? Well, the word *rapture* is not in the Bible. Rather, John Nelson Darby, a cofounder of the Plymouth Brethren, popularized the notion of pre-tribulation rapture in 1827. In this sense, *rapture* derives from Latin *rapere* 'to seize, snatch, tear away', meaning, in Middle English, 'to carry off to heaven from earth'.

Now, this vision can be interpreted both literally and figuratively and both physically and mystically. In the latter case, in her classic book *Mysticism*, Evelyn Underhill often uses *rapture* and *ecstasy* synonymously. In one quote, extracted serendipitously, she writes, "Such violent and involuntary invasions of the transcendental powers, when they utterly swamp the surface-consciousness and the subject is therefore cut off from his ordinary 'external world', constitute the typical experience of rapture or ecstasy. It is under the expansive formula of such abrupt ecstatic perception, 'not by gradual steps, but by sudden ecstatic flights soaring aloft to the glorious things on high'," this last statement coming from St Boniface.²⁴⁵

A related word is *enthusiasm*, which archaically meant, 'ecstasy arising from supposed possession by a god, rapturous inspiration like that caused by a god', from Greek *enthousiasmos* 'inspiration, ecstasy', from *entheos* 'having the god within', formed from *en* 'in, within' and *theos* 'god'. So, as we can see from the roots of our language, the Divine is constantly acting through us, even though it has become customary to deny this.

Rapture, in this figurative sense, is clearly similar to a Kundalini awakening in Eastern mysticism, leading to a nonordinary, altered state of consciousness, in the terms of transpersonal psychotherapists. Evelyn Underhill describes how such an awakening can begin with a voluntary, difficult, and deliberate practice, like learning to read or write. But after a time, these contemplative powers sometimes wholly dominate these faculties, escaping the control of the will, and appear spontaneously, seizing upon the conscious field. We see a similar meaning in *enrapture* 'give intense pleasure or joy to'.

However, Christian fundamentalists generally interpret *rapture* in a literal, physical sense, as they do with so much in the Bible. Here, Latin *rapere* in the Vulgate Bible is a translation of Greek *ἀρπάζω* ‘snatch, seize, rob, plunder, taken away, do in haste’, with the sense of a sudden event, used in Paul’s first epistle to the Thessalonians: “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”²⁴⁶

In Christian eschatology, such an apocalyptic event at the end times is associated with a period of tribulation, a translation of Greek *thlipsis* ‘oppression, affliction, distress’, from *thlibein* ‘to press, squeeze, oppress, confine’. There are many references in both the Old and New Testaments to an inevitable breakdown of society, as if people have intuitively realized that they have been living a lie for thousands of years but have not been able to make sense of the Divine energies that they have felt within them.



With Christian end-times prognostications entering the US presidential elections this year, we need to look further at this phenomenon from the perspective of Panosophy. For if we are not willing to bring the collective and cultural unconsciousness into the full light of day—a very rare occurrence today—we shall have little chance of fulfilling our Divine, Cosmic destiny as a species.

The key word here is *parousia*, from Greek *parousiā* ‘presence, arrival, right time, official visit’, from Greek *para* ‘beside, near, alongside’, from PIE base **per-*, root of English prefix *pre-* ‘before’, and *einai* ‘to be’, from PIE base **es-* ‘to be’, root of Greek *ōn*, ‘being’ in Aristotle’s ontology, the most fundamental building block of the Cosmos in Panosophy. This PIE base has given rise to many words in the Indo-European languages, explained in a little more detail in a 2011-essay titled ‘Being and Truth: An Etymological Study’.²⁴⁷

Most significantly, **es-* is the root of *is*, *essence*, *essential*, *interesting*, and *presence*. Like a number of other words, such as *Logos*, *parousiā* had both a metaphysical and physical meaning in ancient Greece, *parousia* having a mystical meaning in Panosophy, not unlike Plato’s use of the word. Plato used *parousiā* to distinguish his eternal Forms from particulars, by saying that the former have presence, while the latter ‘share in’ or ‘partake of the Form, from the Greek *metechēin*,²⁴⁸ *metecho* also meaning ‘enjoy with others’. In a slightly different definition of *parousia* in Platonism, the word means ‘the presence in any thing of the Idea after which it was formed’.²⁴⁹

It is vitally important to note here that structures generally have a surface appearance and an inner profundity. In studying human behaviour in ourselves and others, it is especially valuable to distinguish the superficial and the profound, which the Greeks called the *psychē*, whose primary meaning was ‘soul’ rather than ‘mind’. We see this profundity also in *quintessence*, from the Latin translation of Greek *pempta* ‘fifth’ and *ousiā* ‘being, essence’, “thought to be the substance of the heavenly bodies and latent in all things”, which is Akasha, the Universal Quantum Field in Ervin Laszlo’s cosmology.

In *Timeous*, Plato related the fifth element to the dodecahedron, which he associated with the Cosmos, with that “which the god used for embroidering the constellations on the whole heaven.”²⁵⁰ It seems that he was the first to call fire, air, earth, and water elements, which he associated with the other four Platonic solids. He thus looked at all five elements as a whole, rather than singling one out above the others, as Heraclitus, for instance, had done.

However, in ancient Greece, “the main use [of *paraousia*] is the physical presence of a person, which, where that person is not already present, refers to the prospect of the physical arrival of that person,

especially the visit of a royal or official personage and sometimes as an extension of this usage, a formal 'occasion'."²⁵¹

In the Greek New Testament, *parousiā* is used twenty-four times, twice translated as *presence* and twenty-two times as *coming*. Some of these uses clearly refer to a physical presence, while, one in particular refers to the ultimate goal of the spiritual journey at the end of time. In Peter's second epistle, he wrote, "Looking for and hasting unto the *coming* of the day of God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."²⁵²

Peter's reference to a new heaven and a new earth derives from Isaiah in the Old Testament,²⁵³ repeated in the penultimate chapter of Revelation: "And I saw a new heaven and a new earth ... And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."²⁵⁴ As John of Patmos says four times in Revelation,²⁵⁵ we become free of past pain when we realize in the depth of being that Alpha and Omega are one, bringing the Hidden Harmony into the brilliant light of consciousness, which is the true meaning of *apocalypse*, as we see on page 48.

These references to a new heaven and a new earth in Isaiah and Revelation were the inspiration for Eckhart Tolle's *A New Earth*, whose subtitle is *Awakening to Your Life's Purpose*. As he points out, these references to *heaven* are not to be taken literally. Rather, they refer to the inner realm of consciousness, which is intricately connected with life on our planet. So, as humanity awakens to our shared life's purpose to come back into existential union with the Divine, "there are bound to be synchronistic geographic and climatic upheavals in many parts of the planet, some of which we are witnessing right now."²⁵⁶

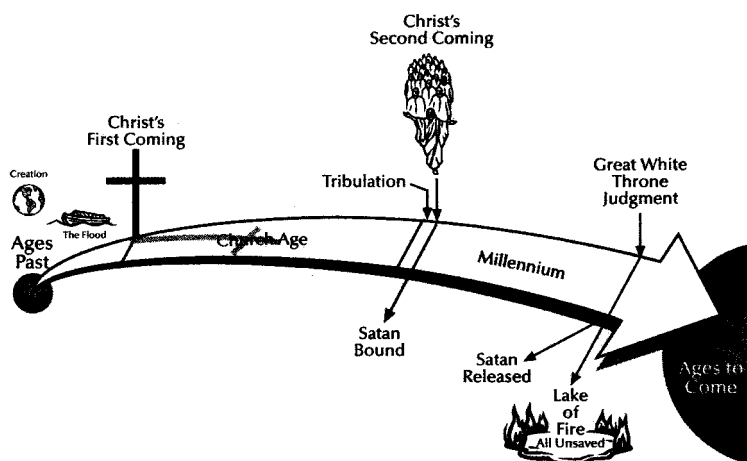
However, Biblical exegesis does not normally follow the universal hermeneutics of Panosophy and Integral Relational Logic. Many Christians do not distinguish the personal and transpersonal, the mystical from the physical. So seventeen uses *parousiā* in the New Testament are interpreted as the second coming of Christ, as a person, not as the Cosmic Christ, which is the True Nature of each and every one of us.

For instance, Christian millennialists, who have been having a major influence on American politics for many years, believe that the transitional tribulation period between the final two stages of evolution in Teilhard's model, terminating in Christogenesis, will be preceded by a literal rapture, as millions are physically lifted into heaven. Tim LaHay and Jerry B. Jenkins have described these eschatological prophecies in a series of sixteen novels titled *Left Behind*, graphically presented in the next diagram.²⁵⁷

During this transition period, a great battle is fought between the Tribulation Force, led by a born-again Christian named Rayford Steele, who has been left behind as a doubter, and the Global Community, led by Nicolae Carpathia, who is regarded as the antichrist. There are four references to the antichrist in the Bible, all in John's Epistles. But the antichrist is not a person, anymore than Christ is, as Jung explains very well, with his concept of the psychic shadow, buried deep in the unconscious.

For instance, when revising *Psychology of the Unconscious as Symbols of Transformation* in 1950, Jung wrote, "The self, as a symbol of wholeness, is a *coincidentia oppositorum*, and therefore contains light and darkness simultaneously."²⁵⁸ Here, he uses the word *Self* with its meaning in the *Upanishads*, as Atman, which is one with Brahman, which is God. Jung learned the term *coincidentia oppositorum*, as a definition of God, from Nicholas of Cusa, a fifteenth-century German cardinal,²⁵⁹ who had had a profound mystical experience at the age of thirty-six, which informed his life thereafter.²⁶⁰

The Art and Science of Panosophy
THE HISTORY OF MAN AND GOD'S PLAN FOR HIS FUTURE



Indeed, in *Patterns in Comparative Religion*, Mircea Eliade calls *coincidentia oppositorum* the 'mythical pattern', for archaic societies were well aware that this term denotes the very nature of Divinity. As he says, "even within as strict a tradition as Judæo-Christian religion, Yahweh is both kind and wrathful."²⁶¹ Going further back to "the palaeolithic stage of culture and religion, the myth of the cosmic hierogamy was unknown, [for] ... a certain number of the Supreme Beings of the archaic peoples were androgyne."²⁶² It was only later that gods and goddesses—as divine human energies—began to 'marry' each other and procreate.

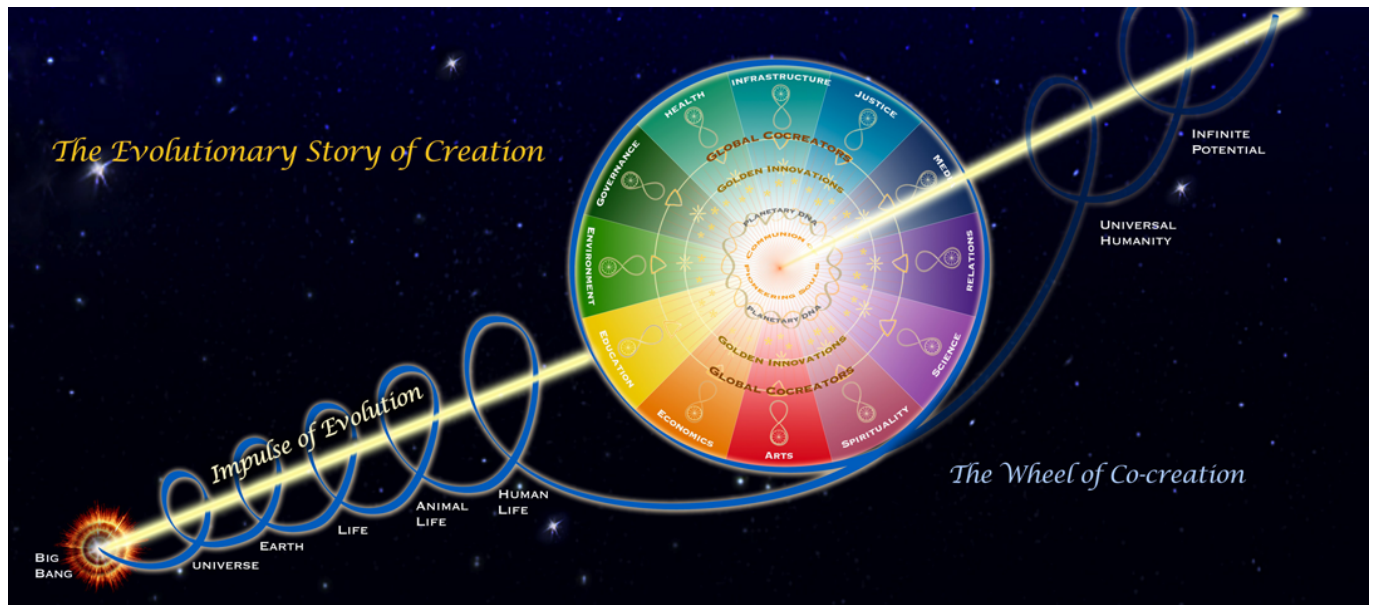
Then with the birth of the patriarchal religions, God became masculine, especially in Christianity. In a Jungian analysis of our collective psychosis, Paul Levy writes, "God's dark and light sides were completely split and polarized in the figures of Christ, who was totally light, and Satan, the embodiment of the darkest evil".²⁶³ Then, quoting Jung's *Aion*, Satan, the adversary, "represents the counterpole of that tremendous tension which Christ's advent signified", accompanying Christ "as inseparably as the shadow belongs to the light".²⁶⁴



In contrast to Christian fundamentalists, living in the first tier of the spectrum of consciousness, a growing number of spiritual seekers are experiencing rapturous ecstasy in their very beings, as evolution becomes increasingly conscious of itself. For instance, Barbara Marx Hubbard, who Deepak Chopra calls "THE voice for conscious evolution in our times,"²⁶⁵ writes that conscious evolution "is a quest to understand the processes of developmental change", a new worldview that is the opening of the next stage of human development, "the second great event in the history of the universe", the first being the most recent big bang which supposedly brought it into existence.²⁶⁶ Together with the Chopra Foundation, the Source of Synergy Foundation, and the Association for Global New Thought, on 26th July 2008, she helped to set up a group of Evolutionary Leaders, with the motto 'In service to conscious evolution'.

Continuing her pioneering endeavours, in 2015, Barbara conducted an extensive twenty-week course on the Internet titled *The Sacred Journey of the Conscious Evolutionary 2.0*, presenting the following diagram as her Cosmic model of evolution as a whole, outlined in her 1998 book on *Conscious Evolution*.²⁶⁷ In the second edition of this book in 2015, to reflect Teilhard's vision of evolutionary convergence, the Wheel of Cocreation has evolved into twelve sectors, named Infrastructure, Justice, Media, Relations, Science, Spirituality, Arts, Economics, Education, Environment, Governance, and Health. The purpose

of the model seems to be to give global cocreators working in each of these specialist fields a common worldview that they can all share.²⁶⁸



However, I have one or two reservations about this model. Most significantly, it does not reflect evolution's involutory opposite, which is necessary if we are to return Home to Wholeness, which is *transfinite*, not *infinite*, as the model indicates. During the last quarter of the nineteenth century, Georg Cantor showed that there are an infinite number of infinite cardinals, the first of which is called 'countable' because any set of such numbers can be mapped in one-to-one correspondence with the integers. Mathematicians call the uncountable infinities transfinite, which is a pity, for this implies that evolution's Glorious Culmination can never be reached, beyond the finite, which is limited by the world of form.



To tidy up another misconception that arises from the use of *Parousia* to denote the return of Christ in human form, the belief that Jesus alone is Divine is expressed in the Christian doctrine of Homoousion 'one substance', also spelled *homoousian*, especially in adjectival form, from Greek *homoousios* 'same essence' or 'one substance', from *homo* 'same' and *ousia* again.

Today, in our materialistic world, we primarily think of substance as matter, "that which has mass and occupies space". However, this is not the original meaning of the word, which has a Latin root *substantia* 'essence, substance', from *substāre* 'to be present, to stand firm', from *sub-* 'under' and *stāre* 'to stand', from PIE base **stā*. So when we stand beneath the surface of the physical universe accessible through the senses, in union with the Divine, true understanding emerges.

In Christian theology, understanding is not so simple. *Homoousian* denotes 'the divine nature or essence of which the three Persons of the Trinity (Father, Son, and Holy Spirit) are one', the Trinity being the inner nature of the Godhead.²⁶⁹ The word *Homoousian* was intended to rebuff the Arian heteroousian doctrine, from *heteros* 'different', and the semi-Arian homoiousian doctrine, from *homoios* 'like, similar'.

This belief system arose from a fourth century Alexandrian priest named Arius. Arius took the opposite view to the Gnostics, who said that we are all Divine, saying that *no one*, not even Jesus, is identical with God. To Arius, God is transcendent with absolute sovereignty.²⁷⁰ In Arian theology,

human beings, including Jesus, are creatures, encapsulated in the slogan *ēn pote hote ouk ēn* ‘there was once a time when he was not.’²⁷¹

So after 325, when the Roman emperor Constantine, who had converted to Christianity thirteen years earlier, convened a council at Nicaea to “work out a standard formulation of Christian faith”,²⁷² both Gnosticism and Arianism were rejected, opening up a deep split between humanity and Divinity that has lasted to this day. The Catholic Church was misleadingly formed on separateness, for *catholic* means ‘universal’,²⁷³ from *katholikos* in Greek, from *kata* ‘in respect of’ and *ōlos* ‘whole’.

Following the Protestant Reformation in the sixteenth century, Arianism arose again in the form of Socinianism, named after Lelio Sozzini and his nephew Fausto. The Socians also rejected the Catholic notion of the Trinity, asserting that scripture was subject to the analysis of reason, which led to Unitarianism, which seeks the truth out of human experience.²⁷⁴

Despite being a fellow of Trinity College, Cambridge, Isaac Newton was a closeted Unitarian, fascinated by both alchemy and the prophecies of the end times in the Bible. We learned much about Newton’s hidden life from a BBC drama-documentary in 2003 titled ‘Newton: The Dark Heretic’,²⁷⁵ surprising many who knew little of Newton’s search for Wholeness by basing his scientific studies on his religious beliefs.²⁷⁶ So let us look a little at his prognostication.

As Stephen D. Snobelen tells us, Newton spent the last fifty-five years of his life studying the prophecies in the Bible with unflagging enthusiasm, attempting to understand what his omnipotent and omniscient God is telling us about the future of humanity, enabling him to see history in advance.²⁷⁷ In particular, Newton believed that the Bible predicted the second coming of Christ and the Millennium, when the Papacy would end and Christians would live in love and peace with each other.

So when did Newton think that the apocalypse, prophesied in Revelation would happen? Well, a folio written during the last ten years of his life found in the Yahuda collection of Newton’s paper in Jerusalem, indicates that Newton was most reluctant to make predictions. As he said, “Christ comes as a thief in the night, and it is not for us to know the times and seasons which God hath put into his own breast.” So in *Observations upon the Prophecies of Daniel and the Apocalypse of St John*, published posthumously in 1733, Newton makes no predictions. However, he was particularly struck by three verses in Daniel:

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgement shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.²⁷⁸

In *Observations*, Newton interpreted “a time and times and the dividing of time” as one year plus two years plus half a year, which is 42 months or 1260 days, with 30 days per month. He then considered this number to be solar years, counting one day as a solar year. Coincidentally, 1260 days also appear three times in Revelation, twice as “a thousand two hundred and threescore days” and once as “forty and two months”.²⁷⁹ This correspondence between the Old and New Testaments was quite enough to indicate to Newton that the Apocalypse would happen at least 1260 years after some initial date.

So what did Newton consider this starting year to be? Well, on two folios found in the National Library of Israel, he considered this as 800 AD, the year in which the Popes’ supremacy commenced. For this was when Pope Leo III crowned Charlemagne as the first Holy Roman Emperor and the Pope gained temporal power and dominion.

Like many Protestants, Newton likened this period of papal domination to the Babylonian captivity of the Israelites from 586 to 538 BCE,²⁸⁰ associated in particular with Nebuchadnezzar, described in the books

of Jeremiah and Daniel in the Old Testament, brilliantly dramatized in *Nabucco* by Giuseppe Verdi (Joe Green). And Revelation predicts the fall of Babylon, figuratively referring to the Roman Empire, another dominant power, when it was written. Babylon, as a symbol of evil, was considered female during the patriarchal epoch, a great Whore made drunk by the wine of her fornication, mentioned several times in Revelation and in Newton's *Observations*. So although the phrase 'Whore of Babylon' does not explicitly appear in the Bible or in the Newton's writings that I have available, this term is sometimes associated with the Papacy in some Protestant circles.

A simple calculation then shows that Newton thought that the Apocalypse ushering in World Peace would occur around 2060, a date that he jotted down on two scraps of paper, not meant for publication. Coincidentally, this is the end year of the 100-year transition from the me- to the us-epoch, as I have been visualizing it for many years. But, of course, as individuals are awakening from their slumbers at widely different rates and periods in their lives, some have already passed through this discontinuity in evolution. And as humanity in its entirety is currently passing through the most momentous turning point in the fourteen billion-year history of evolution, we must expect not only the organized religions to disappear by 2060, but also the banks, political parties, and any other institutions that are based on the seven pillars of unwisdom, on the false belief that we humans are separate from God, Nature, and each other.



Newton was President of the Royal Society of London for Improving Natural Knowledge, established with this title in 1663,²⁸¹ from 1703 to his death in 1727. It is thus an opportune moment to explore what changes scientists need to make in the 2020s if our species is to survive beyond 2030. The most critical issue here is that materialistic, mechanistic science has little to offer to the resolution of the great global crisis facing humanity today. We can trace this impotence to the mid 1600s, when Comenius' proposal to reform the education system was rejected by the founders of the Royal Society.

I discovered Comenius' proposals in July 2014, when investigating the first uses of *pansophy* in English, mentioned in the *Oxford English Dictionary*. Comenius set out his pansophic education system, unifying religion and science, in *The Great Didactic*, written in the mid 1630s, but not published until 1657 in Part I of his *Collected Works, Opera didactica omnia: Setting Forth the Whole Art of Teaching All Things to all Men*, by which he meant women and well as men, girls as well as boys, at all levels of ability.

To put these educational principles into practice, Samuel Hartlib invited Comenius to London in 1641, with the tacit approval of the House of Commons in the newly formed Long Parliament, to set up a Pansophic College. However, in the event, the English Civil War broke out and Comenius' proposal for an Academy of Universal Wisdom and Light did not take off. This was a pity, for as Matthew Spinka, Comenius' biographer, wrote in 1943, "Were the grandiose project accomplished in our day, what a boon it would be! But alas! the world is still waiting for its realization, and we seem to be further away from it than ever."²⁸²

Nevertheless, Theodore Haak, a close friend of Hartlib and one of the co-workers on Comenius' pansophic scheme in 1641, arranged meetings from 1645 of a few "worthy persons inquisitive into Natural Philosophy", forming a club known as the 'Invisible College'.²⁸³ This 'Invisible College' was the precursor to the Royal Society, its website tells us.²⁸⁴ However, as the Royal Society also evolved from John Wilkins' Oxford Experimental Science Club that wanted to have nothing do with 'Pansophia',²⁸⁵ this august body

has taken Western thought further and further away from Reality with every year that has passed since then.

It is time to redress this balance, putting into practice the Royal Society's motto, which is *Nullius in verba*, which roughly translates as 'take nobody's word for it.' As the Royal Society's website says, this motto "is an expression of the determination of Fellows to withstand the domination of authority and to verify all statements by an appeal to facts determined by experiment."²⁸⁶ And its mission is: "To recognise, promote, and support excellence in science and to encourage the development and use of science for the benefit of humanity."

Today, the Royal Society's authority dominates science, inhibiting the introduction of the science of humanity that Giambattista Vico set out to develop in the first half of the eighteenth century with *The New Science*, counteracting Descartes' dualism and Newton's mechanistic materialism. At the heart of Vico's New Science is the principle that we humans possess an inherent *sapienza poetica* 'poetic wisdom', which informs our responses to our environment in the form of a metaphysics of metaphor, symbol, and myth. Indeed, by turning to the 'crude origins' of poetic wisdom and mystical theology, Vico regarded metaphysics as the most fundamental of all the disciplines, from which various sciences branch out as if from a tree trunk, poetic logic, poetic politics, and poetic physics being some of the branches.²⁸⁷

Vico thus prefigured Erich Fromm's call for a new science of humanity in *To Have or To Be?* two and a half centuries later and Stan Grof's more recent proposal for 'Discovering the Psychology of the Future', the title of a webcast on 26th July 2016 and the subject of a seven-week course being organized by the Shift Network titled 'Psychology of the Future: Exploring the Leading Edge of Consciousness, Healing & Self-discovery'.²⁸⁸ As Stan has said in a YouTube video titled 'The Root Cause of the Global Crisis', such a holotropic psychology is essential for the survival of the human species.²⁸⁹ However, back in the 1970s, Fromm was uncertain of success, saying,

Whether such a change from the supremacy of natural science to a new social science will take place, nobody can tell. If it does, we might still have a chance for survival, but whether it will depends on one factor: how many brilliant, learned, disciplined, and caring men and women are attracted by the new challenge to the human mind.²⁹⁰

Fromm went on to say that he saw only a two per cent chance of such a radical transformation in consciousness coming about, a goal that no business executive or politician would regard as worthwhile pursuing. Nevertheless, he went on to say, "If a sick person has even the barest chance of survival, no responsible physician will say, 'Let's give up the effort,' or will use only palliatives. On the contrary, everything conceivable is done to save the sick person's life. Certainly, a sick society cannot expect anything less."²⁹¹

A central problem is that the Royal Society has a very superficial understanding of how we develop natural knowledge through science. Uta Frith, emeritus professor at the Institute of Cognitive Neuroscience, University College London, highlighted this critical issue in an interview in *The Guardian* on 30th November 2015 under the rubric 'Where next for the Royal Society?', to mark Venki Ramakrishnan taking over as the President of the Royal Society. She said,

My own field, call it psychology, or cognitive or behavioural neuroscience, still leads a rather shadowy existence in the hallowed halls of science. Although nearly 100 years old, it is far from maturity. There is as yet no Newton. Many would agree that one of the biggest scientific challenges this century is to understand the mind-brain. So I dare hope that it will be possible to increase the number of outstanding scientists in this field, currently representing less than three per cent of the Fellowship.

This would lead to an increase in the prestige of mind-brain studies and attract more brilliant young researchers. One reason for the currently poor reputation of psychology is the obstinate belief that we already know what goes on in our mind, and that we can explain why we do what we do. This naïve belief will be overcome by improved

communication of empirical findings, and especially of those that go against ingrained folk psychology. It's not rocket science. It's a lot harder than that.²⁹²

We can overcome the challenge of the human mind by continuing science's emphasis on experience based on experiment, for the most important experiment that any of us can undertake in our lives is to look inwards, discovering that none of us is ever separate from the Divine for an instant. As mystics have taught through the ages, this is something that we can know with absolute certainty. This is our birthright, genuine natural knowledge, which we can better call *Gnosis* or *Jñāna*, from Greek and Sanskrit, respectively, both cognate with *know* itself, meaning 'spiritual wisdom and illumination, inner knowing of Ultimate Reality'.

Such mystical understanding is absolutely essential if we are to intelligently address the dangers that arise from the mindless pursuit of technology. Martin Rees, a former President of the Royal Society, likens these dangers to the threat of nuclear war, which dominated the first half of my life. In *Our Final Century*, he wrote, "In the present century the dilemmas and threats will come from biology and computer science, as well as from physics: in all these fields society will insistingly need latter-day counterparts to Bethe and Rotblat."²⁹³

Hans Bethe and Joseph Rotblat were two leading scientists, deeply concerned about the threat of nuclear war in the 1950s. Eleven concerned scientists, led by Rotblat, signed what became known as the Russell-Einstein Manifesto, issued on 9th July 1955, containing the words, "Remember your humanity, and forget the rest." This Manifesto was followed by the first Pugwash conference on Science and World Affairs in a village in Nova Scotia in July 1957, Rotblat and the Pugwash conference being awarded the Nobel Prize for Peace in 1995.²⁹⁴

We need something similar today if we are to manage the transition to the eschatological Mystical Society as smoothly as possible. Not that this is easy, for to reach the Promised Land, evolution has to pass through an apocalyptic discontinuity, revealing the Hidden Harmony. Such a revelation leads to the contextual inversion of the Western worldview, helping us to understand that Teilhard's *Milieu Divin*, as the Numinosphere, provides the Cosmic Context and Gnostic Foundation for all our lives, not the physical universe. Many spiritual seekers know this today. So it is this group of pioneers, embodying the spiritual renewal of the Earth, going far beyond Francis Bacon's *Instauratio Magna* 'Great Renewal' of 1620, who are in the vanguard of this Great Awakening.



However, there is, as yet, no social environment that empowers its participants to let go of their prejudices, questioning all the beliefs and assumptions that guide our learning. This is a pity, for David Bohm said in the mid 1980s, when being interviewed by a scientific journal, inspired by J. Krishnamurti's enlightened approach to education, that if we do not engage in such questioning then humanity is not a viable species.

Bohm followed this insight with a proposal for Dialogue that he wrote with Donald Factor and Peter Garrett, which states, "In Dialogue, a group of people can explore the individual and collective presuppositions, ideas, beliefs, and feelings that subtly control their interactions." They even suggested that this questioning way of communicating should come under scrutiny "as a kind of 'meta-dialogue', aimed at clarifying the process of Dialogue itself",²⁹⁵ quite a challenge! Lee Nichol then edited a posthumous summary of Bohm's thoughts on Dialogue, saying in his foreword, "Such an inquiry necessarily calls into question deeply held assumptions regarding culture, meaning, and identity".²⁹⁶

One organization that is following the spirit of Bohmian Dialogue is The Laszlo Institute of New Paradigm Research founded by Ervin Laszlo, who wrote in his introduction to the New Paradigm Leadership Retreat and Summit in July 2016, “The Institute is dedicated to examining and bringing to light the assumptions that govern our hopes and aspirations, and to explore the set of assumptions—the ‘paradigm’—that would provide a good fit.” The key here is to develop a holistic theory of evolution that can explain what is causing scientists and technologists to drive the pace of change in society at unprecedented rates of acceleration. For, as Ervin said, “In the first decades of the 21st century the pace of change is in the world so rapid that finding the ‘paradigm’ that could keep up with them is an ongoing and ever more urgent task.”

However, even this statement contains some hidden preconceptions, on the assumption that today’s revolution in science is like previous ones, such as Kepler’s heliocentric revolution and Lavoisier’s oxygen-based theory of combustion, which Kuhn used as examples of such radical cognitive transformations. For example, when I met David Bohm in 1985, to talk about the new paradigm in science that people like Willis Harman and Fritjof Capra were then talking about, he quickly dampened my enthusiasm. For, as he pointed out, Wholeness is not a paradigm, which means ‘pattern’ or ‘model’. Rather, Wholeness is a seamless borderless continuum, with no divisions anywhere, as we discover when we feel into and sense the True Nature we all share.

Rather, if we are to talk about a new paradigm that could help us to intelligently adapt to the unprecedented rate of change we are experiencing today, we can do no better than to turn to Heraclitus’ Hidden Harmony, unifying all opposites in Nonduality, revealing that Consciousness is all there is. From this Holoramic, Panosophical perspective, Project Aditi could then complete the revolution in science unfolding today, shedding fresh light on the foundations of mathematics and logic, scientific method, astrophysics and quantum physics, genetics, and medicine, particularly mental health.



But the Alliance intends to be far more than a school for autodidacts. Project Agape, intended to stimulate today’s great Spiritual Renaissance, is just as important, even more so. The intention here is to help fulfil the prophecy that Canadian psychiatrist Richard Maurice Bucke made in 1901 in *Cosmic Consciousness: A Study in the Evolution of the Human Mind*: “our descendants will sooner or later reach, as a race, the condition of cosmic consciousness. ... In contact with the flux of cosmic consciousness all religions known and named to-day will be melted down. The human soul will be revolutionized.” And when this happens, “Churches, priests, forms, creeds, prayers, all agents, all intermediaries between the individual man and God will be permanently replaced by direct unmistakeable intercourse. Sin will no longer exist nor will salvation be desired. Men will not worry about death or a future, about the kingdom of heaven, about what may come with and after the cessation of the present body. Each soul will feel itself to be immortal,”²⁹⁷ extraordinary words written many years ahead of their time.

To illustrate what Bucke meant by cosmic consciousness, he described fourteen instances of such illumined people, beginning with Gautama the Buddha, Jesus the Christ, Paul, Plotinus, and Mohammad, going on to include Dante, Francis Bacon, William Blake, Honoré de Balsac, and Walt Whitman, omitting four names I am not familiar with. Some, of these, at least, are examples of what I call *Homo divinus*, living alongside *Homo noeticus*, the vast majority of people who have not yet developed into the third tier in the spectrum of consciousness.

Today, there are an increasing number of awakened beings who are not associated with any of the organized, exoteric religions or their mystical, esoteric counterparts. The most famous of these is Eckhart Tolle, whose book *A New Earth* Oprah Winfrey promoted on her television show, publishing several podcasts on the book on her Spirit Channel. Another I feel particularly drawn to is Thomas Hübl, one of the wisest humans on the planet at the present time, who I heard speak at the Science and Nonduality Conference in California five years ago. More recently, the New Story Hub, based at the Findhorn Foundation in Scotland, has posted one of Thomas's videos on the Web titled 'The collapse of social structures as part of the awakening'.²⁹⁸ Here are just a few words of wisdom from the video:

What we see in society today is that many people hold on to their habits of what they know. And then this creates society structures that are holding on to what we know. For example, an economical system that is not anymore fitting to the needs that we have as a global community. So when this global community needs to evolve, but many people try to keep safe, then it creates more pressure, more pressure, more pressure until we actually have a crisis that can have two outcomes.

One is that enough people see the cracks in society as creative openings where the light comes in and become creating new structures that are much more functional. Then you channel the evolutionary pressure into creativity. So you participate in creating something new. So the Universe creates through you, something new.

Or, you stay in this more contracted level and you actually will perceive much more suffering because of staying attached to this, and most probably too many people will not become more creative and more awake then it will end in a disaster.

Just so. The many global problems we face today can only be solved from a higher level of development, where we are much more intelligent than where we are too separate and too asleep. This scenario is very much in line with that which John Petersen outlined in 2007, mentioned on page 46. By 2030, the global society could have split into two, with a minority of cultural creatives living together in love, peace, and harmony, with the rest killing each other with guns and bombs. An example of the former is a Barbara Marx Hubbard video published by New Story Hub titled 'Cultural Creatives: The Awakening of Humanity'.²⁹⁹ We do not need to look far for examples of conflict and suffering in the world, for we receive news of these horrors on our television screens, computer displays, tablets, and smart phones everyday.

But we need to remember that extremist reactions to these events don't help at all. In *Principia*, Newton defined his third axiom or law of motion of bodies with mass thus: "To every action there is always an equal and opposite reaction; in other words, the actions of two bodies on each other are always equal and always opposite in direction."³⁰⁰ This law applies not only to lumps of matter interacting with each other. It applies equally in the noosphere.

Shakyamuni Buddha, who was as much a depth psychologist as a spiritual teacher, as the Buddhist scholar Stephen Batchelor pointed out in *Buddhism Without Beliefs: A Contemporary Guide to Awakening*, knew this very well. The Awakened One's solution to living a balanced life was encapsulated in his Eightfold path, the last of his Four Noble Truths leading to freedom from suffering: perfect view, perfect thought, perfect speech, perfect action, perfect livelihood, perfect effort, perfect mindfulness, and perfect concentration.



This brings us to the third of the major projects of the Alliance for Mystical Pragmatics: Project Arjuna, intended to build the life-enhancing information systems that the Sharing Economy will need following the collapse of the global economy, recognizing that none of us is ever separate from any other being for an instant. My Facebook friends regard Charles Eisenstein to be the leading light in this regard,

the author of *Sacred Economics: Money, Gift and Society in the Age of Transition* and *The More Beautiful World Our Hearts Know Is Possible*.

In a similar vein, I have recently come across *Holonomics: Business Where People and Planet Matter* by Simon and Maria Moraes Robinson, *holonomics* meaning ‘management of the whole’, from Greek *ólos* ‘whole’ and *nemein* ‘manage’. This word is an alternative to *economics* ‘management of a household’, from Greek *oikos* ‘house’, coined in the same spirit as I coined *metanomics* ‘management of change’ in December 1984, from Greek *meta* ‘change’. I haven’t used this word since, because I feel too many neologisms can quickly become overwhelming. For myself, I feel that *Panosophy* is quite sufficient for most purposes.

Simon is currently working with Fritjof Capra, co-author with Pier Luigi Luisi of *The Systems View of Life: A Unifying Vision*, on a course designed to explore how the new systemic conception of life at the forefront of science can be applied in economics, management, politics, design, medicine, and law.³⁰¹

So a lot has been going on in the field of the new economics since James Robertson, cofounder of the New Economics Foundation (NEF) and The Other Economic Summit (TOES), wrote *The Sane Alternative: A Choice of Futures* in 1983. This was a couple of years before I first met him following a television broadcast he participated in on 1st January 1984, to discuss how close society then was to George Orwell’s vision of *Nineteen Eighty-Four*.

My favourite quote from James’ writings is one in which he demonstrates that money is people’s most precious immortality symbol, arising from humanity’s schizoid sense of separation from Reality. We can see quite clearly that money is an immortality symbol from the tower blocks that banks build in the centre of major cities today. As James points out in *Future Work*, these buildings play a similar role in society today to the cathedrals that dominated the centres of medieval cities. Both serve to reinforce our belief in immortality symbols; in the Middle Ages, the notion of a personal God, and today, money. As 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.”³⁰²

Therein lies the greatest practical challenge facing humanity today. Information systems architects have all the tools they need to cocreate the information systems that we need to cocreate the infrastructure for the Sharing Economy on the transcultural Internet. But Project Arjuna will only be viable with the active participation of the major technological companies in the world, such as IBM, Apple, Microsoft, Oracle, Alphabet, and Facebook. And for this to happen, the business world needs to recognize that we can only be truly wealthy and healthy by recognizing wealth as spiritual well-being, as in the 1500s, rather than the accumulation of acquisitions bought with money. And this will only come about through the most radical change in the work ethic since our forebears began to settle in communities about ten thousand years ago to cultivate the soil and domesticate animals.



This brings us to the fourth of the Alliance’s projects, Project Heraclitus, intended to help bring about World Peace, living in harmony with the Hidden Harmony, the fundamental law of the Universe on which all other laws are built.

During the patriarchal epoch, we haven’t made a very good job in achieving what we all long for deep in our hearts. For instance, Anthony Storr points out in *Human Aggression*: “With the exception of certain rodents, no other vertebrate habitually destroys members of its own species. No other animal takes

positive pleasure in the exercise of cruelty upon another of his own kind ... The sombre fact is that we are the cruellest and most ruthless species that has ever walked the earth.”³⁰³

In a similar fashion, Erich Fromm quotes these words of Nikolaas Tinbergen in *The Anatomy of Human Destructiveness*: “On the one hand, man is akin to many species of animals in that he fights his own species. But on the other hand, he is, among the thousands of species that fight, the only one in which fighting is disruptive ... Man is the only species that is a mass murderer, the only misfit in his own society.”³⁰⁴

This, in brief, is the cultural context in which depth psychologists, from Freud to Grof, have attempted to map the Cosmic Psyche during the twentieth century. Stan highlighted this central issue of our times in his recent video on ‘The Root Cause of the Global Crisis’, saying that what has guided his holotropic studies is an understanding of the deep roots of the forces that have driven human history: unbridled violence and insatiable greed. Quoting Gandhi, “there is enough to satisfy everybody’s need, but certainly not enough to satisfy everybody’s greed.”

Today, there is a growing understanding among those living in the second and third tiers of the spectrum of consciousness of the root causes of conflict and suffering. But this understanding has not yet reached the first tier of predominantly egocentric and ethnocentric levels of consciousness. For such an understanding can only arise through self-inquiry, which is discouraged by the religious, scientific, medical, business, and political authorities in our lives, threatening not only our health and well-being, but also our survival for as long as possible.

Most significantly, we cannot bring about World Peace until we end the long-running war between science and religion, as I realized as a seven-year-old, for reasons explained in the next section. Healing this deep split presents humanity with an almost intractable challenge. For you cannot reason with cognitive structures that provide people with a precarious sense of security and identity in life. Any attempt to do so can feel threatening, provoking a fight or flight reaction. Such behaviour patterns are widespread in society, even among those who are supposedly healthy, living as much from the psychic shadow as through conscious self-awareness, often in denial, projecting what we are uncomfortable with in ourselves onto others.

So even though we are the most adaptable of the species, our sense of security and identity in life is generally maintained by holding on to traditional cognitive structures. It is not surprising therefore that Max Planck sadly remarked, “a new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it.”³⁰⁵

For myself, I am an autodidact, with nothing to teach. Nevertheless, maybe I could act as a catalyst, unchanged, as much as possible, by the turmoil around me, which nevertheless still affects me. In this regard, I consider Ananta Kumar Giri’s notion of ‘Transformative Harmony’ to be of central importance, involving both compassion and confrontation. As he says in an introductory essay on this marvellous vision, “Compassionate confrontation is an epochal evolutionary challenge now.”³⁰⁶

Our children and grandchildren, especially, will need to invoke compassionate confrontation as well as Mohandas Gandhi’s *Satyagraha* ‘Truth force’, as evolution pushes and pulls us all far beyond the comfort zones that apparently provide us with safe havens in today’s turbulent world. For while some people are lucky enough to enter Heaven on Earth without a struggle, most need to pass through many dark nights of the soul, in the words of John of the Cross. As Western civilization disintegrates at ever-increasing

speeds, there are no secure, invulnerable niches in which to hide. We are all in this great adventure together.

Psychospiritual origins of Panosophy

At evolution's Glorious Culmination, there is no yesterday and no tomorrow. When we have realized that Alpha and Omega are One, there is only Nondual Love, Stillness, and Presence, etymologically meaning 'before being' or 'prior to existence', for *Presence* derives from Latin *praesentia* 'presence', participle of *praesse* 'to be before', from *prae* 'before' and *esse* 'to be'.

This is the Ultimate Universal, which is the True Nature, Authentic Self, and Genuine Identity of every one of us. In Reality, we are all Divine, Cosmic beings, never separate from God, Nature, or any other being. There is no birth or death in Wholeness. However, it is not possible to communicate this Realization in words. All we can do as particular individuals is to look into one another's eyes, knowing that we both know the Truth that sets us free. I know of no other way of living in peace and tranquillity with the imminent death of Western civilization, capitalism and communism, and the soon-to-follow death of *Homo sapiens*.

For myself, over the years, I've met a few people in this beautiful way, including two women with whom I have enjoyed the Stillness of divine lovemaking, when two apparently separate beings merge into one, in the Tantric tradition. Such shared exquisite experiences are the irrefutable confirmation of the universal truth of the Principle of Unity, the ultimate Integral Tantric Yoga.

For *yoga* is Sanskrit for 'union', cognate with the English words *join*, *yoke*, and *syzygy* 'conjunction', from Greek *suzugiā* 'union', from *sun-* 'together' and *zugon* 'yoke'. This unifying principle provides a synthesis of all forms of yoga, including Aurobindo's integral yoga. 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 'groundwork, principle, system' and 'Context, Continuum'.



But such shared moments are rare. For the most part, we are preoccupied with the vicissitudes of daily life, facing the challenges that the dualistic and dual world of form constantly present us with. Then we are confronted more with psychological issues than mystical ones, often appearing in financial terms, not so often consciously fully grounded in Love and Peace, which have no opposites. In 1935 Carl Jung called psychology the 'science of consciousness' in the first of a series of five lectures he gave on the theory and practice of analytical psychology at the Institute of Medical Psychology (Tavistock Clinic). He added, "[Psychology] is the science of what we call the unconscious psyche," a science he said had not yet left the cradle.³⁰⁷

Well, we've made some progress as a species since then. More outside academia than within, psychology has moved through infancy, childhood, and adolescence towards adulthood and maturity. For instance, Stan Grof, the last of the great revolutionary pioneers of depth psychology, is currently presenting the *Future of Psychology*, the title of a book that he wrote in 2000, summarized in a paper titled 'The Revision and Re-Enchantment of Psychology: The Legacy of Half a Century of Consciousness Research', which I downloaded as a pdf file in April 2013.

In brief, Stan writes in *The Holotropic Mind*, "memories of emotional and physical experiences are stored in the psyche not as isolated bits and pieces but in the form of complex constellations," which he

calls *COEX systems*, short for 'systems of condensed experience'. "Each COEX system consists of emotionally charged memories from different periods of our lives" at many levels. Examples are events that are humiliating or degrading, that are claustrophobic or oppressing. "Rejection and emotional deprivation leading to our distrust of other people is another very common COEX motif."³⁰⁸

But COEX systems don't always contain painful material. "A COEX system can just as well contain constellations of positive experiences, experiences of tremendous peace, bliss, or ecstasy that have also helped to mould our psyches."³⁰⁹ After many years studying COEX constellations, Stan realized that they are not so much associated with early childhood memories, as was previously believed, as with particular aspects of the birth experience. He calls these 'basic perinatal matrices' (BPM), of which there are four:

BPM I consists of memories of the advanced prenatal state just before the onset of the delivery. BPM II is related to the first stage of the birth process when the uterus contracts, but the cervix is not yet open. BPM III reflects the struggle to be born after the uterine cervix dilates. And finally, BPM IV holds the memory of emerging into the world, the birth itself.³¹⁰

In the mid 1990s, I heard Stan give a wonderful talk at the Maritime Museum in Stockholm on how politicians' speeches sometimes reveal evidence of these matrices unconsciously operating in the psyche. For instance, "The light at the end of the tunnel" can be associated with BPM III, for it is not always a train coming the other way! However, COEX systems are not just associated with perinatal events in our lives. They can also be triggered by prenatal traumas and, going further back, with past lives and repeating patterns of what Jung called archetypes in the collective unconscious.

Normally, in a world where the workplace is divided into specialist occupations, psychiatrists are the ones who are most concerned with mapping the psyche, for they are 'healers of the mind', from Greek *psūkhē* 'mind, soul' and *iatreia* 'healing', from *iatros* 'healer'. We also see this root in *iatrogenic* 'illness caused by a physician's activity, manner, or therapy'. For in a world driven by money as the primary immortality symbol, physicians are increasingly becoming "mere conduits between their patients and the major drug manufacturers", as Joseph Weizenbaum, a pioneering computer scientist challenging the 'artificial intelligentsia', splendidly pointed out in *Computer Power and Human Reason*.³¹¹

Psychotherapists are also interested in healing the deluded, split mind, for *therapy* derives from Greek *therapeia* 'healing', from *therapeuein* 'to treat medically', *medical* deriving from Latin *medicus* 'physician', from *medēri* 'to heal', from PIE base **med-* 'to take appropriate measures'. In turn *physician*, like *physicist*, derives from Greek *phusis* 'birth, origin; nature, inborn quality', *nature* deriving from Latin *nāscī* 'to be born'.

But in a world that is rapidly degenerating into chaos, is it sufficient for only psychiatrists and psychotherapists to be concerned with developing a cartography of the psyche that we could all share? Is it enough to cry, "Physician, heal thyself," criticizing defects in others before we have attended to healing wounds in our own psyches? To heal our grievously sick society, we all need to be psychotherapists, engaged in self-inquiry as healers of the mind, returning to the Origin of the Universe in order to do so.

It is now sixty years since Erich Fromm wrote *The Sane Society*, as a successor to *The Fear of Freedom*, written in the middle of the Second World War, when totalitarianism was rife. In this 1956 book, Fromm challenged some of the most fundamental assumptions of our society. In the first two chapters, he asked "Are We Sane?"³¹² and "Can a Society be Sick?"³¹³ answering these questions with a resounding 'NO' and 'YES', respectively. What is regarded as the normal behaviour of a society can be considered to be pathological. This is not conventional wisdom.

Nevertheless, maybe there is still a way through, as more and more learn to follow the two maxims on page 2 that are necessary to heal our fragmented, schizoid minds in Wholeness and hence our sick society.

For instance, at the age of eighty-five, Stan is currently holding a course on his life's work, as already mentioned, not only for professionals, but for anyone wishing to know themselves.



For myself, if I, as a Panosopher, am to make a positive contribution to this Great Awakening, Life is telling me to narrate a little of my own story. For I have faced many of the challenges in my lifetime that anyone seeking to heal their fragmented minds much inevitably confront. But it is not Paul who has overcome these challenges, for, like everyone else, I am inseparable from the Divine, the product of some fourteen billion years of evolution in the horizontal dimension of time and thirty-six years in the vertical. I am just a channel for the creative power of Life, not an autonomous agent.

In this respect, during the past thirty years, I have sometimes wondered what it would have been like to be born in the Age of Light, in a culture governed by Panosophers. For such reflections perhaps could help to understand how the Alliance for Mystical Pragmatics might function when it reaches full maturity.

For one thing, I would not have had to fight my parents and teachers in childhood and adolescence, for my social environment would have been living in harmony with the fundamental law of the Universe, rather than defying and denying it. Although I'm not sure that I would have been able to overcome my rather weak aural and spatial intelligence, I would not have spent most of my time frustrated and depressed and could have developed far more skills than I was able to do at the time, not or just passing most of my exams, even failing my finals in mathematics the first time I sat them in 1963. It is only as a Panosopher that I have begun to appreciate the innate beauty of mathematics as a whole in recent years.

Although a society empowered by the wisdom and intelligence of Panosophers might never be possible, moving in that direction is a primary motivation in setting up the Alliance for Mystical Pragmatics, an initiative that I began as the Paragonian Institute in 1986, when I got married to a Norwegian meditation teacher and social activist in Oslo. Seven years earlier, when working in marketing for IBM in London, I had realized that my two children were not being educated to live in the world that they would be living in when they came to be bringing up children of their own, as my daughter, at least, is doing today.

In the event, I was not able to have any influence on their education, because I did not yet know how they should have been educated to prepare them to live through the discontinuity in evolution that I was then going through. As far as I am aware, having been estranged from my children for over thirty years, they have been educated in a conventional manner at fee-paying private schools and Oxbridge, presumably having little understanding of what is about to befall them and their children's generation. But could what I have learnt as an autodidact during a long life of learning help my twin granddaughters, who will be six years old in October?



Well, to answer this question, I need to look at the circumstances that led me to become a Panosopher, healing my fragmented, split mind in Wholeness. As I see my situation today, what triggered me to be a rebellious teenager was the opening words of the Lord's Prayer, which my devout Christian parents taught me to recite: "Our Father which art in Heaven".

But what do these words mean? I asked myself in 1949 as a seven-year-old, when children begin to develop concepts on their own in Jean Piaget's model of childhood development. Well, *Father* is the first person in the Christian trinity—God the Father, Son, and Holy Spirit—and *Heaven* is out there among the stars of the night sky. But how could God, as the Supreme Being, be resident in outer space, supposedly Ultimate Reality, the overall environment for our shared lives together. This did not make any

sense to me at all. As I intuitively could see, from an innate sense of Wholeness, God and Universe—the overall contextual concepts for religion and science, respectively—are incompatible with each other.

As I know today, this insight has been guiding virtually every moment of my life, following Jung's notion of the Self as the central archetype in the collective unconscious, leading the individual towards order, organization, and Wholeness. As Stan Grof points out, "Jung referred to this movement toward highest unity as the 'individuation process'," ³¹⁴ which means 'undivided', both within oneself and with the Cosmos, fulfilling Assagioli's dream of the goal of psychosynthesis, as stated on page 3.

This lifelong search for Wholeness and the Truth has manifested in two basic behaviour patterns. First, in order to determine the validity of the concepts in our cognitive maps, we need a context within which to interpret the data patterns of experience. But without an overall context for all our learning, it is not possible to determine the truth or otherwise of what scientists and religionists teach. As a consequence, I learned very little at school and university, completing my formal education in deep despair, for little of what I had been taught made any sense to me.

Secondly, the incompatible scientific and religious contextual concepts have led to a long-running war between science and religion. Not only this. Having been born in the middle of the Second World War, as a seven-year-old I reasoned that if I had been born in Germany or Japan, I would have been brought up in quite another manner. This is similar to a thought that Mary Cadogan—the editor of *The Ending of Time*, the last series of dialogues between J. Krishnamurti and David Bohm—had had about the same time, although she was fourteen years older than me. As she told Evelyn Blau, "During the war years I had realized that religious and political conditioning was apparently an accident of birth, and that there must be something over and above the limited orthodoxies and received opinion." ³¹⁵

So deep Inner Peace, as a prerequisite for World Peace, is only possible when the splits between all the nations and religions and between science and religion are healed in Wholeness, which it has taken me a lifetime to realize in the depth and breadth of being.

Therein began a life of questioning everything that my fellow human beings attempted to teach me, not very popular. But how can such an inquisitive way of life, arguing with the cultures and subcultures I live in, possibly lead to Inner Peace? As Deepak Chopra pointed out in a webcast he gave with Eckhart Tolle on 3rd August 2016 titled 'Beautiful Chaos: How to Find Meaning in a Messy World', there are a lot of angry peace activists in the world today.

So what was it that led me to become a rebel, seeking Love and Peace and Wholeness and the Truth, in conflict with most of those around me? Well, I can best answer this question by referring to Rupert Sheldrake's *The Presence of the Past*. As he has observed, once a behaviour pattern is established in consciousness, it tends to blindly repeat itself in both humans and the other animals, in both the noosphere and biosphere. Regarding the awakening of intelligence and consciousness, we can only be free of such sub- and unconscious habitual thoughts by bringing them into the full Light of Consciousness so that they can be dissolved.

But I did not know this in 1949, as I set out on an independent life of learning. In the event, it was not until 1984 that I discovered why my ontogeny was quite different from that of most of my contemporaries. It was in that year that I met David Wasdell in London, today a leading authority on climate change. However, at the time, I knew him as a Christian priest with no official position and as a mathematician and systems theorist, a background not dissimilar to my own. But it was as a primal therapist, with an extensive understanding of the influence of prenatal traumas, that David helped me the most, in two three-hour meetings, which his partner Evelyn, now his wife, kindly recorded and transcribed.



their development.³¹⁶



This cataclysmic event has led me to write this essay on Panosophy, essentially because it set up two habitual behaviour patterns in my psyche, which have governed my life ever since. First, I felt my mother's womb to be hostile to my growth and inner well-being as a fetus, in what Stan Grof calls a 'bad womb', which can have a profound effect on later development, as mentioned on page 37. That, in essence, is why I spent my childhood and adolescence provoking my parents and teachers to anger by my constant questioning, challenging the religious belief systems that provided them with a sense of security and identity in life. I unconsciously recreated a hostile social environment for myself, similar to that which I experienced *in utero*.

But had I behaved in this manner continuously, I would have gone mad and not survived. This would have been like an albino born into a herd of antelopes, rejecting the misfit, or like the immune response of the body, rejecting an organ transplant. So there were some periods when I attempted to fit in to society to the best of my ability. But fitting into a fragmented, dysfunctional society was not my destiny. If I had been too successful in this regard, I would have had too much to unlearn when I came to begin a thought experiment that would solve the ultimate problem of human learning at the age of thirty-eight.

To prevent this happening, another behaviour pattern established in October 1941 came into play. As David told me, between four and eight weeks after conception, the embryonic brain goes through a particularly rapid period of development. But just as this evolutionary process was at its height, I was hit by a particularly painful attack. This unconscious behaviour pattern of breakdown following rapid growth repeated itself on a number of occasions in later life, most particularly at the ages of 12, 17, and 19, when I abandoned religion, science, and economics, as they were being taught to me.

First, when I was being prepared for confirmation into the Church of England, at the pubertal rite of passage that occurs at what the Book of Common Prayer calls the 'age of discretion', I wanted to be a priest, but not a Christian priest. For, stripped of their beliefs, which did not make any sense, I could see that priests are people who care about others, seeking to bring about love and peace to our conflict-ridden society.

Secondly at high school, I abandoned physics as the primary science for I did not believe in the big bang as the origin of the universe in finite time. I much preferred Fred Hoyle's steady-state model, which I have now realized in Panosophy, with its view of a multiverse of physical universes,³¹⁷ both parallel or concurrent and consecutive, beginning and ending in countless big bangs and black holes. My search for elegance and simplicity in the cosmos and hence the Cosmos has since been utterly satisfied.

Scientists believe in the big bang because of the way that galaxies appear to be moving away from each other, implying a single starting point when and where they originated. However, as I have since

discovered, not all galaxies are diverging. In Edwin Hubble's landmark 1929 paper, in which he announced the discovery of twenty-two galaxies beyond the Milky Way, he said that five are converging on themselves while the other seventeen are moving away from each other. For instance, Hubble discovered that the Andromeda galaxy, the nearest to us, is moving towards the Milky Way at 70 kms/sec or 252,000 kms/hour.³¹⁸ As Brian Cox also tells us, one day soon (in three to five billion years), the Andromeda and Milky Way galaxies will collide.³¹⁹

Furthermore, I did not believe in the philosophy of atomism that we have inherited from Leucippus and Democritus in ancient Greece, in the existence of a subatomic particle that is the basic building block of the universe. For as soon as one group of physicists claimed to have found such a particle, another group would set out to prove them wrong, which is exactly what is happening at CERN at the present time, following the discovery of the Higgs boson. As I could see as a teenager, no one could say when this investigative process would ever end.

Yet I still had great faith that systemic scientific reason would one day open up and reveal the Universe's deeply hidden secrets. To prepare for this possibility, as a sixteen-year-old, I asked myself, "What can we know about the Universe that is beyond the frontiers of science at any one time?" The answer is that we can know its underlying structure, as an instance of the Cosmic Equation and Principle of Unity. It is an infinitely dimensional network of hierarchical relationships, revealed at all levels of detail, like a hologram. In Panosophy, the superclass **Being** is the basic building block of the Universe, as the diagram on page 34 illustrates, all subclasses and instances of **Being** being related to each other.

Then in my first year at university, when majoring in mathematics, I took a one-year subsidiary course in economics, having abandoned physics, the usual auxiliary. These studies led me to see that the concept of money did not make any sense in either macro- or micro-economics, as a measure of gross national/domestic product (GNP/GDP) or as a measure of costs and prices that supposedly determine value. I thus viewed economics as a pseudo science, not conducive to a society living in love, peace, and harmony. As I can see today, the relationship between supply and demand is essentially a psychosomatic and psychosocial one and needs to be treated in this way.

The last major breakdown happened in January 1977, when I was due to be promoted to a second-line manager in an IBM sales office in London, responsible for a department of some sixty highly skilled systems engineers and their managers. I did not receive this promotion because IBM in the UK went through a major reorganization at that time, outside my career manager's control. I became clinically depressed, my doctors telling me that my 'illness' was biochemical, most probably genetic. I did not believe them, for I do not debug a computer program by attaching an oscilloscope to the circuitry of the machine. So, as soon as I dared, I took myself off the drugs that I was being prescribed and set out to find the root cause of my psychological disturbances.

I began this investigation in the winter of 1979 by having a series of six one-hour sessions with Betty Sheale, a Jungian psychotherapist, who, herself, had had therapeutic dialogues as part of her training. Two things I remember from these sessions. First, Betty asked me what I could remember from my infancy, before I was eight years of age. I told her I couldn't remember anything. I had erected an impenetrable iron curtain around these early years because they were too painful to bring into memory. Secondly, Betty showed me that at the root of my psychological disturbances was a deep fear of people, not just some, but everybody. I was deeply shocked by this revelation, for how could I be a reasonably successful manager in an IBM sales office, later giving well-received keynote presentations at IBM's

European Education Centre in Belgium, with such a lack of self-confidence? Nevertheless, I needed to take this in if I were ever to recover from my mid-life crisis.



These were just some of the events in my life during the last few years of the 1970s that led me to a great breakthrough on 27th April 1980, as an antidote to the breakdown that I had suffered on 16th October 1941, these two events inseparably coexisting in the Eternal Now. For it was on that fateful day that I realized that there are nonphysical, psychospiritual energies at work in the Universe as well as the physical energies that I had learnt about in physics at school.

But that was not how I expressed this revelation at the time. There were many contributing factors, one of the most important being IBM UK's marketing slogan 'Manage data as a corporate resource' in order to promote the role of the information services director, illustrated in the diagram on page 5. But what exactly was the CIO supposed to manage, I asked myself.

Without going into too much technical detail, there are two types of data in computers, programs and the 'raw' data that they process, which I call active and passive, respectively. In information systems business terms, these correspond to business entities and the procedures, processes, or functions that handle them, mentioned on page 7. In the late 1970s, IBM had a method called Business Systems Planning (BSP) for presenting the relationship between business processes and data entities in a matrix. Such a structure is not present in the Unified Modeling Language, but it is in the aptly named System Architect, an enterprise architecture tool developed by Jan Popkin, which has been successively developed by Popkin Software, Telelogic, IBM, and UNICOM Global. When at IBM from 2003 to 2015, System Architect was IBM's tool of choice for enterprise architecture.³²⁰

Now while the distinction and relationship between these two types of data is reasonably clear at the business level, it is far from clear in computers, seeking to replace as many human jobs by machines as possible. For passive data structures can become active and vice versa in nanoseconds, not possible to model in the process-entity matrix of BSP, working in hours, days, and weeks. For instance, at the entry point to the computer, they are both strings of passive data. At this point there is no essential difference between the strings '3.14159265359', 'Socrates', and 'a = b * c;'. It is only when programs parse these strings with the most amazing pattern-recognition algorithms³²¹ that they are converted into bytes of bits that distinguish passive and active data at the machine level.

Such programs are called compilers or interpreters, the latter executing instructions immediately as a human being enters them into a computer. These I call program generators, such as FORmula TRANslation (Fortran) and A Programming Language (APL), which John Backus and Ken Iverson of IBM introduced in the 1950s and 60s. In contrast, programs like Microsoft Word and Adobe Photoshop are generated programs, as are program generators, of course, like Swift and Python, popular languages today. To distinguish these two types of program, I have long called them active-active and active-passive, although, as I type these words, it might be better to call generated programs passive-active.

So what are the corresponding cognitive faculties in humans, I asked myself at the end of the 1970s, as I was recovering from my midlife psychological turmoil. This was not unlike Carl Gustav Jung at a similar age, brilliantly illustrated in *The Red Book*, as he set out to turn psychology into a sound scientific discipline. As Sonu Shamdasani tells us in his introduction to *Liber Novus*, at the Burghölzli Mental Hospital in Zürich where Jung worked, "It was held that by turning psychology into a science through introducing scientific methods, all prior forms of human understanding would be revolutionized. The

new psychology was heralded as promising nothing less than the completion of the scientific revolution.”³²²

That, in essence, is what I have also been doing since 1980, using the data structures in computers as a mirror for the corresponding structures in humans. For by studying the evolution of such data structures since 1950, we can become conscious of how we learn and hence develop a model of evolution as a whole since the most recent big bang some fourteen billion years ago.

At the simplest level, passive and active data in machines correspond to the facts we know and the skills we know how to perform. There are thus two types of knowledge in humans, as Gilbert Ryle pointed out in *The Concept of Mind* in 1949: we ‘know that’ and we ‘know how’.³²³

So, what are the skills in humans that correspond to generated programs and program generators, as passive-active and active-active data in computers? Well, they are clearly our developed skills, like playing chess, the piano, and tennis, and our thinking and learning skills, which we use to develop our skills. Recruitment agencies and social-media websites like LinkedIn don’t normally ask about people’s learning and thinking skills. In computer terms, they are more interested in developed skills, like website design and software development, including familiarity with the relevant tools for the job, such as PHP and C++.

In contrast, when I worked for IBM at its Nordic Software Development Laboratory in Stockholm in the 1990s, my colleagues recognized my ability to learn new skills quickly, critically important in a rapidly changing business environment. This reputation was very helpful in obtaining much needed funds for my researches into the root cause of change in society. After I took early retirement, a friend, who had also left IBM, rang me in 1999 and asked me to work for three months as a computer consultant, working with Python, a programming language that I had not heard of at that time.

Twenty years earlier, these concepts of program generators and generated programs had led me to rephrase the question that Alan Turing had posed in 1950, “Can machines think?”: “Could a computer program itself without a human being telling it how to do so?” My intuition was that this was not possible. I was later to discover that Ada Lovelace, the daughter of Lord Byron and his wife Anne, a poet and mathematician,³²⁴ respectively, had had a similar intuition. In a brilliant memoir in 1843 on Charles Babbage’s Analytical Engine, the first design for a general-purpose computer, she wrote:

The Analytical Engine has no pretensions to *originate* anything. It can do whatever we *know how to order it* to perform. It can *follow* analysis; but it has no power of *anticipating* any analytical relations or truths. Its province is to assist us in making *available* what we are already acquainted with.³²⁵

Babbage called the two main components in his Analytical Engine Mill and Store, terms he borrowed from the textile industry,³²⁶ corresponding to the central processing unit (CPU) and random-access memory (RAM) in modern computer systems—active and passive data, respectively. He envisaged that the instructions needed to operate the machine would be entered on punched cards, like those that Joseph-Marie Jacquard had invented to automatically control the patterns of weaving of cloth in a loom. Indeed, in her memoir on the Analytical Engine, Ada Lovelace delightfully wrote, “We may say, most aptly, that the Analytical Engine weaves algebraic patterns just as the Jacquard-loom weaves flowers and leaves.”³²⁷

But how could I turn this intuition into sound scientific reasoning? Well, clearly, if computers could think, emulating human programming, they would need to create instructions as strings of passive data and then dynamically convert them into executable functions. Most programming languages have the basic ability to manipulate strings of characters in various ways. But in 1978, I knew of only one language that had the ability to perform the second task: APL, IBM’s principal management information tool at

the time, which had been instrumental in destroying my managerial business career the year before, inevitably also affecting my children's upbringing. Such an effect is rather like a hammer banging in a nail. Both building implements and programs have the ability to effect change, one in the hylosphere, the other in the noosphere.

In APL, functions take two forms: as one-dimensional matrices of strings of characters, representing a sequence of instructions, readable by humans, and as executable instructions, loadable into the computer as functions from external libraries. APL has two unusual system functions to convert from one to the other: *canonical representation* ($\square CF$) and *function establishment* ($\square FX$).³²⁸ It is not generally good programming practice to write programs that dynamically modify themselves. But it is sometimes done in APL and other dynamically active languages, like Postscript.

But what gave APL the power to change my life so dramatically in 1977? Two years later, I visited IBM's head office near Portsmouth and saw the way that two programmers were using APL's succinct matrix operators to develop a multidimensional operating plan for IBM's entire business, far more comprehensive than a budget. This was a quite terrifying prospect with 1984 just five years away, for IBM executive management was becoming more and more authoritarian, more interested in shareholders than the well-being of employees. It was while puzzling about the way that APL matrix operators and system functions could help drive the exponential rate of change that my colleagues in IBM and elsewhere were causing that I had the life-changing insight that active and passive data are two forms of energy, not unlike the two forms of mechanical energy—kinetic and potential. At the time, I was strolling across Wimbledon Common to the pub for lunch.

This idea blew my mind, for while on the one hand I had realized that I had been given the key that would unlock all the innermost secrets of the Universe, on the other hand nothing in my education had prepared me for this apocalyptic event. Stan Grof had a similar overwhelming experience of cosmic consciousness when he began an experiment with LSD-25. As he said, "In the early years of my laboratory and clinical psychedelic research, I was bombarded daily with experiences and observations, that my medical and psychiatric training had not prepared me for."³²⁹ In my case, this eureka moment was not unlike a Kundalini experience without the spine-tinkling effects, as a big bang erupted in the utmost depth of my psyche, leading me to build a self-inclusive map of the Universe, quite different from that which my teachers had taught me in school.

Three weeks later, in great excitement, I resigned from my marketing job with IBM and set out to unify the nonphysical energies at work within computers and all of us with the physical energies recognized by materialistic, mechanistic science: electromagnetic, gravitational, and the strong and weak nucleic forces. My first attempt at this great synthesis was titled 'The Future of Computers and Society', which I sent to David Bohm, whose book *Wholeness and the Implicate Order* I had serendipitously discovered that summer.

At our first meeting in November 1980 at London University, I asked him, "What is the source of all the energy in the Universe?" He replied, "Energy doesn't have a source; it is contained within structure." I now know in my own direct experience that the first part of this answer is not true. Nevertheless, being free of Einstein's association of energy with mass, expressed in his famous equation $E = mc^2$, was truly liberating. I didn't need Bohm's authority for the notion of synergistic structural data energy, for this made complete sense to me in my own experience. Nevertheless, having the imprimatur of one of Einstein's colleagues and friends boosted my confidence, confirming that I wasn't completely crazy, as some of my friends and relations seemed to think at the time.

Eighteen months after this meeting, when working in Kuwait, I realized that in just two amazing years from starting out to build a brand-new Universe evolution had carried me to evolution's Glorious Culmination—its Omega Point. Then, another eighteen months later, in October 1983, when I was strolling across Wimbledon Common once again, I was able to use the Principle of Unity to form the concept of the Absolute. I call God the Datum of the Universe, literally 'that which is given', the origin of all data patterns prior to their interpretation by an intelligent being.

By this time, the Big Picture was growing in clarity, but I didn't have a language in which to communicate it to those who had followed a quite different ontogenetic educational path. As mentioned on page 11, today I describe the 42-month apocalyptic process I went through between April 1980 and October 1983 as a thought experiment in which I imagined that I am a computer that switches itself off and on again so that it has no programs within it, not even a bootstrap to load the operating system, which has become Integral Relational Logic. This computer then had the task of integrating all knowledge into a coherent whole without an external human designer or programmer to tell it how to do so, which is how Panosophy has come into being and how I have become a Panosopher with a Self-reflective, Holoramic view of the Cosmos.

This experiment in learning gives me irrefutable proof that computer scientists' attempts to simulate human intelligence in computers will never be realized. In *Superintelligence*, Nick Bostrom gives twelve examples of Game-playing AI, calling seven of them 'Superhuman' because they surpass human skills at these games, such as Chess, Backgammon, Scrabble, and Jeopardy!³³⁰ Yet, all these programs are examples of developed programs as passive-active data, as is Richard Dawkins' program *The Blind Watchmaker*, which ran under Mac OS 9 on a Power PC processor in the 1990s,³³¹ designed to show that evolution progresses without Divine intervention.

It proves no such thing, for none of these programs are program generators, as compilers and interpreters. For humans to mimic such abilities in computers, we need to learn to interpret all the data patterns that emerge from the meaningless Datum of the Universe, reversing Alan Turing's imitation game, described in his famous 1950 article in *Mind*,³³² as I describe in a 2015 essay titled 'The Evolution of Universals: Being a Universal Human'.³³³



During these forty-two months at the beginning of the 1980s, my creative energies exploded, evolving at superhyperexponential rates of acceleration, having nothing to hold them back. Not surprisingly, I was led into a full-blown spiritual emergency, which I could only contain by drinking vast quantities of strong beer, leading me to look five months pregnant by the end of 1983. This is not uncommon in the awakening of intelligence and consciousness. For instance, in *Psychology of the Future*, Stan Grof gives this quotation from William James from his classic *Varieties of Religious Experience*, "The sway of alcohol over mankind is unquestionably due to its power to stimulate the mystical faculties of human nature, usually crushed to earth by the cold facts and criticisms of the sober hour."³³⁴

Gradually, these immense energies quietened down a little and I was able to start jogging again, going back to a normal weight by 1985, when I met my future wife in London at The Other Economic Summit (TOES), as I was attempting to set up the Paragonian Institute dedicated to World Peace. When we first met, Berit told me that she was in the process of creating her own organization called 'Centre for Peace and New Social Thinking'. She had also given me a wonderfully insightful and challenging essay she had written called 'From Chaos towards Consciousness'. Accordingly, we spent the winter of 1986/1987 in the

depths of the Norwegian forest with the temperature dropping to minus 35°C, as I wrote a brochure for the Paragonian Institute, which thirty years later has become the brochure for the Alliance for Mystical Pragmatics.

We then moved to England in an attempt to attract others to join us, but with little success. For while I was living constantly in a state of Cosmic Consciousness, able to see the Ultimate Destiny of humanity as clearly as I see my hand in front of my face, I still had a host of unresolved COEX constellations that prevented me from going out to the world with the Big Picture that had been revealed to me. Rather than applying holotropic breathwork to help me resolve these deep psychological disturbances, in 1986, I began a series of rebirthing sessions, which Berit was learning with her friend Lena Christina Tuulse in Sweden.

In 1989, we moved back to Norway and the following year to Stockholm, where I rejoined IBM, where I was able to get up to date with the latest technological discoveries, not the least with object-oriented programming languages and modelling methods, which made complete sense from the perspective of the universal system of thought that was still emerging in consciousness.

Accordingly, seeking to attract my colleagues to work with me on developing the Sharing Economy, I set out to present this all-inclusive system of thought as Dynamic Conceptual Modelling (DCM), which leads to the Coherent Light of Cosmic Consciousness, enabling us to create and view a holographic map of the Universe. This I called *Collumination* from Latin *cum* 'together with' and *lumen* 'light', a term I also used to denote the meditation practice that creates such a comprehensive map of the Universe, consciously observing thoughts as they emerge directly from the Origin of the Universe, the Divine Source we all share.

However, my colleagues, lacking the necessary experience, did not understand what I meant by these terms. Also, Berit's interests had turned in a different direction, as she was holding trainings and workshops on the awakening of consciousness, working more directly with spiritual seekers. As a consequence, we got divorced and after IBM's Nordic Software Development Laboratory was closed in 1995, I took early retirement on generous financial terms, giving me the freedom to continue with my life's work reasonably unfettered by the world around me.

Since then, my social life has been something of a rollercoaster, as my understanding of what is happening to humanity at the present time has increased greatly in clarity, profundity, and breadth, reflected in the brochure for the Alliance for Mystical Pragmatics, I have been told.

Returning to society

There is just one problem remaining. How can I return to society with whatever wisdom has been revealed to me from half a lifetime of learning through systemic questioning? In a way, this is a nonsense question, for there is no other in Reality. You, kindly reading these words, and I, writing them, are inseparable beings, never separate from the Supreme Being for an instant.

Yet, as an individual, to heal my fragmented, split mind, I have needed to become a Panosopher, solving the ultimate problem in human learning, which thinkers from the two Bacons to my contemporaries Stephen Hawking and Ken Wilber have tried to solve for hundreds of years both within and without physics. And that would not have happened if my brother had not been killed during the Second World War, setting in motion a chain of events that have led me to where I am today, three-quarters of a century later.

From a Cosmic perspective, my brother had to die and the matrix operators and system functions of APL had to bring my business career to an abrupt end to enable evolution to complete its fourteen

billion-year journey at its Glorious Culmination, revealing that this entire odyssey is nothing more than a beautiful illusion, the play of the Divine, called *lila* in the East. Everything that happens in the Universe—in the ever-changing world of form—takes place in the Eternal Now, not in the horizontal dimension of time, which is just an apparition, an abstraction from Consciousness.

So what relevance do my life experiences have for the rest of humanity? Well, in *The Book of Secrets*, the first of Osho's many books of transcribed discourses, he said anyone can become a Buddha, for you are already a Buddha, only unaware. But "You are not already an Einstein." To be like him, "First you will have to find the same parents, because the training begins in the womb," which is impossible. "How can you find the same parents, the same date of birth, the same home, the same associates, the same friends?" So as individuals, we are all unique. As Osho said, "whatsoever you do, your past will be in it," a past that cannot be repeated by anyone else in exactly the same way. On the other hand, anyone can become a Buddha, because all you need to do is uncover what is already there.³³⁵

So, while we are all Divine creatures, could others become Panosophers by another route? To do so, could we cocreate a social environment that stimulates Kundalini awakenings? Psychotropic drugs reveal the existence of Ultimate Reality, opening up the psyche to the Totality of Existence. But taking them does not necessarily lead the experimenter to develop a cartography of the psyche that can explain why we humans behave in the way that we do and therefore explain the root cause of the accelerating pace of evolutionary change we are experiencing today.

Besides, it is not necessary to take such drugs. There are many spiritual teachers in the world today living in the Presence of Consciousness, helping their followers to do likewise, to realize that the apparent teacher is not separate from the student. But such a Spiritual Renaissance does not necessarily lead to the completion of the final scientific revolution, which is absolutely essential if we are to stop teaching the next generations the seven pillars of unwisdom that have been passed from one generation to another for millennia. Teachers of Nonduality, for instance, rarely talk about mathematics, science, business, politics, or even psychology. That is not their purpose, as specialists rather than generalists.

The global economy is based on fear and separation, not on love and cooperation. So it has to die in order for today's schoolchildren to thrive and survive into old age. In this respect, it is vitally important that I do not subconsciously project my life experiences on to society as a whole. As Stan Grof points out, "prenatal disturbances ... can be associated with archetypal visions of frightening demonic entities or with a sense of insidious all-pervading evil. Those of us who relive episodes of more violent interference with prenatal existence ... usually experience some form of universal threat or bloody apocalyptic vision of the end of the world."³³⁶

To avoid this problem, I am learning from the mystics to paradoxically develop a sense of detachment from everything that happens to me, observing my subjective experiences from an objective, transpersonal vantage point, as free from guilt, shame, hubris, and pride as possible. 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."³³⁷ And when I act in this way, I see very much what many others can see today.

There is a widespread sense in the air that we are living at the end times of Western civilization, which still dominates the world through the global economy. I frequently read such premonitions in the mainstream press, from the threat of machines with artificial intelligence taking over the workplace to asteroids hitting our extremely vulnerable planet Earth. Yet, once we understand the meaning of IBM's 1979 marketing slogan 'Manage data as a corporate resource', we can see that there is still a way through, even though I have frequently despaired about this highly unlikely possibility over the years.



To understand what needs to happen, we can compare the global economy to RMS *Titanic*, which was claimed to be unsinkable at its launch in May 1911. For below the waterline, the *Titanic* was divided into sixteen compartments, separated by watertight bulkheads, which extended above the waterline, but not sealed at the top. The ship could stay afloat if a couple of compartments were flooded, but not if five were, which is what happened.

Corresponding to these supposedly watertight compartments in the global economy is the belief that the cycle of humans as both workers and consumers in the economy will never be broken. Adam Smith encapsulated this fundamental principle of capitalism in 1776 in the opening sentence of *The Wealth of Nations*: “The annual labour of every nation is the fund which originally supplies it with all the necessities 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.”³³⁸

If we view the global economy as a machine, in conformity with science’s mechanistic paradigm, powered by human automata and computers, then as machines supposedly learn to evolve themselves, developing artificial intelligence faster than the human race, in the manner that Stephen Hawking suggested to Larry King in June 2016, then clearly the human worker-consumer cycle will be broken. The *Titanic*’s so-called watertight compartments will be breeched and the global economy will sink, with great loss of life.

So what can we learn from the sinking of the *Titanic* on 15th April 1912 to resolve humanity’s current crisis? Well, its centenary was marked by a number of television documentaries and books, one of which was a biography of Fifth Officer Harold Godfrey Lowe, my Theosophist aunt’s father-in-law, called *Titanic Valour*. Officer Lowe’s claim to fame is that he took command of the lifeboats, being the only one to return to pick up survivors in the sea, despite the resistance of some of the surviving passengers. In James Cameron’s blockbuster film *Titanic*, Harold Lowe’s heroism was depicted by him picking up Kate Winslet, playing the fictional character of Rose DeWitt Bukater. As plain-speaking Lowe explained to the US senate hearing on 24th April 1912, he was the only officer on board the ill-fated ship who was both a sailor and a boatman, having been brought up on the Welsh coast, where he had learned to row and sail in small boats.³³⁹

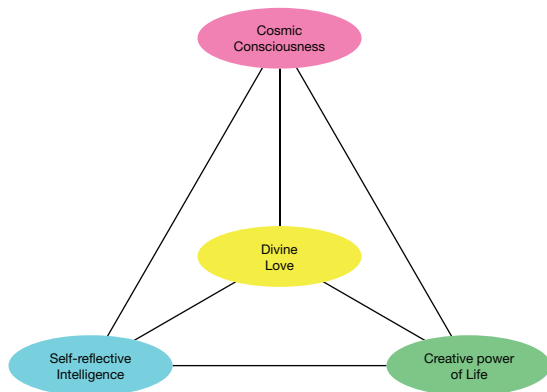
Using the metaphor of the *Titanic*, there are many today who believe that capitalism is unsinkable, that such a divisive monetary economy will continue unchanged for hundreds and thousands of years, for this is the only system of business management that most are familiar with. Yet, like the largest ship afloat at the time of *Titanic*’s maiden voyage, many know that this scenario is unsustainable. So some are attempting to make running repairs to ill-fated capitalism as it flounders, hoping to prevent it foundering. Others know that this is impossible and are building lifeboats to carry people away from the sinking ship.

These lifeboats represent those seeking to become free of the constraints and delusions of Western civilization, to some extent or other, despite all the efforts of the prevailing culture living in the first tier of the spectrum of consciousness trying to prevent them finding healthier spiritual, educational, medical, and economic ways of living. But where are these lifeboats carrying the surviving passengers? Well, on the next page is a photo of Officer Lowe at the tiller of lifeboat 14 towing collapsible ‘D’ towards RMS *Carpathia*, which rescued the 710 survivors from *Titanic*.³⁴⁰ Clearly, today’s figurative lifeboats are not strong enough to carry more than a few passengers, living today in ecovillages and intentional communities, for instance, and virtual networks through social media on the Internet. If we are to

transform humanity on a global scale, we need to build a brand new ship, just like *Carpathia* rescued survivors from *Titanic*.



The Alliance for Mystical Pragmatics is intended to be the new *Carpathia*, guided by our innate energies of Divine Love, Cosmic Consciousness, Self-reflective Intelligence, and Creative power of Life, corresponding to the Alliance's four constituents and projects, as this diagram from the Alliance's brochure illustrates.



Over the years, I've defined a multitude of tasks that the Alliance needs to carry out and identified many individuals and organizations I would like to work with. However, as yet, few have been attracted to this initiative. I have not yet found a way of ending my isolation from the rest of humanity, which has characterized most of my life.

Such a return to society is the final stage in Joseph Campbell's three-stage, seventeen-step spiritual journey, outlined in his popular book *The Hero with a Thousand Faces*.

In this respect, my ontogeny is no different from that of any other spiritual seeker, who has left the society in which he lives in order to find the Truth and who then seeks to return to society with the Ultimate Boon he has found at the Apotheosis of human learning, *apotheosis* deriving from Greek *apotheōsis* 'deification', from *apotheoun* 'make a god of', from *apo* 'change completely (in this context)' and *theos* 'god'.

In my case, the Ultimate Boon I'm seeking to bring to the world is the Hidden Harmony. However, I've found the return to society to be by far the toughest stage of my journey. Campbell gives three reasons for the hero's predicament, saying that the responsibility of returning to the world with the adventurer's life-transmuting trophy when the hero-quest has been accomplished has been frequently refused:

1. The bliss of this experience may annihilate all recollection of, interest in, or hope for, the sorrows of the world; or else the problem of making known the way of illumination to people wrapped in economic problems may seem too great to solve.
2. The powers that he has unbalanced [on his journey to Freedom] may react so sharply that he will be blasted from within and without—crucified.
3. The hero may meet with such a blank misunderstanding and disregard from those he has come to help that his career will collapse.³⁴¹

On this third point, "Even the Buddha ... doubted whether the message of realization could be communicated." And on the first point, "Saints are reported to have passed away in the supernal ecstasy."³⁴² For these reasons, Campbell says that the responsibility of returning to the world with the adventurer's life-transmuting trophy when the hero-quest has been accomplished has been frequently refused.

For myself, for much of this century, I have felt that I have been living in the fourth step of the return stage of 'The Crossing of the Return Threshold'. In social terms, I have not yet succeeded in completing

the final two steps called 'Master of Two Worlds' and 'Freedom to Live', when the practitioner lives harmoniously in two universes, the mystical and the mundane, encapsulated in the title 'Alliance for Mystical Pragmatics'.

To complete these steps in my own spiritual journey, since 1980 I have felt that it is my destiny to complete the revolution in science that has been unfolding for the past few decades, just as Newton completed the first, presenting a thoroughly researched explanation for the root cause of the accelerating pace of change we are all experiencing today.

Yet such an explanation cannot be found within the framework of Western civilization, based, as it is, on the seven pillars of unwisdom, on the belief that we humans are separate from each other and the Divine. So it doesn't make any sense for me to return to such a dysfunctional society, which has to die so that the next generations can thrive and survive for as long as possible.



From where I sit in solitude, in the depths of the Swedish countryside, I see only one way out of this dilemma. Those of us living in the third and second tiers of the spectrum of consciousness need to cocreate a massive life-shock that would shake the very foundations of what Marshall McLuhan presciently called the 'Global Village' in the early 1960s, foreseeing today's social media long before the invention of the personal computer and the Internet.

This could happen through the publication of the genuine Theory of Everything, creating a far greater scientific revolution than those created by Newton, Darwin, and Einstein combined. As someone who has been consciously carried to evolution's Glorious Culmination, I feel that this is my life's purpose in social terms, unifying the roles of mystic and information systems architect in one being. In this respect, I have long been holding dialogues within myself, not unlike those that David Bohm and J. Krishnamurti held between 1960 and 1980, when they fell out, for reasons that F. David Peat explains in his candid biography of David Bohm titled *Infinite Potential*.

The key concept in the unification of mysticism and science is not Consciousness or even **Being**, as the superclass of all concepts. Rather, it is *Datum*, as a signifier and signified of the Absolute or God, which arose from my investigations into what IBM meant by its marketing slogan 'Manage data as a corporate resource'. This is a quite different concept of *data* as defined in the dictionaries: 'facts and statistics collected together for reference or analysis'. Norman Lindop had some understanding of the distinction between data and information when writing the 1978 government report that led to the Data Protection laws in the UK, writing,

So far, in this chapter, we have used the word *information* because that is the word and the concept with which most people are familiar. The computing community make much use of the word data (the Latin word *datum*, of which *data* is the plural, literally means that which is given) using it to mean raw material which is put into data processing systems. A primary function of data processing is to collect and relate items of data and to operate upon them to produce outputs which are meaningful to the users of the systems in the fulfilment of their purposes. It is these outputs which inform and which are rightly described as information.³⁴³

In Panosophy, I take the concepts of Datum and data to the Divine heart of the Universe. It is not easy to convey the immense satisfaction I felt some years ago when I discovered that *Datum* derives from Latin *dare*, which means both 'to give' and 'to cause', but from quite different PIE bases. Buried deep in the roots of our language is the key that opens up the Origin of the Universe. Even as I write these words, I have a feeling of deep inner Peace, as I have arrived Home. Then from this solid foundation emerge all the meaningless data patterns in the Universe before their interpretation as meaningful information and knowledge by an intelligent being.

Accordingly, to develop a comprehensive self-inclusive conceptual model of the Cosmos, I use **Datum**, **data element**, and **being** as the basic bootstrap concepts. These primal concepts then generate a few more, such as **relationship**, **structure**, **form**, **class**, and **entity**, which together form Integral Relational Logic, as the art and science of thought and consciousness. This incredibly simple and powerful experiment in learning thus recapitulates the Cosmogonic Cycle in its very creation and dissolution, guided, inevitably by the Principle of Unity.

However, as I'm not sure that anyone understands these words, even those who are mystics or with experience as computer scientists, I tend to self-censor my writings. And when I am in the company of others, I have had the tendency to hold back 95% of my natural energies. For the past several years, it is only when I'm on my own that my energies have flowed and flown freely, even though it sometimes feels like climbing Mount Everest in a snowstorm, without oxygen masks and Sherpas. In another metaphor, this is sometimes like revving my car engine at full throttle without putting it into gear.

This essay is one of the rare occasions on which I have described the psychospiritual origins of Integral Relational Logic and Panosophy. There isn't any point in hiding anymore. I might as well come completely out into the open, putting the car into gear if at all possible, even if this exposes my vulnerabilities.

But how do we actually set about completing the final revolution in science? How is it possible for anyone with specialist knowledge to recognize the immense power of the generalities that underlie the Principle of Unity, Integral Relational Logic, and the Unified Relationships Theory, which together constitute Panosophy? *Recognize* means 'know again', know something that is already familiar in experience. Even though Heraclitus recognized the central role of the Hidden Harmony in our learning and hence in the Cosmos, very few, even today, have followed through what this means in our healing activities. So, in effect, Panosophy is unprecedented in the history of human learning.



Leaving these psychosocial issues aside for the moment, is there anything we can learn from previous revolutions in science on how to complete the final one? This is something I've spent many years studying. But perhaps it is only necessary to describe the one that most stirred the public imagination at the time: the verification of the general theory of relativity.

Subrahmanyan Chandrasekhar narrated the story of how this came about in 1973 to a faculty group at the University of Chicago.³⁴⁴ Chandrasekhar recalled a small gathering he had attended at Christmas 1933 at Trinity College, Cambridge with Ernest Rutherford, Arthur Eddington, and a couple of others. These eminent gentlemen discussed how Eddington, a British scientist, had helped to make Einstein famous at the end of the First World War.³⁴⁵ They mistakenly identified Einstein as a German scientist, he having renounced his German citizenship at fifteen, becoming a Swiss citizen six years later in 1900.³⁴⁶

For not only had the complacency of the Victorian and the Edwardian times been shattered, with people feeling that all their values and all their ideals had lost their bearings, a meeting at the Royal Society on 6th November 1919 had destroyed the certainties that people thought lay in Newton's cosmology, albeit by just 1.74 arc-seconds, showing that space-time is curved, not Euclidean.³⁴⁷ The next day, *The Times* printed a banner headline that read: 'Revolution in Science – New Theory of the Universe – Newtonian Ideas Overthrown'.³⁴⁸

Yet, Eddington did not need to observe the way that the Sun's mass bends light from the stars to verify Einstein's theory, as he told Chandrasekhar in 1935.³⁴⁹ As Walter Isaacson tells us, "the mathematical

elegance of the theory caused [Eddington] to believe in it deeply.”³⁵⁰ Yet, Eddington was one of very few people who understood the mathematics. At the conclusion of the November 1919 meeting, Joseph John Thomson, then the President of the Royal Society, said, “I have to confess that no one has yet succeeded in stating in clear language what the theory of Einstein’s really is.”³⁵¹

Eddington recalled that as that meeting was dispersing, Ludwig Silberstein came up to him and said, “Professor Eddington, you must be one of three persons in the world who understands general relativity.” On Eddington demurring to this statement, Silberstein responded, “Don’t be modest Eddington.” Eddington’s reply was, “On the contrary, I am trying to think who the third person is!”³⁵²

For myself, when I set out to prove that nonphysical, mental energies are causing scientists and technologists to drive the pace of evolutionary change in society exponentially, I thought that I would need René Thom’s catastrophe theory, which a British colleague in IBM Paris had told me about in December 1979. After all, Thom’s seminal book on the subject is titled *Structural Stability and Morphogenesis: An Outline of a General Theory of Models*. So what better way could I have of proving mathematically that the human race is blindly accelerating towards catastrophe?

In the event, I did not need catastrophe theory to ‘prove’ the theory. All I need to explain what is causing evolution to blindly accelerate into deterministic chaos is to view this fourteen billion-year journey as an accelerating sequence of bifurcating turning points in a dynamical system. In 1976, Robert M. May, who later became Chief Scientific Adviser to the UK government and President of the Royal Society, showed how nonlinear recurrence relations in mathematics can be used to study such degenerating systems.

This he illustrated by the growth of a population of fish breeding in the finite resources and dimensions of a pond, as James Gleick brilliantly described in his popular book *Chaos*. I describe the mathematics more thoroughly in my most recent book *Through Evolution’s Accumulation Point: Towards Its Glorious Culmination*, which should be understandable by mathematicians without any knowledge of Integral Relational Logic and Panosophy.

Then, to turn chaos into universal order, I use the Cosmic Equation, as an alternative expression to the Principle of Unity, which evolved from the principle of duality in Boolean logic, the propositional calculus, and projective and inversive geometry. This paradoxical equation lies beneath the foundations of mathematics and of all knowledge, as they have been understood since 1900. For little has changed since Aristotle and Euclid, as mathematicians have formally reasoned in linear, not holographic terms, in the horizontal, not vertical dimension of time. Yet every attempt to find certainty in mathematics with such linear reasoning has led to paradoxes in the foundations, as Kurt Gödel and Alan Turing, for instance, demonstrated in the 1930s.

Earlier, Bertrand Russell spent twenty futile years with A. N. Whitehead, searching for a way to eliminate paradoxes from the foundations of mathematics. All to no avail, for as he wrote in ‘Reflections on my Eightieth Birthday’ in 1952, “I wanted certainty in the kind of way in which people want religious faith ... and after some twenty years of arduous toil, I came to the conclusion that there was nothing more that I could do in the way of making mathematical knowledge indubitable.”³⁵³

The more that logicians have sought to deny and defy the fundamental universal law that guides all our lives, the more it has come back to hit them. It is not surprising therefore that some of them suffered severe mental disturbances during their lifetimes. It might therefore be difficult for mathematicians to take this in, even though duals are everywhere in mathematics, as they are elsewhere in the world of learning, often turned into dualities, where opposites are divided.



The people who know this deep in their hearts are the mystics, to whom we need to turn to confirm the authenticity of the Hidden Harmony and thereby Panosophy. Accordingly, could we convene a meeting of leading visionaries that would lead to the headline 'Revolution in Science – New Theory of the Universe – Einsteinian Ideas Overthrown', or better, 'Revolution in Science – New Theory of the Universe – Platonistic and Aristotelian Ideas Overthrown'? *The Times* of London might not be a suitable channel, today owned by Rupert Murdoch, hardly a friend of liberal social democracy. But perhaps another media outlet could be found, promoted through the Internet.

For, as I have sought to demonstrate in this essay, as calmly and clearly as possible, the Theory of Everything is not a pot of gold at the end of the rainbow that we will never reach, as Ken Wilber believes, quoted on page 7. Panosophy, having evolved from the modelling methods that information systems architects use to build the Internet, is the Unified Relationships Theory, a generalization of the unified field theory, which Einstein set out to develop in the 1920s. For Panosophy admits Life bubbling up from our Divine Source and the psychospiritual energies that drive our creative processes into science and business.

It is not necessary for everybody to understand Panosophy immediately, anymore than many understood Kepler, Newton, and Einstein's cosmologies when they were first published. Galileo, for instance, did not read Kepler's charmingly honest *New Astronomy*, which laid down the foundations of modern astrophysics in 1609, and David Bohm's theory of the implicate order is still awaiting verification by the scientific community, more than a third of a century after it was published. Rather, all that is needed is for a few open-minded, open-hearted luminaries to recognize the authenticity of Panosophy, confirmed, if necessary, through meetings, like a *viva voce* in academia.

In this regard, making short presentations at conferences showing how we can bring about World Peace through the unification of mysticism and science doesn't work very well. I've tried this a few times in Germany, Scotland, the USA, Denmark, and Sweden during the past ten years, with little progress being made. Maybe the time was not right, for everything that happens in life is a wonderful opportunity for learning, not something to regret.

Yet, Panosophy is simple commonsense, which emerges in consciousness once our collective, cultural and personal conditioning is swept aside, revealing the mystical worldview that an increasing number of people are becoming aware of today, as they learn to live ever closer to the Divine. So I feel that it is only a matter of time before people will see the authenticity of Panosophy, feeling great relief that a scientist and businessman is saying things that they know to be true deep in their hearts.

Such an epoch-making event could accelerate the breakup of the seven pillars of unwisdom that underlie Western civilization, allowing the seven pillars of wisdom to emerge, recognizing that none of us is ever separate from God, Nature, or any other being for an instance. As a concomitant, this could well accelerate the collapse of the global economy, which is based on confidence that it will continue indefinitely, measured each month by confidence index. So when people's confidence in the system is seen as a mirage, it will quickly evaporate, enabling us all to come back to Reality in the Age of Light, free of the fear of death in all its forms.



However, such an apocalyptic event, if it ever happens in society as a whole, is bound to lead to major psychosocial and psychospiritual issues that we need to address as openly and honestly as possible. For

myself, those who see me holding inner dialogues, like those between Krishnamurti and Bohm, embodying mysticism and reason in a single being, have called me a genius, prophet, and shaman over the years, living many years ahead of my time, not fitting into any existing social structure.

I can just about live with this, even though I have no wish to make myself special. After all, as Integral Relational Logic is the science of consciousness that many are searching for today and as Panosophy is the Theory of Everything that physicists have been seeking for many decades, I must expect to become a public figure in due course, learning to deal with any issues that our celebrity-crazed culture might attempt to impose on me.

Yet, I don't feel special. I'm just an ordinary guy doing an extraordinary job, in a similar manner to the mezzo-soprano Janet Baker, who once described her job as an opera singer in this way. So maybe just the existence of Panosophy, completing the final revolution in science, could generate the global life-shock that is needed to synergistically accelerate the awakening of Love, Intelligence, and Consciousness, releasing the Divine Power of Life to act with its full power, necessary if we are to be collectively led to evolution's Glorious Culmination at the end of time.

However, to the uninitiated, this sounds rather like a grandiose plan of utmost megalomaniac proportions, far removed from where most people live their lives today. I am sometimes advised by my friends and neighbours to abandon my life's work, for integrating five thousand years of human learning into a coherent whole can seem too overwhelming for anyone to grasp. I am told that I should come back to the 'realities' of daily life, driven by the money system, which is based on fear and separation, not Love and sharing. Yet how can I even present this synthesis in a different way, anymore than those who ignore or oppose this proposal can change the way that they behave?

As the Advaita sages teach, there is no doership or ownership. We are all just waves and currents on and in the Ocean of Consciousness, being buffeted about by energies that we little understand. Those who do not wish to read books and articles on Panosophy or do so through their cultural conditioning cannot help themselves. In Reality, we are all the products of some fourteen billion years of evolution, constantly being refreshed by the creative power of Life, outside our control as supposedly autonomous beings. There is no one to blame for the turmoil that humanity is in today or to praise for any attempts to rectify this life-threatening situation.

However, knowing this doesn't always free me from the tensions I sometimes feel between myself and those around me, who rarely see me as I truly am: an innocent, light-hearted, free spirit, living with curiosity and enthusiasm, grounded in Love, just like I was as a seven-year-old. Today, I mostly resolve this problem by withdrawing from society, resting in the joy and bliss of Wholeness, where there is no other. However, I still have much inner work to do if I am to maintain my composure if and when I become a public figure. Having a coach to guide me, like coaches who guide Olympic athletes, would be a great help here.



This leads me to an even greater hurdle to be jumped if society is ever to accept Paul as a Panosopher. The vision of the Alliance for Mystical Pragmatics saving people from a sinking ship, which is Western civilization and the global economy, could raise thoughts of a saviour figure emerging at the end of time. So when I seek to attract people to join me in setting up the Alliance, they refrain from doing so because they think that I have a Messiah Complex, in which individuals "feel that they bear the weight of the

world and that their actions and words embolden others and may be a significant catalyst of changing the course of the world for the better".³⁵⁴

This ubiquitous counter-valuing tendency, in the terms of Maslow's Jonah Syndrome, is particularly prevalent in Scandinavia, where it has been encapsulated in a cultural law, called *Jantelagen* (the law of Jante), a concept created by the Norwegian/Danish author Aksel Sandemose in his novel *A Refugee Crosses His Tracks* in 1933. The novel portrays the small Danish town Jante, modelled on his hometown, where Janters who transgress an unwritten 'law' are regarded with suspicion and some hostility, as it goes against communal desire in the town, which is to preserve social stability and uniformity. In essence, this law states that no one is special or better than anyone else.

Jantelagen, lying deep in the Scandinavian subconscious, is a rather ambivalent philosophy. For while it can lead to social stability and harmony, it actually inhibits people from realizing their fullest potential as human beings. Like the story of six blind men who seek to know what an elephant is, it is only permitted to see the elephant from the perspective of the tail or the trunk, for instance. To see the elephant as a whole is not allowed, for this would make anyone with such a Holoramic perspective special and hence unacceptable, a clear sign of counter-valuing.

Yet our survival as a species is dependent on each of us, as individuals, taking full responsibility for the entire evolution of the whole human race, as Andrew Cohen pointed out in *Freedom Has No History* in 1997. As he says, "To succeed, we must be prepared to do battle with the powerful conditioning, conscious and unconscious, of the whole race. That means we have to come out from the shadows and be seen. Like Atlas, we have to be willing to hold up the whole world on our shoulders. It's an awesome task."³⁵⁵ In the metaphor of Pandora's Box, if we have the courage to bring the entire unconscious of the human race into consciousness, what we reveal is not hope, but Nondual Love, which has no opposite, no object to love.

It is perhaps not surprising at these turbulent end times we live in that there is much talk about saviours appearing on the world stage, for we are all suffering from much pain, me included, as I grieve for humanity, for those generations of children who won't grow old enough to have children of their own. To see what could be in store for them, I spare a thought for Mara and her brother Dann in Doris Lessing's *Mara and Dann*, written in 1999, but set many thousands of years in the future, towards the end of the next ice age, when the whole of Europe is covered in ice down to the Mediterranean. The only inhabitable land at these lines of longitude is Africa, called 'Ifrik' in the book. But this suffers from climate change, with parched lands and the occasional flash flood.

The Internet and all civilizations, whether Utopian, dystopian, or somewhere in between, have long ago disappeared, rather like Africa a hundred thousand years ago, before *Homo sapiens* made the great journey out of Africa, spreading around the planet. Evolution has gone into reverse in the novel, which is an inevitability, which we cannot ignore or deny. To do so is symptomatic of the Ostrich syndrome—burying our heads in the sand, trying to hold on to the status quo, that which we are familiar with—and the Canute syndrome—trying to prevent the tide coming in, trying to stop change.

The novel describes Mara and Dann's struggle to survive in these primitive, hostile conditions and of their journey from southern Africa to the north, where conditions are a little more amenable. Mara, who grows into womanhood from a young girl on this adventure, is keen to learn about life in earlier times, aware of a more knowledgeable society in the past that has long ago disappeared. But like so many people today, she struggled to grasp the exponential nature of time: "When Mara said hundreds, she meant a

long time; and when thousands, it meant her mind had given up, confessed failure: thousands meant an unimaginable, endless past.”³⁵⁶

The central issue here is that we tend to use the lifespan of our bodies—three-score years and ten, in the Bible—as a ruler with which to measure time. Using this ruler, we can understand quite well our family histories from the records that were kept for the general population during the past few hundred years. However, such a linear scale does not help us understand exponential time, used to measure the accelerating pace of evolutionary change. We thus have some difficulty in understanding that our Sun has a lifespan of about ten billion years and that our physical universe has a lifespan of “10,000 trillion trillion trillion trillion trillion trillion trillion years”, as Brian Cox told us in the ‘Destiny’ episode of his BBC documentary series *The Wonders of the Universe* in 2011.

This is 10^{100} , just one googol, a tiny finite number compared with the way that mathematicians can generate ever greater finite numbers by iterating exponential numbers, which they can continue to iterate in a never-ending sequence of finite numbers. This takes us to the infinity of infinities that Georg Cantor discovered in the 1870s, as the eternity of eternities, quite different from the Eternal Now, where we actually live our lives.



So what does ‘make safe’ mean in this transfinite mathematical context? Well, *safe* derives from Latin *salvus* ‘healthy, uninjured’, from PIE base **sol-* ‘whole’, root of *holism*, coincidentally different from the PIE base of *whole*, *healthy*, and *holy*, as mentioned on page 8. In the sense of ‘unhurt’, Latin *salvus* is like *innocent* ‘not harmed or harming’, from Latin *in-* ‘not’ and *nocēre* ‘to hurt’, from PIE base **nek-* ‘death’, also root of *nectar*, which overcomes death. So we can only truly be safe when we live in Wholeness as innocents, soundly based on the Immortal Ground of Being, imbibing the drink of the gods, which is Life as Spirit.

However, there is a tendency when considering safety, as with so many things, to confuse the mystical and mundane, the impersonal and the personal. We see this most clearly in those of a conservative persuasion, which is a perfectly natural state of being, protecting the organism in what systems theorists call homeostasis, from Greek *ómoios* ‘of the same kind, like, similar’, from PIE base **sem-* ‘one’, and *stasis* ‘placing, setting’, from PIE base **stā-* ‘to stand’. In this respect, there is little difference between Chinese political leaders seeking stability and Christian fundamentalists in the USA seeking autosoteria ‘self-preservation’, from Greek *autos* ‘self’ and *sōteria* ‘salvation, preservation’, from *sōtēr* ‘saviour, preserver, deliverer’, from *sōs* ‘safe and sound, healthy, entire; sure’.

We see this emphasis on personal self-preservation, rather than on transpersonal Self-realization, in an extensive article that Carter Phipps wrote in the Spring/Summer 2003 issue of the *What is Enlightenment?* magazine. As he said, at the end of time, the Jews expect the Messiah, the Christians the second coming of Christ, together with the anti-Christ, the Muslims the Mahdi, the Hindus the Kalki Avatar, and the Buddhists Maitreya.³⁵⁷

Yet what Panosophy shows, with the most rigorous reasoning based on the Hidden Harmony, is that in Reality none of us is ever separate from the Divine or any other being for an instant. We can trace the root cause of this malaise to the derivation of *human*, which is Latin *humus* ‘ground, earth’, from the PIE base **dhghem-* ‘earth’. This etymology shows that our forebears some 7,000 years ago conceived of human beings as earthlings in contrast to the divine residents of the heavens, as Calvert Watkins explains in *The American Dictionary of Indo-European Roots*.³⁵⁸

So the split between the human and the Divine lies deep in the collective psyche. To be humble, which derives from the same root, is therefore to deny our Divinity. Conversely, it is arrogant to realize and acknowledge our True Nature as Divine Beings, *arrogance* being the opposite of *humility*. So, as healing this deep wound in the human psyche is necessary to integrate all knowledge into a coherent whole, anyone attempting to develop the Theory of Everything is generally considered to be hubristic, which, in Greek tragedy, led to nemesis for defying the gods.

In contrast, in the East, “Brahman is all, and the Self [Atman] is Brahman,” as the *Mandukya Upanishad* says. Or, as the *Chāndogya Upanishad* says, *Tat tvam asi* “Thou art That,”³⁵⁹ reiterated in Nisargadatta Maharaj’s *I Am That*, described by Vijai Shankar, an Advaita sage and former medical practitioner, as the only spiritual book you need to read.³⁶⁰

So even though I have been socially isolated from my contemporaries for most of my life, I have never been alone in my inquiries. As a highly sensitive being, I have picked up the vibes of billions of people around me, through both time and space, both through my reading and the implicit subtle energies and morphogenetic fields that pervade the noosphere and Numinosphere.

This means that the next Buddha—as Maitreya, the ‘Loving one’—can only be a community or global sangha, practising mindful living rather than an individual, as Thich Nhat Hanh has foreseen.³⁶¹ For 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’.

It is a pity that Marx and Engels did not know this when penning *The Communist Manifesto* in 1848. For *communist* and *community* are cognate with Pāli *mettā* ‘loving-kindness’, the translation of Sanskrit *maitrī*, akin to Buddhist compassion (*karunā*) and love or charity (*agapē*) in Christianity. And when our lives are based on Love, the Divine Essence we all share, we realize that kindness is our True Nature, for *kind* is the native English word for *nature*, the OED tells us, having the same root.

Practicalities

Assuming that these psychosocial and psychospiritual problems can be resolved, what I would like to do this autumn is convene a meeting of no more than a dozen visionaries to make a plan to launch the Alliance for Mystical Pragmatics.

When I worked for IBM in a sales office in the 1970s, account teams would sometimes conduct intensive planning sessions away from the office in conference centres in hotels. These typically lasted a couple of days. But the opportunities at one of my customers were so vast, the entire team spent twelve days at a top-class hotel in 1975 exploring the possibilities, only taking a break between lunchtime on the middle Saturday and Sunday.

I have something similar in mind for launching the Alliance for Mystical Pragmatics, maybe lasting three or four days. For the opportunities are vast if all the various specialists could work harmoniously together with a common vision. We need to move fast while the *Titanic* is still afloat. For there are trillions of dollars and other currencies sloshing about the global casino if only we could divert a little towards the awakening of intelligence and consciousness.

For if *Titanic* sinks before we have built *Carpathia*, the scenario that John Petersen described on page 46 is likely to happen. It could happen anyway, for the people living in the first tier of the spectrum of consciousness are still in the majority, still holding on to the seven pillars of unwisdom that underlie Western civilization, on to the belief that we humans are separate from Divinity, Nature, and each other.

So there is no guarantee that we shall be successful. All we can really do is have fun and enjoy ourselves, trusting that by doing so we could help the next generations in some small way, while supporting ourselves in the Now. The key point here is that cognitive understanding is not sufficient. We can only get to where we are going as a species by living the future today.

As I am told that I am a man living ahead of my time, I would very much like to meet fellow visionaries beyond the words in my voluminous writings. The ones I know most about are those who endorse each others' books and give talks at 'big name' conferences, forming a coterie from where I stand. But there are many others, quietly learning more and more about what it means to be a spiritual human being in these transition times we live in. I learn something about where people are on their own journeys from being a member of a few Facebook groups. There is immense interest in sorting out the mess the world is in today, but not without much confusion.

Regarding my own role in this movement, I am like an information systems architect in business, a generalist working to help specialists see their occupations in the context of the Big Picture, as I explain at the beginning of this essay. As a Panosopher, I would thus be *primus inter pares*, which is how I conducted my function as a first-line manager in an IBM sales office in the 1970s.

In this capacity, in 1975, I attended a one-week President's Class at IBM's European Education Centre in Belgium, given by teachers of MBA courses at Harvard, a sort of mini MBA course. A guest speaker was a management consultant from the Netherlands, who described how his project teams worked. Basically, the project manager was just another player on the team. On one project she could be the leader and on another a member of the team, working on some detail rather than the whole.

I'm going into some detail into how I see the function of Panosopher in society because this is a quite new job specification, unlike any other in society today. Even the function of information systems architect in today's knowledge society is not well known. Indeed, when I worked at Front Capital Systems at the turn of the century, there were two positions with the job title 'information systems architect'. One was in effect the chief programmer, the most brilliant software developer I have ever met, responsible for the class model written in C++, which provided the conceptual infrastructure for the product. The other was the business architect, working with the Unified Modeling Language.

We shall need people with both skills if we are to build the global information system for the Sharing Economy, to come into place when capitalism and communism come crashing down. The tools that systems designers use are incredibly powerful, but they would be even more so if such architects learned to see their creative activities within the framework of Integral Relational Logic, when evolution would become fully conscious of itself.



Regarding how Panosophers might function in society, Eckhart Tolle provides an insightful chapter in *A New Earth*, titled 'Role-playing: The Many Faces of the Ego'. As he points out, since the earliest civilizations, "certain functions began to be allotted to certain people: ruler, priest or priestess, warrior, farmer, merchant, craftsman, labourer, and so on," which determined their identity and class, as specialists in the workplace and hence in society. Functions became roles, as we see especially in hierarchical organizations, like the military and churches. The distinction between role and function can be most simply expressed as *having* authority and *being* an authority. As Eckhart says, "Authentic human interactions become impossible when you lose yourself in a role."³⁶²

Caroline McHugh, a consultant to the coaches of British Olympians in 2012, said much the same thing in a TEDx video titled 'The art of being yourself'. As she said, "Now your entire life, I don't care who you are, I don't care how old you are, your entire life, from birth up until now, has been building a stable relationship with your ego. You need an ego to live in a Western, capitalist world. If you didn't have an ego, you'd be toast. But your challenge is to take the ego from its dominant position and pull it back until it's in service to yourself." The key, as she says, is to find the middle ground or still point of equanimity between superiority and inferiority, which she aptly calls interiority, between self-congratulation and self-castigation.³⁶³

I've worked very hard on finding this centre of equilibrium for many years when in the company of others, succeeding sometimes, but not always. That is why I really need a coach to support me if I am destined to return to society as a Panosopher. For bringing our mystical experiences into science and business requires us to work in two directions at the same time, both up and down in the vertical dimension of time, which I call evolution and involution, respectively. While one can be wonderfully exciting, the other can lead to ecstasy, both of which can be destabilizing. So it is important to have at least one specialist on the team who can maintain a sense of Presence and Stillness, holding the 'Space', as we perform our tasks as social activists.

We shall also need many other specialists to work harmoniously together, rather like the way that the various organs in our bodies function, apparently aware that they are synergistically participating with a common purpose, as are the cells in our bodies, as the epigenesist Bruce Lipton pointed out in *Biology of Belief*, following a eureka moment in the autumn of 1985 at two in the morning.

Of course, it is the Divine power of Life that 'knows' how to coordinate all the cells and organs in our bodies, also aware of the fundamental law of the Universe that all body-mind-soul organisms, as instances of beings, are born to die. We need to bear this mind as we gather specialists together, as evolution becomes increasingly conscious of itself, in union with the Divine.

Over the years, I've made many long lists of individuals and organizations I would like to work with. However, it has not been easy to explain what it means to be an information systems architect evolving into a Panosopher, a generalist integrating the activities of specialists into a coherent whole. Some of these organizations, in alphabetical order, are Association for Global New Thought, California Institute of Integral Studies, Chopra Foundation, Inner Strength Foundation, Institute of Noetic Science, Integral Institute, Interspiritual Network, Laszlo Institute of New Paradigm Research, New Economics Foundation, New Story Hub, Science and Nonduality conferences, Scientific and Medical Network, Shift Network, and Source of Synergy Foundation.

I could add hundreds of others working in some way or other in the awakening of intelligence and consciousness. The Alliance's website could play a key role in its function as a network of networking networks, using Integral Relational Logic as a taxonomy of taxonomies. If just a few of them could become aware of the immense power of this universal art and science of thought and consciousness, I am quite sure that the synergy generated would be quite breathtaking.

I'm not suggesting that the people who run these organizations will be the ones who will actually launch and run the Alliance. We need another small team for this purpose, with the skills to produce the Alliance's deliverables, an ugly collective noun for websites, books, videos, and television documentaries.

However, it is important here not to focus attention just on the many organizations actively involved in the awakening of intelligence and consciousness. If we are to collectively complete the transition from the Dark Ages of Western civilization into the Age of Light, we shall need to involve the United Nations,

the Royal Society, the universities, the major technological companies, and the churches, in particular. The Future of Humanity Institute, founded by James Martin, a fellow IBM alumnus, and The Centre for the Study of Existential Risk (CSER), at Oxford and Cambridge Universities, respectively, are also important potential collaborators.

As the goal of the Alliance is to be all-inclusive, it is vitally important not to forget the complex demographic that could possibly elect Donald Trump as the next President of the USA in November. *The Huffington Post* ends every news item on this possibility with this comment: “Editor’s note: Donald Trump regularly incites political violence and is a serial liar, rampant xenophobe, racist, misogynist and birther who has repeatedly pledged to ban all Muslims—1.6 billion members of an entire religion—from entering the U.S.”

As, I read this situation, such potential voters have a higher level of existential fear than those who are more liberal and progressive in nature. Yet, this is not a new problem. We humans have been suffering from existential fear since long before the dawn of history, but especially since then. Both the organized religions and monetary economic systems have emerged to assuage such fears.

We can see one notable symptom of existential fear at the national level from those countries that still retain the death penalty as a punishment for those who transgress what is considered socially or politically acceptable by the ruling authorities, supported, in the case of the USA, by a substantial proportion of the general public, seeking vengeance, not rehabilitation. A Google search of the Internet immediately reveals this statement: “Ninety-five percent of all known executions were carried out in only six countries: **China, Iran, Saudi Arabia, the United States, Pakistan, and Iraq.** In 2007, a minimum of 1,252 people were executed in 24 countries and at least 3,347 people were sentenced to death in over 50 countries.”

The challenge we face as a species is that you cannot reason with existential fear, which is widespread, even in countries that have abolished capital punishment, such as those in Europe. So it is uncertain whether completing the final revolution in science could help humanity as a whole, realizing Teilhards’s vision of a superhuman race. The so-called objectivity of science looks quite different when we stand outside ourselves to map the Cosmic Psyche, transcending the objective and subjective.

As the forces driven by existential fear are extremely damaging, at best rigid, it is not clear how they could be turned into creativity. As we see the destructive effects of such fears everyday through our news channels, it is not easy to be optimistic about our children’s future well-being, even in the next decade, never mind during those until the end of the century.

All we need to remember here is that optimism and pessimism are just two sides of the same coin, which we can reconcile by accepting ‘what is’ in the Stillness of Nonduality. For evolution is currently passing through the most momentous turning point in its fourteen billion-year history, a crisis and opportunity that affects every human being on our beautiful planet Earth. None of us is ever separate from any other for an instant.



One more practical issue. I’ve been working for the past thirteen years in a 69-square-metre apartment on the edge of the forest, from which deer occasionally emerge, about 500 metres from a beautiful lake, six by two kilometres, depicted on the next page. However, this is not a suitable location from which to run the Alliance for Mystical Pragmatics once it takes off, as picturesque and tranquil as it is. The Alliance will need another location, most probably in Europe or the USA.



It will also need considerable funding. Although the Universe has provided me with the funds I have needed at each stage of my journey, not always what I have wanted, I've been working on the most critical unsolved problem in science for thirty-six years without any direct financial support. This will need to change if the Alliance is to fulfil its mission. Or not.

Although there is no separate being, as an intelligent designer, who has a master plan for the future of humanity, we could say that the Divine is in charge of our collective and personal destinies. So by living in union with the Divine at every moment of our lives, all we can actually do is trust in Life that we shall be given what we are meant to be given. Perhaps those of you kindly reading this essay have some ideas on this score.

Regarding my abilities to lead the Alliance, at least during the next few years, as it becomes established, I have felt some ambivalence over the years. Deep down, I know that I have the inner power to fulfil my responsibilities to society as a Panosopher. But I must admit to some self-doubt when I wonder how this might actually work on a day-to-day basis. The best antidote to such reservations is to get on with the job, treating the Alliance's mission, as ambitious as it is, just like any other day at the office.

Concerning my health, it has been pretty exhausting writing this essay this summer seven days a week without taking a holiday. The essay is an extended summary of my life's work, being driven by all levels in Maslow's hierarchy of needs, which I first learned about on an IBM management education class in 1974, which triggered my search to understand myself, what it truly means to be a human being. Yet, I cannot fulfil any of these needs living in isolation, as I have been attempting to do for very many years.

I also need to bear in mind that I am not as young as I was. While immense creative energies are still pouring through me, I don't have the time and energy to do everything I would like to do. While I'm reasonably healthy, at the peak of my powers as a psychospiritual being, I need to improve my fitness if I am to participate as a Panosopher in society. This body of mine possibly has another ten years of useful life within it before it slows down to a gentle stroll and just fades away.

Of course, if I could find a team of people to work with me in the Alliance, that would be incredibly energizing. So, despite many years working in almost complete solitude, something within me tells me that one day this initiative will take off. I don't know how, where, or when. Nevertheless, I am sure that evolution would not have carried me to its Glorious Culmination without giving me the opportunity to share this marvellous experience with others, who already understand it deep in their hearts.



To conclude, when I rest in Wholeness at evolution's Glorious Culmination, I sense the Cosmos as an ever-changing Ocean of Consciousness, like a vast ball of water, in which the waves and currents represent all beings in the Universe, with none being special. In this sense, when I am in solitude, I feel that my life's purpose has been fulfilled. I live in the blissful Presence and Stillness of Wholeness, where there is no other and no time.

However, I still live in an illusory body, which needs to be fed and watered everyday, provided with shelter and clothing to survive the harsh Swedish winters. Furthermore, I am the father of two children and two grandchildren to my knowledge. So what can I do to help them and their generations to pass through the most momentous turning point in evolution's fourteen billion-year history?

Well, maybe nothing. No doubt the circumstances that today's children will face in their lives will trigger some form of response, for which most are ill prepared. This is not unlike the way that businesses have long been run, engaged in crisis management when the unexpected was not foreseen. For myself, all I can do is get up each morning and follow my natural creative energies, enjoying the moment. I get immense satisfaction from writing, as all the various pieces of the Cosmic jigsaw puzzle fit together in a most simple, beautiful, and elegant manner.

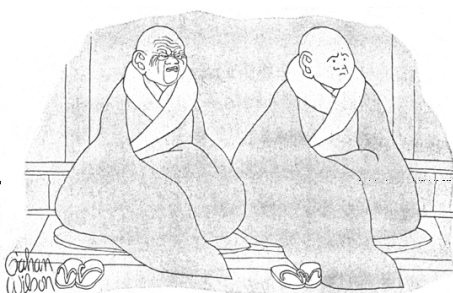
I am being particularly inspired by *Bhagavad Gita* here, especially its principle that while it is natural to engage in challenging work, it is also essential to be free of egoic attachment to the fruits of that action.³⁶⁴ This does not mean indifference to the results of these activities. For as Mohandas Gandhi said, "He who ... is without desire for the result and is yet wholly engrossed in the fulfilment of the task before him is said to have renounced the fruits of his action."³⁶⁵

It is in this spirit that I have written this essay on the art and science of Panosophy, as an addendum to the brochure for the Alliance for Mystical Pragmatics. At the time of writing, I have distributed very few printed copies, receiving a couple of encouraging replies from those who have read it. And the Facebook page for the Alliance is being visited everyday, with a few 'likes'. As more and more people can sense, the breakdown of the infrastructure of society, which I began to visualize in the late 1970s in the middle of my mid-life crisis, is happening today before our very eyes.

Yet, we need to remember that neither the map of the Universe outlined in this essay nor the territory being mapped is real. Only Ineffable Absolute Wholeness is Reality, from which none of us is ever separate. So, as Ramana Maharshi—generally regarded as the pre-eminent mystic in the twentieth century—wrote to his mother, as 1898 turned into 1899, when she tried to persuade him to return home from Arunachala, "What is not meant to happen will not happen, however much you wish it. What is meant to happen will happen, no matter what you do to prevent it. This is certain. Therefore the best path is to remain silent."³⁶⁶

Once we have realized this, we have fulfilled evolution's purpose on our particular planet in our particular galaxy in our particular physical universe, one of many in the multiverse of such universes, emerging and dying in the Ocean of Consciousness, just like any other structure, consisting of relationships between forms, viewing the Cosmos as an ever-changing information system.

There is then nothing more to do or become in life. All that really matters is to be, living in the Eternal Now, as this elderly monk understood, a cartoon that a girlfriend gave me in 1992, cut out from *The New Yorker*. And it is in the blissful space of Wholeness, Love, Stillness, and Peace, in the Presence of the



Young monk: What happens next?
Elderly monk: Nothing. This is it!

Divine, that we can intelligently die as individuals and as a species with full Awareness, knowing that Consciousness, the True Identity, Cosmic Soul, and Divine Essence we all share, never dies.

¹ Paul Hague, *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*, 2016, to be published.

² Eckhart Tolle, *A New Earth: Awakening to Your Life's Purpose*, London: Penguin, 2006, p. 138.

³ Albert Einstein, *Einstein on Politics: His Private Thoughts and Public Stands on Nationalism, Zionism, War, Peace, and the Bomb*, eds., David E. Rowe and Robert J. Schulmann, Princeton University Press, 2007, p. 383. Originally published as 'The Real Problem Is in the Hearts of Men', in the *New York Times Magazine* on 23rd June 1946.

⁴ Ken Wilber, *The Marriage of Sense and Soul: Integrating Science and Religion*, Dublin, Ireland: Newleaf, 1998, p. 3.

⁵ Bohm, *Wholeness*, pp. 115–116 and 216n.

⁶ Charles M. Barker, Helen Curran, and Mary Metcalf, *The 'New' Maths for Teachers and Parents of Primary School Children*, 1964, *The 'New' Math for Teachers and Parents of Elementary School Children*, London: Arlington Books, 1965.

⁷ Plato, *Protagoras*, 343b, p. 51.

⁸ E. F. Schumacher, *A Guide for the Perplexed*, original edition, Jonathan Cape, 1977, London: Abacus, 1978, p. 15.

⁹ <http://www.terrypatten.com/blog/the-marriage-of-science-spirit-negotiating-the-great-pre-nup>.

¹⁰ Bertrand Russell, *History of Western Philosophy*, 1st ed. 1949, London: George Allen and Unwin, 1978, p. 13.

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