



# **The Psychodynamics of Society**

***From Conception to Death***



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**Cover.** The picture on the front cover is titled the *Harmony Mandala*, drawn by Vikki Reed of Arizona in 2005, integrating symbols from nine different cultures from East and West. Throughout the ages—from Buddhism to modern depth psychology—mandalas have symbolized the Cosmological principle that Wholeness is the union of all opposites, realized when the fragmented, split psyche is fully healed in Nonduality, completing the psychodynamic, spiritual journey from conception to death.

## Abstract

This essay marks the culmination of a seventy-year journey to understand what the Universe is and how it is intelligently designed in order to heal deep wounds in both my own psyche and in the collective, cultural psyche, introjected from the society in which I was born. I am writing it at the present time because the great global crisis that humanity faces today is not primarily ecological, economic, or political. Rather, it is psychospiritual and thus can only be resolved when we know ourselves, understanding why we humans think and behave as we do.

The lack of understanding of the psychodynamics of society from conception to death is the greatest existential risk facing humanity today, obliging us to establish mystical psychology as the primary science, to make a revolutionary, spiritual change to the work ethic—replacing the traditional emphasis on trade—and to radically transform our education, health, economic, and political systems—recognizing Consciousness as Ultimate Reality and the interconnectedness of all beings.

The essay outlines how two life-defining events in my life have led me to become an autodidact, making such lifestyle changes in a lifelong search for the root causes of conflict and suffering. Having realized the Oceanic Bliss of Wholeness in the Peace and Stillness of solitude, I trust that by openly describing my experiences, this could help us collectively to overcome our existential fears, preparing for the imminent death of our species, transcending joy and grief, naturally united with the Absolute, our Immortal Ground of Being, also called Love, the Divine Essence we all share.

## About the author

After I was born in south-east England in the middle of the Second World War, 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.

Seeking to investigate the psychological and economic implications of society's growing dependency on information technology, I resigned from my marketing job with IBM in 1980 to explore what it truly means to be an intelligent human being in contrast to the other animals and machines, like computers.

It has been a long, strenuous journey, for the answers I have been seeking can only be found in the context of the Eastern mystical worldview, expressed through a language that is based on the root meanings of words, going back to Proto-Indo-European whenever possible. As my learning has matured, I have written several books and many essays during the past few years, outlined on the next page.

As my researches have required me to live as an outsider, what I am seeking to do now is work with others to fulfil the great dream of William James and Eugen Bleuler at the turn of the nineteenth and twentieth centuries to establish psychology as a rational science and thereby cocreate a healthy social order living harmoniously with the fundamental law of the Universe: *Wholeness is the union of all opposites*.

Inspired by Comenius' Pansophic College of 1642, Jung's Psychological Club of 1916, Buddhist sanghas, and many similar associations, the intention is to set up the Alliance for Mystical Pragmatics integrating the four global movements of Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace, guided by the Divine, Cosmic energies of Love, Consciousness, Intelligence, and Life.



# Writings

Since 1978, when I began my writing career in IBM, I have written many hundreds of thousands of words and drawn dozens of diagrams seeking to understand what is happening to humanity at the present time. For I find writing to be most therapeutic, helping me greatly with the clarity and coherence of my conceptual model and cognitive map of the Universe, and hence of human society, including myself.

However, it is only in the last seven years that these writings have reached a reasonable level of maturity, solidly grounded on the mystical worldview, expressed through a language that has evolved from the abstract business modelling methods that underlie the Internet.

The definitive statement of my life's work is contained in a 1,500-page book titled *Wholeness: The Union of All Opposites*, in three parts: *Integral Relational Logic*, *The Unified Relationships Theory*, and *Our Evolutionary Story*. An alternative title to this trilogy is *Semantic Principles of Natural Philosophy* to indicate that it completes the final revolution in science just as Isaac Newton's *Mathematical Principles of Natural Philosophy* completed the first in 1687. Part III is incomplete at present for it is currently unclear how our evolutionary story might reach its glorious culmination in collective consciousness.

This three-volume book needs to be so long because it is the first step in rebuilding the entire world of learning on the seven pillars of wisdom after demolishing the seven pillars of unwisdom that underlie Western civilization: misconceptions of God, Universe, Life, humanity, money, justice, and reason. Nevertheless, it is possible to simplify the exposition, eventually reducing it to just seven words: *Wholeness is the union of all opposites*. Beyond this irrefutable, universal truth lies the Ineffable, Absolute Truth, which we can exquisitely enjoy in Stillness, metaphorically lying at the heart of the hurricane.

I have written four normal-length books exploring what this means, containing some further insights beyond the *Wholeness* trilogy. I wrote the first in 2012, titled *The Principle of Unity: Living Intelligently and Peacefully at the End of Time*, answering the three Big Questions of human existence: "Who are we?", "Where Do We Come from?", and "Where are we going?". This was followed in 2014 with *The Theory of Everything: Unifying Polarizing Opposites in Nondual Wholeness*, replying to an advertisement on the front cover of the *New Scientist* magazine in April 2005.

Then in the autumn, winter, and spring of 2015 and 2016, I wrote two books intended to help people see our rapidly changing world in the context of our evolutionary story as a whole. The first is titled *The Four Spheres: Healing the Split between Mysticism and Science*, inspired by Pierre Teilhard de Chardin's four-stage model of evolution: physical, biological, mental, and spiritual. It ends with a review of the many existential risks facing humanity today and how we might address them. The second evolutionary book is titled *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*, which explains why the world is disintegrating into chaos at the moment using the nonlinear mathematics of systems dynamics, similar to the mathematics of fractal geometry.

In 2011, I presented the entire cosmology as 'The Two Dimensions of Time' on a single sheet of paper measuring about 2½ by 1¼ metres at the Science and Nonduality Conference (SAND) in California. Since then, I've written many essays and articles, available through the Articles page on my website, three of which have been commissioned and published by friends in India. A recent essay, titled 'The Art and Science of Panosophy: Evolution's Glorious Culmination' contains a more detailed bibliographic essay.

In practical terms, to help cocreate universal order out of the chaos the world is in today, in May 2016 I wrote a 28-page brochure for the Alliance for Mystical Pragmatics, with the motto 'Harmonizing evolutionary convergence', available on its website, where further succinct expressions can be found. You are most welcome to join us if you feel moved to do so.



# The Psychodynamics of Society

## *From Conception to Death*

Even though I have been married a couple of times, have two children and grandchildren, and worked in business for IBM for nearly twenty years, I have lived as an outsider to society for most of my life. Essentially, this has happened because ever since I was seven years of age I have been questioning the beliefs and assumptions of the dysfunctional, war-mongering culture I was born in.

The purpose of this essay is therefore to explore the possibility of cocreating a stimulating and nourishing transcultural environment where it is socially acceptable to engage in such questionings. For if we are to collectively help humanity resolve the greatest global crisis since its conception as a cognitive species some 30,000 years ago, it is vital that we have a deep and broad understanding of the psychodynamics of society from conception to death, obtained through unconditioned self-inquiry.

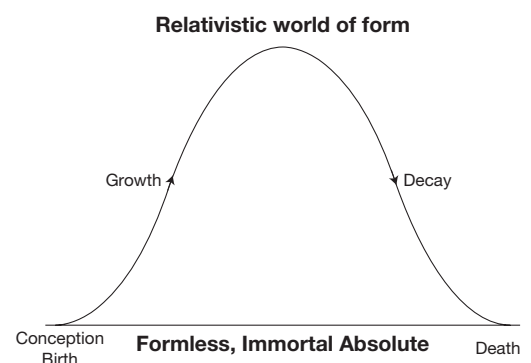
The essay is based on seventy-five years of life experience since my own conception at the end of August 1941 about sixty kilometres south-east of war-torn London. However, I did not begin to understand what it truly means to be a human being in contrast to the other animals and machines, like computers, until after my second conception in April 1980 in the centre of Wimbledon Common in London.

While the first conception was biochemical, the second was psychospiritual, leading me to use my skills as a mathematician, computer scientist, and information systems architect in business to answer the most critical unanswered question in science today: “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?”

But more than this. The death and rebirth process I went through in 1980 took me right back to the conception of the Universe, as what felt like a big bang erupted in the utmost depths of my psyche. As a result, my ontogeny during the past thirty-seven years has been following what Joseph Campbell called the ‘Cosmogonic Cycle’,<sup>1</sup> beginning and ending in the Nonmanifest, as this schema illustrates.

Such a psychospiritual growing and dying process has been essential for my health and well being because this is the best way that I can prepare within myself for the extinction of our species, maybe as soon as 2030, as the emeritus professor of natural resources Guy McPherson foresees, justifying his forecast on the accelerating pace of global warming through positive feedback loops, especially with methane gas in the Arctic.<sup>2</sup>

Whether this inevitable event will actually occur as my granddaughters’ generation reach their twenties, many today accept that *Homo sapiens* is not immortal. One day, which has perhaps already arrived, a generation of children will be born who will not grow old enough to have children of their own. Like all other structures in the Cosmos, our species is born to die. As Shakyamuni Buddha said on his deathbed, “Behold, O monks, this is my last advice to you. All component things in the world are perishable. They are not lasting. Strive on with diligence.”



For myself, faced with the inevitable, I feel moved to write this essay bringing out into the open what has led me to become a rebel and holistic, integral visionary, able to see as clearly as anyone else on Earth what is happening to humanity at these rapidly changing times, as we fight the final war in society between Love and Intelligence, on the one hand, and fear and ignorance, on the other.

What I mean by *Intelligence* is the ability to see both sides of any situation, which Heraclitus of Ephesus called the 'Hidden Harmony', which Aristotle rejected, sending Western thought into the evolutionary cul-de-sac it has reached today. Not that the Hidden Harmony has remained completely hidden through the ages. For instance, Nicholas of Cusa, paradoxically both a mystic and Catholic cardinal, called what I call the Principle of Unity *coincidentia oppositorum* 'coincidence of opposites', as a way of approaching the Divine.<sup>3</sup> Then in the twentieth century, Carl Gustav Jung, much influenced by the alchemists and Cusanus, well understood that unifying opposites is the key to sound mental health,<sup>4</sup> in 1959 calling syzygy the androgynous union of *anima* and *animus*,<sup>5</sup> at the centre of his psychospiritual goal of individuation—the development of an undivided being.

Thirty years earlier, Jung had written in his *Commentary* to Richard Wilhelm's translation of *The Secret of the Golden Flower*, "The Chinese have never failed to recognize the paradoxes and the polarity inherent in all life. The opposites always balance on the scales—a sign of high culture. Onesideness, though it lends momentum, is a mark of barbarism."<sup>6</sup> And as Jung said in 1935 to his fellow psychotherapists, "The greatest danger that threatens psychology is one-sidedness."<sup>7</sup> As Cary Baynes said in her 1931 English translation of Jung's *Commentary*, "the East creeps in among us by the back door of the unconscious."<sup>8</sup>

So the only viable system of governance is one that balances the needs of individuals with those of society, which we could call 'liberal social democracy'. But this is not a left-of-centre political party in a multiparty, bicameral system. This ideal is bipartisan, transcending the pain of the constant conflict of opposites in a both-and manner, grounded in the Stillness of Nonduality.

At present, either-or thinking gets all the news headlines, winning some significant battles in 2016. But the chaos that is ensuing, as the old order breaks up, could lead to a quite new story for humanity, as Love, Intelligence, and commonsense prevails. For not only is kindness our True Nature, we all have immense unfulfilled potential within us to realize if only we could overcome the personal, cultural, and collective impediments that are holding us back from harmonizing evolutionary convergence.

Only a community of modern-day Boddhisattvas practising compassion has any chance of preparing us all for death, free of attachment to our body-mind-souls, as the Dalai Lama describes in *For the Benefit of All Beings: A Commentary on the Way of the Bodhisattva*. In a similar fashion, Thich Nhat Hahn has said, "We are here to awaken from our illusion of separateness." Accordingly, he has said that the next Buddha—as Maitreya, the 'Loving one'—can only be a community or global sangha, not an individual.<sup>9</sup> For Sanskrit *maitreya* means 'friendly, benevolent', from the same Proto-Indo-European (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'.

Indeed, no other option is viable if we are to live in harmony with the fundamental law of the Universe: no beings in the Universe are ever separate from God, Nature, or any other. This principle of interconnectedness is the central theme of *What is Reality?: The New Map of Cosmos, Consciousness, and Existence*, published on 20th October 2016, written by Ervin Laszlo and others. In the Preface, Ervin writes, "The new reality perceives embracing interconnection among all things in the universe. ... Connection and coevolution are the core of the new map of cosmos and consciousness."<sup>10</sup>

I have encapsulated the interconnectedness of all beings in Integral Relational Logic (IRL), the commonsensical art and science of consciousness that we all implicitly use everyday to form concepts and organize our ideas. In turn, this universal, holographic system of thought provides the Cosmic Context, Gnostic Foundation, and coordinating framework for the Unified Relationships Theory (URT), also called Panosophy, the complete synthesis of science, philosophy, and religion and of all humanities and sciences. If books on Panosophy were ever published, they would complete the final revolution in science, just as Isaac Newton's *Mathematical Principles of Natural Philosophy* completed the first in 1687, potentially helping to accelerate the awakening of intelligence, love, and consciousness in society.

## **An ontogenetic outline**

So let me begin this exploration of our lives together with a couple of basic facts about my ontogeny, which provides the empirical evidence for my scientific studies into the root cause of our rapidly changing world. My entire life, until I learned to understand it, has been governed by two inseparable events, which I call 'breakdown' and 'breakthrough'. These did not happen through any conscious choice on my part; they happened to me for reasons that I have only really understood after many years of self-inquiry.

First, at 4 p.m. on Thursday, 16th October 1941, at the top of Square Hill Road in Maidstone, Kent, my three-year-old brother John ran in front of an army lorry and was killed instantly. At the time, I was a two-centimetre embryo, about fifty days after my biochemical conception. That morning, my mother had visited her doctor, as she had missed two periods, and was told that, indeed, she was pregnant with her second child. She thus instantaneously went from rapturous ecstasy to cataclysmic trauma, passing these sensations on to me as an inseparable part of her psychosomatic being, grounded in and embraced by Immanent, Transcendent Consciousness, as Ultimate Reality.

Secondly, at 11 a.m. on Sunday, 27th April 1980, as I was strolling across Wimbledon Common to the pub to lunch, I had the idea that what is causing technologists, like myself, to drive the pace of change in society at exponential rates of acceleration is that there are nonphysical, mental energies at work in the Universe as well as the four forces recognized by physicists, supposedly the root cause of everything, including human thought and behaviour. Three weeks later, I resigned from my marketing job with IBM and set out to develop a cosmology of cosmologies that would unify the psychospiritual and physical energies at work in the Universe.

To explain how these two events are intimately related, I apply Stanislav Grof's wisdom in *The Holotropic Mind*. In this insightful book, Stan says that our early experiences in the womb "have strong mystical overtones; they feel sacred or holy. ... In this state of cosmic unity, we feel that we have direct, immediate, and unlimited access to knowledge and wisdom of universal significance." This rapturous period in our lives, a reminder of "Gardens of Paradise in the mythologies of a variety of the world's cultures", can be referred to as 'oceanic ecstasy'.<sup>11</sup>

In contrast, when prenatates experience a deep trauma before birth, as I did, they experience what Stan calls a 'bad womb',<sup>12</sup> which can have an even greater effect on later development than what he calls 'basic perinatal matrices' (BPM),<sup>13</sup> outlined in a little more detail in an essay I wrote last summer titled 'The Art and Science of Panosophy: Evolution's Glorious Culmination'.

So, as I can see today, my entire life has been focused on returning to the feeling of oceanic ecstasy I experienced during the first seven weeks of my life after conception. My inner life, which cannot be seen either with our physical senses or through the filters of our mechanistic conditioning, has been far more important to me than my outer life. Even though I regard myself as a rationalist, to understand the

Universe in its entirety, I have realized that there is nothing to work out, like appreciating poetry, music, or a painting.

As John Keats said in Jane Campion's beautiful film *Bright Star*, in response to Fanny Brawne's comment, "I still don't know how to work out a poem," "A poem needs understanding through the senses. The point of diving into a lake is not immediately to swim to the shore but to be in the lake, to luxuriate in the sensation of water. You do not work the lake out, it is a experience beyond thought. Poetry soothes and emboldens the soul to accept the mystery."<sup>14</sup>

To understand how we can return to Paradise, from which we have become ejected by the vicissitudes of our lives, we can adapt Stan's neologism *holotropic* 'turning towards the whole', modelled on *heliotropic* 'turning towards the sun', from Greek *ólos* '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').<sup>15</sup> 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.

However, before I narrate my stormy journey back to Paradise in a little more detail—called *Nirvāna* and *Nibbāna* 'extinction, extinguishing a fire' in Sanskrit and Pali, respectively—there are far more urgent issues to deal with, not the least the imminent extinction of the human race, as I described in an essay titled 'The Sane Society' that I wrote last November. But is there anything that I can do to help here? As I am invisible to most of those around me, perhaps the best that I can do is to make myself as visible as possible, trusting that in so doing, some will be attracted to what I have to offer. So let me describe, as succinctly as I can, the Universe we all live in, whether we are aware of this or not. For this is necessary to understand where evolution is carrying us all today at ever-increasing rates of change.

## Mapping the Universe

The Universe, as I experience it, can be simply visualized as an infinitely dimensional hypersphere with an infinite diameter, noting that there are an infinite number of infinite cardinals in mathematics, which all merge into Transfinite, Nondual Wholeness, transcending the categories, including time and our apparently separate human identities.

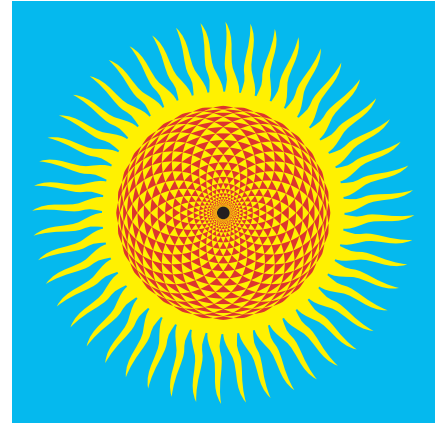
Although I use a geometric metaphor, in this transcultural, transdisciplinary map of the Cosmos, semantically dimensions go far beyond the spatial ones studied by mathematicians and physicists, whether they be finite or infinite in number. Rather, any value that is measurable qualitatively or quantitatively is a dimension, in a similar manner to the abstract models underlying the Internet.

In Sanskrit, this is *Satchitānanda* 'Bliss of Absolute Truth and Consciousness'. Because of the holographic, fractal-like nature of the Cosmos, it has been able to use Self-reflective Divine Intelligence to reveal its innermost secrets to a teeny-weeny, insignificant being participating in an everlasting game of life and death, obeying the fundamental law of the Universe: opposites, also called polarities, dualities, or duals, are never separate in Reality, which I call the *Principle of Unity* or the *Cosmic Equation* in the notation of mathematical logic, presented on page 43.

Visualizing the Universe as a ball—as a vast Ocean of Consciousness—we humans, like all other beings, are like the waves and currents on and beneath the surface, inseparable from the Ocean, whose centre is the Origin of the Universe, the Divine Essence we all share, most exquisitely called Love. This

metaphor for the Cosmos is a multidimensional generalization of the holomovement, with which David Bohm unified quantum and relativity theories in his theory of the implicate order.<sup>16</sup>

The other metaphor we can use for Impersonal Consciousness, as Ultimate Reality, is Light, for as the ecophilosopher Henryk Skolimowski 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.”<sup>17</sup> But Light is not like the diffuse light of the Sun or a light bulb. Rather, it is more like the coherent light of a laser, enabling us to view the Cosmos holographically, like a fractal, possessing the property of self-similarity in all its constituents: the underlying structure of the Universe is an infinitely dimensional network of hierarchical relationships.



As this diagram illustrates, the Coherent Light of Consciousness radiates directly from the black hole at the centre of the Ocean of Consciousness. This is the Origin of the Universe, the Divine Source of Life, giving rise to all forms in the manifest universe. But it is important to note that this black hole is not a region of space-time cut off from the rest of the universe, as Stephen Hawking and Leonard Mlodinow define it in *The Grand Design*.<sup>18</sup> As specialists, what physicists study is not the Universe, as the Totality of Existence,

These six paragraphs mark the completion of a journey I began as a seven-year-old, when I set out to unify the concepts of God and Universe, the incompatible contextual concepts of religion and science, respectively, in order to find Love and Peace and Wholeness and the Truth. It is a journey that has brought me both great joy and sadness, beautifully encapsulated in these two groups of four lines in William Blake’s visionary poem *Auguries of Innocence*, flowing continuously, not normally broken into stanzas.

*To see a World in a Grain of Sand  
And Heaven in a Wild Flower  
Hold Infinity in the palm of your hand  
And Eternity in an hour*

*Joy & Woe are woven fine  
A Clothing for the Soul divine  
Under every grief & pine  
Runs a joy with silken twine*

So there is nothing new about this mystical cosmology. For instance, Vivekananda said in *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,”<sup>19</sup> which we can simply call *Life*, emerging from the *Æther*.

Similarly, the manifest Universe comes into being through what Heraclitus called the *Logos*, ‘the immanent and rational conception of divine intelligence governing the Cosmos’.<sup>20</sup> This is the esoteric meaning of Greek *Logos*, in contrast to many exoteric meanings, one of which is ‘word’. So the opening sentence of the Gospel of John in the Bible should read, “In the beginning was the *Logos*, and the *Logos* was with God, and the *Logos* was God.”

In summary, in the succinct words on my website:

It is from the Formless Absolute—as the Divine Datum of the Cosmos—that the entire relativistic world of form emerges, like waves and currents on and beneath the surface of an ocean, never separate from the ocean itself. This union of form and Formlessness is the Ocean of Consciousness, the centre of which is Love, the Divine Essence we all share, providing the Cosmic Context for all beings in the Universe, including all of us human beings.

### *The Psychodynamics of Society*

Consciousness is Ultimate Reality; physical universes and their components, including the brain, emerge from Consciousness; all beings in the manifest Universe are related to each other, never separate from God, Nature, or any other being for an instant.

So what does this conception of the Universe mean for the psychodynamics of society from conception to death? Indeed, who is this person asking this question? These few paragraphs indicate that neither you, reading these words, nor me, writing them, are ever separate from the Totality of Existence. No one can return Home to Wholeness, for nobody has ever left Home. Wholeness is the True Nature, Authentic Self, and Genuine Identity of us all, from Latin *idem* ‘same’.

So while we might need to grieve for *Homo sapiens*, which is about to become extinct during the sixth mass extinction on Earth, we need to remind ourselves that the human race is not special. Like all other beings in the relativistic world of form, humanity is *līlā*, Sanskrit for ‘play’—the play of the Divine. What we call reality is nothing but *māyā* ‘illusion’, an appearance in or abstraction from the Ocean of Consciousness, never separate from Reality.

However, not many of us are yet consciously living our lives within and on this conception of the Universe, still believing that the world of matter and space-time, accessible through our physical senses is the universe. Old habits die hard, even among spiritual seekers, many of whom still talk about the big bang, galaxies, stars, atoms, and entangled particles as if these are the primary components of the Cosmos.

Yet it is very easy to see that the traditional concept of the universe is misconceived. Mathematicians and computer programmers treat mass, space, and time like any other variables in their equations and functions. There is nothing special about these concepts; they are formed in the same manner as both quantitative and qualitative values. So to treat these measures differently can only lead to delusion, which is healed through an utterly egalitarian approach to concept formation, as I explain in my books.



The challenge we face here is that, as inseparable beings, we really don’t have any choice in how we live our lives. If we live in delusion, that is what is meant to happen. As Advaita sages—like Ramesh S. Balsekar and Vijai Shankar, formerly President of the Bank of India and a leading medical researcher, respectively—teach, there is no doership or ownership. We are all conceived and born to die, as individuals and as a species, conforming to the basic law of the Cosmos—as the Hidden Harmony—which governs every moment of our lives between conception and death.

However, even though some follow particular instances of this universal paradoxical law, many egoically deny its validity, following Aristotle, who said in *Metaphysics*, “It is impossible for the same attribute at once to belong and not to belong to the same thing and in the same relation ... as some imagine Heraclitus says,”<sup>21</sup> a statement known today as the Law of Contradiction, the implicit axiom for deductive logic and mathematical proof.

Aristotle also threw Western thought off course with his book *Physics*, a translation of Greek *ta phusika*, literally ‘natural things’, the neuter plural of *phusikos* ‘of nature’, from *phusis* ‘birth, origin; nature, inborn quality’ and *phuein* ‘produce, bring forth; be born’, from PIE base *\*bheu-* ‘to be, grow’, also root of *be*.

In turn *nature* derives from Latin *nātūra* ‘birth’, from *nātus*, past participle of *nāscī* ‘to be born’, from PIE base *\*gen-* ‘to give birth, beget’, also root of Greek *genesis* ‘origin, birth’, from which *genetics* and many similar words are derived. Furthermore, kindness is our True Nature, for *kind* is the native English word for *nature*, the OED tells us, having the same root.

Yet, physicists and biologists do not study the birth of things or the natural origin of the species, even denying the very existence of the Divine Source that we all share. Only mystics have discovered the



Origin of the Universe through their contemplative, meditative practices. For instance, in *The Upanishads*, the Rishis in the Indus Valley said, “*Brahman* and *Atman* are one” and “*Tat tvam asi*” ‘You are That.’<sup>22</sup>

But we should not blame Aristotle for the mess that the world is in today, for the split between humanity and Divinity opened up several millennia earlier, leading us to become one of the cruellest species on the planet, as Anthony Storr pointed out in *Human Aggression*<sup>23</sup> and Erich Fromm in *The Anatomy of Human Destructiveness*.<sup>24</sup>

We can see why this has happened most clearly in 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 humans as earthlings in contrast to the divine residents of the heavens, as Calvert Watkins explains in *The American Dictionary of Indo-European Roots*.<sup>25</sup>



What is leading people to realize our True Nature as Divine, Cosmic beings, taking evolution in a quite new direction, is human experience. It is an enormous challenge, for how can we make cognitive sense of our inner experiences if our mechanistic conditioning inhibits us from doing so? Science is based on the observation of experiments, from which are derived general principles, which Francis Bacon called induction in his unfinished *Instauratio Magna* ‘*Great Renewal*’, questioning Aristotle’s deductive logic as the basis of all thought.<sup>26</sup> But in *A Treatise of Human Nature*, David Hume pointed out that induction cannot lead to certain scientific knowledge, no matter how many observations are made.<sup>27</sup>

In *Objective Knowledge*, Karl Popper attempted to resolve this critical situation by saying that while observations cannot validate scientific theories, they can falsify them by distinguishing science from psychology.<sup>28</sup> But this is not enough, as A. F. Chalmers pointed out in *What Is This Thing Called Science?*, a standard textbook on scientific method for students at the Open University in the UK.

As Chalmers pointed out, all observation statements are theory dependent.<sup>29</sup> So an observation that appears to falsify a theory might not do so because the theory itself is false. His way of resolving this cognitive dilemma was to view theories as structures, not as isolated statements of facts,<sup>30</sup> inspired by Thomas S. Kuhn’s *The Structure of Scientific Revolutions* and Imre Lakatos’ ‘Methodology of Scientific Research Programmes’. The latter states that the hard core of scientific research programmes can never be questioned,<sup>31</sup> on pain of ostracization. So, if scientific studies are to provide us with genuine knowledge of the world we live in, we need to destroy the hard core of science so that our observations of both our inner and outer worlds can be seen as gigantic, multidimensional jigsaw puzzles, in which all the pieces fit together as a coherent whole.

From this crucial need to see all our theories as a coherent whole arises the universal truth that no beings in the Universe are ever separate from God, Nature, or any other. Most significantly, the scientific principle of interconnectedness shows that we are never separate from Reality, from which we have become split, cognitively and experientially. This has happened in the West because the Abrahamic religions of Judaism, Christianity, and Islam all teach that there is a great gulf between humanity and Divinity, which can never be healed.<sup>32</sup> Therein lies the root cause of all the conflict and suffering in the world today, for God is Love, the Divine Essence we all share.

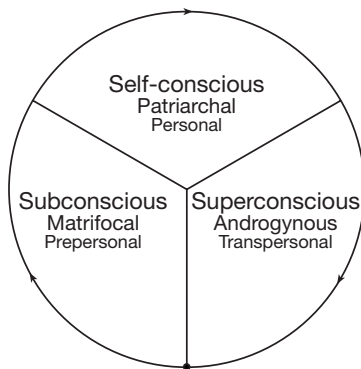
## **A phylogenetic outline**

Having looked briefly at the Universe we all live in, we can now begin to understand where we have come from and where we are all heading at ever-increasing rates of change. In this respect, I find it most useful to look at our lives together in the context of evolution as a whole, at least during that short period since

the most recent big bang, some fourteen billion years ago. This I described in two books that I wrote about eighteen and twelve months ago titled *The Four Spheres: Healing the Split between Mysticism and Science* and *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*.

The latter book explains, using the nonlinear mathematics of systems dynamics, why the world is disintegrating into chaos right now, albeit with a few pockets of near self-similar order amid the chaos, as the mathematics illustrates. Inspired by Pierre Teilhard de Chardin's *The Human Phenomenon*, the former book shows that when evolution becomes fully conscious of itself within us humans, there is a way out of this chaos, as yet only in theory in society as a whole.

I described some further details of the prospects for humanity, as I see them, in a section titled 'Systems of governance' in a 100-page essay I wrote last September, titled 'The Art and Science of



Panosophy: Evolution's Glorious Culmination'. This included Ken Wilber's three phases of human phylogeny, described in *Up from Eden*,<sup>33</sup> depicted in this diagram. These epochs correspond to the transition stage between biogenesis and noogenesis—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.

Regarding the conception of our species, it is important to distinguish our beginning as a biological species from that as a noological one. The conception and birth of *Homo sapiens*, as a biological species, happened around two hundred thousand years ago, while we can say that *Homo noeticus*, as a noological species, was conceived when we later acquired the great gift of Self-reflective Intelligence, the Divine quality that distinguishes humans from the other animals and machines, like computers.

As Erich Fromm pointed out in *Man for Himself*, at our conception as a noetic species, evolution apparently left us to our own devices, to work out our behaviour patterns for ourselves, as the most adaptable of all the species.<sup>34</sup> 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.<sup>35</sup> 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.

I resonate very deeply with these early humans, who were like infants in adult bodies before the categorizing mind began to form concepts, attempting to map the world we all live in. So my noetic ontogeny since my second conception in 1980 has consciously recapitulated human noetic phylogeny as a whole, which we need to understand in order to understand our destiny as a species.

Most significantly, we are the first species to be self-aware of the death of individuals, having engaged in ritual burials for some sixty thousand years or more. Other evidence of our unique human qualities comes from the artistic expressions of our inner worlds that have been found across Europe and Asia. The earliest are the cave drawings at Chauvet in Ardèche in south-central France, some thirty to thirty-two thousand years

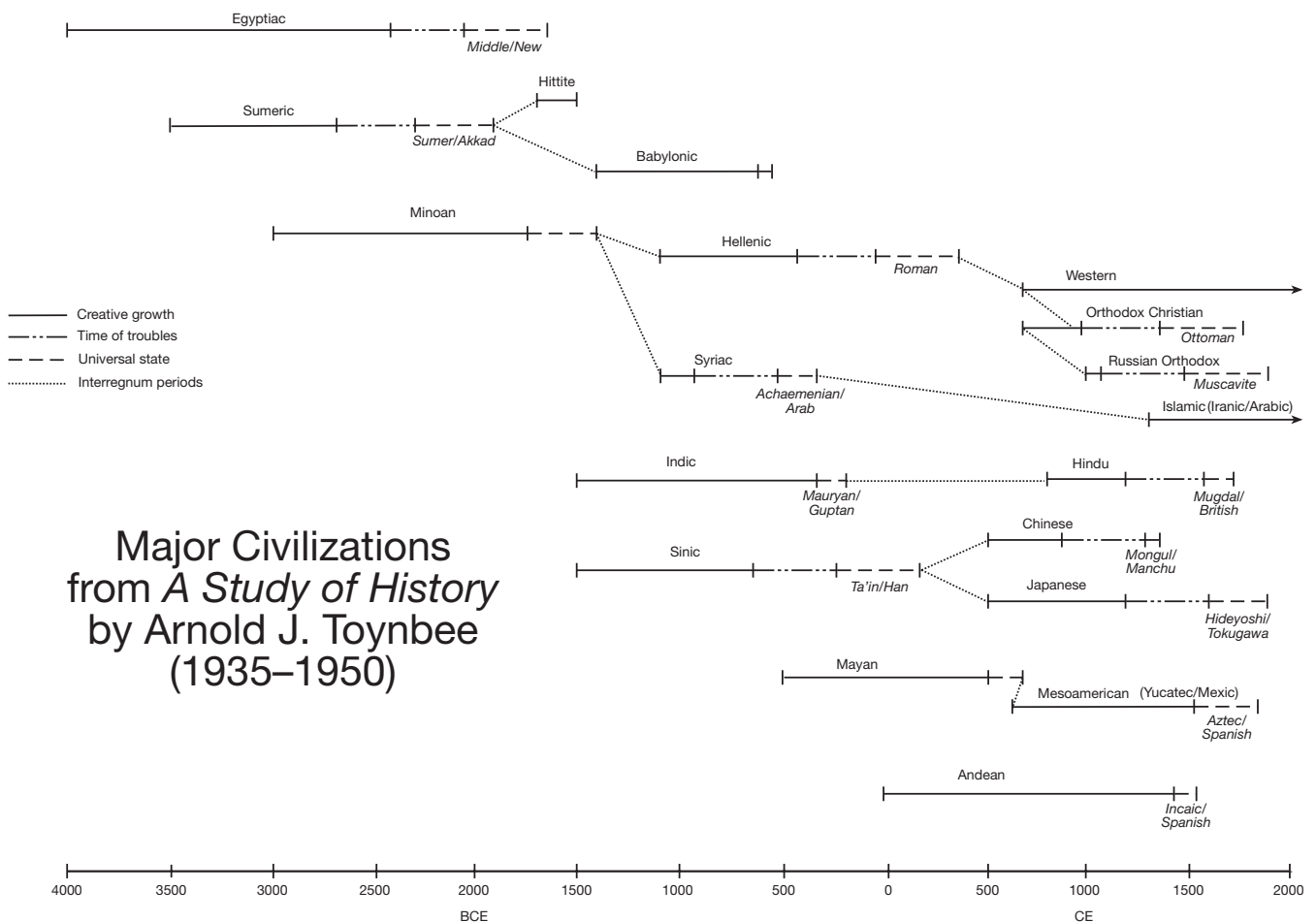


old, when two or three kilometres of ice were covering the land where I live today in Sweden.

It is not only animals that are born to die. During the twentieth century, Oswald Spengler's *Decline of the West* and Arthur Toynbee's *A Study of History*, among others, led us to become aware that Western civilization is not sustainable for very much longer. And neither is the global economy or polarized politics, as has become clear in recent decades. During this same period, we became the first species to become aware of its own demise within a few generations.

But before this inevitability, we can see that we are now in the transition between the patriarchal and androgynous epochs, when *Homo noeticus* could evolve into *Homo divinus*. Not that *Homo divinus* is completely new. Exemplars of this species appeared during the patriarchal epoch, such as Shakyamuni Buddha, Jesus of Nazareth, and many other mystics through the ages, named and well known or not.

Arnold Toynbee distinguished about twenty civilizations during this epoch in *A Study of History*, a 12-volume tome measuring half a metre in the University of Stockholm library, where I consulted it in the 1990s. Using the generalizing principle of pattern recognition that we all use, he saw that civilizations go through various stages, the most important of which are creative growth, a time of troubles, and a universal state, when the creative energies that originally brought the civilization into being become ossified. Thankfully, D. C. Somervell has produced a two-volume abridgement of this magnum opus, enabling us to depict the timeline of these civilizations in this diagram, the only two extant today being the Western and Islamic civilizations.<sup>36</sup>

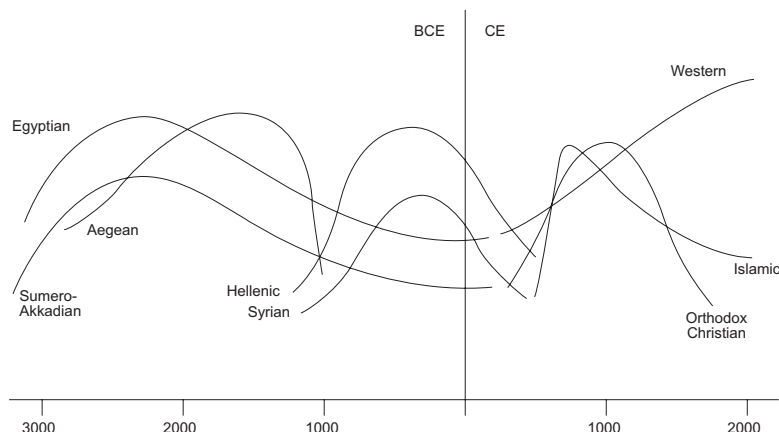


Toynbee summarized the reason for the death of civilizations in this way, which quite clearly applies to Western civilization today:

The nature of the breakdowns of civilizations can be summed up in three points: 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.<sup>37</sup>

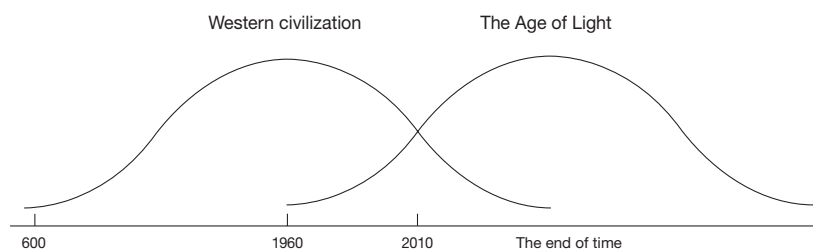
### *The Psychodynamics of Society*

In *The Turning Point: Science, Society and the Rising Culture*, Fritjof Capra depicted the rise and fall of some of these civilizations around the Mediterranean, reproduced below.<sup>38</sup> The important point to note is that all, with the exception of Western civilization, have the bell shape of the logistic distribution curve in mathematics, although it is clearly premature to indicate that the Islamic civilization is dying. This is because, by the Principle of Unity, evolution must be balanced by a period of decay, recapitulating the Cosmogonic Cycle, illustrated on page 1.



Today, the three dominant civilizations in the world, Christocentric Western civilization, the Islamic, and the Chinese totalitarian regime have lost the creative power that brought them into existence. So they must all die so that the Age of Light, a society soundly based on Love and Peace, Life and Freedom, Wholeness and the Truth, and Consciousness and Intelligence can emerge.

This is a rather tricky situation, for as spiritual seekers in the wealthy West are beginning to easternize Western civilization, the political focus in India and China, in particular, is to westernize the more impoverished East, losing touch with its mystical foundations. And what are we to make of Russia, straddling Europe and Asia across eleven time zones, but with one language? Then there is all the turmoil in the Middle East, with many religious and secular wars being fought within this region and with the world at large, leading to a major migration crisis in Europe in 2015 and 2016. So it is not easy to see how this will play out in the coming decades, for this schema, an extension of one in Fritjof Capra's *The Turning Point*, is a rather simplistic view of the death and rebirth of civilization as we know it today.<sup>39</sup>



To put some further flesh on these bare bones, another who sees such a death and rebirth of civilization is Jean Houston, who met Teilhard in Central Park in New York when in her teens, when 'Mr Tayer', as she knew him at the time, would sometimes talk about the Omega Point on the walks they took together.<sup>40</sup> Jean calls the changes that evolution is making today 'Jump Time', writing, "Jump Time is a whole system transition, a condition of interactive change that affects every aspect of life as we know it."<sup>41</sup> As she says, "Ours is an era of quantum change, the most radical deconstruction and reconstruction the world has seen."<sup>42</sup>

Another with a similar vision is John L. Petersen, founder of the Arlington Institute in 1989, as a think tank to "serve as a global agent for change by developing new concepts, processes and tools for

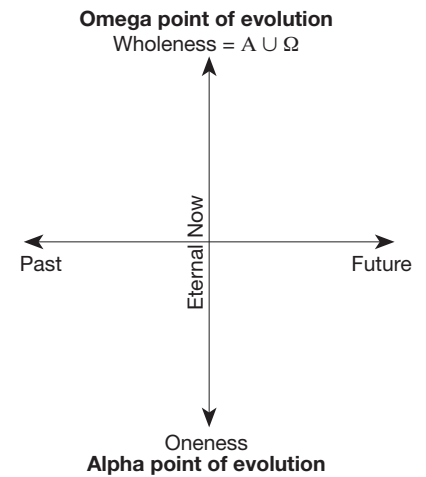
anticipating the future and translating that knowledge into better present-day decisions”. John is not a flaky New Ager, for he has formerly worked in various governmental and political positions in the USA, setting up a portal for what he sees as the World’s Biggest Problems: Economic Collapse, Peak Oil, Global Water Crisis, Species Extinction, and Rapid Climate Change.<sup>43</sup>

As John says in *A Vision for 2012*, we are currently entering a “historical, epochal change—a rapid global shift unlike any our species has lived through in the past. ... There are no direction-pointing precedents for what is coming, ... there is no one alive today who [has] lived through anything like what we’re anticipating.”<sup>44</sup>

Well, this is not quite true, for as the result of the death and rebirth process I went through in the spring of 1980 I have already experienced what the rest of humanity needs to experience if we are to collectively return to the Nonmanifest before the death of our species. I explain this with this diagram. Machines, like computers, function in a cause-and-effect chain in the horizontal dimension of time, which led Aristotle to suggest in *Metaphysics* that the universe began with an ‘Unmoved Mover’,<sup>45</sup> leading Thomas Aquinas to produce five proofs for the existence of God in *Summa Theologiae*.<sup>46</sup>

However, to be free of my mechanistic conditioning, which goes back thousands of years, I have come to realize that all events in the Universe take place in the Eternal Now. As the diagram illustrates, there are two ways of realizing that we are never separate from Divine Reality for an instant. The traditional path of mystics is downwards, in a dying process, called *Via negativa* in Christianity and *neti, neti* ‘not this, not this’ in *jñāna yoga*, which I call ‘involution’, leading to No-mind, Oneness, or *Shunyata* ‘Emptiness’ in Hinayāna and Mahāyāna Buddhism, the small and great vehicles. So conventional mystics, as exemplars of *Homo divinus*, are already living in the Age of Light.

The opposite approach is one of growth, culminating in evolution’s Glorious Culmination in Wholeness, which some physicists call the plenum, from Latin *plenus* ‘full’. This is not unlike *Tatthatā* in Mahāyāna Buddhism, usually translated ‘Suchness’, from *tathā* ‘in that manner, so’, the true nature of all beings, being immutable and immovable, beyond all concepts and distinctions. This is what Aurobindo called Supermind: “The Supermind is the Vast; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act.”<sup>47</sup> Another term is *Bodhichitta* ‘awakened mind’, whose realization is the central theme of Shāntideva’s *The Way of the Bodhisattva*.



Nevertheless, although evolutionary processes have been bifurcating for billions of years, we can see an end to this constant divergence in the evolutionary convergence of today’s cultural revolution. During the past four hundred years, scientists have made a short series of discoveries, each of which has served to unify pairs of opposites, in conformity with the Hidden Harmony. Johannes Kepler set the ball rolling with *Astronomia Nova* in 1609 by unifying the split between causal physics and mathematical astronomy,<sup>48</sup> which Aristotle had opened up in *Physics*.<sup>49</sup> Isaac Newton produced the second term in this series in 1687 by unifying Kepler’s celestial physics with Galileo Galilei’s terrestrial dynamics in *Principia*.<sup>50</sup>

Albert Einstein introduced the next two terms with the special and general theories of relativity. First, in 1905, he developed the special theory of relativity by reconciling the incompatibilities between the principle of relativity, which states that physical phenomena run their course relative to different



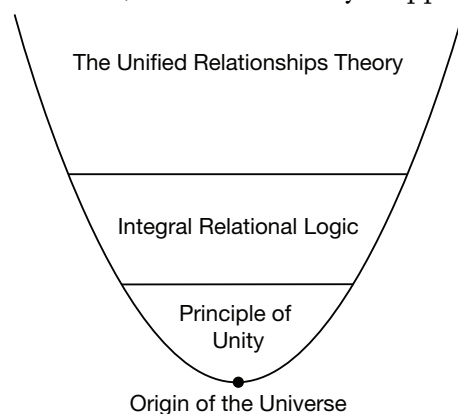
coordinate systems according to the same general laws, and the observed constancy of the speed of light. Einstein did this by replacing Newton's absolute framework of space with a relativistic space-time continuum, in which the notion of simultaneity is relativistic. In the general theory of relativity, published in 1915, Einstein went on to show the equivalence of gravitational and inertial mass during acceleration, and in so doing abandoned the Euclidean–Cartesian rectilinear model of space, replacing it with the view that space-time is curved.<sup>51</sup>

In 1980, David Bohm continued this unifying process by showing how we can unify the incompatibilities between quantum physics and relativity theory in *Wholeness and the Implicate Order*. For the theories of relativity and quantum mechanics, which Bohm said should really be called 'quantum *non*-mechanics', display opposite characteristics, the former having the properties of continuity, causality, and locality, with the latter being characterized by noncontinuity, noncausality, and nonlocality.<sup>52</sup>

The Principle of Unity, Integral Relational Logic, and the Unified Relationships Theory introduce the sixth and final term in this series, describing how *all* opposites can be unified in Nondual Wholeness. Integral Relational Logic is the algebra of algebras that Bohm sought to establish his theory of the implicate order in sound mathematical terms. For this universal system of thought takes the abstractions of pure mathematics, which Alfred North Whitehead called *Universal Algebra* in 1898,<sup>53</sup> to the utmost level of generality, beneath the precarious foundations of mathematics.

Integral Relational Logic is a taxonomy of taxonomies, bringing universal order to all our thoughts by using Bohm's method for bringing order to quantum physics: by "*giving attention to similar differences and different similarities*", a notion of order that the artist Charles Biederman had given him.<sup>54</sup> In other words, to form concepts in an egalitarian manner, we carefully examine the similarities and the differences in the meaningless data patterns arising from the Datum of the Universe, putting our interpretations into various sets as appropriate. For *Datum* derives from Latin *dare* 'to give, cause'.

However, by healing the splits between all opposites, including the concepts of God and Universe, the incompatible contextual concepts for religion and science, respectively, we need to change the meaning of *cosmos*, as the physical universe, to *Cosmos*, as Consciousness, embracing and lying within the entire Universe, as we discover by mapping inner space, as the Cosmic Psyche, rather than outer space.



This culminating cosmology of cosmologies has not evolved directly from any previous cosmologies, as this diagram illustrates. Rather, it has emerged through the Divine power of Life directly from the Origin of the Universe, like you, me, and everything else in the relativistic world of form.

In my case, as I have mentioned, I can see and feel Wholeness because of two life-changing events in my life, which happened about thirty-eight and a half years apart, neither of which I understood at the time. But to fully appreciate the Cosmic Unity of Wholeness, I have needed to let all of this go, diving into Keats' lake, recognizing that there is nothing to work out. And there I find Reality, Ultimate Reality, completing human noetic phylogeny from conception to death. For Panosophy is the culmination of some fourteen billion years of evolution since the most recent big bang, which Teilhard famously called the Omega Point.



There is one other phylogenetic perspective that I need to mention. Throughout human history,



evolution has been more divergent than convergent, leading to religious demarcations, academic specialization, and the division of labour in the workplace. Our minds have thus become fragmented, unable to see the Big Picture, how all the various disciplines fit together as a coherent whole.

Accordingly, as I outline in my book *The Theory of Everything*, thinkers from Roger and Francis Bacon, through Johannes Kepler, René Descartes, Isaac Newton, and Gottfried Wilhelm Leibniz, to Charles Sanders Peirce, Albert Einstein, David Bohm, Stephen Hawking, and Ken Wilber have sought for a way to integrate all knowledge into a coherent whole.

As I have recently discovered, Jung was also actively involved in trying to solve this problem in the 1930s. First, Daniel Brody invited him to edit a new journal, to be called *Weltanschauung*,<sup>55</sup> derived from *Welt* 'world', from Middle High German *wërlt*, from Old High German *weral*t, cognate with *world*, and *Anschauung* 'view', from Middle High German *anschouwunge* 'observation, mystical contemplation'. So *Weltanschauung* has a deeper meaning than *worldview*, indicating both scientific observation and spiritual meditation.

As Sonu Shamdasani tells us, "the aim of the journal, *Weltanschauung*, was to bring about a synthesis of the sciences," overcoming the problem of increasing fragmentation and specialization. Jung approached a number of specialists in various disciplines, who replied in the affirmative for this project, but it did not take off, even though the journal was seen as "an antidote against the atomizing tendency of specialism, which is one of the greatest obstacles to spiritual development".<sup>56</sup>

Jung explained why this is so in 'The Relations between the Ego and the Unconscious', revised in 1928 and in the 1930s from a 1916 essay providing the foundations for his later work. In Section II 'Anima and Animus' in Part Two 'Individuation', Jung explored the relationship of the persona, "fittingly enough a kind of mask", to society:

Society expects, and indeed must expect, every individual to play the part assigned to him as perfectly as possible, so that a man who is a parson must not only carry out his official functions objectively, but must at all times and in all circumstances play the role of parson in a flawless manner. Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. No man is expected to be both. Nor is it advisable to be both, for that would be 'odd'. Such a man would be 'different' from other people, not quite reliable. In the academic world he would be a dilettante, in politics an 'unpredictable' quantity, in religion a free-thinker—in short, he would always be suspected of unreliability and incompetence, because society is persuaded that only the cobbler who is not a poet can supply workmanlike shoes.<sup>57</sup>

Jung goes on to say, "This painfully familiar division of consciousness into two figures [the persona and the true nature of the individual], often preposterously different, is an incisive psychological operation that is bound to have repercussions on the unconscious. ... These identifications with a social role are a very fruitful source of neuroses."<sup>58</sup> This is especially the case when individuals seek to heal the fragmented mind in Wholeness, as Jung pointed out in the Foreword to a series of Erasmus lectures in 1938, addressing the detrimental effects of specialization, leading to a narrowing of the horizon and inbreeding.<sup>59</sup>

The enormous extension of knowledge exceeds the capacity of a single brain, which alone might be able to form a synthesis of the innumerable parts contributed in every department. Even the greatest genius, equipped with a fabulous power of memory, would be forced to remain an incompetent dilettante in quite a few important respects.<sup>60</sup>

Sonu Shamdasani then tells us, "To counteract this situation, and to provide a 'complete picture of our world', information from all branches of knowledge needed to be collated together. This could be attempted by finding a platform or idea common to many forms of knowledge. From the foregoing, it is clear that Jung conceived the cultural role of complex psychology to be to counter the fragmentation of the sciences, and to provide a basis for a synthesis of all knowledge. This attempt to counter the

increasing fragmentation and specialization of disciplines was an enormous, and ultimately insurmountable task.”<sup>61</sup>

Yet, today, following the invention of the stored-program computer in the late 1940s, the construction of direct-access storage devices, like disks, in the 1950s, and the introduction of the World Wide Web in 1989, what Teilhard called a ‘megasyntesis’<sup>62</sup> is no longer impossible. Evolution is quite capable of transforming divergence into convergence at its Omega Point, when the persona and true nature of the individual are unified in Nondual Wholeness.



But how can I describe Reality, which is beyond words and experience, when and where even the experiencer disappears? On the day before I wrote this sentence on the fifth day of Christmas 2016, I just lay on my bed, enjoying the moment, reflecting on how mystics through the ages had addressed this problem. One of my favourite descriptions is the fifth and final chapter titled ‘That the supreme Cause of every conceptual thing is not itself conceptual’ in Pseudo-Dionysius the Areopagite’s *Mystical Theology*, which I reproduced in full in my book *The Four Spheres, Unifying Mysticism and Science*. The penultimate chapter is titled ‘That the supreme Cause of every perceptible thing is not itself perceptible’. Here it is:

So this is what we say. The Cause of all is above all and is not inexistent, lifeless, speechless, mindless. It is not a material body, and hence has neither shape nor form, quality, quantity, or weight. It is not in any place and can neither be seen nor be touched. It is neither perceived nor is it perceptible. It suffers neither disorder nor disturbance and is not overwhelmed by earthly passion. It is not powerless and subject to the disturbances caused by sense perception. It endures no deprivation of light. It passes through no change, decay, division, loss, no ebb and flow, nothing of which the senses may be aware. None of this can either be identified with it nor (*sic*) attributed to it.<sup>63</sup>

Now, there is a man who truly understood himself, what it really means to be a Divine human being. However, in the second paragraph of the first chapter in this short essay, Dionysius wrote to Timothy, “But see to it that none of this comes to the hearing of the uninformed, that is to say, to those caught up with the things of the world, who imagine that there is nothing beyond instances of individual being and who think by their intellectual resources they can have direct knowledge of him who has made the shadows his hiding place.”<sup>64</sup>

Plato tells us that Socrates said something similar, speaking to Theaetetus, “Take a look round, then, and see that none of the uninitiated are listening. Now by the uninitiated I mean the people who believe in nothing but what they can grasp in their hands, and who will not allow that action or generation or anything invisible can have real existence.”<sup>65</sup>

This is clearly a rebuttal of materialism, indicating that only those initiated and instructed in the mysteries (*mustēs*) can find true wisdom, from *muein* ‘close the eyes’. But if we continue to keep the mysteries secret, as the ancient Greeks attempted to do, we shall drive ourselves to extinction before we have discovered what is causing the accumulation of scientific knowledge from generation to generation to accelerate exponentially.

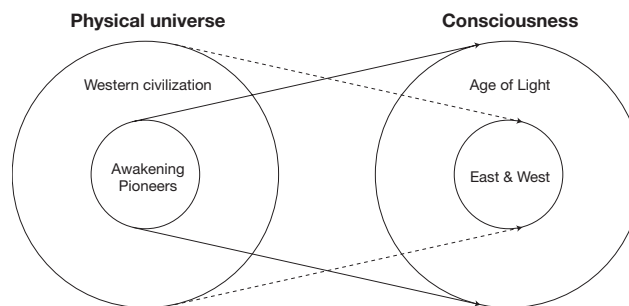
These cultural attempts to keep people ignorant of what lies beyond our physical senses are the root cause of all the problems facing humanity today. Although none of us is ever separate from Reality for an instant, we have cocreated religious, educational, scientific, medical, economic, legal, and political institutions that are experientially and cognitively detached from Reality. Feeling separate from the Immortal Ground of Being that we all share, many have created immortality symbols to assuage the existential fears that thus arise. The most pernicious of these is money, whose psychoreligious history I outlined in a 50-page essay in 2013 titled ‘The Sharing Economy: Transcending the Divisiveness of Money’.

Such existential fears have been coming increasingly to the fore during 2016, as Western civilization disintegrates and global warming accelerates, with algorithmic robots threatening to take over the workplace. This is 'what is', what we have been given as a species. It is most probable that fear and ignorance will prevail in the coming years and that we shall drive ourselves to extinction before we have reached our fullest potential as a species.

Nevertheless, there is still a chance that Love and Intelligence could prevail and we could fulfil a prophecy that Teilhard made in 1940, within a substantial proportion of society, at least: "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."<sup>66</sup>

## **Establishing mystical psychology as the primary science**

If we humans are to realize our fullest potential as a species, it is not enough to make a paradigm shift in the scientific worldview, as many are attempting today, or even make a paradigm change. For, as Consciousness transcends the categories, Ultimate Reality is not a paradigm, which means 'pattern, model'. Rather, we are engaged in a contextual inversion, recognizing that the multiverse of physical universes, including the brain, emerges from Consciousness, rather than the other way round, as this diagram illustrates.



Not only this. The entire world of form, including our minds, psyches, and personal souls, arises from Consciousness, enabling us to complete an evolutionary process that has been emerging in the collective consciousness since the turn of the nineteenth and twentieth centuries: the establishment of mystical psychology as the primary science, on which all humanities and sciences are built.

To set the scene, in *The Power of Kabbalah*, Yehuda Berg points out that there is a curtain that divides our reality into two realms, 1% being our physical world, while the other 99% "is the source of all lasting fulfilment. All knowledge, wisdom, and joy dwell in this realm. This is the domain that Kabbalists call *Light*."<sup>67</sup> Yet, historically, we have spent 99% of the time mapping the 1% and 1% of the time mapping the 99%. Furthermore, we have attempted to map the 99% using techniques that we have learnt to map the 1%. Such a distorted approach to science cannot possibly work, as it keeps most of us in darkness.

Today there is a growing awareness, in some quarters, at least, that our health, well-being, and survival for as long as possible as a thriving species is dependent on us understanding ourselves, what it truly means to be a human being in contrast to the other animals and computers. To reflect this, I would change the proportions a little. I look at humanity, and hence the Universe, like an iceberg, with 90% hidden beneath the surface and only 10% visible to the physical senses. And of this 90%, 90% is hidden from the cognitive mind, buried in the unconscious as both unfulfilled potential learning and our collective, cultural, and personal conditioning. So some eighty per cent of the energies we use everyday to live our lives and manage our business affairs are unknown to us.

Clearly, such a blind way of living our lives is unsustainable, hardly living up to our characterization as *Homo sapiens sapiens* 'wise-wise human'. However, as our mechanistic conditioning is so deeply ingrained within the collective psyche, held in place by cultural attitudes, it is far from clear to what extent we shall be able to awaken as a species before our inevitable demise. For instance, the Abrahamic religions have institutionalized their opposition to their followers knowing themselves.

In illustration, Yehuda Berg 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".<sup>68</sup>



With both the religious and scientific authorities resolutely holding on to their traditional belief systems, we face an enormous challenge to intelligently establish mystical psychology as the primary science, transcending the intellect. I address this critically important issue under the rubric 'cognitive science' in my books *The Theory of Everything* and *The Four Spheres*. So there is no need to repeat what I wrote there here. All I would like to do in this section is add a few insights that have emerged from my recent readings on the history of psychology.

William James summarized the challenges and opportunities in 1892 in the final paragraph of *Psychology: Briefer Course*, an abridgement of the two-volume *Principles of Psychology*, written two years earlier. He saw psychology, which George Trumbull Ladd defined "as the *description and explanation of states of consciousness as such*",<sup>69</sup> as:

A string of raw facts, a little gossip and wrangle about opinions, a little classification and generalization on the mere descriptive level; a strong prejudice that we have states of mind, and that our brain conditions them: but not a single law in the sense in which physics shows us laws, not a single proposition from which any consequence can causally be deduced. We don't even know the terms between which the elementary laws would obtain if we had them. This is no science, it is only the hope of science. ... But at present psychology is in the condition of physics before Galileo and the laws of motion, of chemistry before Lavoisier and the notion that mass is preserved in all reactions. The Galileo and the Lavoisier of psychology will be famous men indeed when they come, as come they some day surely will. ... Meanwhile the best way in which we can facilitate their advent is to understand how great is the darkness in which we grope, and never to forget that the natural-science assumptions with which we started are provisional and revisable things.<sup>70</sup>

At the beginning of the twentieth century, Eugen Bleuler, who coined the words *schizophrenia* and *ambivalence*, held a similar view as the director of the prestigious Burghölzli Mental Hospital in Zürich. As Sonu Shamdasani tells us in his introduction to Jung's monumental *The Red Book*: "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."<sup>71</sup>

However, progress was slow. In 1935, Jung was bold enough to call psychology the 'science of consciousness' in the first of a series of five lectures he gave on the theory and practice of analytical psychology to 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.<sup>72</sup>

Then in 1976, after three decades exploring the symptoms of our grievously sick society, Erich Fromm wrote in his greatest masterpiece *To Have or To Be?* that if we are to avoid economic and psychological catastrophe, "We need a Humanistic Science of Man as the basis for the Applied Science and Art of Social Reconstruction."<sup>73</sup> However, he was uncertain of success, saying,

### *From Conception to Death*

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.<sup>74</sup>

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."<sup>75</sup>

During the past fifty years, Stanislav Grof has been a leading advocate of the *Psychology of the Future*, publishing a book with this title in 2000, recognizing the central role of pre- and perinatal experiences on later development. At eighty-five, Stan is still active, as we can see from his 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 organized by the Shift Network titled 'Psychology of the Future: Exploring the Leading Edge of Consciousness, Healing & Self-discovery'.<sup>76</sup> 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.<sup>77</sup>

However, progress is still slow. For instance, Uta Frith, emeritus professor at the Institute of Cognitive Neuroscience, University College London, pointed out that the scientific establishment is very far from accepting psychology in any form as a valid science. 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.<sup>78</sup>



So even though establishing mystical psychology as the primary science is far more difficult than rocket science, can we improve our communications of our empirical findings, finding ears able and willing to listen? Well, in November 2016, Chris Thomson and David Lorimer, living on either side of the Pyrenees, invited me to act as an advisor to the Commission for Extended Science, instigated by the Scientific and Medical Network in the UK. This project, to be made public in the spring, has been inspired by three major initiatives in recent years: 'The Manifesto for a Post-Materialist Science',<sup>79</sup> 'The Declaration for Integrative, Evidence-Based End-of-Life Care that Incorporates Nonlocal Consciousness',<sup>80</sup> and 'A Call for an Open, Informed Study of all Aspects of Consciousness'.<sup>81</sup>

Two of the eight questions that the Commission says in its remit cannot be answered by materialistic, mechanistic science are "The origin of everything. The Big Bang theory is full of holes" and "Inherent purpose in the universe". To address these contextual and foundational issues in a rational, systemic manner that is acceptable to scientists who are open and willing to question their beliefs and assumptions, I wrote a four-page article titled 'The Origin and Purpose of the Universe'.

But there is still much work to be done, even within the most advanced of psychological circles. For instance, Sonu Shamdasani's *Jung and the Making of Modern Psychology: The Dream of a Science* provides the first comprehensive study of Jung's psychology, as a science. However, the subtitle is rather misleading for this important book does not mention other significant developments, such as those made by Fromm, Maslow, Grof, and many others in the field of transpersonal psychology. However, he does make a couple of key points on which a general science of psychology—as Jung's great dream—could emerge.

First, psychology can only become a science through experimentation.<sup>82</sup> Science is not speculative philosophy. It is essential that it be squarely based on human experience. So if we are not yet ready to perform the necessary experiments, free of inhibiting conditioning, applying Self-reflective Intelligence to observe such self-inquiries, psychology cannot be ready to become a fully-fledged science.

Secondly, because of the lack of the necessary experimentation, since William James and Wilhelm Wundt debated the possibilities of a science of psychology at the end of the nineteenth century, such a science has lacked the necessary objective language.<sup>83</sup> For instance, Jung wrote in German, which has no unambiguous word for the English *mind*, as R. F. C. Hull, the principal translator of Jung's *Collected Works* has pointed out. The German words *Geist* 'spirit' and *Seele* 'soul' can both be translated as 'mind', and Jung used these words interchangeably in the 1920s. We also see this dual meaning of *Geist* in Hegel's *Phänomenologie des Geistes*, which is translated as both *Phenomenology of Spirit* and *Phenomenology of Mind*. However, by 1933, in an essay titled 'The Real and the Surreal', Jung exclusively used the word *psyche* to denote the 'real' subject of psychology, completely ousting the older, ambiguous philosophical concepts of *mind*, *soul*, and *spirit*.<sup>84</sup>

Even the concept of concept, the basic building block of our cognitive maps, is unclear, as *The Oxford Companion to the Mind* points out.<sup>85</sup> For how can we understand the conception of concept if we are out of touch with Reality, the Divine Source of the entire manifest universe, including our conceptual models, which map the Cosmic Psyche as the Totality of Existence?

This problem of language does not apply just to psychology; it applies to the whole of science, as David Bohm has pointed out. For English, like the other European languages, has evolved to denote a fragmented worldview that is not based on Reality, on the recognition that all beings—and therefore all disciplines—are interconnected in Wholeness. Syntactically, Bohm attempted to resolve this problem with his rheomode—the flowing mode of language—putting the verb first<sup>86</sup> like in Native American languages, which don't even have nouns,<sup>87</sup> rather than the noun, as is normal in European languages. This did not take off.

However, we can make more progress semantically. In a private conversation in the mid 1980s, Bohm suggested that we need to study the roots of words, which he aptly called the *archaeology of language*. For the root of *etymology* is Greek *etumos* 'real, true'. So by studying etymology we discover that our forebears were much closer to Reality than most people are today. Particularly interesting is the supposed Proto-Indo-European language, as the common ancestor for the ancient languages of Sanskrit, Persian, Greek, and Latin, and the modern languages that have evolved from these and others.<sup>88</sup>

For myself, I have an ongoing project to create a methodical glossary of terms used in Panosophy, the transdisciplinary synthesis of all knowledge. The intention is to complete the Glossary on my website, which contains many words, hyperlinked to their PIE bases as common ancestors in an evolutionary manner. However, this is still work-in-progress, with other definitions in an appendix to *Integral Relational Logic*, Part I of my trilogy on *Wholeness*, with many other terms scattered through my more recent writings.



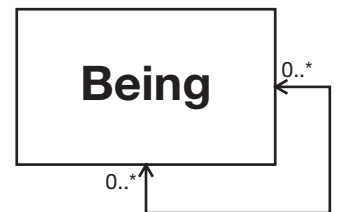


To explain what all this means, establishing mystical science, in general, and Integral Relational Logic, in particular, as the primary science, we need to heal the split between mathematical logic—as the science of mind and reason—and depth psychology—as the science of mind and consciousness. As I describe in my writings, in 1856 George Boole attempted to heal this split in his *Laws of Thought*, which opens with these words: “The design of the following treatise is to investigate the fundamental laws of those operations of the mind by which reasoning is performed,” with the purpose of exploring “the nature and constitution of the human mind”.<sup>89</sup>

However, mathematicians and logicians, like Charles Sanders Peirce, Gottlieb Frege, Bertrand Russell, and Rudolf Carnap, wanted none of this. They opined that mathematical logic has nothing to do with psychology, dismissing what is called psychologism, which the OED defines as ‘The tendency to explain in psychological terms matters which are considered to be more properly explained in other ways’. On the other side of the coin, I’ve seen no reference to Boole’s *Laws of Thought* in any book on psychology that I have ever read. For instance, in *Psychology*, William James does not mention his friend Charles Sanders Peirce, who was much influenced by Boole’s mathematical logic and whose triadic architectonic came closer to solving the ultimate problem of human learning than any other attempt before his time, as I describe in my book *The Theory of Everything*.

For myself, I have needed to heal this split not only for my mental health, but also to perform my job as an information systems architect in business as well as I am able. For without the establishment of mystical psychology as the primary science, it is not possible to understand to what extent computers with so-called artificial intelligence could take over the workplace, bringing the global economy crashing down.

In brief, Integral Relational Logic is the science of thought and consciousness that unifies holographic mathematical logic and depth psychology in mystical psychology, founded by Shakyamuni Buddha two and a half thousand years ago. Yet, because this universal system of thought has evolved from the transcultural, transdisciplinary modelling methods that underlie the Internet, it doesn’t belong anywhere, presenting me with something of a challenge in my social relationships. To illustrate the interconnectedness of everything, I use this diagram in the notation of the Unified Modeling Language (UML), an ISO standard for business modelling and software design.<sup>90</sup> This shows that all beings in the Universe are related to all other beings in zero to many different ways, some of which can be classified and some of which defy categorization and must remain a mystery.



There is just one snag. All beings includes everybody’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. Most people I meet don’t like me saying this. For there is a tendency in society to associate our ideas with our individual body-minds, with which we are identified, our beliefs giving us a precarious sense of security in life. So the idea that we can bring other people’s ideas into our own consciousness, even those with which we disagree, can feel uncomfortable. There is thus a tendency in academic circles and elsewhere to reject those concepts that don’t fit into the cognitive structures that govern our lives. So many tend to reject or ignore the irrefutable, universal truth of the Principle of Unity and hence the messenger.

Yet, when we do this, we disobey E. F. Schumacher’s fundamental maxim of mapmaking, “Accept everything; reject nothing.” As he said in *A Guide for the Perplexed*, “Our task is to look at the world and see it whole.”<sup>91</sup> But before we reject ideas that feel uncomfortable to us, we first need to bring them into

consciousness in order to compare them. A classic example is Part I of Johannes Kepler's *New Astronomy*, in which he equitably compared three hypotheses for the structure of the solar system: geocentric, heliocentric, and Tycho Brahe's compromise between the two. Kepler showed that mathematically none could be dismissed. Causal considerations were needed, which led him, after he removed the scales from his eyes, to the first two of his laws of planetary motion, by far the simplest and most elegant model of those he studied at the beginning of this book, which laid down the foundations of modern astronomy.

As a Panosopher, I take this comparative approach to the utmost, bringing everything that we humans have learnt over the millennia into consciousness. By bringing universal order to all this knowledge, my individual consciousness has deepened and expanded to such an extent that it has become coterminous with Consciousness itself. But how do my own particular preferences and those of others fit into this model? Well, the heliocentric and geocentric models of the solar system reside equally in consciousness as entities, with the attribute values 'true' and 'false', unified in Nonduality, the Absolute Truth.

The key here is not to be egoically identified with any particular aspect of the model, not even with how I view myself. For as many of my spiritual teachers have said over the years, making such comparisons can only lead to conflict and suffering, not Love and Peace. To resolve such a dilemma, I have learnt to stand outside myself as much as possible while still functioning in the dualistic world of form, viewing my subjective experiences objectively, without attachment, as much as possible.

Buffeted by both inner and outer circumstances, which are out of my control as a supposedly separate being, I apparently make choices at every moment of every day. In practical terms, I cannot follow Yogi Berra's witticism, "When you come to a fork in the road, take it." For instance, right now, do I continue working on this essay or take a turn around my apartment? To take another example, an hour ago, I got an SMS from the local authorities that a water pipe in the village where I live had burst and that I would be without water for some hours during the day. So I've needed to take some action to prepare for this eventuality, not what I intended for this morning.

To be detached from such either-or decisions while making them, I have realized that we are Nondual, Divine creatures having unique human experiences, rather than human beings experiencing the bliss of Nonduality. Meister Eckhart, the pre-eminent Christian mystic, well understood this, saying, "The eye with which I see God is the same as that with which he sees me."<sup>92</sup> Surprisingly, this clear statement was not included in the list of those that led him to be indicted of heresy. Nevertheless, he was convicted and would no doubt have been burnt at the stake if he had not died of natural causes before this horrendous sentence could be handed out.<sup>93</sup>



This brings us to the second critical challenge in establishing mystical psychology as the primary science. People not only react against such a notion as an idea; they also sometimes attack the individuals and groups who are endeavouring to embody such a healthy, awakened way of living, reaching out to our fullest potential as a species.

Abraham Maslow called this social phenomenon 'counter-valuing' in the 'Jonah Syndrome', a short article written in 1968 shortly before his death, posthumously published as the 'Jonah Complex' in *The Farther Reaches of Human Nature*.<sup>94</sup> And because society is often antagonistic to those seeking to improve themselves in self-actualization, sometimes individuals hold back, introjecting these restrictive attitudes, "generally afraid to become that which we can glimpse in our most perfect moment, under the most perfect conditions, under conditions of greatest courage".<sup>95</sup>

At the core of these inhibitions is the fear of the Omnipotent Formless Absolute—of the death of the sense of a separate self. For instance, Pope John Paul II, now canonized, wrote in his encyclical *Fides et Ratio* ‘Faith and Reason’ in 1998 that if reason is to be fully true to itself, it must be grounded in the “fear of God”.<sup>96</sup> But why be afraid? God is Love, as Pope Benedict XVI pointed out in his first encyclical ‘*Caritas Deus Est*’ in 2006.<sup>97</sup> So if we are to become fully alive as human beings before the death of our species, it is absolutely essential that we learn to face the existential fear of death. For life and death are two inseparable sides of the same coin.

Over the years, I’ve written extensively about the Jonah Syndrome, both in my own experience and those of others. So there is no need to dwell further on this here. All I would like to do for the moment is outline some of the misunderstandings that have surrounded Carl Gustav Jung, both during his lifetime and since, for they are not unlike some of the misunderstandings that have surrounded my own endeavours to map the psychodynamics of humanity as a whole.

When Sigmund Freud founded psychoanalysis at the beginning of the last century to explore the unconscious, it was mainly to treat those who were mentally disturbed in some manner, more than the norm. However, Sonu Shamdasani tells us in *Cult Fictions* that Jung realized that modern psychotherapy held out the promise of a deeper understanding of human nature than had previously been possible, helping to bring about a new form of social order in an era of transformed social relationships.<sup>98</sup>

Jung thereby set out to reformulate the practice of psychotherapy. As Sonu Shamdasani points out, “No longer simply concerned with the treatment of the sick, psychotherapy became a means of higher personality development for the healthy. This was to have far-reaching consequences in the subsequent development of humanistic, transpersonal and alternative therapies and the proliferation of new soul therapies now spreading across the United States and elsewhere.”<sup>99</sup>

So analytical psychology was born. As the central purpose of analytical psychology is to unify opposites in Wholeness through the process of individuation, it is a pity that it was not called *psychosynthesis*, but Roberto Assagioli was in the process of setting up his own psychotherapeutic theory and practice with this title, somewhat different from Jung’s approach, as Assagioli described in *Jung and Psychosynthesis: A Series of Three Lectures Given in 1966 at the Istituto Di Psicosintesi Florence Italy*.<sup>100</sup>

In brief, as I outline in my book *The Theory of Everything*, Assagioli was critical of Jung’s endeavours to cocreate a new social order, saying that the purpose of personal psychosynthesis 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.” Assagioli went further, seeing the need for spiritual psychosynthesis, a ‘psychosynthesis of religions’,<sup>101</sup> by which he meant understanding and appreciating religions as they are, inheriting fears and beliefs laid down hundreds and thousands of years ago. In contrast, J. Krishnamurti once wisely said, “It is no measure of health to be well-adjusted to a profoundly sick society.”<sup>102</sup>

Therein lies the central paradox of the spiritual journey. We need to both accept and not accept today’s dysfunctional society, an intelligent, both-and approach to life that Jung described as a ‘superhuman ideal’, acting from higher consciousness, “which would enable us to live the great Yea and Nay of our own free will and purpose”.<sup>103</sup>

As another illustration, on the one hand, Krishnamurti writes in *Education and the Significance of Life*, “Intelligence is the capacity to perceive the essential, the *what is*; and to awaken this capacity, in oneself and in others, is education.” For if we do not accept *what is* as perfect—as the union of perfection and imperfection—we shall suffer. On the other hand, as Krishnamurti says in the same book, we can only

make much needed change within ourselves, and hence in society, through discontent, by *not* accepting the status quo. “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.”<sup>104</sup>

To reflect the principle that everybody is in need of psychotherapy, Sonu Shamdasani tells that Jung stipulated, “any would-be analyst would first have to submit to analysis. This has become the one standard feature in the plethora of psychotherapeutic schools in the twentieth century.”<sup>105</sup> It was thus natural that such like-minded psychotherapists and their clients should wish to set up organizations to explore their common interests. But should such institutions follow the conventional model or break free into quite new social structures, reflecting the awakening of consciousness?

Well, Jung began with the former, becoming the first president of the International Psychoanalytical Association (IPA), organizing its first congresses and establishing its first journal. In 1914, the Zurich branch of the IPA, known as the Zurich School, changed its name to the Association for Analytical Psychology, most of whose members were medical doctors.<sup>106</sup> This has evolved today into several national and international organizations for professionals practicing Jungian psychotherapeutic techniques a quick Google search tells us.

However, back in 1916, Edith Rockefeller McCormick, a wealthy American socialite, suggested to Jung that he set up a Psychological Club in Zurich, open to both professionals and laity, where people in Jung’s circle could attend lectures, gather together socially, have meals, and play billiards, as Heinrich Steiger, an executive of the Club from 1919 to 1957, recalls. Jung went along with this idea, for he saw beyond the initial social reasons for its foundation. To Jung, the Club would be a social experiment, able “to overcome the limitations imposed by one-to-one analysis”,<sup>107</sup> leading to group therapy, which has since emerged.

The need for such a social experiment became crystal clear as Jung dived ever deeper into the collective unconscious, in both his clients and himself. He was making discoveries that lay outside medical science and Christian theology, as they were understood at the time and even today in mainstream circles. Yet, these experiences were not without precedent. He found similar descriptions on the fringes of Western civilization and in Eastern mysticism, for instance in Hermeticism, Gnosticism, Alchemy, and Taoism, as examples of what Gottfried Wilhelm Leibniz called the *philosophia perennis*,<sup>108</sup> the esoteric teachings underlying all the religions. Similarly, Isaac Newton, Leibniz’s rival claimant as the first to discover the infinitesimal calculus, was searching for *prisca sapientia*,<sup>109</sup> the pristine wisdom known to the ancients, as it was called during the Humanistic Renaissance.

So by establishing depth psychology as the primary science, based on the empiricism of people’s experiences, the Psychological Club of Zurich would be helping to heal the gaping wound and cultural split between science and religion. For as G. R. S. Mead wrote in his 1904 translation of Hermes Trismegistus’ *The Corpus Hermeticum*, “The Greatest Ill among Men Is Ignorance of God.”<sup>110</sup> Furthermore, Jung could see that the central theme of all esoteric teachings is to realize Wholeness through the union of opposites, a principle that lay at the heart of his process of individuation, challenging Aristotle’s Law of Contradiction, which provides the foundation of Western thought.



But what role could Jung play in the Club? He was well aware of the dangers. There was plenty of scope for misunderstandings of the purpose of analytical psychology from those who were unwilling to

dive into Pandora's Box, bringing the pains from millennia, centuries, and decades of human experience into consciousness so that they could be healed. For instance, as Sonu Shamdasani tells us, "In the fifties, Henri Ellenberger noted apropos Jung's detractors: 'The adversaries of Jung accuse him of having revived old gnostic or theosophical systems under a psychological disguise'."<sup>111</sup>

To quote from *Cult Fictions* once again, in 1942, Michael Fordham, the leading analytical psychologist in Britain, "wrote in a letter to the *British Medical Journal* replying to a review of Jolande Jacobi's *The Psychology of C. G. Jung*: 'there is no reason to think that Jung's work has produced something that is even 'in some ways ... more a religion than a science'. Jung is simply a student of human nature, and his work is neither more nor less scientific than that of others who are interested in the same subject ... He has no more created a religion than have the anthropologists'."<sup>112</sup>

Indeed, Fordham wrote in *Explorations into the Self*, "I became very aware of the tendency of analytical psychology to become a quasi-religious cult, not at all Jung's idea as I understood him both from his writings and personally." As one definition of a cult is 'a system of religious veneration and devotion directed towards a particular figure or object', Fordham strove to oppose this cultic tendency in analytical psychology, Sonu Shamdasani tells us.<sup>113</sup>

But this has not stopped intellectuals fearfully attacking Jung's role in this healing movement. For instance, Richard Noll has written two lengthy books on the subject *The Jung Cult* and *The Aryan Christ*, claiming that the Club was nothing but a group of middle-class neopagan sun worshippers.<sup>114</sup> As Sonu Shamdasani is at pains to point out in *Cult Fictions*, Jung made no claim that he was the leader of such a cult and did his utmost to distance himself from such an identity. The final paragraph in Noll's former book summarizes his concerns:

Are we witnessing the birth of another religious movement that will one day develop into ritualized services and even cathedrals à la Emanuel Swedenborg? With the Jungian movement and its merger with the New Age spirituality of the late twentieth century, are we witnessing the incipient stages of a faith based on the apotheosis of Jung as a God-man? Only history will tell if Jung's Nietzschean religion will finally win its Kulturkampf and replace Christianity with its own personal religion of the future.<sup>115</sup>

This paragraph highlights the widespread misunderstanding of the awakening of human phylogeny, as evolution passes through the most momentous turning point in its fourteen billion-year history. It is a primary purpose of this essay to address these misunderstandings, as Jung attempted to do in his lifetime.

Not that there is anything wrong with being a pagan, which derives from Late Latin *pāgānus* 'villager, rustic; civilian, non-militant', from Latin *pāgānus* 'rural', from *pāgus* 'village, country district', cognate with *peace*, *peasant*, and *pale* through a common PIE base. In Christian Latin, *pāgānus* referred to a heathen, a villager still engaged in ancient idol worship, or a civilian opposed to *mīlēs* 'soldier, one of the army'. The Christians called themselves *mīlitēs* 'enrolled soldiers' of Christ, members of his militant church, and applied to non-Christians the term applied by soldiers to all who were 'not enrolled in the army'. So right from the outset, Christianity was based more on war than peace, regarding country dwellers, living beyond the pale (fence enclosing the peace-loving peasants) 'the enemy'. So if we drop the idea that there is anyone or anything to be worshipped, we can live peacefully as pagans, following Jesus' admonition to love your neighbour as yourself.

We are faced here with the central dilemma that has faced humanity since our conception as a noetic species tens of thousands of years ago. From these earliest times, we have been able to sense the Presence of the Immanent, Transcendent Divine within and around us, for *Presence* means 'before being' or 'prior to existence', from Latin *praesentia* 'presence', participle of *praesse* 'to be before', from *prae* 'before' and *esse*

‘to be’. However, for millennia, the egoic, categorizing mind has struggled to make sense of our mystical experiences with systemic, rational thought, shutting out what we most desire in life: Love and Peace.

As depth psychologists dived ever deeper into the collective, cultural, and personal unconscious during the twentieth century, they came face to face with this problem, not sure how to deal with it. For as we see on page 1, the central purpose of life is to recapitulate the Cosmogonic Cycle by returning to the Nonmanifest, where we are conceived, which is the Impersonal, Ineffable Absolute, but categorized throughout history with projections from the egoic mind.

So even though the principal purpose of psychotherapy is to realize that our True Divine Nature is Wholeness, this can lead to what Alfred W. Adler called *godlikeness*, which can be pathological if not watched carefully. Jung addressed this problem in 1916 in a lecture to the Zurich School for Analytical Psychology, published the following year in English with the title ‘The Conception of the Unconscious’. Jung subsequently updated this lecture in a book published in 1928 with the title *The Relations between the Ego and the Unconscious*.<sup>116</sup>

As he said in the lecture, “Godlikeness is not a scientific concept, although it aptly characterizes the psychological state in question. ... As the term indicates, the abnormality of the patient’s condition consists in his attributing to himself qualities or values which obviously do not belong to him, for to be ‘godlike’ is to be like a spirit superior to the spirit of man.”<sup>117</sup>

In the book, Jung called this problem *psychic inflation*,<sup>118</sup> a term that he first used in *Symbols of Transformation*, published in 1912, which led Jung to withdraw from the psychoanalytic movement. To Jung, *psychic inflation* meant “an extension of the personality beyond individual limits, ... a phenomenon ... [that] occurs just as often in ordinary life [as in analysis].” For instance, when people “identify themselves with an office or title, they behave as if they were the whole complex of social factors of which that office consists. ... *L’état c’est moi* is the motto of such people.”<sup>119</sup>

In the case of those in analysis, when inflation occurs through knowledge, very significant fantasies can occur. He illustrated this with an extreme example, with a nineteen-year-old locksmith apprentice who believed that he was in telephonic communication with the Mother of God, which Jung diagnosed as ‘paranoid dementia with megalomania’.<sup>120</sup>

But how are those who are overcoming such dark nights of the soul as they come ever closer to the Divine to function in the world with an ego identity, which does not exist in Reality? Jung addressed this problem in a public letter in May 1952 titled ‘Religion and Psychology’, as a reply to an essay that Martin Buber had written the previous February titled ‘Religion and Modern Thinking’. In this essay, Buber first criticized the existential philosophers Jean-Paul Sartre and Martin Heidegger for declaring “God is dead,” following Friedrich Nietzsche.<sup>121</sup>

Buber, seeking to maintain the split between humanity and Divinity, as he did in *I and Thou*, then rounded on Jung’s experience that God is the union of all opposites, including good and evil, like Lao Tzu in *Tao Te Ching*. For by making such declarations, Buber felt that Jung was venturing beyond the boundaries of psychology into theology.<sup>122</sup> But Consciousness has no boundaries, so why should a discipline intended to map the Totality of Existence with Self-reflective Intelligence have boundaries? As an aside, why do we allow the finite money supply to limit our infinite potential as individuals and as a species?

Regarding how Buber and others sought to classify Jung, in his reply Jung said that over the years ‘metaphysicians’ had regarded him as both a Gnostic and an agnostic, as both a theist and atheist, and as



both a mystic and materialistic—both spiritual and unspiritual. Yet, Jung asked, “Why is it not simply stated that I am a psychiatrist whose prime concern is to record and interpret his empirical material?”<sup>123</sup>

I have faced a similar situation in attempting to present Integral Relational Logic to the world, with the Principle of Unity at its core. To denote that Wholeness is the union of all opposites, on 29th October 1984 I coined the word *paragonian* to denote the peaceful and harmonious society that could emerge following the collapse of the global economy at the beginning of the twenty-first century. *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 *akonon* ‘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.

Then, in 2004, following the publication of my first book *The Paragonian Manifesto* as a spiritual antidote to Karl Marx and Friedrich Engels’ *The Communist Manifesto* from 1848, I set up a website for *The Paragonian Foundation*, intended to integrate science, religion, and economics into a coherent whole. As almost no one wished to join me in this initiative, I have cancelled the subscription for this website, which has now evolved into the third generation of my websites during the last twenty years, that for the Alliance for Mystical Pragmatics.

The central point here is that in the Age of Light there will be no need for any religions, for we shall be living in union with the Divine, free of the existential fear of death. Alan W. Watts explains what this means in *The Way of Zen*. As he says, Zen is not a religion. Rather, it is a way of life, like Tao. Similarly, when I asked Vijai Shankar in 2000 what a follower of Advaita should be called (Advaitin?), he replied that such adherents should not be given a name, for that would turn Advaita into a religion. Indeed, this is what many do today, dividing Vedanta into three denominations, Advaita, unifying opposites in Nonduality, Dvaita, keeping opposites separate, and Vishishtadvaita, qualified nondualism.

Indeed, more than this. By establishing mystical psychology as the primary science, philosophy, as a separate academic discipline, also disappears. In *A History of Western Philosophy*, Bertrand Russell described philosophy as lying in the No-Man’s Land between the warring factions of science and theology,<sup>124</sup> using a metaphor from the First World War, which so appalled him as a pacifist.

In this No-Man’s Land lie all the ‘isms’ that philosophers have invented since the so-called Age of Enlightenment, such as idealism, realism, nominalism, psychologism, and existentialism, creating borders, where none exist in Reality.<sup>125</sup> We can thus follow Satish Kumar, long the editor of the ecological and spiritual magazine *Resurgence*, who jocularly said in a talk in the early noughties, “isms are wasms.”

But what are we to make of *Gnosticism* and *mysticism*? Stephan A. Hoeller and Robert A. Segal used the word *Gnosticism* 112 and 370 times, respectively, in two books titled *The Gnostic Jung*, inspired by Jung’s ‘Seven Sermons to the Dead’, written in 1913 at the beginning of his spiritual awakening. They used *mysticism* just five and eleven times, respectively. These two books could not be more different, as a quick browse indicates, maybe expanded in a later version of this essay.

Historically, Christianity has been much more successful than Judaism and Islam for denying and suppressing the esoteric experiences of its followers, with Kabbalists and Sufis thriving much more than Gnostics. While Gnostics almost completely disappeared following the Council of Nicaea in 325, Elaine Pagels and others tell us that their gnostic experiences did not become fully known until the discovery of many early Gnostic writings at Nag Hammadi in 1945,<sup>126</sup> Jung acquiring one codex in 1951, now in the

Coptic Museum in Cairo. But before this, in the 1920s and 30s, Wikipedia tells us that John and James Morgan Pryse established the Gnostic Society in Los Angeles for studies in Gnosticism, Stephan Hoeller, as an ordained Catholic priest, becoming its director of studies in 1963. But there is a danger here of turning Gnosticism into a religion, not simply a way of life, living in Nonduality, beyond the intellect.

Such confusions arise because Jung was venturing into uncharted territory with a scientific methodology, peering into the human psyche more deeply than most, other than mystics, had ever done before. So the necessary conceptual framework, mindset, and worldview did not exist in society in general. It is therefore not surprising that his psychological studies were misunderstood.

We can see the radical transformation that Jung went through during his lifetime from a ‘Face to Face’ interview he gave John Freeman in March 1959, broadcast by the BBC in October that year. Freeman asked Jung whether he believed in God when being brought up in the Swiss Reformed Church. Jung replied, “Oh, yes.” Freeman then asked, “Do you now believe in God?”, to which Jung replied, “Now? [Pause.] Difficult to answer. I know. I don’t need to believe. I know.”<sup>127</sup>

Therein lies a sign of the true Gnostic. For theists and atheists are people who believe and don’t believe in God, respectively. Agnostics don’t know what to believe, while Gnostics don’t need to believe, because they know the Truth in their own direct experience.<sup>128</sup> But this inner knowing is not symbolic knowledge, which Ken Wilber called the ‘two modes of knowing’ in his first book *The Spectrum of Consciousness*,<sup>129</sup> a distinction known to mystics throughout the ages. For instance, the Greeks called conventional knowledge and natural knowledge *epistēmē* and *gnosis*, respectively, cognate with *jñāna* in Sanskrit.

So *avidyā*, Sanskrit for ‘ignorance, nescience’, does not refer to the ignorance of facts and theories that the education system expects students to regurgitate in examinations. Rather, *avidyā*, also translated ‘delusion’, is ignorance of the Truth that sets us free, which the Buddhists say is the root of all suffering. *Avidyā* derives from the PIE base *\*weid-* ‘to see’, also root of *wisdom*, *vision*, and many other words. So when we are fully awake, free of *avidyā*, we can be visionaries living wisely in the Age of Light.

Regarding my own endeavours to establish Integral Relational Logic as the mystical psychology that underlies the entire world of learning—from the foundations of mathematics to the psychodynamics of society—over the years friends who both know me as a human being and have read some of my writings as expressions of Wholeness have called me a genius, shaman, and prophet living many years ahead of my time, although it is far from clear how many years this might be: ten, a hundred, a thousand ...? As Max Planck ruefully remarked in his *Scientific Autobiography*, “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.”<sup>130</sup>

Gunter S. Stent made much the same point in an article in *Scientific American* in December 1972, titled ‘Prematurity and Uniqueness in Scientific Discovery’, extensively debated at a conference in 1997, reported in *Prematurity in Scientific Discovery* in 2002.<sup>131</sup> Wondering why some scientific discoveries are not appreciated at the time, Stent posited the notion of prematurity, writing, “A discovery is premature if its implications cannot be connected by a series of simple logical steps to canonical, or generally accepted, knowledge.” As he also pointed out, there is a possible psychosocial factor, due to the ‘quiet, self-effacing, non-disputatious’ personality of the discoverer, such as O. T. Avery, who in 1944 proved that DNA is the hereditary substance,<sup>132</sup> a notion that did not fit into the hard core of microbiology at the time.



Therein lies the central psychosocial problem that I face in life. However, stating it does not, in itself, help me to resolve it. For instance, in an essay titled 'A New Map in the Study of Consciousness' in Ervin Laszlo's *What is Reality?*, Stephan A. Schwartz sheds some light on the difficulties that I have in my social relationships as an all-inclusive generalist rather than a specialist. He writes, "Genius is an individual experience, but its acceptance is a social phenomenon."<sup>133</sup> He expands on this insight in an essay titled 'Nonlocality and Exceptional Experiences: A Study of Genius, Religious Epiphany, and the Psychic': "The illumination of genius comes to individuals, but its power arises from collective acknowledgement. Many individuals may have moments of genius, spiritual epiphany, or have powerfully accurate 'psychic' perceptions, but to be recognized these individual experiences must resonate within their societal context."<sup>134</sup>

After saying that to understand such experiences it is important to study the autobiographies of people whom history has unequivocally bestowed the title genius, seer, or psychic, Stephan concludes, "These accounts show us that the moment of genius when a great insight occurs is not the beginning or the end, but actually a midpoint in a process that begins sometimes decades before and that often extends decades into the future—the genius effect."<sup>135</sup>

Indeed, this is essentially what has happened to me in my lifetime, as I am outlining in this essay. My initial awakening occurred at about the midpoint in my life, shortly before my thirty-eighth birthday, when I had the idea that nonphysical, mental energies are causing the pace of change in society to accelerate exponentially. But the circumstances of my life had well prepared me for this life-changing event.

As I mention on page 3, because of the cataclysmic trauma that occurred when I was just a two-centimetre embryo, I began to question the religious and scientific assumptions of the culture I was born into when I was seven years of age. Then, at the ages of twelve, seventeen, and nineteen, I abandoned the Christian concept of God, the physicists' concept of universe, and the economists' concept of money, essentially because these concepts were not leading me towards Love and Peace and Wholeness and the Truth, which I longed for in the very depth of what Erich Fromm called the 'being mode of existence'<sup>136</sup> and what Stephan Schwartz calls 'beingness'.<sup>137</sup>

Eight weeks after this apocalyptic, eureka moment, around midsummer 1980, I was given the simplest and most powerful idea in the Cosmos, which I call today the Principle of Unity: *Wholeness is the union of all opposites*. This irrefutable, universal truth has consciously guided every moment of my life ever since. Most significantly, in October 1983, the Hidden Harmony enabled me to use David Bohm's method for bringing order to quantum physics to form the concept of the Absolute in exactly the same way as I form every other concept, establishing God as a rational concept, cognitively, at least.

Then in the summer of 2002, I experienced the Absolute directly in my own experience on the summit of a table mountain (mesa) in Norway, as the notion of Paul as a separate being disappeared completely. By experientially establishing God as a scientific concept after many years of deep inner work, for the first time both my prenatal trauma and the cultural split between science and religion were fully healed in Ineffable Nondual Wholeness. It was the most marvellous moment of my life. Total ecstasy!

At the time, I was staying at a retreat centre a couple of hours north of Oslo, writing an autobiography, as I understood it at that stage in my awakening. I had found the Truth, which J. Krishnamurti had called a 'Pathless Land' in 1929, when dissolving the organization that wanted to make him a World Teacher.<sup>138</sup>

But even this exquisite awakening experience was not sufficient to fully understand what is happening to humanity at the present time, including myself. Another major turning point occurred in the Altai

Mountains in Russia in the summer of 2008, when the Principle of Unity showed me the complementary nature of evolution and involution, both taking place in the Eternal Now.

As this was a quite different notion from that of Aurobindo,<sup>139</sup> which I had originally learnt about from Ken Wilber's books,<sup>140</sup> I realized that if I were to be true to myself, I could not belong to any group or category in either the West or the East. As a consequence, I began to restructure all my writings on my own direct experience of Wholeness, a creative process that I have been continuing ever since.

Therein lies the essential difference between the life experiences of my contemporaries and those of my own. Unlike me, most of the leaders of today's revolution in science have had highly successful academic careers, which they are naturally unwilling to abandon in unlearning. In contrast, virtually everything I know today has emerged in consciousness since I was thirty-eight, when I set out to develop a scientific methodology that would explain what is causing the pace of change in society to accelerate exponentially.



Because of the way that Integral Relational Logic has come into existence, I cannot expect anyone else in my lifetime, or perhaps ever, to explicitly experience the magnificent beauty and power of this universal system of thought. Nevertheless, as we all implicitly use Integral Relational Logic everyday, there is no reason to suppose that this much sought-for art and science of consciousness could not be used intuitively to establish mystical psychology as the primary science, completing today's scientific revolution.

If the scientific revolution and complementary spiritual renaissance is then to help accelerate the emergence of a post-patriarchal social order, it is clear that I need to find a way to present myself to society in a manner that is acceptable and attractive to others. And this means telling a little more of my story. For, as Thomas Berry said in 1977 in *The New Story*, the first of a series of monographs honouring Teilhard, "It's all a question of story. 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."<sup>141</sup>

We all have a story to tell, but it would be a mistake to look at our stories in isolation. We are all the products of the history of the world, going back much further than Herodotus, generally regarded as the first systemic historian as a contemporary of Socrates. To get a complete picture of the entire noetic development of our species, we also need to turn to the anthropologists, mythologists, and archaeologists, studying the lives of around 110 billion people that Carl Haub of the Population Reference Bureau has estimated to have lived on Earth during the past 50,000 years.<sup>142</sup>

Our domain of study is by far the most complex structure on Earth, far more complex than the brain. To map the psychodynamics of society from conception to death, this domain includes the life stories of every human being who has ever lived on Earth or who will ever live. And, like all maps, such maps must inevitably be selective, as Jerry Brotton, the presenter of a BBC television series called *Maps: Power, Plunder and Possession* in 2010, pointed out in his book *A History of the World in Twelve Maps*, ranging from the first Babylonian map and Ptolemy's *Geographia* to Google Earth. Our maps even of the surface of the Earth are not as scientifically objective as we might suppose. The creation of the twelve maps in this book were driven as much by personal, emotional, religious, political, and financial factors as geographical, technical, and mathematical ones. "Each map either shaped people's attitudes to the worlds in which they lived, or crystallized a particular world view at specific moments in history—often both."<sup>143</sup>

Furthermore, we need to remember that we humans are the least instinctive of all the animals, living more in the noosphere than the biosphere, embraced by the Numinosphere, which Teilhard called *Le*

*milieu divin*. We are primarily pattern-recognizing, symbol-making creatures, who can best be understood by viewing the Cosmos as a meaningful information system. So, for me, the Internet provides a mirror of my inner world, of the abstract cognitive structures that guide my life.

Regarding our individual stories, Plutarch seems to have been the first biographer, comparing the lives of Greek and Roman statesmen, soldiers, and orators in pairs in *Parallel Lives*, probably written at the end of the first century or the beginning of the second. However, it seems that it was not until the eighteenth century that biography became a genre distinct from history. For as William McKinley Runyan wrote in *Life Histories and Psychobiography*:

There are few things more fascinating or informative than learning about the experience of other conscious beings as they make their way through the world. Accounts of their lives have a power to move us deeply, to help us imagine what it must have been like to live in different social and historical circumstances, to provide insights into the workings of lives, and perhaps, to provide a frame of reference for reassessing our own experience, own fortunes, own possibilities of existence.<sup>144</sup>

This book, first published in 1982, indicates that it is not sufficient just to record the events in people's lives to get a complete picture. We also need to study both psychobiography and psychohistory. Runyan distinguished the two genres, writing, "As a preliminary distinction, psychohistory can be divided into two main branches, that of psychobiography, dealing with the study of individuals, and group psychohistory, dealing with the psychological characteristics or formative experiences of groups."<sup>145</sup>

However, writing psychobiographies is quite a challenge with so many different schools of psychology. As William Todd Schultz wrote in his Introduction to *Handbook of Psychobiography*, "The aim of psychobiography is simply stated, though immensely difficult to achieve: the understanding of persons. This is what psychobiographers spend their hours thinking and writing about: complex, creative, inevitably contradictory individual lives, many of them also at their end."<sup>146</sup> But to what extent is the psychobiographer able to penetrate into the depths of the unconscious, which underlie personality and human behaviour? Furthermore, as Runyan said, the situation is more complex than this:

Is it possible to do an adequate biography of Einstein or Newton without a knowledge of physics, of Henry James or Virginia Woolf without a knowledge of literature, of Mozart or Beethoven without a knowledge of music? Such an important part of creative people's lives is often intertwined with their work, their career, their professional associations and accomplishments, that a biographer has to have, or be willing to acquire, detailed knowledge of this world of work.<sup>147</sup>

Conversely, if specialists in such fields are to write psychobiographies, they need to have a good understanding of psychological mapmaking methods, to whatever depth and extent they are able to take them. Similarly with the writing of autopsychobiographies. On this point, I like to bear in mind what Vimala Thakar wrote in *Spirituality and Social Action*, an inspirational book dedicated to the quest for Wholeness:

In truth, the inner life or the psychological life is not a private or a personal thing, it's very much a social issue. The mind is a result of a collective human effort. There is not your mind and my mind, it's a human mind. It's a collective human mind, organized and standardized through centuries. The values, the norms, the criteria are patterns of behaviour organized in collective groups. There is nothing personal or private about them. There is nothing that could be a source of pride or embarrassment.<sup>148</sup>

What this means, of course, is that if we are unwilling to engage in self-inquiry to discover why we think and behave as we do, we are being antisocial, potentially damaging the harmonious functioning of society, just as much as the military murdering people and politicians fighting trade wars.

## **Pre- and perinatal implications**

To narrate my own story, it is not enough to begin with my birth. I need to go back to my conception in the context of the familial and social environment in which I was later born. But I did not know this in

1974, when I began to engage in self-inquiry, after attending an IBM management education class, where I learned about Abraham Maslow's hierarchy of needs. The experiment in learning I began then, understanding what it truly means to be a human being in contrast to the stored-program computer, accelerated faster and faster following my psychospiritual conception in 1980, when I started a thought experiment at the very beginning, at the Divine Origin of the Universe.

Since then, my learning has not been based on any external authority. Rather, it has been based solely on the direct observation of my own inner experiences, making radical changes to the meanings of words in order to express this wonderful healing process. As I progressed, I looked around for people with similar insights and experiences to my own. These I found mainly in the East, with a few kindred spirits in the West, mainly outsiders like myself, such as Johannes Kepler, Jan Ámos Komenský (Comenius), Charles Sanders Peirce, Pierre Teilhard de Chardin, Carl Gustav Jung, A. M. Hocart, Erich Fromm, Arthur Koestler, and David Bohm.

However, few look at these influences on my life in the way that I do, not to mention Ted Codd of IBM, whose relational model of data,<sup>149</sup> evolving from Peirce's logic of relatives,<sup>150</sup> provided the original inspiration for Integral Relational Logic. So I'm even regarded as an outsider to the human potential movement, by those who call themselves evolutionaries seeking to establish Consciousness as Ultimate Reality, in contrast to evolutionists, who do not generally recognize human learning as the principal evolutionary process on Earth today. Indeed, as a result, I do not belong to any social groupings in the world today, keeping hidden most of the creative energies that give me so much joy, just to function at all in society among my immediate friends and neighbours.

At the root of this problem are the cataclysmic breakdown I suffered *in utero* in 1941 and the apocalyptic breakthrough that brought me out of a major midlife crisis in 1980. This led me to become divorced from my first wife and estranged from my children, bringing my business career to an abrupt end.

Before this, at the age of seven, the prenatal split in my psyche led me to discover the cultural split between science and religion. So I have felt throughout my life—not consciously until my forties and not fully consciously until my seventies—that healing my ontogenetic split could help to heal our phylogenetic split, mapping the psychodynamics of humanity from conception to death.



Maybe I'm being foolish here, for how can I explain the healing process I have been through even to psychotherapists and psychiatrists as 'healers of the mind'. In November 2010, I asked an internationally renowned neuropsychiatrist, much interested in the relationship of science and spirituality, whether he knew of anyone who might be interested in my ontogeny as a case study, illustrating a story of triumph over adversity, of how even the most severe of prenatal traumas can be healed without biochemical assistance. Even though I thought that such a story would be interesting to others, he was unable to help, replying in an email, "there are few people who would understand you."

I made my request because I felt that it would be more appropriate and helpful to work with someone else, who could tell my story in the context of others following a similar path. For although my life experiences are both unique and unprecedented, I can see some patterns within them that are similar to those of others. However, in this respect, I am at something of a disadvantage. Unlike the authors of psychospiritual books, I don't have much practical experience working with others, other than listening to them on many workshops and retreats I attended from the mid eighties to the mid noughties. In the event, as no one has since come forward to help here, I feel that I must undertake this task as objectively



as I can if I am to make the worthwhile contribution to society that I know that it is within me to make.

For my life experiences and those of everybody else provide the empirical evidence for Integral Relational Logic, the Contextual Foundation and coordinating framework for the Unified Relationships Theory, the solution to the ultimate problem of human learning. So, although my experiences—or those of anyone else, for that matter—are not explicable within the conventional scientific worldview, there is nothing wrong with them. They are perfectly fine, providing me with the foundation for my authority in the world.

Yet, as Integral Relational Logic provides me with the framework for a comprehensive model of the psychodynamics of society, I well understand why my work is constantly rejected and ignored, repeating behaviour patterns laid down in my psyche before I was born. This universal system of thought is completely open-ended, able to accommodate any cognitive structures, free of any constrictive filters or filter bubbles, search algorithms that isolate people in their own limiting cultural or ideological beliefs.

As a consequence, I have very little protective armour in Wilhelm Reich's terms. As he says in *Character Analysis*, "Rarely are our patients immediately accessible to analysis, capable of following the fundamental rule of really opening up to the analyst," having confidence in a strange person.<sup>151</sup> In 'The Psychology of Birth, the Prenatal Epoch, and Incarnation', Ralph Metzner suggests the imagery of *skins*, *coverings*, or *clothing* rather than armour. For as he says, "whereas it's difficult to conceive how one would function in the world if all one's armouring is dissolved or removed, it makes sense that one's character clothing or coverings could become comfortable, flexible and appropriate".<sup>152</sup>

Having no protective armouring means that I am utterly naked, vulnerable, and hypersensitive, which makes relationships with my fellow human beings extremely difficult, surrounded, as most are, by protective coverings defending their illusory boundaries. Nevertheless, I'm not looking for help in my healing process, for I feel at the height of powers when I am on my own. Difficulties only arise when I endeavour to communicate with my contemporaries.

Yet, from the perspective of Wholeness, I have no outer contemporaries. What I call my social environment is just a tiny part of *le milieu divin*, meaning in French both the centre of the Universe and our surroundings, as a species. This means that I am communicating from the Cosmic Womb, which Greg Braden called *The Divine Matrix* in a book with this name. Nothing new in this.



However, I use the image of a computer rebooting itself without any preprogrammed instruction or external influence as a metaphor for the conception and birth of the Universe. This image provides the foundation for a thought experiment I began on 20th May 1980, not unlike those that Einstein created in order to develop the special and general theories of relativity.<sup>153</sup> On that fateful day, the day after leaving my business career with IBM, I wrote at the top of a blank sheet of paper, to represent my mind as a *tabula rasa*, 'Paul's Folly: A New Model of the Universe'.

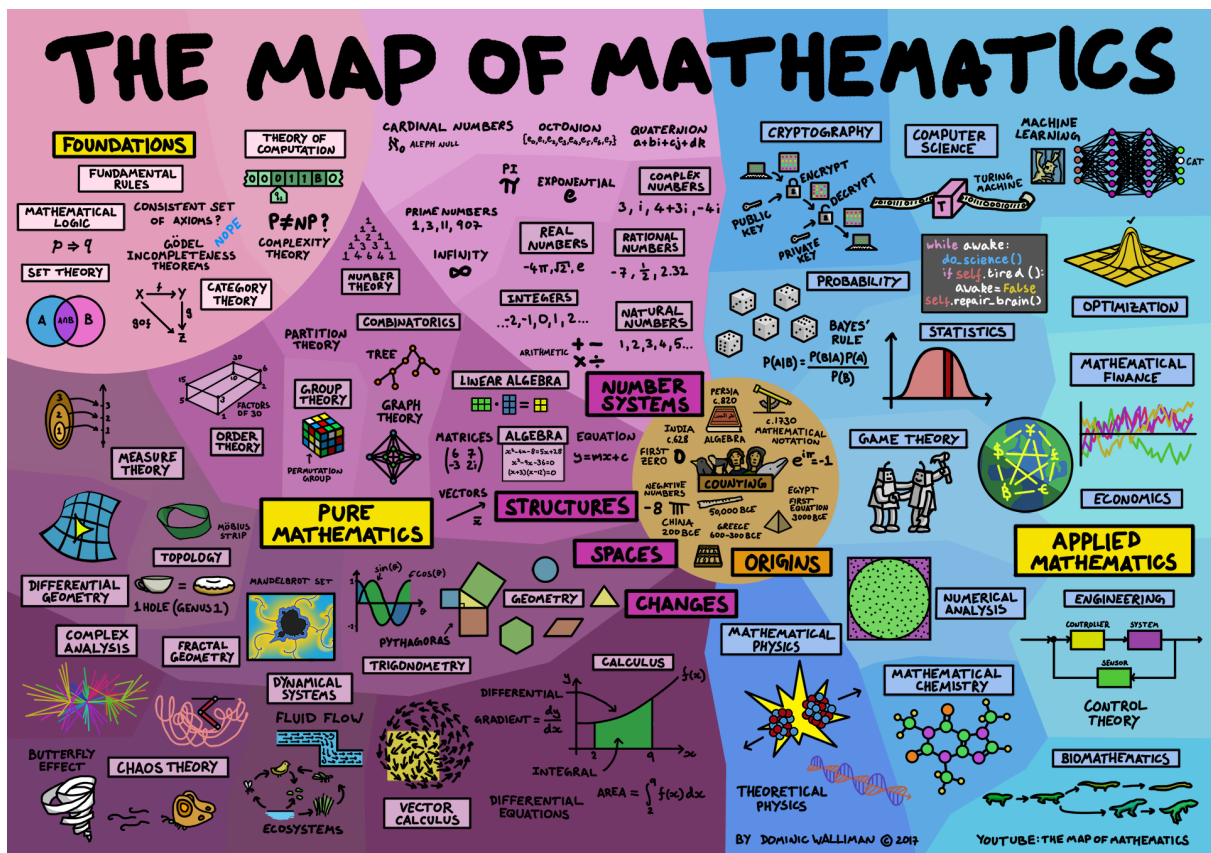
This thought experiment reverses the imitation game that Alan Turing devised in 1950 to prove that one day machines could think for themselves,<sup>154</sup> as mentioned in his biopic *The Imitation Game*. This is vitally important, for the computer is a machine quite unlike any other that the *Homo* genus has invented during the past two thousand millennia, since our forebears began to pick up pieces of stone to make cutting tools with pieces of flint. Unlike the flint axe, wheel, printing press, telescope, steam engine, and telephone, for instance, which extend our rather limited physical abilities, *the computer is a tool of thought*,

*able to extend the human mind, even in some cases replacing it.* Unless we understand ourselves, we cannot understand what we have invented.

Turing invented a ‘Universal Machine’, existing only as a mathematical construct, today called a Turing Machine, able to solve any problem that is algorithmically computable. “It didn’t just do one thing, it did everything,” a quotation from the biopic, which inspired me to write a 20-page essay in 2015 titled ‘The Evolution of Universals’, showing how each of us can evolve into a Universal Human, as Barbara Marx Hubbard also foresees,<sup>155</sup> overcoming the problems of undecidability and unprovability.

So rather than trying to build robots with so-called artificial general intelligence, I have used my generalist skills as an information systems architect to awaken my intelligence as much as possible. Imagining myself as a computer with access to all other computers in the Internet, as it was to become, I then used a small set of primal or bootstrap concepts to integrate all knowledge in all cultures and disciplines at all times, past, present, and future into a coherent whole. By beginning a nonlinear process of reasoning with a self-contradiction, the paradoxes of linear thought in the foundations of mathematical logic are no longer a problem. The principal purpose of this Theory of Everything at the time was to explain the root cause of the accelerating pace of psychosocial change in the language of mathematics, computer science, and information systems modelling methods in business.

It is in this way that Integral Relational Logic provides the presemantic underpinnings for the foundations of mathematics, displayed in the top left-hand corner of this map of mathematics, which Dominic Walliman presented on YouTube on 1st February 2017.<sup>156</sup> From this solid foundation, we can then map all other disciplines, from psychology to physics, for we all implicitly use this universal system of thought everyday to form concepts and organize our ideas in tables and semantic networks or graphs.

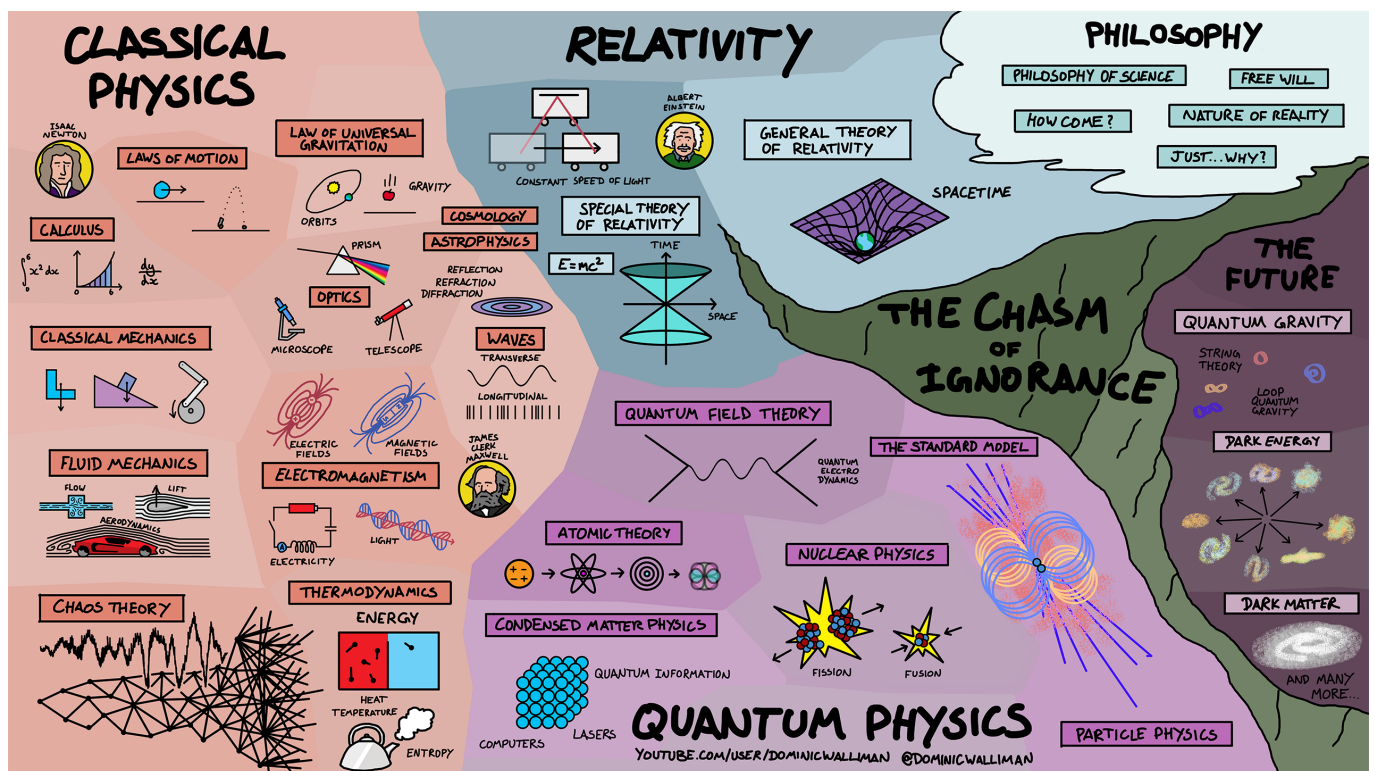


Influenced by my business career in the data-processing industry, I use the word *presemantic* to explain how this universal system of thought came into existence through an apocalyptic epiphany to heal a cataclysmic prenatal trauma. And most psychiatrists are not taught to explain such Kundalini awakenings,

also believing that such intrauterine experiences cannot possibly have any effect on later development in childhood and adulthood.

So, for many years, as I have sought to present a meaningful cosmology appropriate for our Information-Knowledge Society, I have faced a similar situation to those of Kepler, Newton, Einstein, and Bohm when they published their revolutionary cosmologies, which few understood at the time of publication. The basic reason why medical practitioners, in particular, cannot understand the root cause of human behaviour is that they still attempt to do so, for the most part, within the context of a deluded conception of the Universe, handed to them by the physicists, and they from the Babylonians and the Greeks. For, as Stephen W. Hawking said in *A Brief History of Time*, perhaps with tongue in cheek, “we have, as yet, had little success in predicting human behaviour from mathematical equations!”<sup>157</sup>

We can see why this is so from Dominic Walliman’s map of physics presented on YouTube on 27th November 2016.<sup>158</sup> Physics has been incredibly successful in providing many of us in comparatively developed countries with amazing creature comforts since the beginning of the Industrial Revolution in the middle of the eighteenth century. But physics cannot answer fundamental questions about the nature of reality or the future of our species. We can only answer such questions by diving into the chasm of ignorance that lies within our psyches, going right back to the Divine Origin of the Universe, before our conception as a species and as individuals.



Let us therefore explore what this means to see what might transpire. I have been inspired to describe the empirical evidence we need to establish mystical psychology as the primary science after discovering *Religio Medici* ‘The Religion of a Physician’ by Thomas Browne. He was a medical practitioner living in Norwich, England, who wrote these words, unofficially published in 1642, “Every man is some months older than he bethinks him, for we live, move, have being, and are subject to the actions of the elements and the malice of diseases, in that other world, the truest microcosm, the womb of our mother.”<sup>159</sup>

I came across these words last December in the Prelude to the 1987 edition of Roy Ridgway’s *The*

*Unborn Child: How to Recognize and Overcome Prenatal Trauma*, which Simon H. House extended in 2006 with this subtitle: *Beginning a Whole Life and Overcoming Problems of Early Origin*. This book popped up from a Google search for the latest medical understandings of prenatal traumas on later development in life.

Regarding Browne's book, which I also had not heard of before, Wikipedia describes it as a "spiritual testament and an early psychological self-portrait", in which Browne "uses scientific imagery to illustrate religious truths as part of his discussion on the relationship of science to religion".<sup>160</sup> On reading this book in 1802, Samuel Taylor Coleridge wrote in the margin of his copy, "Yes—the history of man for the nine months preceding birth would probably be far more interesting and contain events of greater moment than all the three score and ten that follow it."<sup>161</sup> Regarding the autobiographical theme of this work, Virginia Woolf's opinion was that "*Religio Medici* paved the way for all future confessionals, private memoirs and personal writings".<sup>162</sup>

Before outlining the psychosocial effects of some of my own early experiences, I would like to briefly review the history of pre- and perinatal psychology in modern times. The first references I have found are in the writings of Sigmund Freud. For instance, in the preface to the second edition of *The Interpretation of Dreams*, written in the summer of 1908, the editors of his *Collected Works* tell us, "At the end of some discussion of phantasies about life in the womb, he went on ... 'Moreover, the act of birth is the first experience of anxiety, and thus the source and prototype of the affect of anxiety'." It seems that this idea had lain dormant in Freud's subconscious for some years, for he recalled in 1917 that a midwife had pointed out to him about 1884 that there is a connection between birth and being frightened.<sup>163</sup>

Then, after the subject had lain fallow for some years, Freud spoke of birth as "the first great anxiety-state" at the end of the last paragraph but two of *The Ego and the Id* in 1923. It seems that he was led to do so from conversations that he had had with Otto Rank in September 1922,<sup>164</sup> before the latter published *The Trauma of Birth* in 1924, translated into English in 1929. As Rank wrote in the Preface, "After a thorough examination of the Unconscious, ... we are led to recognize in the birth trauma the ultimate biological basis of the psychical."<sup>165</sup>

Although Freud had referred to Rank as a friend and loyal collaborator of some fifteen years in *An Autobiographical Study* written in August and September 1924, unlike Jung and Adler,<sup>166</sup> Rank's book led to a split with Freud, who explains his reasons in *Inhibitions, Symptoms and Anxiety*, published in 1926. Freud states that his principle objection to Rank's theory is that Rank "assumes that the infant has received certain sensory impressions, in particular of a visual kind, at the time of birth, the renewal of which can recall to its memory the trauma of birth and thus evoke a reaction of anxiety. This assumption is quite unfounded and extremely improbable. It is not credible that a child should retain any but tactile and general sensations relating to the process of birth. ... Moreover, the fact that while man shares the process of birth with the other mammals he alone has the privilege over them of possessing a special disposition to neurosis is hardly favourable to Rank's theory."<sup>167</sup>

What Freud does not recognize here, in his sardonic manner, is that unlike the other mammals, living primarily in the biosphere, humans are primarily symbol-creating beings functioning in the noosphere, also unlike computers, which are data-manipulating machines. And until we understand how we humans have been using symbols for thousands of years, often revealed in dreams, we cannot be fully healed as individuals and as a species. For, as Freud himself acknowledged, "Anxiety is the reaction to danger. ... The process of birth is the first situation of danger."<sup>168</sup>

Therein lies the central issue of our times. We can only deal with the anxieties that might arise from the threat of algorithmic computers taking over the workplace, rapid global warming, and other existential risks when we recognize that humans live within the overall environment of the noosphere and Numinosphere, as I explain in my book *The Four Spheres: Healing the Split between Mysticism and Science*.

Regarding anxieties and other psychological disturbances that can arise from pre- and perinatal traumas, a wealth of evidence from clinical inquiries that these need to be taken into consideration in depth psychology has been gathering apace since the Second World War. For instance, in 1949, Nandor Fodor, who was one of Rank's analytical clients, wrote an amazing book titled *The Search for the Beloved: A Clinical Investigation of the Trauma of Birth and Prenatal Conditioning*, signed by the author in 1953 in the copy I have borrowed from Stockholm University library, originally deposited in the Swedish Psychoanalytical Association. This book begins with these words in a chapter titled 'Birth or Death':

Birth is a change-over from one life to another. After nine months of peaceful development, the human child is forced into a strange world by cataclysmic muscular convulsions which, like an earthquake, shake its abode to the very foundations. As if carried on the crest of a wave, the child is dashed not once or twice but without cessation for hours or days against the rock of the pubic arch. No adult could survive a similar ordeal, but Nature decreed that the child should. In its shattering effect, birth can only be paralleled by death.<sup>169</sup>

The subtitle indicates that Fodor based his study of pre- and perinatal traumata on his clinical practice, illustrated by many case studies in his book. In the Foreword, he said that his work was independent of that of Rank, which Fodor regarded as more philosophical. He therefore illustrated his thesis with many examples from his psychotherapeutic practice.

At the core of all these is that the widespread fear of death begins with birth, which has led, through the ages, for the search for the Beloved, by returning to the bliss of the mother's womb, the theme of Part II of Fodor's book. As Joseph Campbell pointed out in the same year, these searches are the central theme of many myths and fairy tales through the ages, seeking for the Divine in myths and for an idealized princess or prince in fairy tales. In Campbell's words "A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man."<sup>170</sup>

We thus see here how the spiritual journey in the individual recapitulates the phylogeny of the entire species from conception to death, which, in turn, recapitulates the Cosmogonic Cycle of the Universe. The search for Utopia in the collective is both based on a memory of intrauterine contentment and on the myths of a golden age at the birth of humanity as a noetic species.

For instance, Chögyam Trungpa described the Tibetan Shambhala as a mythical "place of peace and prosperity, governed by wise and compassionate rulers",<sup>171</sup> called 'Shangri-La' in James Hilton's 1933 novel *Lost Horizon*. Similarly, the Hindu calendar contains an allusion to an early, very early, period of peace. This consists of 1,000 mahayugas, each consisting of four yugas diminishing in length in the ratio 4:3:2:1, to illustrate the accelerating pace of evolutionary change. These yugas are Krita- or Satya-Yuga, Treta-Yuga, Dvarpara-Yuga, and Kali-Yuga, characterised as 'Golden age', 'Sacrifices begin', 'Spiritual decline', and 'War, fear, and despair', respectively.<sup>172</sup>

Recapitulating human phylogeny in this manner happens when the nine-month gestation period has been relatively uneventful. However, Part III of Fodor's book explores the more unusual circumstances when the embryo or fetus has suffered a prenatal trauma, such as a failed abortion or a death in the mother's family. Under these circumstances, the healing quest is much tougher yet far more motivated.

There then followed three even more astonishing books as Francis J. Mott sought to derive universal,



cosmological principles from our pre- and perinatal experiences, studied in many experiments with his clients. In the third of these, an 800-page tome titled *The Universal Design of Creation* from 1964, Mott wrote:

I am a mutant in the field of thought, and can rely on little support from any *specialist* field. Yet fundamentally the material of this book is of universal interest, and I think a successful approach to it can be made by anyone who is patient enough to withstand the first shocks, and willing to rely upon scientific principle rather than upon the word of established authority.<sup>173</sup>

The title page of this book summarizes its purpose, as a rather long subtitle:

*The omnipresence of a single pattern and rhythm of integration in all form, inorganic and organic, social and mental, demonstrated by the application of the experimental method of science to fields of the imponderable and the nonmetrical, resulting in the establishment of the foundations of a configurational science and a universal morphology.*

Although Mott's work was totally ignored by mainstream psychoanalysts, Ridgway tells us, it did win the approval of a number of poets and scientists, impressing Jung, and "was hailed by one eminent scientist, Dr Gustav Stromberg, as 'a world picture of logical consistency and great beauty'."<sup>174</sup> Mott was fortunate in having friends to finance publication, his first book *The Nature of the Self* in 1959 being initially published by the aptly named Integration Publishing Company.

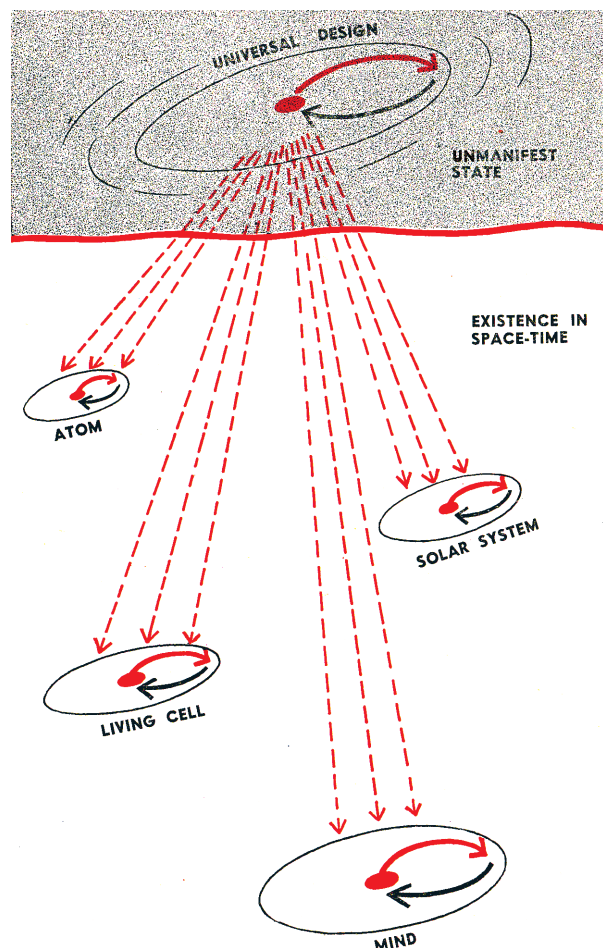
Not surprisingly, Mott discovered the same pattern underlying the Cosmos that Jung, many others, and I have done. Rather than discovering it in the principle of duality in Boolean algebra and projective geometry, as I did, Mott discovered the general principle that opposites can never be separated in the two-way flow of blood to and from the placenta through the umbilical cord. This, he felt, is the origin of feelings of aggression and submission, emptiness and fullness, and giving and taking that we see both in human society and throughout the Universe.<sup>175</sup> As Newton famously wrote in his third axiom or law of motion, "To any action there is always an equal and opposite reaction; in other words, the actions of two bodies upon each other are always equal and always opposite in direction."<sup>176</sup> This law applies not only to lumps of

matter interacting with each other. It applies equally in the noosphere, showing that extremist reactions to events don't help at all if we are to live in a harmonious, balanced manner, as the Buddha taught in his Eightfold path.

Mott illustrated the Universal Design of the traditional mystical worldview with this diagram, saying,

By its very nature the idea is impossible to illustrate convincingly, since it calls for the representation both of what is in space-time and what is not. The artist has sought to represent the distinction between these two categories by covering the Universal Design with a stipple that partly hides it from view, as on a stage a net curtain may divide the living actors and their drama from the ghostly forces behind the action. One may think of the Universal Design as a kind of invisible sun which 'shines upon the just and the unjust' in space-time. The Universal Design is in essence very simple. It consists of a focal and paternal nuclear quality linked by a constant back-and-forth flow with a peripheral and maternal quality. This simple pattern can be seen in various degrees of complexity in the created world.<sup>177</sup>

In the Foreword to *The Nature of Self*, Mott said that he had also found a great mass of impersonal evidence for the Universal Design in the form of the myths and





*mürchen*, as well as from his experiments with clients. However, in response to friends who had read the first draft, he removed this evidence from the published book because he felt “the symbolism of the myths might well obscure rather than illumine this text.”<sup>178</sup> In 1960, a companion volume was published as a privately distributed monograph titled *Mythology of the Prenatal Life*, republished in 2013 with handwritten annotations by R. D. Laing.<sup>179</sup>



Despite the discoveries of these extraordinary pioneers, it was not until July 1983 that the First International Congress on Pre- and Perinatal Psychology was held in Toronto. Thomas S. Verny tells us in the Introduction to *Pre- and Perinatal Psychology*, a book of papers presented at the conference, that it was convened because established psychological associations in North America and worldwide refused to deal with the psychological issues arising from conception, pregnancy, birth, and the postnatal period. The aim of the conference was to lay “the foundation for the systematic study of pre- and perinatal psychology”, recognizing that these pioneers were standing “on the frontiers of a new science of the mind”. For, as Michel Odent said at the conference, “Our species cannot go on destroying itself and destroying the earth, the oceans, the atmosphere. To create a new world we have to create another human being who will have a maximum capacity to love.”<sup>180</sup>

Yet, the prevailing assumption among many medical practitioners is that prenatals are almost completely shielded from outside stimuli in the womb and so perception and consciousness could only develop after birth. However, as David B. Chamberlain pointed out in his paper, there is a wealth of empirical evidence for the existence of consciousness at birth, as a state of awareness or knowing, which is not generally recognized as such. In summary, he found that “The human fetus, in the course of its natural development in the womb, is equipped well for sensory experience,” and begins learning from its social environment immediately after birth.<sup>181</sup>

Another paper given at the conference of particular interest is one by Roger C. S. Moss on the ‘Clinical and Theoretical Considerations’ of ‘Frank Lake’s Maternal-Fetal Distress Syndrome’. He described how Frank Lake took hundreds of participants through a process of primal integration from 1979 to 1982, showing how, in many cases, prenatal experiences, even from the first trimester of pregnancy, could be brought up from the unconscious into consciousness and thereby healed. This ties in very well with my own experience. In summary, “*The behavioural reactions of a pregnant mother affect her fetus in ways that contribute to its perceptions of itself and of its environment in the womb; and these perceptions persist into adult life.*”<sup>182</sup>

As a Christian, Frank Lake was also aware that there is evidence in Psalm 139 in the Bible that sanctioned and even facilitated his healing process of primal integration.<sup>183</sup> For this Psalm begins with the words, “1. O lord, thou hast searched me, and known me. 2. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.” and continues, “12. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. 13. For thou hast possessed my reins: thou hast covered me in my mother’s womb.”

This is clear evidence that while the dogmatism of modern medicine cannot help people understand and thereby heal psychological disturbances that arise from pre- and perinatal traumas, pastors with some understanding of these issues can help those in their care deal with their very deepest pains without compromising their heartfelt religious faith.

Lloyd DeMause, the founder of the Association for Psychohistory, also gave a talk at the conference,

which Verny said was “one of the emotional highlights of the congress; a virtuoso 1-hour nonstop talk.”<sup>184</sup> DeMause’s basic thesis is summarized in Chapter 7 ‘The Fetal Origins of History’ in his seminal *The Foundations of Psychobiography*:

1. That mental life begins in the womb with a fetal drama which is remembered and elaborated upon by later childhood events,
2. That this fetal drama is the basis for the history and culture of each age, as modified by evolving childrearing styles, and
3. That the fetal drama is traumatic, so it must endlessly be repeated in cycles of dying and rebirth, as expressed in group-fantasies which even today continue to determine much of our national political life.<sup>185</sup>

In the mid 1990s, I heard Stanislav Grof say much the same thing at the Maritime Museum in Stockholm. He illustrated his talk with many utterances of politicians that are symbolic of the four stages in the birth process. The only one I remember is “the light at the end of the tunnel”, for I have not found this talk in print anywhere. Fodor gives many similar statements of birth dreams from his patients in *The Search for the Beloved*.<sup>186</sup>

Therein lies a critical issue affecting the psychodynamics of society that is barely mentioned today. For, while we can study the archetypes of the collective and cultural unconscious, making broad generalizations that have the potential to be healed *en masse*, everyone’s intrauterine, birth, and early childhood experiences are unique.

So these wounds have no obvious remedy in society at large given its unwillingness to look at the root causes of human behaviour, including what is causing the pace of change to accelerate exponentially. For myself, although I have been developing and using Integral Relational Logic for thirty-seven years in order to study the psychodynamics of society from conception to death, until the winter of 2016 and 2017 I did not think to study where the theory and practice of pre- and perinatal psychology has reached today.

What I have found is an active community with two international societies holding annual conferences and publishing papers on the latest developments: the Association for Pre- and Perinatal Psychology and Health (APPPH) and the International Society for Prenatal and Perinatal Psychology and Medicine (ISPPM), based in the USA and Germany, respectively.

After Thomas S. Verny edited *Pre- and Perinatal Psychology* in 1987, Ludwig Janus wrote an excellent history of the movement in German in 1991, translated six years later as *Enduring Effects of Prenatal Experience*.<sup>187</sup> In parallel, as already mentioned, Roy Ridgway wrote *The Unborn Child*, which Simon H. House later extended.

Of course, what these findings indicate is that not only do we need to cocreate a social environment in which such traumas from the past can be healed, we also need to be involved with preventative medicine, helping pregnant women become fully aware of pre- and perinatal effects. This is being done to some extent, but this is not a subject that I ever discussed with a close friend for several years, an internationally renowned obstetrician and gynaecologist practicing natural childbirth, herself the mother of six children and many grandchildren.

Nevertheless, for myself, I can see that there exists today a social environment in which I can describe my deepest, most profound experiences, quite a relief! Furthermore, these experiences provide the empirical evidence for a cosmology of cosmologies that would revolutionize medical practice, including psychiatry, if it were ever to be generally experienced, understood, and accepted.



So let me expand a little on what I wrote in Section ‘An ontogenetic outline’. One challenge here, in both psychobiography and psychohistory, is that it is only in retrospect that we can fully interpret the

events in our lives. For instance, Richard Tarnas begins the Introduction to *The Passion of the Western Mind* with these words:

A book that explores the evolution of the Western mind ... asks us to enter into frames of reference that are sometimes radically different from our own. Such a book invites a certain intellectual flexibility—a sympathetic metaphysical imagination, a capacity for viewing the world through the eyes of men and women from other times. One must in a sense wipe the slate clean, attempt to see things without the benefit or burden of a preconceived outlook.<sup>188</sup>

This is quite a challenge, for the Western mind is more deluded and further removed from Reality than any other in human history. Furthermore, as events unfold in both phylogeny and ontogeny, we are not always conscious of why things happen to us in the way that they do, when they do. It is only when evolution becomes fully conscious of itself at its Omega Point at the end of time that we have any chance to see our lives in perspective, within the context of the overall scheme of things.

For instance, when I met Frank Lake in 1963, after I had failed my mathematics finals instead of getting a good honours degree, as my teachers expected, my prenatal trauma did not come up in our conversation. It seems that our meeting occurred before he had fully recognized that the first trimester of embryonal development is the most important part of one's life, later writing, "The focus for psychopathology is now, for us, the first trimester of intra-uterine life. These first three months after conception hold more ups and downs, more ecstasies and devastations than we had ever imagined."<sup>189</sup>

So, although Lake became a leading authority on the psychiatric significance of a child's development at or before birth within the Christian tradition, he was unable to explain why I had failed my degree and why I felt so depressed and hopeless living in a culture that felt quite alien me. Rather, he focused attention on familial issues, rather like R. D. Laing, particularly on my relationship with my mother, grievously affected by what had happened to her (and me) before my birth.

When I next got clinically depressed in my mid-thirties because I did not get promoted to a second-line manager in an IBM sales office, which my career manager had planned, I had six sessions with Betty Sheale, a Jungian psychotherapist. I remember two key points. First, when Betty asked me what I could remember before I was eight years of age, I said that I could remember nothing. I had built an iron curtain between my adult life and infancy and early childhood. Secondly, she observed that at the core of my being, I was afraid of people, not just some, but the whole of humanity.

I was deeply shocked by this observation and tried to deny it. For how could I be a reasonably successful manager in an IBM sales office if I were inhibited by such fears? However, as I can see now, this mental disturbance was an inevitable consequence of living in a 'bad womb' for seven months. Such habitual behaviour is widespread in many species, for, as Rupert Sheldrake points out in *The Presence of the Past*, once a specific behaviour pattern is formed in evolution, it tends to repeat itself through habit. Such patterns are not necessarily the same in particular instances. The subconscious psyche can intuitively sense the abstract, generalizing patterns underlying life events, often revealed in dreams, even though the concretizing mind might not see these universals.

So from the age of seven, in the search for Wholeness and the Truth, I would make my parents and teachers angry by asking questions they did not want to answer. This uncomfortable situation became particularly acute between the ages of twelve, when I was confirmed into the Church of England, and fourteen, when I asked my father why Christians talked so much about love and peace while spending so much time fighting each other. In response, he told me in great rage that I was evil, not a suitable person to be living on the planet, never mind in his house. So I withdrew from society, just enjoying the beauty of pure mathematics and to a lesser extent music playing the violin in the school orchestra, not so easy because both my spatial and aural intelligence are rather weak and undeveloped.

In the event, I did not discover the effect that my brother's death had had on my development until I met David Wasdell in 1984 through the Teilhard Centre in London, if I remember rightly. Today, David is a leading authority on climate change.<sup>190</sup> 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 leading primal therapist, with an extensive understanding of the influence of prenatal traumas, that David helped me the most.



Most significantly, he showed me that a second behaviour pattern had been induced in me in the womb, which has repeated at significant periods in my life. At the time that my mother went instantaneously from rapturous ecstasy to catastrophic trauma, my embryonic brain was developing much faster than the rest of my body, as this picture illustrates, at double size. So on a number of occasions, when my cognitive development has been accelerating, it has broken down. Although such breakdowns were extremely painful at the time, they were absolutely essential for my later development. For if my educational and business careers had been too successful, I would have never have been able to return to the oceanic ecstasy I enjoyed for the first seven weeks of my existence.

Regarding my birth, I asked my mother a few months before she died in January 1993 if she could remember anything about it. She told me that she could not, neither how long labour took nor even the time of day, which was not recorded on English birth certificates at the time. It is not surprising therefore that I never really bonded with my mother, who I felt was more smothering than mothering and nurturing. This is another behaviour pattern that has repeated itself in my relationships with women over the years. But such relationships have been vitally important to my healing process. Using the Dalai Lama as a role model, while I occasionally get angry and irritated, it is vitally important not to bear grudges, as he says in his *Commentary on the Way of the Bodhisattva*.<sup>191</sup> There is no one to blame but myself for whatever I might feel at any moment of the day.

So Life gives each of us exactly what we need to recapitulate the Cosmogonic Cycle, as Joseph Campbell describes in *The Hero with a Thousand Faces*. Such events are often connected to each other through time, not unlike Jung's notion of synchronicity.

For instance, Donald Reeves, a curate in my parents' church, was the key to my survival after I failed my mathematics finals at university in 1963. Not only did he arrange for me to meet Frank Lake, he treated me as a human being, occasionally going out for a beer and a chat together, even though I had abandoned the Christian religion of my parents. As I can see now, I became desperate as a twenty-one-year old because my life had lost all meaning, driving me close to suicide. Little of what I had been taught in my formal education in religion, science, economics, and mathematical logic made sense to me, for I had no overall contextual foundation or coordinating framework to integrate all specialist subjects into a coherent whole.

I met Donald again in 1984 through the Turning Points forum he had initiated at St James's Church, Piccadilly, where Mervyn Stockwood, the Bishop of London, had charged him to bring this beautiful Wren church, badly damaged during the Second World War, back to life by creating connections between the church and Central London and beyond. Donald tells us in *The Memoirs of a Very Dangerous Man* that he had been inspired to set up this meeting place, where everyone was welcome, by the 'New Age' movement emerging in the USA in 1968, documented by Theodore Roszak's *The Making of a Counter-Culture: Reflections on the Technocratic Society and Its Youthful Opposition*.<sup>192</sup>

In illustration, I learned about Sufi dancing at Turning Points meetings—later to be called Alternatives—and heard David Bohm talk about the relationship between science and religion. I also realized that I was not alone in my researches into the root causes of our rapidly changing world, meeting many others seeking alternatives to the prevailing culture in a new economics. It is not surprising that Margaret Thatcher called Donald a ‘very dangerous man’.<sup>193</sup>

Most significantly, Donald helped me to meet James Robertson, author of *The Sane Alternative* and a cofounder of the New Economics Foundation and The Other Economic Summit (TOES), when I was attempting to use the unification of science and spirituality to design a life-enhancing global economy appropriate for the Information Age, just then emerging. Even though these ideas were still in infancy, far ahead of their time, James invited me to a day at TOES in 1985, where I met some other leading figures in the new economics movement, like Hazel Henderson and Michael Linton.

However, although I had many dialogues with the new economists over the succeeding years, reading their books, I didn’t feel that they were going to the root of the problem, which is psychospiritual rather than financial and mathematical. For the policy adjustments that these thinkers were suggesting could only come about when we understood why people resist their implementation. To design and implement a sustainable Sharing Economy, it is necessary to understand the psychodynamics of society. But first, I needed to understand a lot more about why I behave as I do, healing my fragmented, split mind.

I was greatly helped in this regard by falling in love with a Norwegian meditation teacher and social activist at this TOES meeting, meeting in a working group to discuss the absurdity of economic indicators, such as gross domestic and national products (GDPs and GNPs), whose stupidity I had recognized when studying economics as a subsidiary to mathematics at university. Berit and I got married the following year in Oslo City Hall, which is why I am living in Sweden today. She then became a rebirthing therapist and teacher, which was exactly what I needed to bring my prenatal trauma up into consciousness, to re-experience it so that it could be healed.

Not that this could happen all at once. In 1992, after we were divorced, twenty of us from Sweden travelled by overnight bus to Prague to attend a conference titled *Science, Spirituality, and the Global Crisis*, organized by the International Transpersonal Association. Before the conference, I attended a one-day session of holotropic breathwork with my girlfriend at the time, run by Christina and Stanislav Grof. At the end of the session, we were asked to draw a mandala, like Jung in his healing process of individuation. I simply drew the coherent light of Consciousness, for this was all I experienced in the session.

But my healing was still far from over. The next major step happened in the late 1990s, when who was now my ex girlfriend told me about *Consciousness Speaks* by Ramesh S. Balsekar. As Advaita ‘not-two’ is exactly the same as the Nonduality of the Principle of Unity, for the next few years I attended many satsangs with a variety of teachers, from Sanskrit *sat* ‘good, true’ and *sanga* ‘company’, denoting “the company or intercourse with holy people or conscientious seekers of God”.<sup>194</sup>

These satsangs led me to experience a series of satoris or kenshos in Zen terms in the mountains of Norway and forests of Sweden. One particularly memorable event occurred during a kundalini meditation in 2004, when I consciously focused on my prenatal trauma, which miraculously dissolved into oceanic ecstasy. The next day, I went for an early-morning run in the forest. It felt as if my feet were barely touching the ground; I was flying freely without any effort whatsoever.

The final satsang I attended was in the Altai Mountains in Southern Siberia with my friend Nukunu, today a teacher of Nonduality. There I meditated on what Aurobindo Ghose and Ken Wilber mean by *evolution* and *involution*, for their writings on these topics did not make sense to me in my own experience.

This reflection led me to completely abandon the Western worldview, realizing that only the mystical worldview, outlined in the section 'Mapping the Universe' on page 4 makes any sense.

Sadly, however, I have since become even more of an outsider, having great fun exploring the entire world of learning from mathematics and quantum computation, through evolutionary modelling methods, to business and politics from the psychospiritual and mystical perspective. As everybody unknowingly uses Integral Relational Logic everyday to form concepts and organize ideas, it is quite possible to see the abstract unifying patterns that underlie all domains of discourse, integrating them into a coherent whole. Despite the universality of this mystical science of thought and consciousness, I still feel isolated from the rest of humanity essentially because the depth and breadth of my writings is too overwhelming for many to take in, even when they don't question their deeply held belief systems. Although the word *awesome* is overused today, it is an appropriate epithet for the Unified Relationships Theory.



The years since this last satsang have been the most creative period in my life, bringing me much joy and satisfaction, which keeps me sane in my aloneness. For no longer have I been constrained by the seven pillars of unwisdom on which Western civilization is based. Recognizing that none of us is ever separate from God, Nature, or any other being, I set out to rebuild the entire world of learning on the seven pillars of wisdom.

I began by writing an appendix to an autobiography that I had written in 2002 and 2003, describing my tempestuous journey towards Wholeness, evolution's Glorious Culmination. The purpose of the appendix was to show that my ontogeny since my second psychospiritual conception is not special. It has been following the three-stage, seventeen-step spiritual journey that Joseph Campbell abstracted from the myths and fairy tales of many cultures from around the world.

To show that both human phylogeny and my ontogeny from conception to death are following the Cosmogonic Cycle, I then wrote my magnum opus titled *Wholeness: The Union of All Opposites*. This book is intended to complete the final revolution in science, so it is also titled *Semantic Principles of Natural Philosophy*, to match *Mathematical Principles of Natural Philosophy*, which completed the first in 1687.

Part I of this trilogy is titled *Integral Relational Logic*, describing how the entire body of knowledge can be bootstrapped by starting afresh at the very beginning, at the Divine Origin of the Universe. However, as this universal system of thought has become manifest in consciousness as the result of the apocalyptic death and rebirth process I went through in the spring of 1980, I cannot teach it. All I can do is to present it and listen to those who come to me for help in their own stormy search for the soul, sharing experiences as well as we can.

However, what I am offering is not just for a few troubled individuals passing through a personal crisis. Our entire species is at a major psychospiritual crisis point in its development, whose root causes are still poorly understood and thereby remedied. For what causes us to behave as we do lies in the Cosmic Psyche, which very few have yet to map in its entirety with Self-reflective Intelligence.

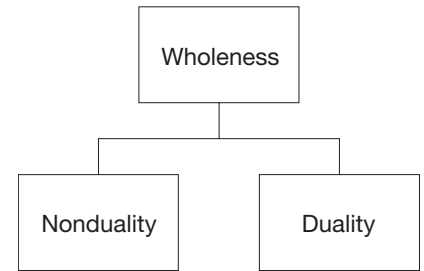
As a consequence, I still feel stuck at the fifteenth step in the Cosmogonic Cycle, unable to return to society with the boon I have been given, in Joseph Campbell's terms. To address this problem, I feel the need to go right back to my prenatal experiences. For my brother had to run in front of an army lorry just when he did in order for me to die psychologically at evolution's Omega Point. My life-defining breakthrough and breakdown moments are inseparable; one could not have happened without the other,



with both taking place in the Eternal Now, as the Cosmic Equation indicates, a mathematical expression of the fundamental law of the Universe:

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

In other words, applying Hegel's logic, hidden somewhere in his writings, if  $A$  and not- $A$  are thesis and antithesis, respectively, then  $A$  is the synthesis. We can thus represent the entire Cosmos—both the Absolute Whole and the relativistic world of form—in graphical form, for Wholeness, as Nonduality, is the union of Nonduality and duality. As the Buddhists say, *Nirvāna* 'extinction' and *samsāra* 'journeying' are never separate.<sup>195</sup> In the words of Lao Tzu, "When all the world recognizes good as good, this in itself is evil."<sup>196</sup> As he said in a chapter titled 'The Mystical Whole' in *Tao Te Ching*:



*He who knows does not speak.*

*He who speaks does not know.*

*Block all the passages!*

*Shut all the doors!*

*Blunt all edges!*

*Untie all tangles!*

*Harmonize all lights!*

*Unite the world into one whole!*

*This is called the Mystical Whole,*

*Which you cannot court after nor shun,*

*Benefit nor harm, honour nor humble.*

*Therefore, it is the Highest of the world.*<sup>197</sup>

In contrast, in the West, opposites often become split, as Jung pointed out. So good and evil become God and Satan or the Devil, the latter being names we give to our inner demons or the dark, shadow side of consciousness. We have yet to learn, as a culture and species, that perfection is the union of perfection and imperfection.

It is perhaps not surprising, therefore, that while the Principle of Unity is the simplest of all ideas it is by far the most difficult to assimilate in consciousness. Even though it enables us to transcend conflict and suffering in Love and Peace, over the years I have occasionally been viciously attacked by those seeking to maintain their boundaries, protecting an unresolved psychological wound. Many others just simply run away, not able to accept the paradoxical nature of the Universe. As self-contradictions abound in the world we live in, if we do not include them in our cognitive maps, we live in delusion.

Despite people's opposition to the Hidden Harmony today, as much as in Heraclitus' time, the Cosmic Equation is the simple, elegant question that can explain everything, which Stephen Hawking set out to discover as an undergraduate, as his biopic *The Theory of Everything* tells us. It is also the equation that Albert Einstein sought at the heart of his unified field theory, which the BBC called an 'Unfinished Symphony' in a 2005 drama documentary.<sup>198</sup> The Cosmic Equation is the Philosophers' Stone, Holy Grail, and Apotheosis of human learning, hidden in the utmost depths of the Cosmic Psyche. Inspired by the movie, in 2015 I wrote a 7-page essay titled 'The Cosmic Equation: Unifying All Opposites' with this abstract:

### *The Psychodynamics of Society*

The Cosmic Equation—also called the Principle of Unity and the Hidden Harmony—is the key that unlocks the innermost secrets of the Universe: what it is and its Grand Design. By unifying all opposites—including science and spirituality and mysticism and mathematics—it explains the root cause of conflict and suffering, enabling us to bring Inner Peace to our deeply troubled world.

Unifying pairs of opposites illustrates the universal principle of interconnectedness, lying at the heart of the Unified Relationships Theory. Even our prenatal experiences are psychospiritually connected with everything else, for they, like everything else, are just appearances in the Ocean of Consciousness, which is our True Nature when we are conceived. Subsequent influences are far more prevalent than is generally recognized and there is a perfectly rational explanation for them once we recognize that Consciousness is all there is, the central theme of Ramesh S. Balsekar's *Consciousness Speaks*.



There is just one more thing to mention, which is bound to come up should the Unified Relationships Theory ever reach the public domain. Although I have not done a systematic study of the effects of prenatal and early childhood traumas on later development, such disturbances can sometimes lead individuals to remarkable achievements.

For instance, Isaac Newton's father, also named Isaac, died three months before Isaac, the son, was born on Christmas Day 1642 in the Julian calendar then operating in England. Isaac's mother Hannah then married Barnabus Smith, thirty-six years older than her, the rector of a nearby parish, with whom she had three more children. However, Rev. Smith wanted nothing to do with the young Isaac, three years old when he married Hannah. So Isaac went to live with his maternal grandmother under the guardianship of her brother James Ayscough. Mother and son only lived together after the death of Barnabus Smith when Isaac was ten, soon after being sent away to school in nearby Grantham.<sup>199</sup>

Frank Manuel describes how these events had a profound effect on Newton's later development in his psychobiography *A Portrait of Isaac Newton*. As Newton was well aware, "There is a belief among peoples that a male child born after his father's death, a *posthumous*, is endowed with supernatural powers." Added to the fact that Newton was born on Christmas Day led him to believe, "Among contemporaries he and he alone had access to the significant truths about God and his Father's world. ... There was no aspect of creation that would be hidden from him. ... Newton's occasional denials of his mission ... are only the other side of the coin. Prophets have often tried to deny their destiny, at least since Jonah."<sup>200</sup>

Not surprisingly, such thoughts also affected Isaac's relationships with his immediate family, from his hated stepfather to the hurt and anger he felt about his mother, even though the bond between them was never broken. Like Einstein, Newton distanced himself from authority in order to create his radically new model of the Universe, as Anthony Storr points out in *The Dynamics of Creation*.<sup>201</sup> And as he said in *Solitude*, quoting Edward Gibbon, "Conversation enriches the understanding, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist."<sup>202</sup>

Of course, in practice, Newton was a product of his times. He could not have achieved what he did in his lifetime without the evolutionary social milieu in which he lived, as he himself acknowledged with this famous quotation, "If I have seen further it is by standing on the shoulders of Giants." However, the meaning of this statement needs to be seen in the context in which it was written, in a letter replying to a letter from Robert Hooke in 1676. They were playing ambiguous games with each other, appearing to be friendly and respectful while secreting venom beneath the surface.<sup>203</sup>

Beyond all these personal animosities, which are bedevilling the world of learning even today, Joseph-Louis Lagrange, an Italian-French mathematician and astronomer, was later to say that of all the great

geniuses, Newton was “the most fortunate, for we cannot find more than once a system of the world to establish.”<sup>204</sup> And the English poet Alexander Pope was moved to write this epitaph:

*Nature and nature's laws lay hid in night;  
God said, “Let Newton be” and all was light.*<sup>205</sup>

Another notable example of how a prenatal trauma can affect later life is Jesus of Nazareth, as David Wasdell pointed out in an essay titled ‘The Matrix of Christianity’, written a couple of years before I met him. The abstract states, “Freud postulated a Græco-Roman origin of the Christ-myth, but this paper firmly roots the new development in its Jewish Context. The dynamics of the Christian religion are exposed as a regressive complexification of Judaism under the impingement of imploding Roman power.” Then, as a fuller expression of the conception of Christianity, David writes these words:

Christianity did not emerge *ex nihilo* from among the mystery religions of the Græco-Roman cultus as Freud would have us believe. It emerged out of the seething matrix of oppressed Judaism, a crucible undergoing violent historic process, in which transgressions of cultic taboos were met with violent talion, and yet whose fundamental levels of despair were displaced into intense Messianic hope. At this point in psychohistory, Christianity was conceived.<sup>206</sup>

In human terms, Mary became pregnant while she was betrothed to Joseph, but before the marriage was consummated. She had thus violated a fundamental cultic taboo that threatened the boundaries of the community, punishment for which was death by stoning. As David suggests, when Mary missed her period, “The imminent prospect of such a death would have broken through all her own defences and thrown her into a position of primal abreaction.”<sup>207</sup>

At the same time, the writings of the Essenes tell us that entire communities were obsessed with Messianic longings, of a virgin birth. David then says that it is not beyond the bounds of possibility that someone would have identified Mary as the mother of a son who was destined to free the people from the yoke of oppression. Thus, “From Messianic mountain-top, Mary was plunged into the abyss of the terror of stoning, the threat of expulsion from family and the execution of speedy divorce proceedings.”<sup>208</sup>

In 1984, when I told David about my primal experiences and that two years earlier I had been carried to the Omega Point of evolution at the end of time, he immediately saw the similarity in my ontogeny with that of Jesus. My brother being killed on the day that my mother learned that she was pregnant would have had a similar effect to the emotional conflict of opposites that Mary would have felt.



Therein lies the root core of my ambivalence to having been given the solution to the ultimate problem of human learning, which I can only reconcile by transcending the categories in the Bliss of Nonduality, which cannot be seen by most of those around me. Today, as evolution passes through the most momentous turning point in its fourteen billion-year history, degenerating into chaos, as the mathematics predicts, there is much talk that some ancient prophecies are about to be fulfilled.

For instance, Carter Phipps told us in an extensive article in the Spring/Summer 2003 issue of the *What is Enlightenment?* magazine, 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.<sup>209</sup> This anticipation is particularly strong among Christian fundamentalists in the USA, where Jerry B. Jenkins and Tim LaHaye's 12-volume *Left Behind* series is a best seller.

Yet, when we look at human phylogeny in the three stages depicted on page 8, we can see that as we near the end of time, what has become split during the patriarchal split is being healed. For instance, in *Patterns in Comparative Religion*, Mircea Eliade calls Nicholas of Cusa's *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.”<sup>210</sup> 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.”<sup>211</sup> 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”.<sup>212</sup> 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”.<sup>213</sup>

As Jung well knew, Christ is not a person, an essential principle that permeates the popular *A Course in Miracles*, expressing the perennial wisdom in an opaque language derived from Christianity. Rather *Christ* is the *Universal* or *Cosmic Christ*, the culmination of Teilhard’s process of Christogenesis, when Alpha and Omega become unified in Wholeness,<sup>214</sup> 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’.<sup>215</sup>

So no individual saviour is destined to appear at the end of time, as Thich Nhat Hahn pointed out in the reference on page 2. We can see this quite clearly from the root of *saviour*, which is ecclesiastical Latin *salvātor* (translating Greek *sōtēr* ‘saviour, preserver’), from late Latin *salvāre* ‘to save’, from Latin *salvēre* ‘to be well, be in good health’, from *salvus* ‘safe, unhurt, well, sound’, from PIE base *sol-* ‘whole’. So to be Whole is to be safe. Wholeness is the basis of salvation, of living a healthy life, not separate from any other beings, including the Supreme Being. The only being that is preserved is the entire Ocean of Consciousness, on and in which individual waves and currents, such as ourselves, rise and fall and ebb and flow through Eternity.

We can also see this from the word *health*, which derives from an Old High German word *heilida*, which is cognate with *heil* ‘whole’ and *heilag* ‘holy’, from 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*, derives from Greek *ólos* ‘whole’, from the same PIE base as *safe*, *salvation*, and *catholic* ‘relating to the Whole’. It seems that it is just a happy coincidence that the PIE bases for *holy* and *holistic* should be different.

These are just some of the religious challenges I have needed to resolve in order to describe the way that evolution has healed my fragmented, split mind since 1980. Just because my ontogeny has some similarities with those of Newton and Jesus, this does not mean that healing the deep cultural split between science and mysticism makes me the Christ, which is impersonal, not a person, as we have seen.



However, apart from these religious inhibitors to the establishment of mystical science as the primary science, I have also needed to contend with some major social issues, even from my most advanced

spiritual friends. I'm still being accused of what the Greeks called the 'sin of hubris', as Maslow writes in 'The Jonah Syndrome':

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. And especially in his weaker moments, will say to himself, "Who? Me?" and think of it as a crazy fantasy or even fear it as a delusion. He compares his knowledge of his inner private self, with all its weakness, vacillation, and shortcomings, with the bright, shining, perfect, faultless image he has of Plato. Then of course, he will feel presumptuous and grandiose. (What he fails to realize is that Plato, introspecting, must have felt the same way about himself, but went ahead anyway, overriding his own doubts about self.)<sup>216</sup>

Although Panosophy is transdisciplinary, if we regard it as philosophy, this synthesis of everything breaks free of A. N. Whitehead's famous statement, made in *Process and Reality*, "The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato."<sup>217</sup> For Plato's central concepts of universals and particulars lie at the core of the desktop metaphor that Apple Computer introduced in the 1980s, showing that universals, as Forms or Ideas, are not eternal.<sup>218</sup> Rather, the abstract concepts on which the Internet is based are formed just like any other constructs in the relativistic world of form.

The closest evolutionary predecessor to Panosophy is the triadic architectonic of the polymath Charles Sanders Peirce, who felt that he may have "found the key to the secret of the universe", writing to his lifelong friend William James in 1885, "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 laws of the laws of nature."<sup>219</sup> Yet, Joseph Brent, who wrote an insightful biography of 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".<sup>220</sup>

Presenting Panosophy to a sceptical public is especially tough in Scandinavia, where many are guided by a cultural law called *Jantelagen* (the law of Jante), which declares that no one is special or better than anyone else. The Norwegian/Danish author Aksel Sandemose created this concept 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. *Jantelagen*, lying deep in the Scandinavian subconscious, is a rather ambivalent philosophy. For while it can lead to social stability and harmony, as no one may be better than anyone else, it actually inhibits people from realizing their fullest potential as human beings.<sup>221</sup>

Then on 5th January 2017, Madeleine Luckel wrote an article in *Vogue*, with this rubric, 'Forget Hygge: 2017 Will Be All About Lagom'. It seems that Danish *hygge* 'cosiness', corresponding to Swedish *mys*, is giving way as a cultic word to Swedish *lagom*, meaning 'not too much, not too little, enough, sufficient, adequate, just right'. "Unlike *hygge*, which aims to capture a feeling, *lagom* is an ethos of moderation."<sup>222</sup>

In response, Richard Orange wrote this in *The Guardian* on 6th February 2017, "I beg you: please don't do this. Don't turn *lagom*—my adopted country's suffocating doctrine of Lutheran self-denial—into a lifestyle trend. You may as well celebrate middle-of-the-road, low expectations, or conforming to the norm."<sup>223</sup>

Indeed, what is regarded as the norm today is no longer viable. If we are to face the immense challenges of the 2020s, we urgently need to cocreate a social environment in which it is acceptable to stretch out to our fullest potential as human beings. Of course, this also presents us with a major political

challenge, as populism is currently fighting elitism, which we look in the next section in the context of the spectrum of consciousness.

For myself, while what has happened to me during my lifetime is apparently extra-ordinary, far beyond the bounds of what many think is possible, I am manifestly just an ordinary, simple human being with just the same foibles as anyone else. At heart, I'm just an ordinary guy doing an extra-ordinary job, not unlike the mezzosoprano Janet Baker, who once described her role as an opera singer in this way. It is thus time for me to come out of the shadows to be seen, if that is what is meant to happen.

## **Some psychosocial issues**

In April 1982, when I was helping to design and implement an American-style management accounting system at the Kuwait Institute for Scientific Research in the middle of the Falklands War, I realized for the first time that evolution had carried me from its Alpha to its Omega Point in just two years of intense creativity. It was, at once, the most exciting and terrifying day of my life. For while I was enjoying the magnificence of Cosmic Consciousness, I saw that within a few generations, a generation of children will be born who will not grow old enough to have children of their own. The human race will have become extinct.

So, unbeknownst to even my closest friends, I have spent most of the past thirty-five years preparing for the death of our species so that I could come fully alive as a human being. Nothing has been more important. After I got married a second time in 1986, I had a vasectomy, my Norwegian wife already being the mother of a daughter. For it was unlikely that any child would thrive for very long in the twenty-first century. This might seem rather pessimistic, but I am being constantly guided by the Principle of Unity, which tells me that optimism and pessimism are unified in the bliss of Nonduality. Knowing that my principal purpose in life in psychosocial terms is to complete the final revolution in science, this is what has kept me going all these years, no matter what the cost.

So how do we progress, addressing these psychosocial issues? Well, I have sometimes likened the inevitable death of *Homo sapiens* to being told by my doctor that I have incurable cancer and that I shall die within three months. However, there is one significant difference. When we are suffering from a terminal illness, we generally know the likely cause of death. But that is not the case of our species. The human race faces a multitude of different existential risks, any of which could bring about our demise within months, years, decades, or centuries. My book *The Four Spheres* outlines some of those that scientists and philosophers have identified, using Bayes' Theorem in mathematics to assess the probabilities of different timescales. But how we shall actually die as a species is most unclear at the moment, not the least because the most significant of these existential risks lies not outside us, but within, as existential fear, in our ignorance of what is causing us to behave as we do.

We can see this most clearly in many events during my lifetime, for the foremost threat to our survival as a species has been a nuclear war between the proponents of capitalism and communism, the dangers being measured in the Doomsday Clock issued by the *Bulletin of the Atomic Scientists*, as we see on page 51. I know exactly where I was during the standoff between John F. Kennedy and Nikita Khrushchev in October 1962, as my fellow students and I listened intently to the radio in our common room at university. The relief when it was all over was palpable.

But what of today's students? What is their future? Well, this year, the threats of nuclear war are raising their ugly head once again, with Mikhail Gorbachev writing in *Time* on 26th January 2017, "It All Looks as if the World Is Preparing for War."<sup>224</sup> He spoke particularly about the tensions between Russia



and the USA, the holders of some 90% of the world's nuclear arsenal. Furthermore, with an executive order on 27th January 2017 titled 'Protection of the Nation from Foreign Terrorist Entry into the United States',<sup>225</sup> Donald Trump, *Time's* Person of the Year in 2016, seems to have declared a Holy War—a war about the Whole—between Christianity and Judaism on the one hand and Islam on the other, judged illegal and unconstitutional by the courts and masterminded by his chief strategist Steve Bannon.<sup>226</sup>

Then on 30th January 2017, Michael Moore tweeted this message in response to a piece in *The New York Times*: "If you're still trying to convince yourself that a 21st century coup is not underway, please, please snap out of it."<sup>227</sup> Andrew Griffin quoted this statement in *The Independent*, warning, "the US state is being overthrown by Mr Trump and the people he has appointed to govern alongside him."<sup>228</sup>

Two days later, Ruth Ben-Ghiat, a professor of history and Italian studies at New York University, wrote this on the CNN website, under the rubric 'Donald Trump and Steve Bannon's coup in the making', "Trump gained power legally but this week has provided many indications that his inner circle intends to shock or strike at the system, using the resulting spaces of chaos and flux to create a kind of government within the government: one beholden only to the chief executive." She continued, "Well-versed in military tactics and the history of the radical left and right, Bannon has repeatedly talked about 'destroying the state' in the name of securing power for 'an insurgent, center-right populist movement that is virulently anti-establishment'."<sup>229</sup>

This is the same Steve Bannon who said on his Breitbart radio show in March 2016, "We're going to war in the South China Sea in five to ten years, aren't we? There's no doubt about that," *The Independent* reported on 1st February 2017<sup>230</sup> and *The Guardian* the next day.<sup>231</sup> Then two days later, Jonathan Freedland told us in *The Guardian* that while Trump does not read books, his ideological chief strategist does, much influenced in his thinking by William Strauss and Neil Howe's *The Fourth Turning: An American Prophecy*, made in 1997. As fulfilling this prophecy now seems to be at the heart of American foreign policy, if there is such a thing, as a coherent whole, we need to know something about it.

Basically, what this book tells us is that while the primary emphasis in the West is on linear time, we can also see cycles in time in human history, not unlike those in the Hindu calendar. Like the cycles in this calendar and those in Kondratieff economic theory,<sup>232</sup> Strauss and Howe have detected a series of four-stage cycles since the late Medieval Ages in what they call the Anglo-American Saeculum, each approximately spanning the lifetime of individuals between 70 and 110 years.

The stages in each cycle are called turnings, rather than turning points, to mark the transition period from one to the other, labelled 'High', 'Awakening', 'Unravelling', and 'Crisis'. At the beginning of each turning, a new generation is born with the archetypes 'Prophet', 'Nomad', 'Hero', and 'Artist'. So each archetypal generation grows older through each of the turnings, as this diagram illustrates:

	High (1st)	Awakening (2nd)	Unravelling (3rd)	Crisis (4th)
Elderhood	Nomad	Hero	Artist	Prophet
Midlife	Hero	Artist	Prophet	Nomad
Young adulthood	Artist	Prophet	Nomad	Hero
Childhood	Prophet	Nomad	Hero	Artist

What is particularly interesting about this model is what happens during the high turning period following a time of crisis, the fourth turning. For instance, the Tudor renaissance (1487–1517) followed the Wars of the Roses (1459–1487) and Merrie England (1594–1621) followed the Armada Crisis (1569–1594). The saeculum that spans my own life began in 1946, following the crisis period of the previous saeculum, labelled 'Great Depression and World War II' (1929–1946). From an American perspective, the four

turnings of the current saeculum are labelled 'American High' (1946–1964), 'Consciousness Revolution' (1964–1984), 'Culture Wars' (1984–2005?), and 'Millennia Crisis' (2005?–2026?).

Now while human minds are constantly detecting such patterns in the complexities of the world we live in, what this model lacks is an accumulative evolutionary perspective, represented in the nonlinear mathematics of systems dynamics and in Teilhard's four-stage model of evolution as a whole, described in the books I wrote eighteen months ago. If we map the turning-period model to these evolutionary models, we can see that the last three turnings match the transition between the war-mongering patriarchal epoch and the androgynous Age of Light, marked by the end of the Mayan calendar, which is uniquely exponential, at the winter solstice in 2012 and evolution's Accumulation Point in chaos theory, around 2004.

So how are intelligent people seeking to heal the deep wounds in our collective, cultural, and personal psyches to respond to this great global crisis? Is it possible to complete this transition while avoiding World War Three? In a way, some catastrophic event is what is meant to happen. For, as we see in Section 'A phylogenetic outline', the old order is not sustainable any longer. The infrastructure of society, as a projection of our fragmented collective minds, has to degenerate into chaos so that quite new forms of order can emerge, healing the deep split between humanity and Reality. But this does not mean that we should fight fire with fire, as many peace workers have been doing for the past few decades.

As Thomas Hübl said in a video last year, posted on the website for the New Story Hub, 'The collapse of social structures is part of the awakening'.<sup>233</sup> What this means is that we need to embody the future in our everyday lives right now, as Thomas pointed out in a podcast of a meeting he had in Seattle in October 2011: "You need to be the future in this movement. Only if you come from the future will you be able to be a transformational station around you."<sup>234</sup> As he said, it is not enough to be against the status quo, as the Occupy Wall Street movement was at that time. Rather, it is imperative to be the manifestation of what could be, right now, not as some vision of the future. As I said on page 2, the final war in society is between Love and Intelligence, on the one hand, and fear and ignorance, on the other.



So what can we learn from all these news items flooding us everyday? Well, existential risks from nuclear weapons are not the only ones facing humanity at the present time. During this century, the *Bulletin of the Atomic Scientists* has added climate change and emerging technologies in the life sciences to its evaluations of the risks.<sup>235</sup> It is therefore not surprising that the *Bulletin* made this announcement on 26th January 2017:

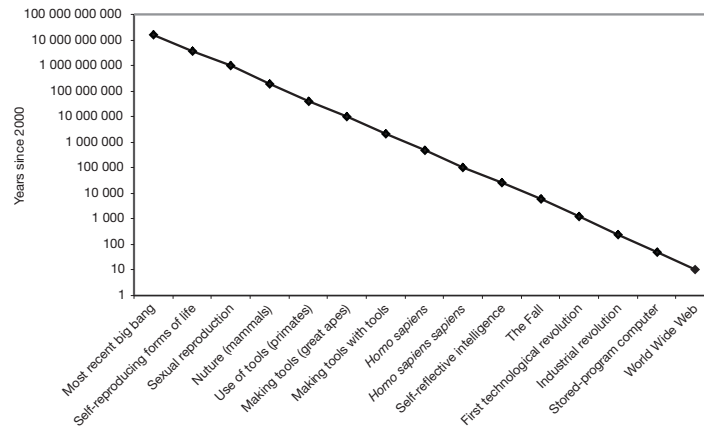
For the last two years, the minute hand of the Doomsday Clock stayed set at three minutes before the hour, the closest it had been to midnight since the early 1980s. In its two most recent annual announcements on the Clock, the Science and Security Board warned: "The probability of global catastrophe is very high, and the actions needed to reduce the risks of disaster must be taken very soon." In 2017, we find the danger to be even greater, the need for action more urgent. It is two and a half minutes to midnight, the Clock is ticking, global danger looms. Wise public officials should act immediately, guiding humanity away from the brink. If they do not, wise citizens must step forward and lead the way.<sup>236</sup>

For myself, visualizing what I know today, I would have moved the clock to one minute to midnight. For the diminishing geometric series of evolutionary turning points has now passed through its Accumulation Point in chaos theory terms, illustrated by the next diagram, as I explain in my book *Through Evolution's Accumulation Point*.

David Attenborough illustrated the accelerating pace of evolutionary change in the opening episode of his enthralling series *Life on Earth*, broadcast by the BBC in 1979. If we map the three and a half billion

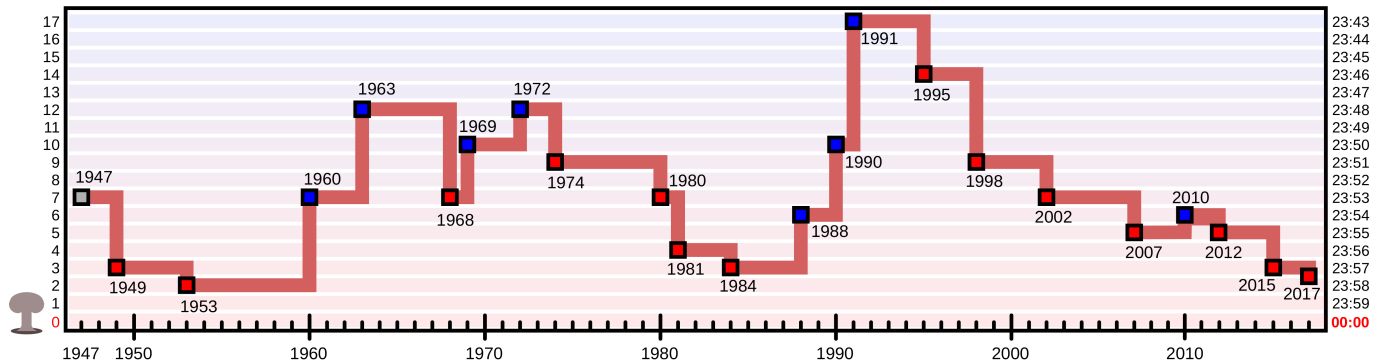
## From Conception to Death

Major Evolutionary Turning Points



years of evolution to the days of the year, the computer age began less than a tick of the clock away from midnight on 31st December.<sup>237</sup> Not being aware of this evolutionary model, this diagram from Wikipedia illustrates the dangers as scientists have seen them during the last seventy years.

Doomsday clock: minutes to midnight, 1947-2017



What is interesting about this diagram is that it is not based on rigorous scientific method. Rather, scientists have used their intuition as human beings to make their assessments of the risks at any one time. No risk algorithm, as investment bankers use, or computer model of the dynamics of society could have drawn this picture. For there are many other existential risks 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.

Nevertheless, there is still much more that we can do. What do we see when we apply scientific method to develop a comprehensive map of the psychodynamics of society from conception to death? What does the Big Picture tell us about our children and grandchildren's future? Well, like others, I can see that the 2020s is likely to be the most turbulent in humanity's history, as we struggle to adapt to the ever-increasing pace of evolutionary change being driven by scientists and technologists. If we are to thrive and survive during this decade, the world in 2030 will need to be as different from the world in 2000 CE, as that year was from 2000 BCE.

Albert Einstein brilliantly summarized the challenges we face as a species at the end of the Second World War. Given the turbulent state of the world, we need to follow his observation that you cannot solve a problem with the mindset that created it. This is one of many paraphrases of a statement he made in an article titled 'The Real Problem Is in the Hearts of Men', published in *The New York Times Magazine* on 23rd June 1946, which began with these words: "Many persons have inquired concerning a recent message of mine that 'a new type of thinking is essential if mankind is to survive and move to higher levels'." He then went on to write, "Past thinking and methods did not prevent world wars. Future

thinking *must* prevent wars.”<sup>238</sup> For, as he said in an address at the fifth Nobel anniversary dinner in New York on 10th December 1945, “The war is won, but the peace is not. The great powers, united in fighting, are now divided over the peace settlements.”<sup>239</sup>

What this means, as I have endeavoured to show in this essay and my other writings, is that we urgently need to complete the final revolution in science, establishing mystical psychology, in general, and Integral Relational Logic, in particular, as the primary science on which all other sciences are built. For in this way, we can address another fundamental existential risk that has often appeared in the media in recent years: the threat of robots with so-called artificial intelligence taking over the workplace.

Shehab Khan highlighted this issue in *The Independent* on 25th January 2017 under the rubric, ‘Silicon Valley billionaires buy underground bunkers preparing for the apocalypse’, with the subheading ‘Tech entrepreneurs fearful artificial intelligence will displace so many jobs there will be a revolt against those responsible’. These people are known as ‘preppers’ because they are actively preparing for emergencies in the future,<sup>240</sup> clearly running away from their responsibilities to society.

Four days later, *The Observer* had this rubric: ‘Silicon Valley super-rich head south to escape from a global apocalypse’, referring particularly to Trump donor Peter Thiel,<sup>241</sup> who was granted New Zealand citizenship in 2011, *The New York Times* also reports,<sup>242</sup> enabling him to buy a bolthole beside Lake Wanaka on the South Island.



Goodness knows what these billionaires hope to achieve by such actions. What do they think the world will be like after the apocalypse? In theory, because Integral Relational Logic has evolved from the transcultural modelling methods underlying the Internet, we could cocreate the life-enhancing Sharing Economy after the breakdown of the global economy. After all, when *Homo sapiens* becomes extinct, there will be no banks or organized religions, the Earth will have returned to Paradise, illustrated by this painting of *Paradise* by Jan Brueghel the Younger, in which humans are conspicuous by their absence. But if the tech billionaires were willing to help, we could collectively live in Paradise for a few decades in the eschatological Age of Light, free of religious and monetary immortality symbols.

To get there, we all need to pass through an apocalyptic death and rebirth process, not unlike what I have been through in my lifetime, much as the *Eddas* in Icelandic mythology prophesy, as I describe in a recent essay titled ‘The Art and Science of Panosophy’. For the word *apocalypse*, translated as ‘Revelation’ in the Bible, derives from 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.



This is the vision, if we were able to live it. However, we are today a global village of nearly seven and a half billion interconnected people, around seven per cent of all humans who have ever lived. How are all these to adapt to our rapidly changing environment, the culmination of some fourteen billion years of evolution in our neck of the woods? How can those of us who can see what is happening help our children to transform today’s brave new world into the Sane Society of superintelligent, superconscious human beings?

At present, we are falling far short of what is urgently required, as the novelist and journalist Geraldine Bedell—a director of the Parent Zone—made crystal clear on 27th February 2016, when she

wrote an article in *The Independent* under the rubric, ‘Teenage mental-health crisis: Rates of depression have soared in past 25 years’. She then wrote, “For parents and teachers this is a difficult thing to confront: an epidemic of young people at odds with the world around them is hardly a positive reflection of the society we’ve created for them,” going on to say, “We are educating young people for a world that is unlikely to exist in 20 years’ time and, arguably, not equipping them with the skills they need for the one that will.”<sup>243</sup>

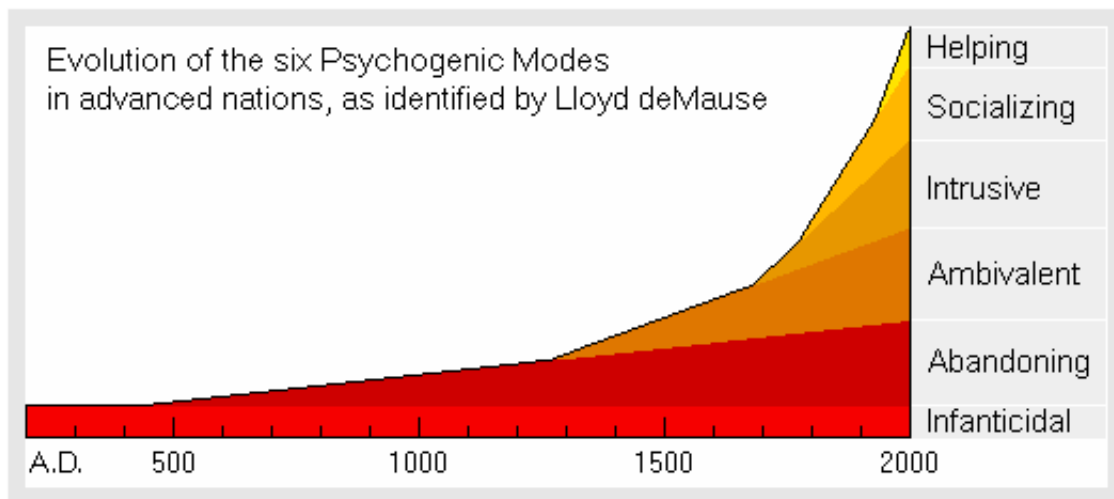
It was such an insight in 1979 that led me to resign from my marketing job with IBM to develop a comprehensive model of the psychodynamics of society. For, just like me in the 1950s, my children were not being educated to live in the world that would exist when they came to be bringing up children of their own, as my daughter, at least, is doing.

Recently, my researches into how they should have been educated have led me to discover how adults have treated children in the past. In the printed version of the Preface to *The Emotional Life of Nations*, somewhat different from the online version at the Association for Psychohistory, Lloyd DeMause wrote these words:

This book demonstrates how the source of most human violence and suffering has been a hidden children’s holocaust throughout history, whereby billions of innocent human beings have been routinely murdered, bound, starved, raped, mutilated, battered, and tortured by their parents and other caregivers, so that they grow up as emotionally crippled adults and become vengeful time bombs who periodically restage their early traumas in sacrificial rites called wars.

Much of this book is upsetting and difficult to believe, despite the extensive historical, anthropological, clinical, and neurobiological evidence I will present. But the book demonstrates why history so far has been such a slaughterbench; why changes in child rearing precede social change; where we are today in the evolution of human nature; and what we can do now to improve the lives of children and bring about a more peaceful, trustful world.<sup>244</sup>

Earlier, in *The Foundations of Psychohistory*, DeMause had outlined a taxonomy of childrearing modes, illustrating the psychogenesis of much human behaviour during the ages. Wikipedia’s article on ‘Psychohistory’ provides a summary, illustrated by this diagram, more polished than one in the book:<sup>245</sup>



As the diagram illustrates, all these psychogenic modes—including filicide and sexual abuse of children—still exist in society today. All the pains that have thereby arisen still lie deep in the collective unconscious, inevitably affecting our everyday relationships, which we are gradually awakening to. Taking the optimistic viewpoint that the human race could survive for a further few generations, helping today’s children enter the eschatological Age of Light, the last two categories are the most relevant.

DeMause considers that the socializing mode was predominant during the nineteenth century and the first half of the twentieth, as society sought to induce children to conform to the cultural norm. As DeMause points out, “The socializing mode is still thought of by most people as the only model within

which discussion of child care can proceed, and it has been the source of all twentieth-century psychological models, from Freud's 'channelling of impulses' to Skinner's behaviourism."<sup>246</sup> But after the Second World War, DeMause detected a change in childrearing among some parents:

The helping mode involves the proposition that the child knows better than the parent what it needs at each stage of its life, and fully involves both parents in the child's life as they work to empathize with and fulfil its expanding and particular needs. ... Few parents have yet consistently attempted this kind of child care. From the books which describe children brought up according to the helping mode, it is evident that it results in a child who is gentle, sincere, never depressed, never imitative or group oriented, strong-willed, and unintimidated by authority.<sup>247</sup>

The books he refers to as examples of the helping mode of childrearing and education are A. S. Neill's *The Free Child*, Paul and Jean Ritter's *The Free Family: A Creative Experiment in Self-Regulation for Children*, and Michael Deakin's *The Children on the Hill: The Story of an Extraordinary Family*, only the first being available in the Swedish library system.

Alexander Sutherland Neill founded Summerhill School in 1921 in England, apparently inspired by the Theosophical journal *New Era*, on the belief that "the function of a child is to live his own life—not the life that his anxious parents think he should live, not a life according to the purpose of an educator who thinks he knows best."<sup>248</sup>

Over the years, I have spoken to a number of friends who advocate such progressive schools as Summerhill, Krishnamurti schools, Waldorf schools—based on the educational philosophy of Rudolf Steiner, the founder of anthroposophy—Montessori schools, and Ananda Marga schools. These conversations have led me to wonder whether alumni at these schools could help today's children face the challenges that lie ahead during the next few decades. Spiritually, they seem to be better prepared than the average, but cognitively, for the most part, they have yet to understand what is causing them to behave as they do and of humanity's place in the overall scheme of things.

Nevertheless, there is some awareness that children know better than their parents about the changes they need to bring about in their lives. Some examples of children who are beginning to move in a quite different direction from their parents have been called indigo children. Using a colour-coding system of human nature devised by Nancy Ann Tappe in 1982, Lee Carroll and Jan Tober have identified four main groups of such children—humanist, conceptual, artist, and interdimensional, as pioneers of a new society.

The last category is particularly significant for it embraces the other three. "At one or two years of age, you can't tell them anything. ... They are the ones who will bring new philosophies and new religions into the world." However, such children don't always have an easy time, sometimes being diagnosed with psychological disorders such as ADD or ADHD (Attention Deficit Disorder or Attention Deficit Hyperactive Disorder, respectively), being sedated with Ritalin, for instance.<sup>249</sup>

Today, there are reports in the New Age movement that such indigo children are giving birth to crystal children,<sup>250</sup> who, in turn, are giving birth to rainbow and star children.<sup>251</sup> In a way, I was an indigo child, attempting to break free of the delusions of the culture I had been born into from a very early age for reasons I have outlined in this essay. However, luckily neither my parents nor my teachers thought to send me to a psychiatrist when I kept failing most of my exams as a teenager. Apart from a year on psychiatric medication during my midlife crisis, my understanding that Consciousness is primary and the physical universe, including my body, is secondary has been the principal healing agency.

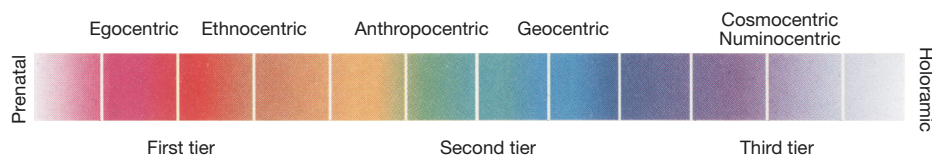
From an educational perspective, even though Krishnamurti has been one of the greatest influences in my life, I don't feel that I would have become a Panosopher, solving the ultimate problem of human learning, if I had been educated in one of his schools. It is only as a solitary autodidact that I have become free of my cultural conditioning. So while my ontogeny has some similarities with those of the New



Agers, I regard myself as a rational scientist, distancing myself as much as possible from their crankiness, establishing what Wikipedia calls ‘pseudoscience’ as the sound science of thought, mind, psyche, and consciousness.



We see the effects of the way we humans have treated our children from one generation to the next in Ken Wilber’s spectrum of consciousness, which I have slightly modified, adding the prenatal period and the Holoramic perspective to the beginning and the end. Our fearful cultural conditioning enforces the vast majority of the population to live their lives in the first tier, with a significant minority seeking to break free of these constraints in the second tier since the 1960s. But, as yet, very few have reached the third tier, as people turn their lives around, towards the Nonmanifest.



It was Stanislaw Grof who pointed out in an article in *Ken Wilber in Dialogue* that Ken’s model omits the pre- and perinatal domains.<sup>252</sup> For instance, in the Preface to *Integral Life Practice* from 2008, which Ken describes as a ‘second-tier practice’, 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]<sup>253</sup> This is a serious omission, for prenatal traumas, which lead to what Stan calls a ‘bad womb’, and perinatal traumas, can have both a positive and negative effect on later development, as I know from my own experience, outlined in this essay.

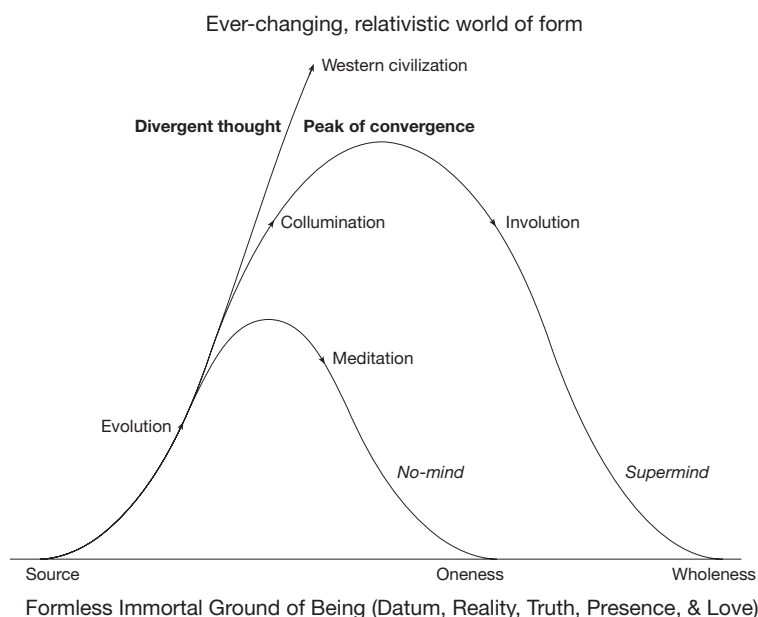
At the other end of the spectrum is the Holoramic ‘Whole-seeing’ perspective, from Greek *ólos* ‘whole’ and *órāma* ‘sight, view’, cognate with *panoramic* ‘all-seeing’. Ken omits this ‘level’ of Consciousness, embracing all levels of consciousness, because he writes in *The Theory of Everything* that it is impossible to integrate all knowledge into a coherent whole. In his view, based on experience, “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.”<sup>254</sup>

For myself, I’ve been primarily focused on the third tier for the past several years in order to complete the Cosmogonic Cycle by returning to the Nonmanifest, thereby healing my prenatal trauma. However, I realized in the noughties that this healing process was somewhat different from that of my spiritual teachers, much influenced by Zen, Advaita, and the Tao. It was not until the summer of 2008, in the Altai Mountains, that I understood this distinction, drawing the diagram on the next page.

The path marked ‘Western civilization’ represents the predominant way of life in today’s secular society, accelerating away from Reality with every day that passes. The small bell curve represents the traditional path of the mystics, taking a shortcut to God, towards Oneness and union with the Divine, with No-mind. I have labelled this ‘Numinocentric’ in the above diagram, culminating in Nonduality, as Ken describes in *Sex, Ecology, Spirituality*.<sup>255</sup> The middle ‘Cosmocentric’ path that unifies these extremes is one that turns evolutionary divergence into the peak of convergence, moving from the Alpha Point of evolution to its Omega Point and back again, resting in Wholeness with what Aurobindo called ‘Supermind’, as Ken describes in *Integral Spirituality*.<sup>256</sup>

In my experience, these two paths do not take place in the vertical dimension of time, as this diagram seems to indicate, for time is an illusion. Rather, they are denoted by a downward and upward movement

in the vertical dimension of time, in the Eternal Now, illustrated on page 11. In his latest writings, Ken seems to have conflated these two paths, rather than distinguishing them, before unifying and transcending them with the Cosmic Equation. So the larger bell curve embraces the smaller, an ontogenetic path that has led me to live as an outsider for most of my life, increasingly since I became fully aware of this integral, holistic way of life nearly ten years ago.



During this period, and for many years before, I have sought to connect with those in the second-tier of the spectrum of consciousness, trusting that by unifying mysticism and science this could help them and me move into the third tier. However, the transition from the second to the third tiers is not a continuous one, as the diagram seems to indicate. It requires us to take a fundamental change of direction in our lives, in a death and rebirth process, called *jivan-mukti* in the East, from Sanskrit *jīva* 'to live' and *moksha* 'liberation from worldly bonds'.

Nevertheless, the progressive second tier is in the process of transforming the divergent tendencies of evolution into conscious convergence. For instance, we see evolution's tendency to form groups of like-minded people in the human potential movement. However, evolutionary leaders cannot move too far beyond where their followers have reached in the awakening of intelligence and consciousness because if they did they would no longer have a market for their products and services. These are being commercialized within the framework of the prevailing, dysfunctional culture, which is unlikely to survive the 2020s. For the global economy is based on the false belief that we humans are separate from each other and thus must fight each other for a slice of the finite monetary cake.

So while many in the second tier regard themselves as a spiritual elite, we cannot ignore the first for practical purposes, for how we could fulfil our basic needs of food, water, shelter, and clothing in the coming years. Some with the resources to do so are seeking locations away from major centres of population where they can be self-sufficient. But these cannot be sustainable for very long after the global economy comes crashing down. We also need to focus attention on the first tier, for as Eckhart Tolle 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'.<sup>257</sup>



For myself, the focus of my attention since 1979 has been to study the psychological and economic implications of society's growing dependency on information technology. This has led me to see that the only solution to today's global crisis is through the most radical change in the work ethic since our forebears began to settle in villages to cultivate the land and domesticate animals some 10,000 years ago in warmer climes.

For with computers increasingly able to automate jobs in both factories and offices, this sentence, which began Adam Smith's *Wealth of Nations* in 1776, will no longer be true: "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."<sup>258</sup>

With the decline of the industrial society, we already see the need to make radical changes to the work ethic in the decay of cities like Detroit, once the centre of the car or automobile industry. But we are currently seeing another meaning of *auto* in the prospect of self-driving trucks, and there are three million truckers in the USA, as I learned recently on a YouTube video.

To politicians, a job is a job is a job, a statistic in the reports that are passed to them by the civil servants and academics who study such things. Yet, a job defines our everyday way of life and when we spend most of our lives as cogs in the economic machine, we cannot possibly fulfil our fullest potential as human beings before our inevitable demise.

Our mechanistic conditioning as a civilization was graphically dramatized in the movie *The Matrix*, a popular allegory of our times, which won four technical Oscars in 2000. As the film depicts, if we are to rise above the level of our machines, reaching our fullest potential as a species, we first need to be deprogrammed and deconditioned from everything that human beings have learnt about God, the Universe, and humanity during the past 5,000 years and more. But it is vitally important not to make the prevailing mechanistic civilization our enemy, as *The Matrix* did. For that defeats the object of the exercise.

For myself, I began to look at the changes in skill levels that the workplace was demanding in 1979, when giving keynote presentations at customer executive seminars at IBM's European Education Centre in Belgium. Of particular concern at that time was the effect of point-of-sale terminals in department stores and supermarkets on the skills mix required by buyers, also affecting the supply chain.

Partly as a result of the uncertainties in the job market, we saw a rise of populism in elections in the UK and in the USA in 2016, exploited by demagogues with other agendas, such as nationalism, racism, and misogyny, which are also on the rise across Europe, in particular, faced with a Muslim diaspora. The cruelty and callousness that autocratic governments are displaying is painful to watch, as many journalists and protest groups are indicating. For instance, the UK government has refused to admit more than just a few unaccompanied refugee children<sup>259</sup> and has even forcibly deported, for some bureaucratic reason, a long-standing Singaporean wife of a British husband, having children and a grandchild together, living in England.<sup>260</sup>

Yet we need to bear in mind that democracy is not a viable system of governance unless people are able to grow into the second and third tiers of the spectrum of consciousness. As Alexis de Tocqueville pointed out in *Democracy in America* in the middle of the nineteenth century, democracies are the tyranny of the majority or masses,<sup>261</sup> as tyrannous as the despotic 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.<sup>262</sup>

While conservatism is a universal characteristic, called homeostasis 'same state' in systems theory, autotopia 'self-preservation' is not practical as evolution passes through its Accumulation Point in chaos theory terms. As Vimala Thakar highlights in the opening paragraph of *Spirituality and Social Action: A Holistic Approach*: "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."<sup>263</sup>



While I'm obviously concerned about the billions of impoverished, less educated people who do not understand what is happening to them, what I am more concerned about are the group of scientists and technologists similarly living in the first tier of the spectrum of consciousness, for this group of intellectuals is leading humanity dangerously astray, driving the pace of change exponentially without understanding the psychodynamics of society.

We can only help the next generations prepare for the death of our species by diving into the chasm of ignorance, illustrated on page 33, answering fundamental questions of human existence that cannot be answered by spending billions of euros and dollars of taxpayers' money on particle accelerators looking for a supposed fundamental building block of matter and on telescopes looking for the Origin of the Universe and any form of life, intelligent or otherwise, in outer space.

At the heart of this problem are the concepts of data, information, and money, which we use everyday without understanding what they mean. For myself, I began to wonder about these concepts in 1979 when recovering from my midlife crisis. At the time, IBM had a marketing slogan 'Manage data as a corporate resource.' But what exactly were we encouraging executives to manage—the resource underlying the traditional material, machines, money, and men (and women, of course).

I had learnt ten years earlier in Sherman C. Blumenthal's *Management Information Systems*, when going through IBM's one-year training programme for systems engineers, that *information is data with meaning*.<sup>264</sup> And money is a particular type of information, whose meaning and hence value can be represented in information systems models. But this is not possible the other way round. The meaning of information cannot be truly represented in quantitative financial models. So chief information officers (CIOs) should have a much clearer picture of the dynamics of businesses than chief financial officers (CFOs).

However, such an understanding can only come about when we understand ourselves in the depths of the sub- and unconscious psyche, when we know how we psychologically handle data, information, and money. Here is not the place to explore the meaning of meaning in any detail, for I have done so extensively in my writings, showing that this profound concept only makes sense in the context of the meaningless Datum the Universe. We only need to note that because of this lack of understanding, we have reified electronic information, including videos and movies, software, as a form of data, and money, turning these binary digits into commodities that can be bought and sold in the marketplace. There is no clearer sign of the insanity of the human race at the present time.

For the Internet is designed with completely open-ended protocols, reflecting the interconnectedness of all beings without any borders anywhere. If this were not the case, search engines like Google would

not be able to provide us with access to all the world's knowledge and information. For myself, I would not have been able to integrate all knowledge into a coherent whole without the Web. So the Internet provides us with a mirror of how human society could function if we were able to broaden the horizons of our lives, free, as much as possible of the sense of a separate self.

But with most people living in the first tier, this is not what is happening. Theologians, scientists, economists, lawyers, logicians, and mathematicians are still basing their studies and teachings on the seven pillars of unwisdom and philosophers, novelists, and poets have long lamented the corruption of language. A recent Google search gave as the first hit an excellent article from 1980 by Leslie Snyder, author of *Justice or Revolution*, telling us that John Locke said, "Language is the great bond that holds society together." So when people corrupt language, they do so "to darken truth and unsettle people's rights". As she put it, advertisers and politicians, for instance, "will employ any means to gain their end, such as obscurantism, obfuscation, deception, and falsification".<sup>265</sup>

In today's global village, we are witnessing governments engaged in cyber crimes and people on social media cruelly trolling each other. There is the increasing misuse of information as disinformation, as we hear and read 'alternative facts' and 'fake news' in an era of 'post-truth' politics. This adjective was the Oxford Dictionaries Word of the Year in 2016, defined as 'relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief'.<sup>266</sup>

So we are busy destroying the one resource that gives us any chance of cocreating the Sharing Economy following the death of capitalism and communism, making technology our servant rather than our master. As John Petersen pointed out in an interview in the June–August 2009 issue of *EnlightenNext*, we face two possible scenarios in the immediate future. If you don't have the Internet, something really bad has happened, but with the Internet, the shock wouldn't be so disastrous as it would if it all came down. He went on to say:

So we don't want a crisis that is so bad that it collapses the whole system. We want this kind of finely engineered middle-ground disruption to scare everybody, grab them by the lapels, and say, "We can't do this anymore!" It convinces everybody that they have to redesign their lives, but you don't lose the infrastructure. You can rebuild around something rather than rebuild the entire infrastructure.<sup>267</sup>

However, it is not for us to decry people's deeply felt emotions and personal beliefs, for they often provide people with a sense of security in a rapidly changing world, not the least their attachment to money, the principal immortality symbol in society today, as Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, has pointed out.<sup>268</sup>

And, of course, the more money one has, the safer one feels. Everybody has to die, so if the other guy dies first, the longer individuals can thrive and survive, a sentiment that has governed human affairs for millennia, in the military, politics, business, and economics, which are just various expressions of the underlying psychodynamics, like all other domains of human endeavour. But in a world in which we are all interdependent on each other, such a competitive way of life is no longer viable. As Bruce Lipton pointed out in *The Biology of Belief: Unleashing the Power of Consciousness, Matter, & Miracles*, we are all cells in the body politic, just like cells in our bodies.<sup>269</sup>

By recognizing this fact, perhaps we could begin to close the vast chasm between the rich and the poor, with 1% of the global population now owning the same as the other 99%.<sup>270</sup> We could do so by noting that an original meaning of *wealth* was 'spiritual well-being', on the analogy of *health*. For, as has often been said, money does not make anyone genuinely happy in the utmost depth of being.



Mark Goldring, chief executive of Oxfam GB, highlighted this critical issue in an article in *The Guardian* on 16th January 2017 to publicize a 48-page policy paper that Deborah Hardoon, deputy head of research, had written titled *An Economy for the 99%*. In his article, Mark Goldring pointed out

Eight people have the same wealth as the poorest half of the world's population. Stop and think about this. It is a mind-boggling concept. Last year we said we would have needed a double-decker bus to transport the 62 people we thought owned the same as the poorest 3.6 billion on the planet. In 2017, thanks to more accurate data, we find that in fact this group would fit in a single golf buggy.<sup>271</sup>

This widening gap between 2016 and 2017 had not come about because the rich had become richer, but because the estimated assets of the poorest half of the human population had previously been over-estimated, as Deborah Hardoon explained in a YouTube video.<sup>272</sup> In his article, Mark Goldring wrote that these eight men are not themselves the cause of the poverty so many still live in, for they include some of the world's largest philanthropists, such as Warren Buffett and Bill Gates, who have spoken out against the shocking scale of inequality in the world. Rather, the widening gap is a clear indication of a broken economics.<sup>273</sup>

However, neither of these Oxfam officials stated who the other six richest people on the planet are. This was left to Larry Elliott, *The Guardian's* economics editor, to tell us on the same day. He wrote:

Oxfam said the world's poorest 50% owned the same in assets as the \$426bn owned by a group headed by Gates, Amancio Ortega, the founder of the Spanish fashion chain Zara, and Warren Buffett, the renowned investor and chief executive of Berkshire Hathaway. The others are Carlos Slim Helú: the Mexican telecoms tycoon and owner of conglomerate Grupo Carso; Jeff Bezos: the founder of Amazon; Mark Zuckerberg: the founder of Facebook; Larry Ellison, chief executive of US tech firm Oracle; and Michael Bloomberg; a former mayor of New York and founder and owner of the Bloomberg news and financial information service.<sup>274</sup>

Of particular interest here is Oracle, for Larry Ellison cofounded this Fortune-500 company on Ted Codd's 1970 arcane paper prosaically titled 'A Relational Model of Data for Large Shared Data Banks'. I first read this paper in 1972, when designing database systems as a systems engineer in IBM's Government Branch. I knew at once that it was the most important paper in the history of the data-processing industry, for it represented the underlying structure of data, the most fundamental resource in the industry, in sound mathematical terms. However, it was not until 1980 that I was able to use this nondeductive science of reason—the most radical change in Western logic since Aristotle's *Organon*—to heal my fragmented, split mind in Wholeness, shattered in a prenatal trauma in 1941.



In the event, it has taken over thirty-five years of dedicated self-inquiry, conducted mostly in solitude, before I felt this healing process to be reasonably complete, preparing me for the final stage in my journey in life. The greatest challenge here is that while I have felt fully healed when resting in Stillness in the Presence of the Divine, whenever I have attempted to come out to the world with whatever gifts I have been given, the old wounds have sometimes opened up again. I have needed all the wisdom of the sages to stay present and composed even when working as an internal auditor for the housing association where I live in western Sweden. For this unusual Swedish financial institution places high demands on its committee members, who are expected to manage properties without any specialist knowledge while doing their normal jobs, sometimes generating much stress.

Having taken early retirement from IBM, I was invited to move to the Swedish west coast from Stockholm in 2003 to join a community seeking a more holistic spiritual and ecological lifestyle, like many others in intentional communities and ecovillages emerging in recent years. However, with no common understanding of the transition times we live in and where we are all heading as a species, the community



has struggled to find much cohesion, caught between the legal and financial demands of the existing Swedish system and whatever alternative might be possible.

As this community provides a microcosm of the world at large, it has provided me with direct experience of the challenges humanity as a whole is likely to face in the coming years. At the heart of this challenge is that whenever we join a social grouping, supposedly with a common purpose, we do so with unique propensities, generally both guided and restrained by our collective, cultural, and personal conditioning.

The situation is so complex that over the years a number of academics have attempted to model various aspects of society with computer software. One of the first to do so was Jay W. Forrester of MIT, developing a number of complex computer models in the 1960s and early 1970s of the dynamics of business organizations, of urban areas, and even of society as a whole,<sup>275</sup> which led to the publication of *The Limits to Growth: A Report for the Club of Rome's Project on the Predicament of Mankind*.<sup>276</sup>

Forrester was a great advocate of computer models of social dynamics because as oversimplified as they are, they are “probably more complete and explicit than the mental models now being used as a basis for world and national planning”.<sup>277</sup> He even went as far as presenting his view that mental models are dangerous to members of the U.S. Congress in 1970, saying “the human mind is not adapted to interpreting how social systems behave.”<sup>278</sup>

Joseph Weizenbaum, also of MIT, was particularly critical of such statements by what he derisively called the ‘artificial intelligentsia’. As he said, “Consider the impact of Forrester’s words on the members of the U.S. Congress ... or on any other group of people who have no training in or intuition for formal systems. They hear that the basis of their thinking, mental models, leads to uncertainty, whereas Forrester-like computer models totally eliminate this uncertainty and all doubt or error. ... Conclusions derived from computer models are valid beyond doubt.”<sup>279</sup> Of course, Forrester omitted to say that his opinions can only be true if the starting assumptions and algorithms that connect the many variables are valid representations of what he, like many others, call ‘reality’.

Furthermore, computer models, detailed as they are, are rather superficial, only simulating what is most manifest in the dynamics of society. They omit the very many layers beneath the surface that can only be seen with Self-reflective Intelligence lit by the coherent light of Consciousness.

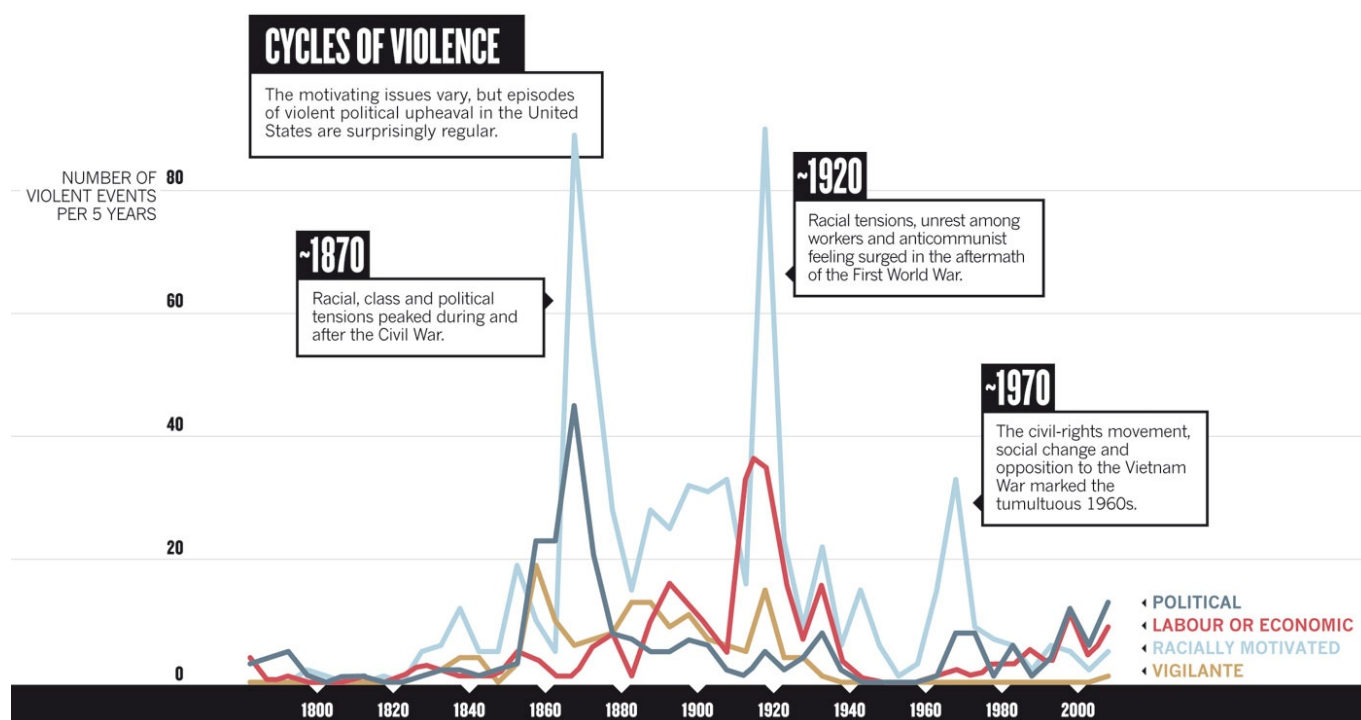
Forrester’s *Industrial Dynamics* along with Blumenthal’s *Management Information Systems* and Robert N. Anthony’s *Planning and Control Systems* were the major influences on IBM’s first attempt to develop models of the dynamics of businesses, which they called Business Systems Planning (BSP), which some of my colleagues were basing their strategic marketing activities on in 1980. The process-entity matrix in BSP models was a major trigger in my apocalyptic awakening in April that year, giving me the idea that it is possible to model the psychodynamics of businesses, at least, investigating to what extent algorithmic robots could take over the workplace. So as my self-reflective conceptual model of the Universe and hence of society has evolved over the years, I have naturally followed other developments in this field with much interest.

This led me to discover an article by Lucy Pasha-Robinson in *The Independent* on 7th January 2017 with the rubric “‘Society could end in less than a decade,’ predicts academic”, the academic being Peter Turchin, the son of Valentin Turchin, an exiled Soviet dissident who wrote *The Phenomenon of Science*, which gave me the idea in 1980 that we could use systems theory to model the whole of evolution, establishing Teilhard’s *The Phenomenon of Man* as sound science.

Peter Turchin, professor of ecology and evolutionary biology at the University of Connecticut and the Evolution Institute, has followed in his father's footsteps, coining the word *cliodynamics* as “a transdisciplinary area of research integrating historical macrosociology, cultural and social evolution, economic history/clinometric, mathematical modeling of long-term social processes, and the construction and analysis of historical databases”.<sup>280</sup> *Cliodynamics* derives from *Clio*, the muse of history, and *dynamics*, the study of why things change with time. This mathematical approach models historical processes with differential equations or agent-based simulations. Sophisticated statistical approaches to data analysis are also a key ingredient in the cliodynamic research program.<sup>281</sup>

Although I have not yet been able to study Peter Turchin's latest mathematical models in any detail, apparently described in his book *Ages of Discord: A Structural-Demographic Analysis of American History*, not yet available in the Swedish library system, I see in *Historical Dynamics: Why States Rise and Fall* that he uses the logistic difference equation in chaos theory to model the growth of systems under constraint, as I did in my book *Through Evolution's Accumulation Point* last year, applying this deceptively simple equation to the whole of evolution since the most recent big bang.

Reading a recent article that Peter wrote on 4th January 2017 for phys.org titled ‘Social instability lies ahead,’<sup>282</sup> what he seems to be doing is using his innate intelligence to model society, then using the science of cliodynamics to present his intuitions in a way that is acceptable to sceptics, of whom there are many. For instance, in an article in *The Guardian* on 16th August 2012, Rebekah Higgitt described cliodynamics as a ‘pseudoscience’, asserting that mathematical models explaining the social dynamics of the past cannot predict, or even forecast, future patterns of human behaviour. Nevertheless, in August 2012, the leading scientific journal *Nature* did publish an article on cliodynamics by Laura Spinney with the rubric ‘Human cycles: History as science’, illustrated with this diagram showing some cycles of violence in recent human history, not unlike those described in *The Fourth Turning*, outlined on page 49.



It is not only scientists, psychologists, and historians of whatever persuasion making such forecasts. The futurist John Petersen described a similar vision of the 2020s 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?’:

### *From Conception to Death*

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.<sup>283</sup>

Another with a similar perspective is James Lovelock. In a BBC Hardtalk interview in 2010, Stephen Sackur asked him, "What do you think is a viable [population] that Gaia, the planet, can sustain?" Lovelock replied, "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.<sup>284</sup>

However, in recent months, I have realized that we have far less time on our hands than I had previously thought. For instance, Guy McPherson, Professor Emeritus of Natural Resources and Ecology & Evolutionary Biology at the University of Arizona, calmly told Paul Henry of Newshub in New Zealand on 24th November 2016 that he thought that *Homo sapiens* would become extinct by 2030, when my twin granddaughters will be twenty in the normal course of events.

I learned about Guy's vision last autumn from a friend and neighbour, which led me to write an article titled 'The Sane Society', the title of one of Erich Fromm's most challenging books, published in 1956, outlining some of the psychological issues arising from rapid global warming and other existential threats. This article describes how the spiritual teacher Andrew Harvey had asked Guy McPherson and Carolyn Baker, a Jungian psychotherapist, to co-author *Extinction Dialogs: How to Live with Death in Mind*, helping to prepare humanity for our inevitable demise.

Distributing this article to a few friends, I have discovered a number of related books, including Ervin Laszlo's *What is Reality?*, Chris Thomson's *Full Spectrum Intelligence: A Practical Course on Behaving Wisely and Well*, Stephan A. Schwartz's *The 8 Laws of Change: How to be an Agent of Personal and Social Transformation*, *Prematurity in Scientific Discovery: On Resistance and Neglect*, edited by Ernest B. Hook, and Thomas L. Friedman's *Thank You for Being Late: An Optimist's Guide to Thriving in the Age of Accelerations*, published on 22nd November 2016.

Thinking that I could end my lifelong sense of isolation, these books have inspired me to write this more extended essay, completely bringing out into the open my own ontogeny, leading me to a host of other books that help me to describe the empirical evidence for the self-reflective cognitive map of the psychodynamics of society that I began to develop in 1980. This is timely, for while I have been able to foresee the complete breakdown of society since then, what was once in the future is now very much in the present.



So where are we today? Well, on 2nd February 2017, Andrew Postman wrote an article in *The Guardian* with the rubric 'My dad predicted Trump in 1985 – it's not Orwell, he warned, it's Brave New World'.<sup>285</sup> 'Dad' is Neil Postman, who wrote a book titled *Amusing Ourselves to Death*, republished in 2005 on its twentieth anniversary with a new introduction by Andrew.

In this book, Neil Postman argued that in the television age the dystopia we live in today is more like Aldous Huxley's *Brave New World* from 1932 than George Orwell's *Nineteen Eighty-Four* from 1949. As he wrote in the Foreword,

### *The Psychodynamics of Society*

What Orwell feared were those who would ban books. What Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one. Orwell feared those who would deprive us of information. Huxley feared those who would give us so much that we would be reduced to passivity and egoism. Orwell feared that the truth would be concealed from us. Huxley feared the truth would be drowned in a sea of irrelevance. Orwell feared we would become a captive culture. Huxley feared we would become a trivial culture.<sup>286</sup>

Bringing this vision more up-to-date, Andrew wrote in his introduction to the book's twentieth-anniversary edition, network news and entertainment divisions on television were far more entwined than in his father's day. As he said,

When Jon Stewart, host of Comedy Central's *The Daily Show*, went on CNN's *Crossfire* to make this very point—that serious news and show business ought to be distinguishable, for the sake of public discourse and the republic—the hosts seemed incapable of even understanding the words coming out of his mouth. The sound bite is now more like a sound nibble, and it's rare, even petulant, to hear someone challenge its absurd insubstantiality.<sup>287</sup>

Last year, a minority of the American people elected a president who seems to think that he is living in one of his 'reality shows', presenting American policy with much vindictiveness in the 140 characters of a Twitter post. On a related note, I am surprised that the term *dumbing down* originated as early as 1933 as movie-business slang, used by motion picture screenplay writers, meaning: '[to] revise so as to appeal to those of little education or intelligence'.<sup>288</sup>

One of the central issues here is that people in the lower levels of the spectrum of consciousness, whether they be intellectuals or not, prefer particulars to universals, not realizing that generalities reveal the simplicity underlying the complexities of the world we live in. 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."<sup>289</sup> In a related manner, J. Krishnamurti wrote in *Education and the Significance of Life*, echoing Plato, "Can any specialist experience life as a whole? Only when he ceases to be a specialist."<sup>290</sup>

But is it really likely that more than a few are destined to become generalists in this manner? For even spiritual teachers in the third tier of the spectrum of consciousness are specialists, helping their followers return Home to the Nonmanifest via a more dying, involutory path than a growing, evolutionary one, illustrated in the two bell curves in the diagram on page 56.

Social scale (people)	Polity types	Time (kya)
10s	Foraging bands	200.0
100s	Farming villages	10.0
1,000s	Simple chiefdoms	7.5
10,000s	Complex chiefdoms	7.0
100,000s	Archaic states	5.0
1,000,000s	Macrostates	4.5
10,000,000s	Mega-empires	2.5
100,000,000s	Large nation-states	0.2

However, involution is not the only opposite to evolution. If we define evolution as the growth of structure, its opposite is the disintegration of structure, in the aging process, for instance. As an example of the former, here is a table from Peter Turchin's *Ultra Society: How 10,000 Years of War Made Humans the Greatest Cooperators on Earth*. This table shows the

exponential growth in the orders of magnitude of human societies, measured by the number of people in a polity (a politically independent unit), *kya* being thousands of years since the first appearance of the polity type.<sup>291</sup>

Today, these large nation-states have become the United Nations, the global economy in the Global Village, and multinational conglomerates apparently answerable to no one. But we are hardly working harmoniously together with a common purpose. Not everyone is enamoured by globalization, which favours the few over the many. So democracies are reacting with an increase in nationalism, as we see in Europe, in particular, at the present time. And in the USA, on 23rd February 2017, Steve Bannon presented some new ideological terms at a Conservative Political Action Conference such as 'Economic Nationalism', 'Deconstruction of the Administrative State', and 'Our Sovereignty', which Max Fisher of *The New York Times* helpfully interpreted for us.<sup>292</sup> From the Big-Picture perspective, we are witnessing a

return to tribal warfare, a clear sign of a dying civilization, of evolution going into reverse, with the disintegration of structures that have been some fourteen billion years in the making.

To counteract this disintegrating trend, on 16th February 2017, Mark Zuckerberg published a 5,700-word mission statement titled 'Building Global Community' as a Facebook note, attempting to answer "the most important question of all: are we building the world we all want?" As he says, while Facebook has helped the world become more connected, "across the world there are people left behind by globalization." To address this critical issue, Mark is seeking a cultural transformation of the Facebook community, from one mainly focused on family and friends to one developing the social infrastructure for the global community, answering these questions:<sup>293</sup>

- How do we help people build **supportive communities** that strengthen traditional institutions in a world where membership in these institutions is declining?
- How do we help people build a **safe community** that prevents harm, helps during crises and rebuilds afterwards in a world where anyone across the world can affect us?
- How do we help people build an **informed community** that exposes us to new ideas and builds common understanding in a world where every person has a voice?
- How do we help people build a **civically-engaged community** in a world where participation in voting sometimes includes less than half our population?
- How do we help people build an **inclusive community** that reflects our collective values and common humanity from local to global levels, spanning cultures, nations and regions in a world with few examples of global communities?

To cocreate such a supportive, safe, informed, civically-engaged, and inclusive global community is an admirable aim, but it is not realizable within the framework of Western civilization, which has to die in order for us to complete the transition from the conflict-ridden patriarchal epoch to the androgynous Age of Light, living in love, peace, and harmony.

And this can only happen when we let go of the general belief in the supremacy of technology over humanity, for which R. Buckminster Fuller was a primary spokesman, 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."<sup>294</sup>

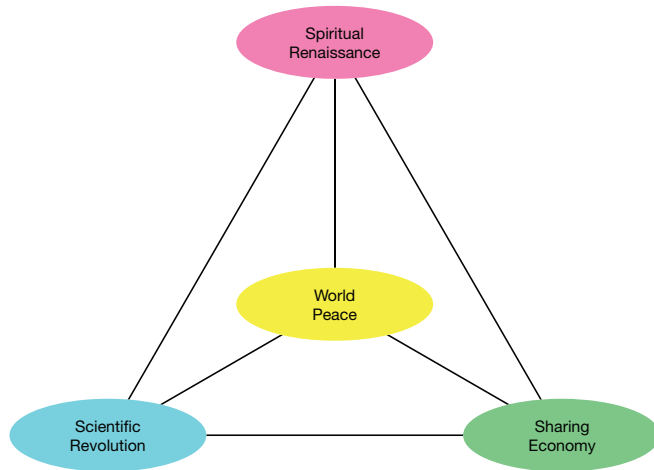
To see how we could put more focus on the awakening of human intelligence than on artificial intelligence, which Mark Zuckerberg espouses, after Aldous Huxley wrote *Brave New World* as a warning against the dehumanizing effects of scientific and material progress, he moved to California, where he "came increasingly to believe that the key to solving the world's problems lay in changing the individual through mystical enlightenment,"<sup>295</sup> in 1945 publishing a beautiful anthology of writings describing the perennial wisdom underlying all the religions,<sup>296</sup> a term that Leibniz coined.

Huxley went on to write *Island*, where the inhabitants live in a society where Western science has been brought together with Eastern mysticism to create a paradise on Earth. In this utopian novel, an entheogenic substance is taken called *moksha*-medicine,<sup>297</sup> from Sanskrit 'liberation', in contrast to soma in *Brave New World*, a name derived from a plant referred to in the *Rig Veda*, much used in religious rituals.<sup>298</sup> *Entheogen* means 'awakening the Divine within', which can be done with or without psychedelic substances, revealing a wondrous world quite beyond most people's imagination, yet which is ever-present. As Ralph Metzner describes 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."<sup>299</sup>





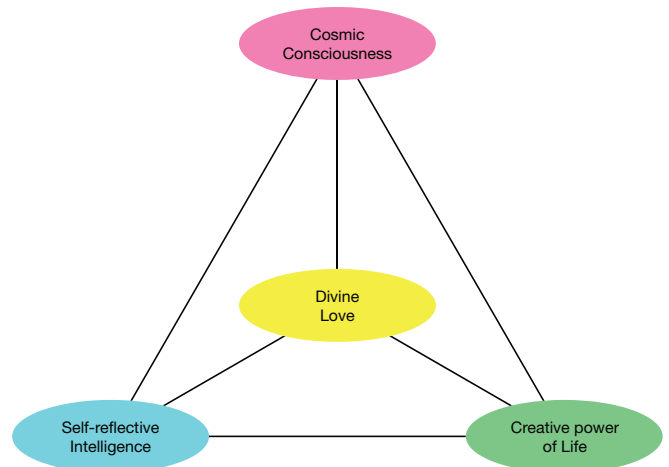
For myself, my apocalyptic awakening in April 1980 eventually destroyed any vestiges of the traditional Western worldview—the delusion that the physical universe is the Universe—giving me access to the Totality of Existence without taking any psychotropic drugs. So what Charles T. Tart calls altered states of consciousness<sup>300</sup> and Stanislav Grof calls nonordinary states<sup>301</sup> are an everyday experience for me living in Wholeness with a Holoramic perspective of the world we live in.



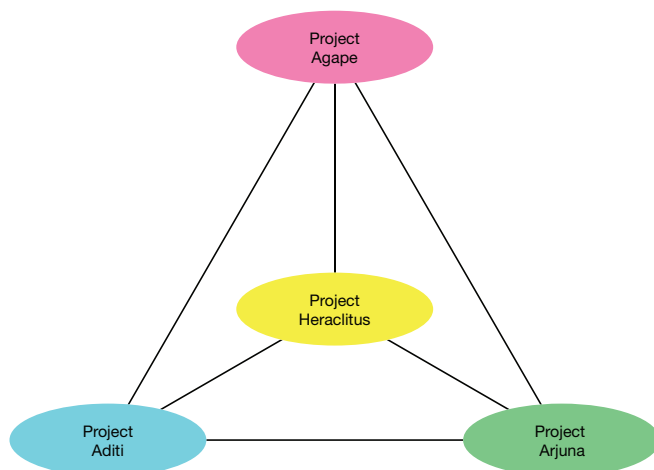
It is from this beautiful space that I am seeking to end my long sojourn as an outsider, attracting people to join the Alliance for Mystical Pragmatics, for which I wrote a 28-page brochure last May, with the motto ‘Harmonizing evolutionary convergence’. As the booklet indicates, the object is to integrate four major global movements in the world today into a coherent whole: Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace, their relationships being illustrated by this flattened tetrahedron.

As this essay indicates, a major purpose is to complete the final revolution in science, fulfilling William James, Eugen Bleuler, and Carl Gustav Jung’s dream, not only of establishing psychology as a coherent science, but also as the primary science, on which all humanities and sciences are built. This will happen when evolution becomes fully conscious of itself, which Barbara Marx Hubbard calls the ‘Second Great Event’ in the history of the universe, the first being the most recent big bang, which supposedly brought it into existence.<sup>302</sup>

This means, of course, that we cannot bring this miracle about by basing the future of our species on the past. Evolution can only become fully conscious of itself within us human beings when we start afresh at the very beginning, invoking the primal Cosmic, Divine energies of Divine Love, Cosmic Consciousness, Self-reflective Intelligence, and the creative power of Life, arranged in this diagram, corresponding to the four constituents of the Alliance.



With World Peace as the ultimate purpose, we



plan to focus the activities of the Alliance on Project Heraclitus, with the motto ‘Revealing the Hidden Harmony’, enabling us to live intelligently and consciously in harmony with the fundamental law of the Universe: opposites can never be separated in Reality. Project Heraclitus will be organized into three subprojects, Project Agape, Project Aditi, and Project Arjuna, with the mottos ‘Healing the split’, ‘Awakening Self-reflective Intelligence’, and ‘Transcending the Divisiveness of Money’, respectively. Project Agape reflects the Greek word



*agapē*, used by Christian writers in the New Testament to mean ‘Divine Love’. Aditi is the Divine Matrix, a symbol for Consciousness, as the mother of the Universe in the *Rig Veda*. In turn, Arjuna was the spiritual warrior in the Hindu classic *Bhagavad Gita*, invoking time-honoured, both-and spiritual practices to deal intelligently with conflict-ridden, either-or politics.

It won’t be easy, for when Krishna showed Arjuna the Ultimate Cosmic Vision—“all the manifold forms of the universe united as one”—Arjuna said, “I rejoice in seeing you as you have never been seen before, yet I am filled with fear by this vision of you as the abode of the universe,”<sup>303</sup> a clear example of the Jonah Syndrome, a pandemic in the world today.

Nevertheless, in the final chapter in the *Bhagavad Gita*, which teaches that while it is natural to engage in challenging work, it also states that it is essential to be free of egoic attachment to the consequences of such endeavours.<sup>304</sup> This does not mean indifference to the results of these activities. Rather, it means living one’s life without attachment to anything in the relativistic world of form, recognizing, with the Advaita sages, that there is no doership or ownership. 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.”<sup>305</sup>

Recognizing that our days are numbered as a species, as Guy McPherson highlights on his website ‘Nature Bats Last,’ all I can do in life is continue to ‘Passionately pursue a life of excellence’, the inspiring slogan of his website. This means that we need to base our activities on our innermost feelings in the Eternal Now undisturbed by mental chatter, rather than on some utopian vision of what human society could become, even though such a vision might be heartfelt, being less driven by existential fear. For me, this first means meeting people intimately and wordlessly within the mystical worldview, not only in divine lovemaking, the most exquisitely beautiful of shared human experiences, when two become one.

Having realized our True Nature in union with the Divine, free of the sense of a separate self, there are then a multiplicity of tasks we could synergistically do together. Over the years, as the prospective project manager for the Alliance, I have drafted several lists of tasks and the skills we need to perform them to the best of our abilities.

I feel that I could take on this function, which I liken to that of an information systems architect in business. For such systems designers are generalists working with specialists in user departments to develop coherent information systems that meet the needs of the organization. In a similar manner, my doctor calls herself a specialist in general medicine, working with specialists in local hospitals, to meet the needs of her patients.

As it is not possible to teach Integral Relational Logic without the apocalyptic experience that brought it into being, I feel that this is the best way of demonstrating this commonsensical art and science of intelligence and consciousness in action, meeting the needs of humanity as a whole, as much as possible. Writing books and essays like this is not sufficient, especially in a society where many are reluctant to read books and essays. Besides, it is not easy to describe the holographic Cosmos in a linear sequence of words and two-dimensional diagrams. For this universal system of thought is thought becoming fully conscious of itself with Self-reflective Intelligence, which it has taken me half a lifetime to realize and master.

In this cooperative manner, we could realize the Alliance’s primary purpose: to cocreate a nourishing, nurturing space where it is safe to question the underlying beliefs and assumptions of the cultures we have been born into. Such a social gathering would go further than a community of Bodhisattvas, as Thich Nhat Hanh envisioned. Rather, it would be more like the Psychological Club of Zurich that Jung was encouraged to set up just over a century ago, as mentioned on page 22.

My intuition that such a community is possible is based on the responses I occasionally receive when describing some of the insights I have derived from my studies. “That’s interesting” people sometimes enthusiastically reply, but then return to their lives without following up their interests. Similarly, since January 2016, a Facebook page for the Alliance has had a few likes, but not actively followed-up, perhaps because I have not felt ready to launch the Alliance. On the other hand, it is also clear from people’s responses to this proposal that they feel uncomfortable with questioning *all* the beliefs and assumptions that they have learned in academia and business and at church, and so are reluctant to join the Alliance, turning their lives in a quite new direction.

Yet, while individuals may be unwilling to go beyond their comfort zones, breaking free from the limiting groups they feel they belong to, is it possible that we could cocreate a critical mass of those willing to do so? There is safety in numbers, as they say. It is an enormous challenge, for you, as for me, as apparently separate individuals. As a French-Belgian friend has observed, just from occasionally conversing with me when she visits my neighbours in Sweden, I do not write for specialists but for the whole of humanity.

The key point here is that because evolution has integrated all disciplines of learning into a coherent whole within me, I don’t fit into any social group of like-minded people anywhere in the world. For if I did, I would not need to set up the Alliance as an evolving all-inclusive, transcultural, transdisciplinary organism, excluding nobody and nothing. So the Alliance is not a rival to any other community of souls, because it unifies all apparently separate groups in its embrace.

From a personal perspective, I feel I need the psychospiritual support of such an alliance, recognizing depth psychology as the primary science, in order to complete the healing process I have outlined in this essay. For while I live in complete harmony with *le milieu divin* when in solitude, when those in my social environment say that they do not understand what I write and so ignore the contribution I feel I could make to society, this can trigger feelings of living in a hostile environment, not unlike the seven months following my brother’s death before I was born.

When friends run away from me like this, sometimes saying that I am trying to make myself more important than them, I simply withdraw from society into the blissful Stillness of Nonduality. It is vitally important to me that my happiness is not dependent on being recognized and accepted by my fellow human beings. For the word *recognize* derives from Latin *recognoscere* ‘to know again, recall’, from *re-* ‘again’ and *cognoscere* ‘to get to know’, from *cum-* ‘together with’ and *(g)nosere* ‘to know’, cognate with *know* and *gnosis*. So while awakened humans can recognize me as a Gnostic, they cannot recognize what I am offering in terms of symbolic knowledge, for this is unprecedented in the history of human learning.



Nevertheless, there is a precedent to how the Alliance for Mystical Pragmatics could evolve. As mentioned in its brochure, in 1642, Comenius, known today as the ‘father of modern education’, attempted to set up a Pansophic College in London. For pansophy formed the basis of Pansophia, ‘a dream of science’, the vision of a Utopian society, to this day still not realized, as Frank E. and Fritzie P. Manuel point out in their scholarly tome *Utopian Thought in the Western World*.<sup>306</sup> To quote from the booklet, a summary of a subsection in *The Theory of Everything*.

The principal purpose of this Academy of Universal Wisdom and Light was to teach all things to all men and women, at all ages and levels of ability, unifying religion and science, as they were understood at that time. The Pansophic College did not take off because of the English civil war, but it did evolve into an ‘Invisible College’, ostensibly the precursor to the Royal Society, its website tells us. However, the founders of this august body ignored the Pansophic College, opening up a deep split between science and spirituality.

While this split is being healed to some extent within the second tier of the spectrum of consciousness, it remains as wide as ever within the first tier. This is another challenge that is being addressed by the Alliance. 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."<sup>307</sup>

Nevertheless, with the backing of the Alliance for Mystical Pragmatics, as a Panosophical Academy, I feel that we could complete the final revolution in science by healing the deep split between mystical psychology and nondeductive mathematical logic. We could do so by following the original motto of the 'The Royal Society of London for Improving Natural Knowledge', as it was named in the Royal Charter of 1663. For the Royal Society's motto 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."<sup>308</sup> 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." My book *The Theory of Everything* goes into some detail on this revolutionary healing process, further extended in *Through Evolution's Accumulation Point* and my other, more recent studies and writings.

In these writings, I mention another precedent to the Alliance. In *Our Final Century: Will the Human Race Survive the Twenty-first Century?* Martin Rees—one of the most distinguished scientists in the UK as a former president of the Royal Society and as the Astronomer Royal—expresses deep concern about society's growing dependency on technology. As he says, "The 'downside' from twenty-first century technology could be graver and more intractable than the threat of nuclear devastation."<sup>309</sup>

Martin Rees compares today's situation to the threat of nuclear war in the 1950s, which much concerned Hans Bethe and Joseph Rotblat, in particular. 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.<sup>310</sup>

Concerned scientists need to cocreate a similar living organism today, overcoming any fears that could arise from this vision of Martin Rees: "I think the odds are no better than fifty-fifty that our present civilisation on Earth will survive to the end of the present century without a serious setback." He says this partly because he believes, "A superintelligent machine could be the last invention that humans need ever make," going on to say, "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."<sup>311</sup>



It is vitally important to remember that healing the deep schism between science and spirituality, realizing our true humanity above the level of our machines, has little to do with physics. For we are primarily concerned with answering the most critical unanswered question in science, which I was puzzling about on 27th April 1980, as I was strolling across Wimbledon Common, leading me to recognize the existence of nonphysical, psychospiritual synergistic energies. Today, conventional scientists and technologists are driving the pace of change in society exponentially with little understanding of what they are doing, rather like driving along the highway faster and faster blindfolded.

To remove the blindfolds, the reasoning is much more concerned with the history of human reasoning

since Aristotle and Euclid laid down the foundations of deductive logic and mathematical proof some 2,350 years ago. The central issue here is that such reasoning processes are linear, leading Leibniz to envisage that that one day it would be possible to mechanize human reasoning. As Jaakko Hintikka tells us:

On the one hand, Leibniz proposed to develop a *characteristic universalis* or *lingua characteristica* which was to be a universal language of human thought whose symbolic structure would reflect directly the structure of the world of our concepts. On the other hand, Leibniz's ambition included the creation of a *calculus ratiocinator* which was conceived of by him as a method of symbolic calculation which would mirror the processes of human reasoning.<sup>312</sup>

Leibniz's dream has been realized to some extent in the stored-program computer, in which programs execute instructions sequentially, albeit in many parallel threads in modern multi-headed central processing units, collectively collaborating in networks, such as the Internet, as a whole. The latest manifestation of this evolutionary process is the ingenious mathematics of quantum computation, engaged in handling superpositioned, entangled particles with a discrete version of the differential wave equation of Erwin Schrödinger, based on the matrices of linear algebra.<sup>313</sup>

But we humans are not machines living in linear time, governed by a mechanistic economy in a mechanistic universe. So no linear process of reasoning can free us of the delusions that we have introjected from a culture that tells us that humans are machines and nothing but machines. Rather, as we live in a holographic universe, we need a holographic science of reason based on the Cosmic Equation to develop a comprehensive, self-inclusive map of the Universe and hence of the psychodynamics of society.

Even though Integral Relational Logic is unprecedented, to illustrate the relationship of this architectonic to Ken Wilber's, IRL is an example of what he calls an 'Integral Operating System', or IOS, "a neutral framework" that "can be used to bring more clarity, care, and comprehensiveness to virtually any situation". Ken's basic IOS is called AQAL, short for "all quadrants, all levels", which is short for "all quadrants, all levels, all lines, all states, all types".<sup>314</sup> AQAL is thus a two-dimensional example of the multidimensional Cross of Duality in Integral Relational Logic and therefore not all encompassing. IRL is more like a virtual machine operating system, such as IBM's Virtual Machine (VM), which can run many different operating systems including itself, as I first saw in 1971, than Microsoft's Windows or Apple's MacOS.

In recent years Ken has been holding series of Internet courses on how to 'download' a Superhuman Operating System into the mind without being aware of the existence of Integral Relational Logic, which is 'uploaded' from our Divine Source. Be that as it may, this is a clear sign that only human intelligence rather than machines with artificial intelligence can heal humanity's wounds. As evolution passes through the most momentous turning point in its fourteen billion-year history, this emphasis on humanity rather than technology is at odds with a group of scientists and technologists who have founded a Singularity University, whose "mission is to educate, inspire and empower leaders to apply exponential technologies to address humanity's grand challenges."<sup>315</sup> To promote its belief that robotics and artificial intelligence can solve humanity's grand challenges, the Singularity University has set up a Singularity Hub with the motto 'Science, technology, the future of mankind'.<sup>316</sup>



In summary, if I am to live as a free thinker, ending my outsider status, it is necessary to cocreate a social environment that enables us all to live freely as fully awakened beings, healing the wounds that have troubled humans for many thousands of years. This means that if the Alliance is to have any chance of taking off, the ones who have so far indicated that they wish to cooperate with us will need to become tens, hundreds, and thousands before 2020, becoming millions, at least, in the 2020s. The Alliance will

then have fulfilled its primary object: to die once sufficient numbers of people understand themselves well enough to understand the psychodynamics of society from conception to death. We could have a lot of fun together, if that is what is meant to happen.

## **Postscript**

While at the personal level the primary purpose of my life's work has been to heal a cataclysmic prenatal trauma, psychospiritually and socially its intention is to complete the final revolution in science that has been emerging during the past few decades. Although I am fully aware of the historical significance of what has happened to me in my lifetime, at heart, I don't feel any different from any other human being. When I sit down in the morning in front of my 27-inch iMac, it is just another day at the office, no different from working in business.

Yet if the Unified Relationships Theory were ever to be generally recognized as the Theory of Everything that thinkers have been seeking for hundreds of years, this would mean that the name of Paul Hague would become as famous as the legends of human thought, from Plato, Aristotle, and Euclid to Newton, Darwin, and Einstein. This is not what I want to happen, for the last thing I want is to appear as some sort of a 'know-it-all', for I'm certainly not that. It is only by listening and observing from the utmost depth and breadth of being that I can understand the psychodynamics of humanity, as a whole, quite the most fascinating subject on Earth.

Just because I am a student of transdisciplinary Panosophy—of all knowledge and wisdom—this does not mean that I am all-seeing, with a panoramic, omniscient perspective of the Universe. Rather, as already mentioned, I have a Self-reflective Holoramic 'Whole-seeing' view of the Cosmos, focusing attention on relationships between beings rather than the beings themselves, the essence of holistic rather than reductionistic science.

So I would be hopeless in a TV quiz game like Mastermind or Jeopardy, which computers are rather good at, as Nick Bostrom points out in *Superintelligence*.<sup>317</sup> Rather, what I most enjoy is the ability to see and feel the Whole, only going into the details when it is necessary to do so in the moment, after which the minutiae of life can be forgotten. I trust that this helps people understand what it means to be a Panosopher, distinct from a philosopher or scientist, for instance, specialists not generalists.

Another impediment to fruitful relationships is that some friends and associates tell me that they don't want leaders, eschewing hierarchies, even empowering ones, in favour of heterarchies, as Fritjof Capra advocated in the *Web of Life*.<sup>318</sup> They therefore generally decline to join me in setting up the Alliance for Mystical Pragmatics, rejecting the fundamental law of the Cosmos, which shows that the underlying structure of the Universe is an infinitely dimensional network of hierarchical relationships.

This is the central irony of my life. For the final earthly battle between Love and Intelligence, on the one hand, and fear and ignorance, on the other, can also be expressed as a contest between inclusivity and exclusivity, with the former being the union of both, not understood by those who favour the latter. And there is nothing more inclusive than the Unified Relationships Theory, from the Greek *theoria*, which has the same root as *theatre*, in a word meaning 'to view' or 'to make a spectacle'. As David Bohm pointed out, "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."<sup>319</sup>

I am inspired to make this point about inclusivity and exclusivity from this comment that Mem Fox, a best-selling author of children's books in Australia, made when being rudely detained by belligerent US

border officials at Los Angeles airport last month, “I am all about inclusivity, humanity and the oneness of the humans of the world; it’s the theme of my life.”<sup>320</sup>

So, as a generalist, how can I demonstrate the inclusivity of my life’s work without being excluded by specialists? I cannot deny that Integral Relational Logic enables me to see the Big Picture more clearly than almost anyone else at the present time. As a friend once said to me, I am able to put into words what he already knew deep in his heart. As I listen to those around me and on the Internet, I am quite sure that he spoke for many millions in this respect. Yet, I am not a poet, the traditional way of expressing the perennial wisdom in the joyful and at times painful search for the Divine, uncovering the mysteries.

Rather, I think as a mathematician, seeking simple patterns and relationships within the complexities of the world we live in, not unlike Eugenia Cheng, who uses higher-dimensional category theory in mathematics with a similar purpose. As she explained to Nicola Davis in *The Observer* on 26th February to promote her latest book *Beyond Infinity: An Expedition into the Outer Limits of Mathematics*, higher-dimensional category theory “is the mathematics of mathematics. It does for mathematics the same thing that mathematics does for the world—it makes connections between things and it highlights patterns between things, so that we can be more efficient about how we use our brain power.”<sup>321</sup>



As an evolutionary pioneer, apart from the lack of financial support, the greatest sacrifice from living as a renunciate has been the loss of normal human relationships, with a few notable exceptions. Most significantly, I have not seen my son and daughter since 1983 and 1985, when they were ten and fifteen, respectively. At the time, I was passing through a major spiritual emergency in Christina and Stanislav Grof’s terms, as Spirit was emerging far faster than my psyche could assimilate.

I don’t know if my children could understand this explanation of why I was unable to support them psychologically or financially as they were growing up, as they were educated in the conventional manner in private, fee-paying schools, called public schools in the UK for reasons that George Monbiot of *The Guardian* has explained.<sup>322</sup> Nevertheless, as I am now in my 75th year, it would be wonderful to be reconciled with my estranged children and meet my twin granddaughters, now six years old, for the first time. As they may well have had a pretty traumatic birth in an emergency caesarean six weeks premature, maybe healing this trauma could help them to break free of their cultural conditioning, preparing for the death of Western civilization and eventually of our species.

So while Wholeness might appear remote from everyday relationships, these are bound to be affected by the publication of the solution to the ultimate problem in human learning, if this is what is meant to happen. For such a revelation could well cause a gigantic life shock in the collective sub- and unconscious, releasing a vast amount of synergistic energy the like of which has never been seen before.

This is the potential I feel in the very depth and breadth of my being, for this is what I have already experienced, as an individual. But if such a great awakening of Love, Intelligence, and Consciousness happened on the collective scale, it would be like a tsunami, making today’s awakenings look like a tiny ripple on the surface of the Ocean of Consciousness.

So there is no need to despair as the delusional, conflict-ridden world we have been living in for the past five thousand years disintegrates. Rather, the rewards of letting go of the past and the future are literally out of this world, enabling us to live in love, peace, and harmony for as long as there are humans dwelling on our beautiful planet Earth.



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<sup>318</sup> Fritjof Capra, *The Web of Life: A New Synthesis of Mind and Matter*, London: HarperCollins Publishers, 1996.

<sup>319</sup> Bohm, *Wholeness and the Implicate Order*, pp. 3–4.

<sup>320</sup> <https://www.theguardian.com/commentisfree/2017/feb/28/in-that-moment-i-loathed-america-i-loathed-the-entire-country>.

<sup>321</sup> <https://www.theguardian.com/science/2017/feb/26/eugenia-cheng-interview-observer-nicola-davis>.

<sup>322</sup> <https://www.theguardian.com/commentisfree/2008/jan/22/publicschools.publicservices>.