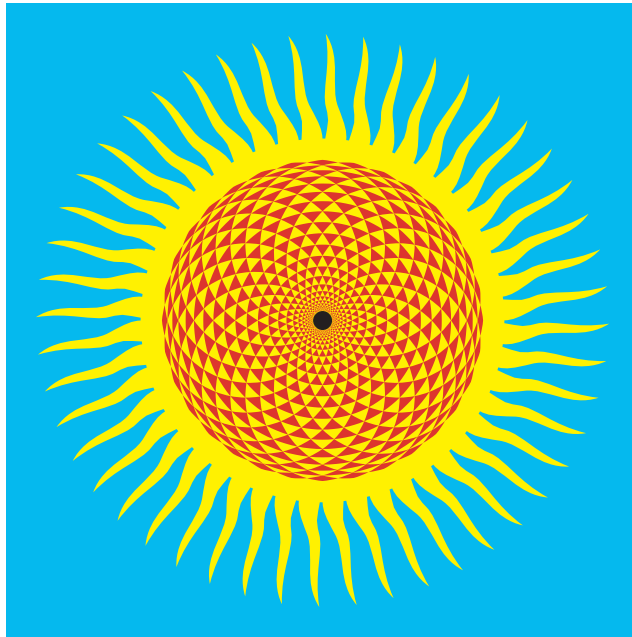




The Sharing Economy

Transcending the Divisiveness of Money



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Abstract

This article is the third of a trilogy on Mystical Pragmatics, expanding an introductory essay titled ‘Mystical Pragmatics: Harmonizing Evolutionary Convergence’, available at mysticalpragmatics.net. The Alliance for Mystical Pragmatics consists of three elements, integrating three major movements unfolding and enfolding in the world today as a coherent whole: Spiritual Renaissance, Scientific Revolution, and Sharing Economy. A complementary strategy document on Project Heraclitus is also available.

The Sharing Economy is based on the unification of the mystical and the mundane, visualized as a way of organizing our business affairs while providing a safe, nourishing space for individuals to recapitulate the Cosmogonic Cycle, in harmony with the fundamental law of the Universe: all composite beings, including bodies, civilizations, and species, are born to die. In technical terms, the infrastructure of the Sharing Economy will be based on Integral Relational Logic (IRL), the universal system of thought that has evolved from the modelling methods that information systems architects use to build the Internet.

IRL completes the revolution in science taking place today, showing that the True Identity that we all share is Wholeness and that in Reality none of us is separate from the Divine, Nature, or any other being for a single instant. Such a realization comes about when the creative power of Life and the Logos shows us how to turn evolutionary divergence, which has predominated during human evolution, into convergence, thereby fulfilling the prophecy that Pierre Teilhard de Chardin made in *The Human Phenomenon*.

The greatest impediment to the implementation of the Sharing Economy is the existential fear of death, which arises deep in the collective unconscious when we humans feel experientially and cognitively separate from the Immortal Ground of Being that we all share. This split happened in prehistory, shortly after our forebears were given the great gift of Self-reflective Intelligence, the Divine quality that distinguishes humans from the other animals and machines, like computers.

As the result of this schism, money has become an immortality symbol, as Ernest Becker has pointed out, providing people with a deluded sense of security and identity in life and inhibiting the radiant light of Consciousness from enlightening our lives. So to be fully awake in the eschatological Age of Light, we need to disperse what an anonymous fourteenth-century English mystic called the cloud of unknowing, but without putting a cloud of forgetting between the Divine and the world, as he advised.

For the essence of Mystical Pragmatics is to cocreate the life-enhancing Sharing Economy on the Truth, which sets us free of the fear of death in all its forms, enabling us to realize our fullest potential as Divine, Cosmic beings before the inevitable death of our species in the next few generations. For when evolution reaches its glorious culmination at its Omega Point, all that remains is to live blissfully and joyfully in Love, Peace, and Stillness in the Presence of the Divine in the Eternal Now.

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We cannot peacefully, intelligently, and consciously manage our business affairs with fragmented, split minds, for these inevitably lead to conflict and suffering. Fear and delusions arise because many cultures through the ages have taught that we humans are separate from God, Nature, and each other and most people are normally heavily conditioned by the cultures they are born into from infancy.

The outstanding exceptions are the mystics, who have discovered through self-discovery that Love is the Divine Essence we all share and that Cosmic Consciousness is the transcultural context for all our lives. So if we are ever to live in love, peace, and harmony with each other and our environment, we must invoke Self-reflective Intelligence—the Divine quality that distinguishes humans from the other animals and machines, like computers—to follow Einstein’s famous maxim: You cannot solve a problem with the mindset that created it.

If we are to cocreate the Sharing Economy, transcending the divisiveness of money, we thus need to transform the seven pillars of unwisdom, which are based on separation, into those of wisdom, based on Wholeness and the Truth. Arthur Koestler introduced the term ‘pillars of unwisdom’ in *The Ghost in the Machine* to highlight the absurdities and limitations of the biological, behavioural, mechanistic, and quantitative sciences. The seven pillars of unwisdom—misconceptions of God, Universe, Life, humanity, money, justice, and reason—are listed here, together with their antidotes:

No.	Pillars of unwisdom	Pillars of wisdom
1	God is other	Humans are Divine beings
2	The Universe is the physical universe	The Universe is Consciousness
3	Life is a property of the DNA molecule	Life arises from our Divine Source like a fountain
4	Humans are machines and nothing but machines	Humans are creative beings living in the Eternal Now
5	Financial modelling methods	Sustainable business requires meaningful information
6	Individuals have the free will to act independently	There is no doership or ownership
7	Only either-or reasoning is valid	Both-and thinking is the Hidden Harmony

The articles titled ‘Recapitulating the Cosmogonic Cycle: Understanding Ourselves’ and ‘Integral Relational Logic: The Universal System of Reason’ show how we can transform the first four pillars of unwisdom into those of wisdom. This article, the third in a trilogy introducing Mystical Pragmatics, addresses the remaining three.

The seventh pillar of wisdom—the Principle of Unity—is by far the most important, for this is the fundamental design principle of the Universe, stating *Wholeness is the union of all opposites*. This irrefutable, universal truth, which Heraclitus called the ‘Hidden Harmony’, shows that Western civilization is upside down, putting the cart before the horse, quite illogical. For when we base our lives on the seven pillars of wisdom, we cognitively and experientially realize that Consciousness is Ultimate Reality and that the entire world of form is just an appearance in or abstraction from Consciousness. In other words, there is a primary-secondary relationship between the Nondual, Formless Absolute and the relativistic, dual world of form, called *māyā* ‘illusion, deception’ and *lila* ‘play of the Divine’ in the East.

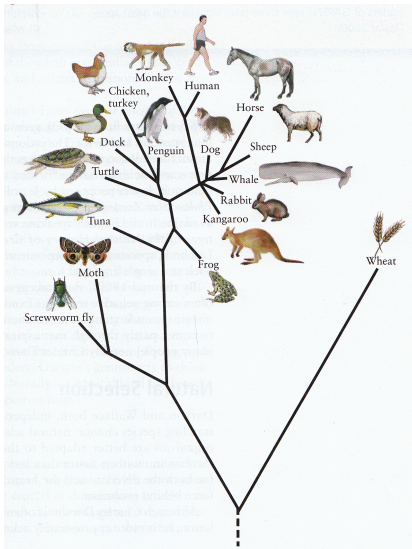
But then something quite magical happens! We realize that in Reality there are no problems to be solved and no questions to be answered, for such problems and questions arise from the divisive mind, engaged more in egoic analysis than impersonal synthesis. Furthermore, no one can return Home to

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Wholeness for nobody has ever left Home. In the words of the Buddhists, you cannot become a Buddha for you already are a Buddha, for Buddhahood or Christ Consciousness is the True Nature of all us. We can also compare this realization to the first scientific revolution, when Johannes Kepler proved mathematically in *New Astronomy* in 1609 that the six planets known at his time, including the Earth, circle the Sun in ellipses, a brilliant achievement that Einstein called 'true genius'. For 4.5 billion years, the planets had been circling the Sun, despite the geocentric worldview held by many since Aristotle.

In other words, no beings in the Universe, viewed as a vast Ocean of Consciousness, have ever been separate from any other, including the Supreme Being. So just as we are never separate from God, God is not separate from any of us. We can thus say that God both exists and doesn't exist, in conformity with the Principle of Unity, ending the long-running war between theists and atheists, people who believe and don't believe in the existence of God. In between agnostics do not know what to believe, in contrast to Gnostics who do not need to believe, for they know the Divine in their own direct experience, called Gnosis and *Jñāna* in the West and East, respectively.

So why is it that we have been led to believe otherwise? Well, the root cause of humanity's malaise is that ever since the most recent big bang evolution has been more divergent than convergent. First, large and small material objects were formed, such as stars, galaxies, atoms, and electrons in a process we can call hylogenesis, from Greek *ûlē* 'matter'. Then during the last three and a half billion years on Earth, we have seen the wondrous diversity of the species evolve, as this diagram of the tree of life from *Anthropology* by Barbara D. Miller and Bernard Wood illustrates. Biogenesis then gradually gave way to noogenesis—the evolution of the mind—about 25,000 years ago, the analytical mind becoming predominant at the dawn of history about 5,000 years ago. As a result, our minds have become fragmented and society has become divided into religious and national factions, academic specialization, and the division of labour in the workplace.



So if we are to heal what Erich Fromm and others have called our sick society, we must call on evolution to change direction, harmonizing evolution convergence, the principal purpose of the Alliance for Mystical Pragmatics, emerging today. For this to happen, we need generalists who are specialists in abstract modelling methods to lead the way, like information systems (IS) architects in business, working with specialists in user departments to build fully integrated information systems. This is not unlike my doctor in Sweden, who calls herself a 'specialist in general medicine', working with specialists in various fenced fields in hospitals, corresponding to general practitioners in the UK. For, as J. Krishnamurti wrote in *Education and the Significance of Life*, "Can any specialist experience life as a whole? Only when he ceases to be a specialist."

Historically, mathematicians have been the pre-eminent generalists, developing broader and increasingly abstract concepts of number. In 1853, this led George Boole to lay down the foundations of symbolic logic in his book on *The Laws of Thought*, inspired by a mystical experience he had had twenty years earlier as a seventeen-year-old, freeing mathematics of the tyranny of number. In turn, mathematical logic led Alan Turing and John von Neumann, among others, to lay down the foundations of a general theory of automata, leading to the invention of the stored-program computer in the late 1940s.

However, pure mathematics has not always produced such fruitful applications. For instance, in *A Mathematician's Apology* G. H. Hardy famously wrote, "I have never done anything 'useful'. No discovery of mine has made, or is likely to make, either directly or indirectly, for good or ill, the least difference to

the amenity of the world.” To Hardy, “A mathematician, like a painter or a poet, is a maker of patterns.” “The mathematician’s patterns, like the painter’s or the poet’s, must be beautiful; the ideas, like the colours or the words, must fit together in a harmonious way” with “a certain *generality* and a certain *depth*”. As Alfred North Whitehead, co-author with Bertrand Russell of *Principia Mathematica*, wrote in *Science and the Modern World*, it is the task of mathematics to discover a “pattern of relationships among general abstract conditions”. As he said, “The science of Pure Mathematics ... may claim to be the most original creation of the human spirit,” one possible rival being music.

However, pure mathematicians are not the only generalists. For instance, in the monumental *A Study of History*, Arnold Toynbee revealed the underlying patterns that had brought some twenty-odd civilizations into existence during the past six thousand years and those that led to their downfall. Similarly, by studying the patterns underlying the myths and fairy tales of all cultures through time, Joseph Campbell showed in *The Hero with a Thousand Faces* that they are essentially allegories of the spiritual journey, recapitulating the Cosmogonic Cycle, from the Nonmanifest to the manifest and back to the Nonmanifest.

In recent years, physicists, led by Stephen W. Hawking, have been seeking the mathematical patterns that underlie the physical universe, attempting to develop a theory of everything, defined by Brian Greene in *The Elegant Universe* as “a theory capable of describing nature’s forces within a single, all-encompassing, coherent framework”. Realizing that such an all-encompassing, coherent body of knowledge cannot be developed within physics, the integral philosopher Ken Wilber has attempted to develop a genuine theory of everything within a framework he calls AQAL, short for “all quadrants, all levels”, which is short for “all quadrants, all levels, all lines, all states, all types”. Using terms from computer science, he calls AQAL an ‘Integral Operating System’, or IOS, “a neutral framework” that “can be used to bring more clarity, care, and comprehensiveness to virtually any situation”.

However, worthy as they are, these endeavours have reached an evolutionary dead end, based as they are on rigid, limiting structures from the past, on gerontomorphosis ‘the shaping or forming of the old’. When this happens, as Arthur Koestler showed in *The Ghost in the Machine*, evolution must backtrack to an earlier point and take a quite new direction in a process of pedomorphosis ‘the shaping or forming of the young’, which is rejuvenating and renascent, leading to new vitality, new energies, and new possibilities. To this end, we can turn to the architectonic of Charles Sanders Peirce seeking “simple concepts applicable to every subject” and the architect Christopher Alexander’s *A Pattern Language*, incorporating ‘the quality that has no name’: egoless, alive, free, eternal wholeness.

In this liberating manner, we can look at the Universe, and hence society, through the eyes of IS architects rather than those of physicists. When we do this, we view the Totality of Existence in the abstract terms of form, structure, relationship, and meaning, rather than as mass, space, and time, or the fire, air, earth, and water of the ancients. This is a worldview that some leading thinkers are moving towards today. For instance, the systems philosopher Ervin Laszlo has said that we need to look at the Universe as a ‘Cosmic Internet’, whose Ground is Akasha, as the Æther, the fifth element or quintessence in the ancients’ worldview, *Akasha* being one of many beautiful names for God. In social terms, we are all cells in the body politic, just like cells in our bodies, all supposedly working harmoniously together with a common purpose, not separate from any other cell.

To look at society in this holistic manner, we view the Universe as a vast information system, in which all beings are constantly informing all other beings of their presence and qualities, rather like Indra’s Net in Huayan Buddhism. And underlying such an integral, coherent map of the Cosmos is Integral Relational Logic (IRL), the universal system of reason that has evolved from the semantic modelling

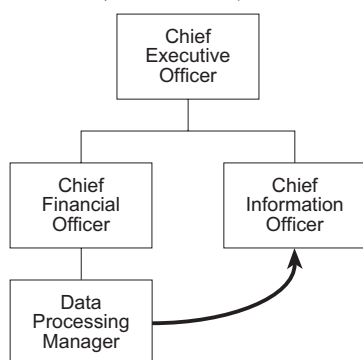
methods that IS architects use to build the Internet. In this way, we can develop a comprehensive model of the psychodynamics of the whole of society, which physicists are unable to do, putting second things first. For instance, Stephen W. Hawking wrote in *A Brief History of Time*, perhaps with tongue in cheek, “we have, as yet, had little success in predicting human behaviour from mathematical equations!”

We also need to abandon the notion that predictability is a defining characteristic of scientific method, for we live at unprecedented times as evolution passes through the most momentous turning point in its fourteen billion-year history since the most recent big bang. While the Babylonians were able to predict solar and lunar eclipses by studying repeating patterns, which Newton encapsulated in his three laws of motion in the *Mathematical Principles of Natural Philosophy* in 1687, this does not mean that the Universe is a machine and nothing but a machine, in which the future is like the past.

Nothing is further from the truth, for our children and grandchildren are likely to experience greater changes in society in the next fifty years than all the changes that have happened during the past five thousand. Foremost among the changes we need to make is our attitude towards money, essentially because of the invention of the stored-program computer, as a data-processing machine. For the computer introduced a tool of thought, quite unlike the tools that humans had been inventing for two million years to extend our limited physical abilities.

What this means is that materialistic, mechanistic science based on physics cannot explain what we have invented, for the so-called natural sciences cannot tell us what it means to be a human being in contrast to computers. Neither can materialistic, mechanistic, and monetary economics tell us how to live in harmony with the computer, as its master, not its slave. For the 1970s gave birth to what the sociologist Daniel Bell called the ‘Information Society’, a post-industrial era, as different from the industrial age as that was from the agrarian, land-based economy that preceded it. However, as he said in 1979, “Yet we have no economic theory of information, and the character of information, as distinct from the character of goods, poses some novel problems for economic theorists.”

It was during this decade that companies realized that data is a resource of business enterprises and needs to be managed like any other resource, like the four m’s: machines, material, money, and men (and women, of course). IBM had a marketing slogan to this effect at the time. In its customer terms, to fulfil



this need, the data-processing manager became a Chief Information Officer (CIO) on a par with the Chief Financial Officer (CFO), both reporting to the Chief Executive Officer (CEO), as this diagram illustrates.

But what is the relationship of the CIO, managing information, and the CFO, managing money? Well, money is a type of information and so can be represented in the semantic models developed by IS architects. But this is not possible the other way round. The meaning of information, and hence its value, cannot be satisfactorily represented in the quantitative financial models of accountants, bankers, and economists.

Attempting to manage our business affairs through financial modelling methods rather than the semantic modelling methods of IS architects is another example of how Western thought puts the cart before the horse. For there is primary-secondary relationship between the semantic concept of set, at the heart of meaningful pattern recognition, and that of the mathematical concept of number. You cannot form the concept of the number three until the concept of set is formed. As qualitative semantics comes before quantitative mathematics, information is more fundamental than money.

So, in principle, we could use the transcultural modelling methods of IS architects to build the information systems that would provide the infrastructure for the moneyless Sharing Economy, giving

everyone on Earth the wonderful opportunity to realize their fullest potential as Divine, Cosmic beings.

There is just one slight snag. Because our cultural conditioning has led us to become separated from Reality, from our Immortal Ground of Being, many have created immortality symbols to assuage the fear of death. In *Escape from Evil*, Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, shows that throughout history, we have used our cultures for this purpose. For cultures have longer lifespans than those of our bodies. So they have provided immortality systems and symbols to give people a sense of security and identity in life, albeit rather precarious, for such symbols are based on delusion, on a false sense of Reality.

Originally, immortality symbols were explicitly religious in character, taking the form of an immortal personal soul, which either reincarnates indefinitely in cyclic time or has everlasting life in linear time. But in the 1870s, Georg Cantor showed that there is not just one infinite cardinal in mathematics, there are an infinity of them. In temporal terms, there is not just one eternity, as infinite time. So when people place their sense of security in eternal life, which eternity are they referring to? However, through the ages, money has also been an immortality symbol for many. As the anthropologist A. M. Hocart pointed out in a brilliant essay on 'Money' in 1925, trade has its origins in currency, money originated in religion, and religion is based on the existential fear of death.

But there's the rub. The global economy is essentially unstable, containing the seeds of its own destruction within it, very nearly collapsing in 2008, unlikely ever to go back to its heyday, as some economists and commentators are now saying. Furthermore, both capitalism and communism, as economic ideologies, have their roots in Western civilization, which is based on the seven pillars of unwisdom, on shifting sands. So neither Western civilization nor the global economy can provide people with a viable sense of security for very much longer. Both need to die so that humanity can realize its fullest potential as a species before its inevitable extinction.

For this to happen, we need to establish a thriving work ethic where spiritual awakening and psychological development has top priority, enabling us to deal intelligently with the world's biggest problems, such as economic collapse, peak oil, rapid climate change, global water crisis, population growth, and species extinction.

As described in 'Recapitulating the Cosmogonic Cycle', some computer scientists believe that the solution to these problems lies with more and more technology, where robots with artificial intelligence would replace human labour, operating society without us, bringing the human era to an end, as Victor Vinge wrote in a NASA paper in 1993 called 'The Technological Singularity'.

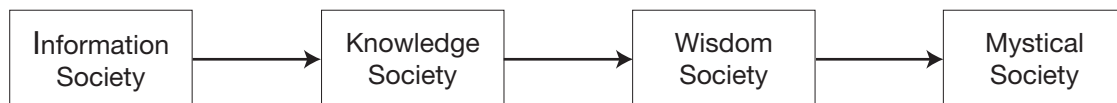
If this scenario of human destiny were about to unfold, this would clearly mean that the basic assumption of the global economy would be unsustainable. Following the invention of the programmable computer, it would shortly no longer be true that human beings are both workers and consumers in the economy, as articulated by Adam Smith in 1776 in the opening words of *The Wealth of Nations*, the book that laid down the foundations of capitalism and hence communism, as a materialistic antidote:

The annual labour of every nation is the fund which originally supplies it with all the necessaries and conveniences of life which it annually consumes, and which consists always either in the immediate produce of that labour, or in what is purchased with that produce from other nations.

Of course, such a scenario is based on a false view of Reality. We human beings are the leading edge of evolution, not computers. In other words, it is not true that technological development can drive economic growth indefinitely. While computer technology is limited, the potential for human development is limitless. For mechanical data processing is essentially linear, following the axiomatic, deductive principles of mathematical logic. However, in 1931, Kurt Gödel proved metamathematically in

his incompleteness theorems that humans can see the truth of mathematical theorems that cannot be proved; truth is deeper than proof. Provability is an attribute of a mechanistic, linear system of reasoning, while truth is an intuitive, human quality, which machines, like computers, cannot understand.

Now, it is time to go even further, to cocreate the Sharing Economy on the Truth, managing our business affairs in harmony with the basic law of the Universe. For pragmatics, as the science of business affairs—focusing attention on the relativistic world of form—derives from Latin *prāgmaticus* ‘skilled in business’, from Greek *prāgma* ‘deed, action’, from *prāssein* ‘to do, make, manage’, also root of *practical*. Mysticism, on the other hand, is focused on being in union with the Formless Divine. So Mystical Pragmatics is an oxymoron, unifying two extremes of human endeavour: mysticism and reason. With such self-understanding, grounded in the blissful experience of the Divine, we could transform today’s Information, Knowledge, and Wisdom Society into the eschatological Mystical Society—the Age of Light—as this diagram illustrates:



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To understand why money plays such a dominant and divisive role in society today, we need to look at the last fourteen billion years of evolution from its Omega Point. We then see that we live in a bifurcating Universe, constantly dividing into two branches, a divergent evolutionary process that eventually converges at evolution’s glorious culmination, recapitulating the Cosmogonic Cycle. Then something truly extraordinary happens, which it is not even possible to imagine at any earlier point in evolutionary history.

For how could an amoeba possibly imagine a trout, or a trout a horse, or a horse a human being? In terms of human learning, the ancient Greeks had no notion of evolution and could not have foreseen the invention of the stored-program computer some two and half thousand years later, a mechanical tool of thought that extends our mental capabilities, quite unlike the other tools that we humans have invented during the past two million years to extend our rather limited physical abilities.

In particular, Aristotle and his successors could not have imagined an 11-page paper that Ted Codd of IBM had published in 1970, prosaically titled ‘A Relational Model of Data for Large Shared Data Banks’, which had evolved from C. S. Peirce’s pioneering studies of the calculus of relatives and first-order predicate logic in the 1870s and 80s. For by unifying the hierarchical and nonhierarchical approaches to database design that were prevalent in the 1960s, this seminal paper introduced a nondeductive logic, the most fundamental change in Western reason since the ancient Greeks.

This led Peter Pin-Shan Chen to develop a graphical approach to modelling data structures, described in 1976 in ‘The Entity-Relationship Model—Toward a Unified View of Data’. Such a modelling technique, suitably enhanced, enables us to complete Einstein’s unfinished symphony, which he called the unified field theory, as described in ‘Integral Relational Logic’, for we can view the entire Universe as a system of data patterns emanating from the Datum of the Universe through the action of the Logos, ‘the immanent and rational conception of divine intelligence governing the Cosmos’, in Heraclitus’ mystical rather than mundane understanding of *Logos*.

It is impossible to over-exaggerate the significance of Codd’s paper, for it changes everything in a way that can only be fully experienced when everything is changed, leading to unchanging Immortal Wholeness, the Ultimate Goal of all evolutionary processes. Most importantly, it is from this Holoramic

'Whole-seeing' vantage point that we realize that the entire evolutionary enterprise is nothing but an illusion, just an appearance in and abstraction from Consciousness. For the very first bifurcation occurs at the birth of the Universe, not at the most recent big bang in the horizontal dimension of time, but right this instant in the Eternal Now. For the Cosmos is born afresh at every moment of our lives, as intelligent, knowing beings distinguish the Formless Absolute and the relativistic world of form, the first bifurcation point, encapsulated in the Principle of Unity: *Wholeness is the union of all opposites*.

Furthermore, Codd's mathematical model of the data patterns that underlie the Internet shows that *the underlying structure of the manifest Universe is an infinitely dimensional network of hierarchical relationships*, an arborizing, reticulating model that is the central theme of Koestler's *The Ghost in the Machine*.

The italicized statements in the previous two paragraphs are all we need to understand why humanity currently finds itself in an entangled mess and how we could therefore extricate ourselves from the Dark Ages we live in today and enter the Age of Light. But these statements are of the utmost abstraction and generality. So we need to put some flesh on these bare bones if their power and beauty are to be fully understood and acted upon.

The key to understanding the history of humanity is to recognize that of all the animals, we are the least instinctive, as Erich Fromm and A. M. Hocart, for instance, have pointed out; virtually all our behaviour is determined by our learning, through the conceptual maps that we develop of our environment and of ourselves. For, as ideophiles 'lovers of ideas', our minds create our 'reality'. Using the metaphor of the computer, the way that we act is determined more by software than hardware, where, once again, there is a primary-secondary relationship. We cannot study the brain until the concept of brain is formed in the mind, a concept that must thus come first.

In other words, humans are not only pattern-forming creatures; we are essentially symbol-making animals, an aspect of humans much studied by Carl Jung, in particular. But this does not mean that language is humanity's unique distinguishing feature, as some say. For computers have languages, lots of them. Rather, we can see from the meaning triangle, described in 'Integral Relational Logic', that it is our ability to form concepts or mental images that is what differentiates us from machines, like computers.

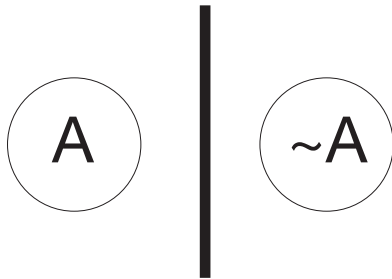
Now, as these conceptual maps or models determine our behaviour, they are causal and hence energetic. For as David Bohm told me when I first met him in November 1980, energy is a property of structure, whether this be physical or psychospiritual, consisting of forms and the relationships between them. Einstein's famous equation $E = mc^2$, showing that mass and energy are equivalent, is just a special case of this relationship, as we see in atomic fusion and nuclear fission, when binding energy is released.

But what is this structural energy and what determines its ability to effect change? Well, the Unified Relationships Theory (URT), based on IRL, the commonsensical science of thought and consciousness we all use to form concepts and organize our ideas, shows that the *meaning* of structures within a particular context determines their efficacy and hence value and worth. In other words, structures must be fit for purpose. For instance, we cannot bake a cake in a pottery kiln or fire fine porcelain in a domestic oven. More doesn't necessarily mean better.

In psychospiritual terms, it is the meaning that we give to concepts that determine their value to us and hence our behaviour. And in the broadest terms, energy derives from meaning, not just from mass, for our meaningful mental structures are causal. And underlying our mapmaking exercises are a few simple patterns, as described in the first two articles in the trilogy introducing Mystical Pragmatics. However, how we deal with living in a bifurcating universe is of critical importance to the way we organize our business affairs, which we should look at, before overviewing the history of money.

The bifurcating Universe

The tendency in Nature for evolution to bifurcate, to split into two, is most obvious in sexual reproduction, which originated about a billion years ago. However, the distinction between female and male is not always clear-cut, for some babies are born with indeterminate sex, as Germany has now acknowledged, the first country in Europe to do so. In psychospiritual terms, this bifurcating propensity leads to three attitudes towards pairs of opposites, which we can call dualism, duality, and Nonduality, or dualistic, dual, and Nondual in adjectival terms. These roughly correspond to the three tiers in the spectrum of consciousness, described on page 42.



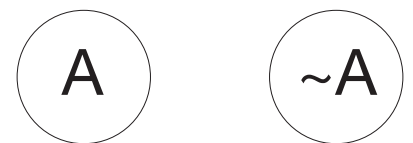
First, in dualistic attitudes, we place a thick wall between opposites A and $\sim A$ (not- A), where A is any being whatsoever, rather like the way x represents a number in mathematics. In dualism, there is thus a separation between opposites. In Western philosophy, dualism most commonly means mind-body dualism. But dualism is far more pervasive than this.

Most particularly, there is one dualism that is fundamental to Western civilization because it underlies all the others. This dualism arises because all the monotheistic religions regard God as other—the first pillar of unwisdom. So, there is a tendency for people to believe that when countries go to war, God is on their side and against people they see as their enemies, leading to holy wars—wars about the Whole. There is thus a tension or conflict between opposites, sometimes expressed in the statement, “If you’re not with us, you’re against us.” In dualism, opposites are regarded as being contradictory, which can feel most uncomfortable, like the repulsion of like magnetic poles.

Carl Jung has pointed out that such conflicts often arise from a denial of the shadow side of the psyche in the sub- and unconscious, demonizing it as Satan or the Devil, projected onto our fellow human beings, who do not deserve such treatment. This understanding has now reached the populace at large, for it is not unusual for celebrities, like film, pop, and sports stars, to talk about eradicating their demons. In contrast to the exclusivity of the monotheistic religions, Eastern religions tend to be more inclusive, recognizing, as they do, that Brahman and Atman are one, that Ultimate Reality is Shunyata ‘Emptiness’, realized through Anatman ‘No-Self’, and that the Eternal Tao cannot be talked about or named.

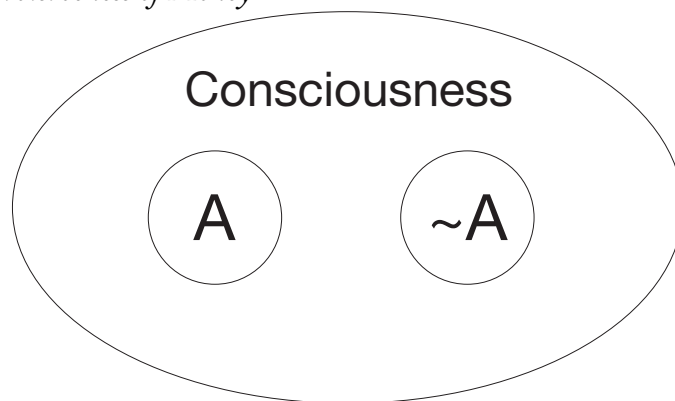
We can see the transition from a personal to a transpersonal approach to life in human ontogeny, illustrated with a well-known psychological test. An infant is first shown a card painted yellow on one side and blue on the other. Then the card is held in front of the infant so that she or he can see only the blue side, with the yellow side facing the tester. The tester then asks the infant, “What colour can I see?” At six years of age, the infant generally answers ‘blue’. He or she cannot see the other’s perspective. Yet at about eight years of age, the answer is ‘yellow’. The infant has grown into childhood. That’s the theory, at least. However, it is all too easy to revert back to infancy, unable to see the other’s perspective.

The first step in freeing ourselves of the egoic mind, thereby healing our troubled society, is to remove the barrier between the opposites, as in this diagram. We then move from dualism to duality. Duality recognizes the fundamental fact of existence that opposites can never be separated; they are like the two sides of a coin. Contradiction has become complementarity, like north and south poles of magnets attracting each other, a word that Neils Bohr used to denote the wave-particle duality of light.



However, duality is not the end of human evolution. We can transcend all categories of thought by unifying Nonduality and duality in Impersonal Consciousness, as the next diagram illustrates. We have

now reached the Omega Point of evolution, which is also the Alpha Point, as mystics of all ages have realized. For instance, John of Patmos wrote in the Book of Revelation, “I am Alpha and Omega, the beginning and the end, the first and the last.” In Eastern terms, Consciousness is *Satchidananda*, the Bliss of Absolute Truth and Consciousness.



There is one other vital point that we need to note if we are to understand what is happening to humanity at the present time. In Reality, there is no time, no past and future. Everything that happens in the Universe takes place in the Eternal Now, in the vertical dimension of time, not the horizontal. So it is a misconception that evolution progresses from matter to body to mind to soul to spirit, traditionally called the Great Chain of Being. Rather, evolution begins in Formless Spirit, giving rise to the entire world of form through the action of the creative power of Life, bubbling up from the Divine Origin of the Universe, like a fountain. Involution is thus the reverse process, returning to the Nonmanifest.

Money as an immortality symbol

The mystical ‘state’ of Pure Consciousness that is revealed when we unify all opposites in Nonduality enables us to see what happened to *Homo sapiens* some 25,000 years ago. As evidenced by drawings on cave walls in France, depicting what our forebears could see with their inner eye, called the Witness in spiritual circles, our species was given the great gift of Self-reflective Intelligence, the ability to look inwards into the depths of the Cosmic Psyche as well as outwards, into outer space.

As Pierre Teilhard de Chardin points out in *The Phenomenon of Man*, the birth of the noosphere, when intelligence became reflective, marked the most significant turning point in evolution’s fourteen billion-year history. For we humans needed to be given Self-reflective Intelligence in order for evolution to complete its mission in our particular universe, one of many in the multiverse of physical universes.

This is the most marvellous thing about the Universe. It is designed in such a way that intelligent, conscious beings can discover what it is and how it is designed. Paradoxically, it has taken some fourteen billion years for evolution to become fully conscious of itself in the Timeless Now, through what Barbara Marx Hubbard calls ‘Conscious Evolution’, which could not happen until the invention of the stored-program computer, as a tool of thought, and the publication of Ted Codd’s relational model of data.

In *The Origins of Man and the Universe*, Barry Long suggests that Self-reflective Intelligence emerged in humans because a ‘veil of opaqueness’ cleared away, revealing the dazzling light of Consciousness. By removing the membrane that lies behind all animal eyes, humans instantly became Divine, Cosmic creatures. But Divine Intelligence, the eyesight of Cosmic Consciousness, is only indirectly associated with physical sight and light.

Rather, what seems to have happened is that the Universe instantaneously opened up the Cosmic Psyche—its innermost essence—to beings living in the relativistic world of form. The biological species *Homo sapiens* became *Homo divinus*, although our forebears were not aware of this at the time and even today few have this understanding. For, in order to understand our evolutionary story, *Homo divinus* first needed to become *Homo noeticus*, as evolution became primarily mental rather than biogenetic.

This was not a one-off happening. Zen Buddhists use the Japanese words *kenshō* ‘seeing nature, self-realization’ and *satori* ‘enlightenment’ to denote sudden awakenings. People who have a near-death experience, when they seem to be out of their bodies, are similarly exposed to the Totality of Existence,

describing such experiences as ‘coming home’ or a ‘vision of paradise’, as Peter and Elizabeth Fenwick tell us in *The Truth in the Light. Altered States of Consciousness*, edited by Charles T. Tart, contains many reports of non-ordinary states of consciousness arising in many different ways, when the brilliant light of Consciousness is revealed, normally hidden from view and experience by clouds of unknowing, by mental structures, which cannot explain what is happening.

However, Self-reflective Intelligence is a mixed blessing. Ernest Becker succinctly puts the central issue facing humanity in *Escape from Evil*: “Man is cursed with a burden no animal has to bear: he is conscious that his own end is inevitable, that his stomach will die. Wanting nothing less than eternal prosperity, man from the very beginning could not live with the prospect of death.” And in *The Denial of Death*, he says, “heroism is first and foremost a reflex of the terror of death,” “the fear of death [being] indeed a universal of the human condition”. As Becker shows, even when people deny such fears, these nevertheless lie behind much human behaviour.

The television documentary ‘Flight from Death: The Quest for Immortality’ tells us how Sheldon Solomon, Tom Pyszczynski, and Jeff Greenberg, who are experimental social psychologists, have conducted over 150 empirical laboratory experiments in support of what they call ‘Terror Management Theory’, thereby confirming Becker’s general observations. For instance, they conducted their experiments on judges, evaluating their sentencing policy when subconsciously faced with death, and on Christians’ behaviour after answering questionnaires, some of which contained questions that confronted the test subjects’ own death. What they found was that if people are subliminally reminded of death, they tend to be more aggressive towards other individuals, especially if they are perceived to hold different beliefs, worldviews, and value systems.

What this shows quite clearly is that our denial of death is built into our cultural environment, conditioning, and institutions. As Sheldon Solomon says, “Culture provides meaning, first of all, by giving us a sense of where we’ve come from.” Culture also provides us with a sense of identity through its religious and economic symbols, and when these are threatened, our precarious sense of security feels threatened, often generating violent reactions, as we see everyday on our televisions screens and on the Web. At the individual level, “One of the easiest ways to make yourself feel more than mortal is to stand as the conqueror of someone else,” as Dan Liechty points out.

Now death is not a problem when we realize, as mystics, that there is no death. But comparatively few became full-blooded mystics, free of the sense of a distinct self, separate from the Divine. Rather, through the ages, most have been preoccupied with providing for their families. It is this split between householders and mystics that we now need to heal in the Sharing Economy, the goal of Mystical Pragmatics. But first, let us look a little further at how evolution has carried us to where we are today.

Not that this is easy, for we cannot understand where we have come from with a Western mindset. Richard Tarnas understood something of this problem for he wrote in *The Passion of the Western Mind*, “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.”

Bertrand Russell took a somewhat different approach in *A History of Western Philosophy*, describing his method in this way: “When I wish to write a book on a subject, I must first soak myself in detail, until all the separate parts of the subject-matter are familiar; then some day, if I am fortunate, I perceive the whole, with all its parts duly interrelated. After that, I only have to write down what I have seen.”

Transcending the Divisiveness of Money

Anthropologists have an even greater challenge for they study ancient cultures, quite different from our own, some of which have survived into modern times as indigenous cultures. As the deep-questioning and pattern-seeking anthropologist A. M. Hocart wrote in *The Progress of Man* in 1933, “To write a textbook of a science that does not exist might seem impossible. It is. But the impossible can be *made* possible by the dint of effort.”

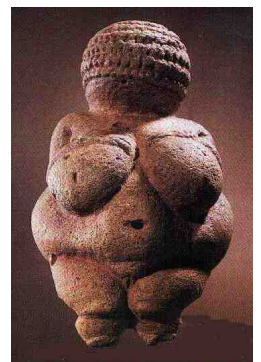
Three years later, in *Kings and Councillors*, Hocart explained his method a little further, comparing it to the rules of evidence in courts of law. While many believe that the direct evidence of eyewitnesses is most sound, they can be mistaken or biased. In cultural terms, even the consensus of the majority cannot be relied upon, for we live in a civilization that is based on delusion; we see only what we want to see. Rather, Hocart suggests that the accumulation of masses of detailed circumstantial evidence can be far more reliable. Indeed this is what comparative philology must depend on. As he says, “No one expects that we shall ever recover documents containing specimens of that lost speech [Proto-Indo-European] from which Latin, Greek, Sanskrit, English, and such languages, are descended,” a clear example of his evolutionary approach, seeking a common ancestor for divergent differences.

To understand the origins of money, we can integrate the approaches that Tarnas, Russell, and Hocart took. By emptying ourselves completely of our mechanistic conditioning through self-inquiry, we can view other cultures from a transcultural perspective with a *tabula rasa* and thereby empathetically sense how our ancestors felt when they received the gift of Self-reflective Intelligence in prehistory.

As we can now see in the clear light of day, our forebears could sense the Presence of the omnipotent Divine, but it was inaccessible through their physical senses of sight, hearing, taste, touch, and smell. It must have been an amazingly wondrous experience, quite awesome, for the brilliant light of Consciousness was revealed to them before any mental constructs had formed to occlude their vision. We can see this from the Proto-Indo-European root of *Divine*, which is **dyeu* ‘to shine’, also the root of *deity*, through Latin *deus* ‘god’; Zeus, the greatest god in the Greek pantheon, as the son of Light; and Jupiter, the Roman equivalent of Zeus, who gave his name to July, when the Sun is at its brightest in Europe, the root of *joyful* ‘cheerful, happy, friendly’.

So, what has this got to do with money? Well, as our ancestors began to form the concepts they needed to deal with the practicalities of daily life, they began to worship the sun as a deity most closely corresponding to the coherent light constantly radiating from our Divine Source. And as Hocart explains in his essay on ‘Money’, this was to lead to the formation of gold coins, with heads of sovereigns stamped on them as representatives of the gods.

But we are getting ahead of ourselves in the history of money as an immortality symbol. In the millennia succeeding the first cave drawings, during the period of the Great Mother Goddess, “the image of a goddess appeared across a vast expanse of land stretching from the Pyrenees to Lake Baikal in Siberia,” as Anne Baring and Jules Cashford tell us in their beautiful book *Myth of the Goddess*. For instance, this photo shows a limestone figurine of a fertility goddess that was found in Willendorf in Austria, estimated to be between 18 and 20,000 years old.



Of course, these early humans did not understand what was happening to them, for the conceptualizing mind had hardly begun to form. Mapping human ontogeny onto phylogeny, they were like infants in adult bodies, living in innate innocence, with no cultural conditioning, for symbolic cultures had not yet begun to emerge. This is no doubt from where the myths of a Golden Age in many cultures arose, such as the Tibetan Shambhala, described by Chögyam Trungpa as a mythical “place of peace and prosperity, governed by wise and compassionate rulers.”

But we are not moving back to such a Golden Age, as some New Agers seem to believe. Rather, we are moving forward to the superintelligent, superconscious Age of Light, invoking the Coherent Light of Consciousness to enlighten our journeys in life, enabling us see the Universe holographically, like a laser ‘Light Amplification by Stimulated Emission of Radiation’. Lit by this brilliant light, amplified by the continuous emission of the radiating power of Life, Intelligence is the eyesight of Consciousness, enabling us to understand what money is and why it plays such a dominant role in people’s lives today.

Because we have become cognitively and experientially separated from Reality—from the Immortal Ground of Being that we all share—we have created immortality symbols to assuage our fear of death, giving ourselves a deluded and precarious sense of security and identity. As Becker argued in *The Denial of Death*, “man’s innate and all-encompassing fear of death drives him to attempt to transcend death through culturally standardized hero systems and symbols.”

Then in the posthumously published *Escape from Evil*, which Becker’s widow Marie described as his ‘magnum opus’, he attempted “to show that man’s natural and inevitable urge to deny mortality and achieve a heroic self-image are the root causes of human evil.” This is a theme taken up by a number of other psychologists.

For instance, Anthony Storr points out in *Human Aggression*: “With the exception of certain rodents, no other vertebrate habitually destroys members of its own species. No other animal takes positive pleasure in the exercise of cruelty upon another of his own kind ... The sombre fact is that we are the cruellest and most ruthless species that has ever walked the earth.”

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

Specifically, Becker explored the role of money as “The New Universal Immortality Ideology”, referencing Norman O. Brown’s *Life Against Death*: “the reason money is so elusive to our understanding is that it is *still sacred*, still a magical object on which we rely for our entrance to immortality.” And quoting Mary Douglas “Money is only an extreme and specialized type of ritual.” Ritualistic immortality symbols have taken many forms over the years. As Becker put it, also quoted by Ken Wilber in *Up From Eden*:

And so the pursuit of money was also opened up in the average man, gold became the new immortality symbol. In the temple buildings, palaces, monuments of the new cities, we see a new kind of power being generated. No longer the power of totemic communion, but the power of testimonial of piles of stones and gold.

We can see quite clearly that money is an immortality symbol from the tower blocks that banks build in the centre of major cities today. As James Robertson, cofounder in the mid 1980s of the New Economics Foundation (NEF) and The Other Economic Summit (TOES), points out in *Future Work*, these buildings play a similar role in society today to the cathedrals that dominated the centres of medieval cities. Both serve to reinforce our belief in immortality symbols; in the Middle Ages, the notion of a personal God, and today, money. As James goes on to say, “The theologians of the late middle ages have their counterpart in the economists of the late industrial age. Financial mumbo-jumbo holds us in thrall today, as religious mumbo-jumbo held our ancestors then.”

This is the most critical point. For when our sense of security is based on immortality symbols, people do their utmost to defend them, even to the death. This situation was tragically brought home to us all on 11th September 2001, when two hijacked planes crashed into the twin towers of the World Trade Center

in New York. While this was a great shock, it wasn't really a surprise. For this was clearly an attack not just on people and property, but on the immortality symbols that these towers represented. Because immortality symbols take on absolutist values, we thus saw the effects of a holy war, in this instance between religious and economic fundamentalism.

Furthermore, we can see a close association between financial and religious immortality symbols from the letters F D or FID DEF, embossed on British coins near the Queen's head. For these initials and abbreviations stand for *fidei defensor* meaning that Queen Elizabeth II is Defender of the Faith, a title originally given by Pope Leo X to King Henry VIII in 1521. Subsequently, this Tudor king split from Rome and the title was revoked. However, in 1544, the English parliament conferred the title 'Defender of Faith' on King Edward VI and his successors as the head of the Church of England. To this day, no Roman Catholic is allowed to succeed to the British throne; the monarchs of the United Kingdom of Great Britain and Northern Ireland are specifically charged with defending the Anglican faith alone, an anomalous situation in today's multicultural society, which the Prince of Wales is particularly concerned about.

In a similar fashion, the words *In God We Trust*, the motto of the United States of America, has appeared on American coins since 1864 and on banknotes since 1957. This motto seems to have come from America's national anthem, *The Star-Spangled Banner*, which contains these two lines: "Then conquer we must, when our cause it is just, / And this be our motto—"In God is our trust." This poem, written by Francis Scott Key, was inspired by an American victory over the British in 1814. So capitalism is closely associated with the notion that Americans are God's chosen people and that God is on the side of nations when they go to war, often expressed in these words: "God bless America." So they tend to side with the Jews—similarly regarding themselves as God's chosen people—in Middle Eastern conflicts with the Islamic Arabic states, which similarly regard their religion as exclusively the one true religion. Because of such existential fears, people therefore generally reject E. F. Schumacher's maxim for mapmaking, given in *A Guide for the Perplexed*: 'Accept everything; reject nothing.'

It is not surprising that Eckhart Tolle says in *A New Earth*, being promoted by Oprah Winfrey, "We are a species that has lost its way." Earlier, he 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'.

Plato was well aware of the problem of money in describing his ideal state, ruled by philosopher-kings, as we see on page 15. A society ruled by financiers, economists, and accountants, the high priests of Western civilization, is not viable. Many have been saying much the same thing during the past few decades. For instance, Mike Hussey, late Professor at the Open University in the UK, said, "Money is institutionalized mistrust." And as Gary Alexander, also formerly of the Open University, says in *eGaia*, if we are to cure the cancer that is spreading through society today, we need "co-operative economic structures in which information systems provide better measures of cost, of people's social contributions and the other ingredients needed to organise an economy than are provided by conventional money."

In a similar fashion, Ralph Metzner says in *The Roots of War and Domination*, "capitalism ... is an institutionalized system of slavery and predation," closely related to the war system, for as a satirical report from 1967 indicated, if we ever lived in love and peace with each other, the global economy would collapse! This supposedly 'secret government report', called *Report from Iron Mountain: On the Possibility & Desirability of Peace*, turned out to be hoax, investigating the dire consequences of 'permanent peace' on

the United States' economic and social stability. Nevertheless, many a truth is spoken in jest, such as this concluding sentiment from the report: "War ... is itself the principal basis of organization on which all modern societies are constructed." And as Metzner points out, the root of this problem lies in the concept of the joint-stock company, whose original purpose was "the production of shoes, bread and other 'goods' and the provision of services, such as transportation or construction".

When joint-stock companies were first established in the seventeenth and eighteenth centuries, they were incorporated with Articles of Association, which stated the relationship of the company to its shareholders and directors, and a Memorandum of Association, which governed the relationship of the company to the outside world. The Memorandum contained, among other things, the objects of the company: baking bread, building houses, making clothes, or whatever. However, over the years, these meaningful purposes have increasingly been disregarded in favour of the single purpose of making money. So as far as company law is concerned, selling guns to kill people or drugs to poison them are legitimate objects of business, making a positive contribution to a country's Gross Domestic Product (GDP). Car crashes are even considered a positive contribution to a nation's GDP! To reflect this reduction of purpose to a lowest common denominator, it is no longer necessary in the UK to state a company's objects; money is the only thing that matters, by law.

In *The Ascent of Money*, Niall Ferguson makes another point about the symbiotic relationship between money and war. Quoting Heraclitus' "War is both father and king of all," he points out that the ability of governments to finance wars through government debt by issuing bonds goes back to the fourteenth and fifteenth centuries. And as John Kenneth Galbraith says in *Money*, while "Money is a very old convenience," it has nevertheless financed wars throughout history, such as the American Revolution.

There is no need to pursue this critical issue any further. For following the invention of the stored-program computer in the 1940s, we urgently need to think in a totally new way about how we teach our children and organize our business affairs. For it is crystal clear that the work ethic that has prevailed for some 10,000 years, since our forebears first settled in village communities to cultivate the soil and domesticate animals is no longer viable.

Systems of governance

Having seen why money as an immortality symbol has led the human race to be the cruellest that has ever lived on our beautiful planet Earth, we now need to look at the systems of governance that have supported our warlike attitudes over the years. We can begin with a recent statement on this subject, by that of Ronald Reagan, who said in his first inaugural address as President of the USA on 20th January 1981:

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

As modern society has apparently become too complex to be governed, with some paying a much higher price than others, why has society become ungovernable and how could we extricate ourselves from this tricky situation? Well, in a world in which people do not understand themselves, or even know themselves, democracy, as "government of the people, by the people, for the people", in Abraham Lincoln's 'immortal' words spoken at Gettysburg on 19th November 1863, is clearly unsustainable and unworkable. For, 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, 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*.

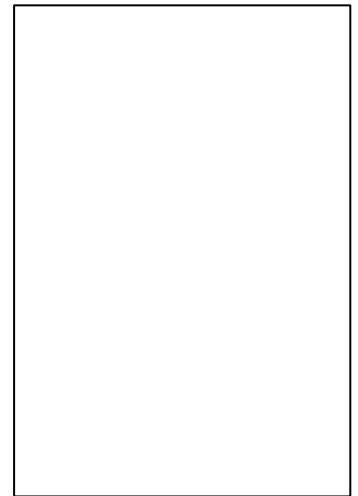
Plato's solution to the tyranny of the Athenian democracy, which had executed his beloved Socrates for corrupting the minds of the youth of Athens, was that philosophers, as lovers of wisdom, should be kings, the ruling authorities in a totalitarian state, a guiding principle much criticized by Karl Popper in *The Open Society and Its Enemies*. Yet, there is something of relevance for the Mystical Society in Plato's concept of philosopher, described in *The Republic*.

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

This definition of a philosopher could equally be applied to panosophers, people who have learnt to use Integral Relational Logic to integrate all knowledge in all cultures and disciplines as all times into a coherent whole. For when there are no longer any divisions between science, philosophy, and religion, it is possible to see the Big Picture: from where we humans have come and to where we are going at exponential rates of accelerating evolutionary change.



But now something quite extraordinary happens. The picture that panosophers can see is not like a painting, like this one of *Paradise*, by Jan Brueghel the Younger, in which humans are conspicuous by their absence. Rather, it is like that on the right, like a blank canvas, not even with any borders. For in Reality, there is nothing there and yet everything is there. Even the map and the territory cannot be distinguished, for there is no separation between them. This means that there are no separate beings who can govern



or be governed, not even a Supreme Being, which is both the Plenum, as Fullness, as some quantum physicists can see, and the Void, as Emptiness or *Shūnyatā* in Buddhist Sanskrit.

This is the picture that our forebears would have had at the birth of *Homo divinus*, before the analytical mind began to dominate the psyche. This blank canvas depicts the Datum of the Universe, the Ultimate Source of all energy in the Universe. It is vitally important to understand this if we are to cocreate a global economy in harmony with the fundamental laws of the Universe through total-system transformation. The ancients had an intuitive feeling for these laws, as we can see through a study of etymology—the origin of the meaning of words—but they did not understand what they knew. This ignorance led to much existential fear, which cruelly affects our business affairs, even today. For, as we shall see, money evolved directly from the sacrifices to the gods that fearful archaic societies made.

Ernest Becker coined two words—*microcosmization* and *macrocosmization*—from *microcosm* and *macrocosm* to denote the way that ancients saw themselves in relationship to the physical universe. For instance, Hocart pointed out in *Kings and Councillors* that in Hinduism "the principal becomes a microcosm which corresponds point for point with the macrocosm, eye with sun, ear with wind, feet with

earth, and so on. At the same time, the gods are identified each with his own animal.” So as Becker wrote, “by means of micro- and macrocosmization man humanized the heavens and spiritualized the earth and so melted sky and earth together in an inextricable unity.”

From a cosmogonic perspective, the key point to note is that the meaningless Datum and data patterns that emerge from the Origin of the Universe are causal. They are also a gift of the Divine, for *Datum* derives from Latin *dare* ‘to give, cause’, cognate with Sanskrit *dā* ‘to give’ and *da* ‘gift’. Now in the *Upanishads*, the Datum, as the Donor or Giver, was called Brahman. But everyone was not a *jñāni*, gnostically knowing that Brahman and Atman are one in direct, immediate experience, called *Shūnyāta* ‘Emptiness’ and *Anātman* ‘Non-Self’ in Buddhism. Most had not completed the spiritual quest.

So for the population at large, many hymns and rituals were created to help people assuage the fears that arise from separation from the Divine, which the analytical mind divided into deities, more accessible, as people could experience the *effects* of the Divine, without having to know the Absolute itself. Initially, the sky and sun were used as metaphors for the expansiveness and brilliant light of the Divine. But then deities began to become humanized, such as the Egyptian god Horus, and the many deities in Indian, Greek, Roman, and Scandinavian mythology, for instance.

As Barry Long suggests in his magnum opus *The Origins of Man and the Universe: The Myth that Came to Life*, this personalization probably came about because the first self-realized men participated in human affairs with apparently miraculous powers, “a very rare phenomenon in the small communities of unselfconsciousness men who lived together in various parts of the globe”. These self-realized women and men came to be called shamans in the Altai Mountains in southern Siberia, a term that spread into other similar indigenous cultures. These eventually led to the priests of the organized religions, dressed in distinctive clothes with distinctive titles, claiming to know the ‘word of God’, even though many are far from being mystics, living in union with the Divine, free of the sense of a separate self.

These ancient deities correspond to data patterns in IRL, for they too are causal and given, shared by all, prior to interpretation by human beings. The hymns that were used in rituals have been collected in the *Vedas*, from Sanskrit *vēda* ‘knowledge, sacred teaching’, from *vid* ‘to know’, from PIE base **weid* ‘to see’, also root of *wisdom*, *vision*, *idea*, and *story*, among many other words.

To make these primal data energies more meaningful to the people, the mother of the sun gods—the Divine Matrix—is called *Aditī* in the *Rig Veda*, the feminine form of *Aditi* ‘Unlimited Space, Eternity, Infinite Consciousness, Boundless, Free’, from Sanskrit *a* ‘without’ and *diti* ‘bound’, from *da* ‘to bind’. It is pertinent to note here that *Brahma*, *Shiva*, and *Vishnu* in Hinduism correspond to the Creator (*Al-Khaliq*), the Destroyer (*Al-Mumit*), and the Preserver (*Al-Hafiz*) in Islam, three of the ‘ninety-nine beautiful names of God’: “God has the most excellent names: therefore call on him by the same.” So while Islam and Hinduism are regarded as monotheistic and polytheistic, respectively, they are both actually both, corresponding to the Datum of the Universe and the data patterns that arise from the Absolute, or Akasha and Prana.

How ordinary householders, in contrast to the rishis, related to the gods is encapsulated in just four verses in the thirtieth hymn of Book 8 in *Rig Veda*, the *Veda* of poetry:

1. Not one of you, gods, is small, not one a little child; all of you are truly great.
2. Therefore you are worthy of praise and of sacrifice, you thirty-three gods of Manu, arrogant and powerful.
3. Protect us, help us and speak for us; do not lead us into the distance far away from our father Manu [eponymous ancestor of mankind].
4. You gods who are all here and who belong to all men, give far-reaching shelter to us and our cows and horses.

As people were unconsciously guided by the Principle of Unity, the fundamental law of the Universe, we can see why they were led to make sacrifices from the root of *sacrifice*, which derives from Latin

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sacrificium ‘sacrifice’, from *sacrāre* ‘to dedicate to a god, make holy’, from *sacer* ‘sacred, holy’, from PIE base **sak-* ‘to sanctify’, also root of *saint* and *sanctuary*, and *facere* ‘to make’. So to sacrifice literally means ‘to make Whole’, through the union of opposites, leading to a healthy way of living and being.

For the word *health* 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, with a PIE base **sol-* ‘whole’, also root of *safe*, *salubrious*, *solid*, *catholic* ‘relating to the Whole’, and *saviour*. It seems that it is just a happy coincidence that the PIE bases for *holy* and *holistic* should be different.

But to heal our fragmented minds and grievously sick society, it is not necessary to make sacrifices to the gods. All we need to do is sacrifice any egoic attachment to the entire world of form. By coming into union with the Divine in this manner, we find that which is of the greatest value in the Universe: the magnificent, meaningless Absolute, which we all share. Nothing else really matters.

However, in the early days of human phylogeny, very few people understood this most glorious principle of the Universe, believing that they were separate from the Divine and their fellow humans. So as Henri Hubert and Marcel Mauss tell us in *Sacrifice: Its Nature and Function*, published in *Année Sociologique* in 1898, our distant ancestors were moved to invent a multitude of gods and goddesses to assuage their fear, which they worshipped, prayed to, and made sacrifices to. These fears eventually gave birth to the organized religions and modern economics in the form of capitalism and communism.

For as Marcel Mauss tells us in 1925 in *The Gift*, as a development of his essay *Sacrifice*, Sanskrit *dadami se, dehi me* ‘I give you in return, as you give me’ in the *Yajurveda* ‘the Veda of sacrificial texts’ indicates the way that sacrificial gifts to deities led to gift economies in what he called ‘archaic’ societies. Similarly, the Latin formula *do ut des* ‘I give so that you may give’ in Roman religion and law expresses the reciprocity of exchange between humans and deities, where people are obliged to make sacrifices, with the expectation that they will receive something in return, then extended into gifts between individuals and groups, as Jörg Rüpke tells us in *Religion of the Romans*.

However, what the ancients understood by gift is quite different from what are (mis)understood as gifts today. For as Mary Douglas writes in the introduction to W. D. Halls’ 1990 translation of *Essai sur le don*, there is no such thing as a gift, freely given. As she says, “What is wrong with the so-called free gift is the donor’s intention to be exempt from return gifts coming from the recipient.” Conversely, the acronym TANSTAAFL ‘there ain’t no such thing as a free lunch’ indicates that something that appears to be free will generally have hidden costs.

What this means, as E. E. Evans-Pritchard points out in his introduction to Ian Cunnison’s 1954 translation, is that Mauss saw social phenomena—as his uncle Émile Durkheim had taught that they should be seen—in their totality. As Evans-Pritchard highlights, “‘Total’ is the key word of the Essay. The exchanges of archaic societies which he examines are total social movements or activities. They are at the same time economic, juridical, moral, aesthetic, religious, mythological and socio-morphological phenomena.”

As an aside, such a holistic approach to social studies was to lead to Claude Lévi-Strauss’ structural anthropology, as Claire Jacobson pointed out in her translation of *Anthropologie structurale*. This is especially noteworthy for Lévi-Strauss was influenced by Ferdinand de Saussure’s structural linguistics and Hegel’s logic, which lie at the heart of Integral Relational Logic, suitably generalized.

Mauss used two words in his essay to denote the system of gifts in so-called primitive societies. The first was the French word *prestation*. The OED records the use of *prestation* in English from 1473 to mean

‘The action of paying, in money or service, what is due by law or custom’. However, as both translators of *Essai* point out, Mauss’s use of French *prestation* has a somewhat different meaning. In anthropological French, *prestation* means ‘the actual act of exchange of gifts and rendering of services, and the reciprocating or return of these gifts and services’. In the event, Cunnison ‘translated’ *prestation* and *contre-prestation* as *prestation* and *counter-prestation*, while Halls used the terms *total services* and *total counter-services*, for Mauss himself used the term *prestation totale*.

Obligatory reciprocation, obeying the Principle of Unity, is key here. As Mauss said, “Total prestation not only carries with it the obligation to repay gifts received, but it implies two others equally important: the obligation to give presents and the obligation to receive them.” For as he said, “prestations, which are in theory voluntary, disinterested and spontaneous, ... are in fact obligatory and interested. The form usually taken is that of the gift generously offered; but the accompanying behaviour is formal pretence and social deception, while the transaction itself is based on obligation and economic self-interest.”

The second word that Mauss used to denote archaic gift economies was *potlatch*, Chinook jargon, from Nootka Indian *p’acitt* ‘make a gift at a potlatch’, a potlatch being “A ceremonial feast among certain Native American peoples of the northwest Pacific coast, as in celebration of a marriage or accession, at which the host distributes gifts according to each guest’s rank or status. Between rival groups the potlatch could involve extravagant or competitive giving and destruction by the host of valued items as a display of superior wealth.”

Mauss used the word *potlatch* to denote the competitive nature of such economic systems because he was struck by the spirit of rivalry and antagonism among these tribes, which dominated all their activities. “Essentially usurious and extravagant, it is above all a struggle among nobles to determine their position in the hierarchy to the ultimate benefit, if they are successful, of their own clans.” He called this agonistic type of total prestation *potlatch* wherever he found it in ancient cultures, for *agonistic* derives from Greek *agon* ‘contest, conflict’, also the root of *agony*.

In his ethnographic studies, Mauss found a wide spectrum of gift economies, from the spiritual to the antagonistic. As an example of the former, in the Maori culture, gifts, known as *taonga*, carry within them *hau* the spiritual power of the gift and the giver. “The *taonga* is animated by the *hau* of its forest, its native heath and soil. It is truly ‘native’: the *hau* follows after anyone possessing the thing.” This system is “purely Maori, permeated by that, as yet, vague theological and juridical spirit of doctrines within the ‘house of secrets’”. As Tamati Ranaipiri, a Maori lawyer, described this occult system for maintaining social order:

The *taonga* and all goods termed strictly personal possess a *hau*, a spiritual power. You give me one of them, and I pass it on to a third party; he gives another to me in turn, because he is impelled to do so by the *hau* my present possesses. I, for my part, am obliged to give you that thing because I must return to you what is in reality the effect of the *hau* of your *taonga*.

In contrast, Mauss found examples of potlatch, not only in the American Northwest, but also in Polynesia, particularly in the Trobriand Islands, where Bronisław Malinowski described the complete system of inter- and intratribal trade between the nobles or chiefs of the islands, known as *kula*. Mauss calls the *kula* “a sort of grand potlatch”, where gifts of little intrinsic value were given and received across both space and time in a great circle, for the purpose of enhancing one’s social status and prestige. As Mauss puts it, “Indeed it is as if all these tribes, these expeditions across the sea, these precious things and objects for use, these types of food and festivals, these services rendered of all kinds, ritual and sexual, these men and women, were caught up in a circle.”

Mauss then tells us, “The essential objects in these exchange-gifts are the *vaygu’a*, a kind of money,” which took the form of beautiful bracelets and necklaces, which were signs of wealth, symbols of one’s

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status in the community. However, “They must not be kept too long a time, nor must one be slow or difficult in passing them on.” For while the bracelets and necklaces were much treasured and admired, the sense of ownership that they gave was of a peculiar kind: “It is ownership and possession, a pledge and something hired out, a thing sold and bought, and at the same time deposited, mandated, and bequeathed in order to be passed on to another. For it is only given you on condition that you make use of it for another or pass it on to a third person, the ‘distant partner’. ... Such is the nature of this economic, legal, and moral entity, ... [an] institution [that] has also its mythical, religious, and magical aspect.”

These early societies have evolved into a multitude of different ways of organizing our economic and political affairs. The word *economy* derives from Latin *oeconomia* ‘arrangement, orderly, domestic management’, from Greek *oikonomia* ‘household management’, from *oikonomos* ‘steward’, from *oikos* ‘house’, from PIE base **weik* ‘clan’, also root of *villa*, *village*, and *vicinity*, and Greek *nomia* ‘distribution, method’, from *nomos* ‘custom, law’, from *nemein* ‘manage, control, arrange, assign, allot, distribute’, from PIE base **nem-* ‘to assign, allot’.

Economy was first recorded in English as *yconomye* in 1440 to mean the management of a household, such as a monastery. Presumably this was regarded as the distribution of work and the management of resources, such as food and other basic necessities of life. Thomas Hobbes then extended this to the management of the resources of a country or commonwealth in his influential political treatise *Leviathan* in 1651.

We can also see the use of the suffix *-onomy* in *taxonomy*, coined in French in 1813 by A. P. de Candolle from Greek *taxis* ‘arrangement, order’, normally applied just to the classification of the species. However, IRL is a taxonomy of taxonomies, a semantic arrangement of all arrangements, showing that all societies are organized as a network of hierarchies in some manner, as we can see in the many ‘archies’ and ‘ocracies’ in dictionaries today. While some of these words are nonce words, sometimes designating mockery or ridicule, the very fact that so many such words exist indicates the struggle that we human beings have had over the years of finding a healthy and fulfilling way of organizing society.

In etymological terms, the suffix *-archy* derives from Greek prefix *arkhi-*, from *arkhē* ‘beginning, origin; cause, motive, principle, element; leadership, power, rule’, from *arkhos* ‘leader, ruler’, from *arkhein* ‘to begin, rule, govern, command’, often being used as the prefix *arch-* in English from *archos* ‘chief, leader’, as in *architect* ‘master builder’. In turn *-ocracy* derives from Greek *kratia* ‘power, rule’, from *kratos* ‘strength, power’, from PIE base **kar-* ‘hard’, also root of *hard* and *cancer*.

As we can view society, like the Cosmos, as a gigantic information system, it might seem that we should turn to IS architects to design the Sharing Economy. However, *arkhē* in Greek means ‘beginning’ and the Origin of the Universe is the Datum. In taxonomic terms, the Datum is the Supreme Being, **Being** being the superclass in the IRL classification system, just as **Object** is the superclass of all classes in the Smalltalk programming environment, which implements Plato’s notions of universals and particulars in the most rigorous terms; even numbers are instances of classes, such as **Integer**.

However, as we see on page 2, the Absolute, as God, is not separate from any being in the relativistic world of form. The Universe is intelligently designed, but there is no designer thereof, an insight that could end the war between Darwinists and Creationists. So all IS architects can do as designers of the Sharing Economy is to understand these design principles as well as possible, tuning into them so that we could all live in harmony with the fundamental laws of the Universe.

So as there is no one to tell us how to live in such a manner, what can we learn from previous attempts to organize societies in what Marshall McLuhan presciently called the ‘Global Village’ in the early 1960s, today more a wireless than a wired society then emerging?

The Sharing Economy

The Greeks themselves used a number of *-ocracy* words, such as *aristocratia* ‘rule by the best’, from *aristos* ‘best’, *democratia* ‘rule by the general populace’, from *demos* ‘people’, *ochlacrata* ‘mob-rule’, from *ochlos* ‘crowd, mob’, *plutocratia* ‘rule by the wealthy’, from *ploutos* ‘wealth, riches’, and *theocratia* ‘rule by a deity through a priestly order’, from *theos* ‘god’.

Plato and Aristotle also studied *timocracy* in their political philosophies, but used the word in somewhat different ways, because *timē* could mean both ‘honour, esteem’ (Plato’s use) and ‘value, price’ (Aristotle’s use). Here are Webster’s two definitions of *timocracy*: “government in which love of honour is the ruling principle” and “government in which a certain amount of property is necessary for office”. In Plato’s case, a timocracy was one of four imperfect societies to be compared to his idea of a perfect state, the others being oligarchy, democracy, and tyranny. Aristotle compares three types of political constitution, monarchy (which can degrade into tyranny), aristocracy, and timocracy, a corruption of aristocracy when ministers pay most regard to wealth, keeping most or all of the benefits to themselves. However, for Aristotle, timocracy could also change into democracy, based on the principle that all who own property would have equal rights.

The Greeks also had the word *autokrates* ‘sovereign, independent’, from *auto* ‘self’, which has led to *autocracy*, a despotic form of government in which political power is held by a single, self-appointed ruler. But an ego-centred democracy can be just as tyrannous as an autocracy, well illustrated by this passage from John Stuart Mill’s *On Liberty*:

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.

In a similar fashion, Barry Long says in *Only Fear Dies*, no one is responsible for what happens in society in a democracy. People have given away their freedom to representative politicians, but neither the people nor the leaders can take responsibility for the whole. “Freedom without responsibility is the popular notion arising from the instinct of the human herd.” As he said, “As democratic societies became progressively unhappy, so faceless law enforcers and upholders were needed in increasing numbers (‘forces’) to protect democratic society from itself.”

Of the many other *ocracies*, we can note just a few. *Meritocracy* is “Government by persons selected on the basis of merit in a competitive educational system; a society so governed; a ruling or influential class of educated people,” from Latin *meritum*, neuter past participle of *merere* ‘to deserve, earn’, perhaps cognate with Greek *meiromai* ‘to receive as one’s share’, from *meros* ‘share, part’, from PIE base **(s)mer-* ‘to get a share of something’. *Technocracy* is “the control of society or industry by technical experts; a ruling body of such experts,” from Greek *tekhne* ‘art, craft, skill’ from PIE base **teks-* ‘to weave, fabricate’, also root of *text*, *tissue*, *subtle*, and *architect*. And *bureaucracy*, not actually an *ocracy*, is government by officialism, from French ‘cloth cover for desks, desk, office’, from Old French *burel* ‘woollen cloth’, probably from Vulgar Latin **būra*, from Late Latin *burra* ‘shaggy garment’. *Office* itself derives from Latin *officium* ‘dutiful or respectful action’, from *ob* ‘in the direction of, towards, against, in the way of, in front of, in view of, on account of’ and *facere* ‘to make, do’, from PIE base **dhē-* ‘to set, put’, the root of a multitudinous number of English words, too many to list.

We now come to the *archies*. The first group are numerically derived. For instance, *anarchy* ‘rule by no one’, literally ‘no leader’, from Greek *aneu* ‘without’; *monarchy* ‘rule by one’, from *monos* ‘alone’; and *oligarchy*, ‘rule by a few’, from *oligos* ‘few’. Then there are *matriarchy* ‘rule by women’, from Latin *mater* ‘mother’, from PIE base **māter*, also root of *matter* and *matrix*, and *patriarchy* ‘rule by men’, from Latin *pater* ‘father’.

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Then there is *hierarchy* ‘priestly rule’, from Greek *ieros* ‘vigorous, strong; holy, sacred’, and *ierous* ‘priest’, *ieropoios* being ‘overseer of sacrifices’. The role of priests in societies, both ancient and modern, clearly arose from the split between the Divine and humanity, when all-powerful, self-realized women and men appeared as deities to ordinary people, preoccupied with everyday affairs. Thus originally a priest was a person authorized to perform the sacred rituals of a religion, especially as a mediatory agent between humans and one or more deities.

The conventional etymology of *priest* is that it is a doublet of *presbyter*, from Greek *presbuteros* ‘an elder’, from comparative of *presbus* ‘old man; someone revered’, possibly originally meaning ‘one who leads a herd of cattle’, from *bous* ‘cow’, also root of *bovine*, comparable to *pastor* ‘shepherd’. However, this derivation does not account for the Old English form *prēost*, related to Old German *priast* and *prēst*. So an alternative etymology is that *priest* derives from **prēvost*, from Latin *præpositus* ‘person placed in charge’, from *pōnere* ‘to put’.

In terms of governance, Hocart points out in *Kingship* in 1927 that the line that divides a king from a priest is a very faint one in ancient communities and often disappears altogether, only becoming distinguished in more advanced cultures. Nevertheless, in Hocart’s evolutionary model, he shows that kings and priests are branches of the same stem, giving several examples. For instance, bishops in the Church of England sit on thrones in their cathedrals. Then in *Kings and Councillors* he shows that kings emerged when there was a need for specialists to govern the growing complexity of societies, not necessary in the nonhierarchical Fijian culture where he lived for several years.

Indeed, in England, like in many other cultures, church and state are closely intertwined, with calls to disestablish the Church of England, leading to *antidisestablishmentarianism*, properly, opposition to the disestablishment of the Church of England, but popularly cited as an example of a long word (of 28 letters), the second longest nontechnical word in English.

Of course, the association of kings and priests led symbol-making people to associate monarchs with deities, leading to the divine right of kings, a political and religious doctrine of royal and political legitimacy asserting that a monarch is subject to no earthly authority, deriving his right to rule directly from the will of God, most prevalent in the reigns of James I of England and Louis XIV of France, as recently as the seventeenth century. This is similar to Christian priests, who generally proclaim that they exclusively speak the word of God. Indeed, it has recently come to light that the Roman Catholic Church prevented the exposure of priests who sexually abused children because it was more concerned for the reputation of the priesthood than with healing the wounds of the victims.

Perhaps it is not surprising that hierarchies have got a bad name in recent years, not only because of the authoritarian structure of the churches, but also because similar dominant structures exist in the military, in politics, in universities, and in business. But as IRL well demonstrates, such hierarchical structures are essential for organizing our knowledge into a coherent whole.

It is vitally important not to confuse generalization, aggregation, and evolutionary hierarchies, explained in ‘Integral Relational Logic’. The first of these is the most significant, for generalization hierarchies help us to heal our fragmented, split minds in Wholeness, enabling us to manage our business affairs with full consciousness of what we are doing. So we cannot eschew hierarchies, as much as the New Age movement would like to do, supported by the systems theorists’ notion of the nonhierarchical web of life, described, for instance, in Fritjof Capra’s *The Web of Life*.

Because of people’s aversion to hierarchies, a number of people prefer the term *heterarchy*, from Greek *heteros* ‘other of two’, as in *heterosexual* ‘sexual interest in members of the opposite sex’, the opposite of *homosexual*, from Greek *homos* ‘same’. Warren McCulloch, one of the first cyberneticists, apparently coined

heterarchy as the opposite of *hierarchy*, although the OED gives an obsolete definition: ‘rule of an alien’. As Ken Wilber points out, “Nowhere in the literature of modern social theory is there more acrimony expressed than over the topic of hierarchy/heterarchy,” a colossal semantic confusion which he partially resolves using Arthur Koestler’s notion of holon.

In *The Ghost in the Machine*, Koestler made an extensive study of hierarchical structures in the biological and social sciences, which he compared to the branching structures of trees. He was particularly concerned with what are called aggregation structures in IRL and the UML. In such structures, each element can be considered both as a whole, containing subordinate elements, and as a dependent part of a larger whole. The members of a hierarchy, like the Roman god Janus, all have two faces looking in opposite directions, a clear example of the Principle of Unity at work. To encapsulate the unifying effect of these Janus-faced entities, Koestler coined the word *holon* from the Greek *ólos* ‘whole’, with the suffix *on* suggesting a particle or part, as in *proton* and *neutron*.

Koestler applied the Principle of Unity in another way. He noticed that complex societies are structured through several types of interlocking or interlacing hierarchies. “Hierarchies can be regarded as ‘vertically’ arborizing structures whose branches interlock with those of other hierarchies at a multiplicity of levels and form ‘horizontal’ networks: *arborization* [from Latin *arbor* ‘tree’] and *reticulation* [from Latin *reticulum*, diminutive of *rete* ‘net’] are complementary principles in the architecture of organisms and societies.” Although he was primarily focused on aggregation and association structures, Koestler was thus coming close to visualizing the underlying structure of the Universe as an infinitely dimensional network of hierarchical relationships at the ontological level of IRL.

Regarding just ramification structures (from Latin *ramus* ‘branch, bough, twig’), Koestler noticed other polarities in holons. They have both a self-assertive tendency, as the dynamic expression of their wholeness, and an integrative or participatory tendency, the dynamic expression of their partness. When these contrasting tendencies get out of balance, the effect is pathological, as we often see in hierarchical social structures today. As hierarchy is rather unattractive, often provoking a strong emotional resistance, in *Janus: A Summing Up*, encouraged by *holon*’s friendly reception, Koestler introduced the word *holarchy* as a replacement for *hierarchy*, which Ken Wilber adopted in his writings.

Wilber then went on to make another key distinction in holarchies. Drawing on the work of Riane Esler, herself a rather staunch champion of heterarchy, he distinguished domination and actualization hierarchies as pathological and healthy, respectively. He also pointed out that both hierarchies and heterarchies can manifest in these contrasting ways. But even a healthy holarchy is not sufficiently holistic to embrace all aspects of social structures. A holarchy is still the opposite of heterarchy and this word does not embrace generalization hierarchies, which are key to bringing universal order to all our thoughts.

The central problems with all systems of governance during the past five to ten thousand years is that they have been anthropocentric and geocentric, if not ethnocentric and egocentric. Because of the schism between humanity and the Divine, they do not take into account that no separate being is actually in charge of our lives. We can only say that in Reality, Wholeness, as the union of all opposites, as the fundamental design principle of the Universe, is the Ultimate Governor.

Perhaps we could learn something from the moieties in ancient cultures, as we move into the androgynous Age of Light. Moieties emerged from the bifurcating tendency of the Universe to divide into two, from Late Latin *medietās* ‘the middle, half’, from Latin *medius* ‘middle’. But such societies were dual rather than dualistic, each half depending on the other in a symbiotic relationship. For instance, Hocart tells us in *Kings and Councillors*, in the Arcanda tribe in Australia, “The two moieties are two sides of a big family; for they keep intermarrying. Each man’s moiety is his father’s people, the other his

mother's. It is from his mother's moiety he takes his wife. Inter-marriage is not the only form of interaction. Neither moiety can carry out the ritual without the assistance of the other.”

To denote this sense of Wholeness, perhaps the ‘ideal’ system of governance could be called *holarchy*, *holocracy*, or *holacracy*, receiving 37,000, 3,000, and 26,000 Google hits, respectively, on 15th November 2013. However, none of these uses encapsulates the Divine as the Origin of the Universe, the Ultimate Source of all energy. On the same day *theocracy* and *thearchy* received 749,000 and 55,000 hits, respectively. Rather than use Greek *theos* ‘god’ as the prefix, an alternative is to use Latin *deus* ‘god’, from PIE base **dyeu-* ‘to shine’, also root of *Divine*. Here we find *deocracy* on the Internet, with 188,000 hits, once again with well-established meanings, not really reflecting the fact that we are now entering the Age of Light.

To this end, Henryk Skolimowski has coined *Lumenarchy*, from Latin *lūmen* ‘light’, with just 30 hits. For Consciousness is all there is and so everything is made of light, as he pointed out in *Let There Be Light* in 2010. In *The Song of Light: Meditations on Lumenarchy* in 2013, Henryk defines *Lumenarchy* as ‘the human abode in which our ancient dreams of life as fair, just, and joyous are fulfilled and realized’. This definition is rather anthropocentric, not fully denoting the Principle of Unity as the irrefutable, universal truth that transcends the divisiveness of money. Nevertheless, the Essence of *Lumenarchy* is just what we need to enter the Age of Light. But let us first look a little more closely at the changes that we need to make to our view of money in order to so.

Forms of money

To understand what has been happening in the noosphere during the past five to twenty-five thousand years, we need to look at both the push and pull of the Divine, acting in the Eternal Now. We can see that the push has been dominant from the many words that denote this creative process, from *Life* and *Logos* in the West, to *Prana* or *Qi (Ch'i)* in the East. But where are the words that denote the pull, experienced in meditative and yogic practices? We need both push and pull in Mystical Pragmatics, fully recapitulating the Cosmogonic Cycle in both human ontogeny and phylogeny.

We can highlight this critical issue with the root of *wealth*, formed from Old English *well* and *wela* ‘weal’, by analogy with *health*. So one of the original meanings of *wealth* was ‘spiritual well-being’, often used in the testamentary phrase ‘for the wealth of (one’s) soul’ in the fifteenth and sixteenth centuries. Another obsolete meaning of *wealth* is ‘the condition of being happy and prosperous, well-being’. But what does it mean to be happy and prosperous?

Well, both these words denote circumstances that go according to our ego- or anthropocentric wishes. First *happy* derives from Old Norse *happ* ‘chance, good luck’, from PIE base **kob-* ‘to suit, fit, succeed’. And *prosperous* derives from Latin *prosperāre* ‘to render fortunate, to cause to succeed’, from *prosperus*, ‘favourable, doing well’, perhaps from *prō spēre* ‘according to one’s hope’, from PIE base **spē-* ‘to thrive’.

But in a world governed by the Principle of Unity, we have no reason to suppose that happenings will take place as we want them. Indeed, all the evidence proves exactly the opposite, as we can see in the many natural disasters around the world being brought to our attention through our television screens. In religious language, God can be both benevolent and wrathful, for the Absolute is the union of all opposites. This was an issue of life and death for archaic societies, for harvests could be both good and bad, supposedly in the control of the gods. So as Becker points out, referencing Hocart, the organismic craving for self-preservation takes the form of the search for ‘prosperity’—the universal ambition of human society.

Now this search is an expression of the outward movement of evolution from the Formless to multitudes of forms, both material and mental, creating structures of ever-increasing complexity. Evolu-

tion is essentially an accumulative process, generally building on whatever exists at any one moment, only occasionally backtracking to an earlier point in order to take a quite new direction. We see this phenomenon in society, where human ontogeny normally recapitulates cultural phylogeny. So, because of the specialist, split mind, *wealth* has come to mean today, “prosperity consisting in abundance of possessions; ‘worldly goods’, valuable possessions, esp. in great abundance: riches, affluence”, OED’s third definition.

But what people don’t seem to realize is that evolution has an ultimate accumulation point in systems theory terms, when the Logos uses Ted Codd’s relational model of data to integrate all knowledge in all cultures and disciplines into a coherent whole. This is the megasynthesis that Teilhard prophesied would occur when all the divergent streams of evolution from the past fourteen billion years converge at its Omega Point. But while the products of evolution are normally forms, this megasynthesis of everything is actually Formless Wholeness, where utmost wealth and abundance are to be found, free of attachment to so-called material and monetary wealth.

The Formless Absolute is the also Truth, which J. Krishnamurti famously called the ‘pathless land’ in 1929 when dissolving the Order of the Star, the organization that wanted to make him a world teacher. This Pathless Land, on the summit of the Mountain of All Knowledge, became crystal clear to me in 2002, when I climbed to the top of an 1100-metre mountain in Norway, for its summit was not a peak or ridge but a plateau, symbolizing the Pathless Land. It was there that I had my first satori, crying at the top of my voice, “There’s nothing there!” while dancing in my mountain boots.

We can contrast this ‘experience’, when the experiencer disappears, with that of Larry Ellison, one of the first people to see the commercial potential of Codd’s 11-page mathematical paper on the relational model of data. On this arcane paper, he founded Oracle, today a Fortune-500 company, becoming one of the richest people in the world in financial terms, winning the prestigious yacht race for the America’s Cup in 2010 and 2013, requiring the investment of many millions of dollars.

With this preamble on what *wealth* truly means, let us now look at the way that accumulative evolutionary processes have led bankers to become the high priests and monarchs in today’s society. Inevitably, this story follows the fundamental laws of the Universe, which have been grossly distorted by our fragmented, schizoid minds, not understanding what is happening to us all as a species.

Looking at the big picture, we can begin by making a distinction between substance and form. These were the first two (material and formal) of Aristotle’s four causes, the others being efficient and final. In the seventh century, Fazang (Fa Tsang), the foremost patriarch in Huayan Buddhism, used these concepts to explain the distinction between Emptiness and form to the Chinese Empress Tsê-T’ien, as Garma C. C. Chang tells us in *The Buddhist Teaching of Totality*. In the *Treatise of the Golden Lion*, Fazang likened the golden substance of the lion to Reality, showing that the ears, paws, and other forms are dependent on the substance, not real in an absolute sense. These correspond to *Li* ‘Essence of the non-differentiated noumenon’ and *shih* ‘realm of phenomena or events’ in Chinese and *Tathatā* ‘Suchness’ and *samsāra* ‘journeying’ in Sanskrit.

This worldview is very similar to David Bohm’s theory of the implicate order, with which he unified the incompatibilities between quantum and relativity theories. For *Li* corresponds to the holomovement, as an underlying substance, whose effects are never the same. As Bohm said, “On this stream, one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc., which evidently have no independent existence as such. Rather, they are abstracted from the flowing movement, arising and vanishing in the total process of the flow.”

Nevertheless, in our materialistic world, we still primarily think of substance as matter ‘that which has mass and occupies space’. However, this is not the original meaning of the word, which has a Latin root

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substantia ‘substance, essence’, from *substāre* ‘to stand or be under, to be present’, from *sub-* ‘under’ and *stāre* ‘to stand’. The primary, spiritual meaning of *substance* is ‘essential nature, essence’, that which lies within, beneath the superficial, beneath the surface of the physical universe accessible through the senses. And, of course, the ultimate substance is the Immortal Ground of Being, which we all share.

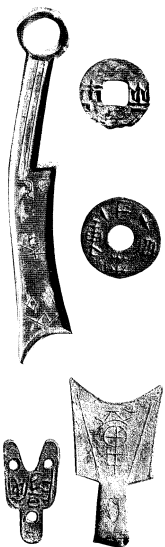
However, in parallel with the development of this esoteric meaning, in 1398, *substance* came to mean the human body, from which came ‘That of which a physical thing consists; the material of which a body is formed and in virtue of which it possesses certain properties’. So as people grew away from Reality, gold came to represent the substance that gives them status and security. For gold is yellow and shiny, like the sun, which was one of the first of the deities to be worshipped, a symbol for the brilliant light of Consciousness constantly streaming through us all, as we saw on page 11, where we looked at the PIE base of *Divine* some 7,000 years ago.

Through history, gold has been used as commodity money, often as a gold standard on which representative money could be based, such as coins and notes. Indeed, *money* derives from Latin *Moneta*, an epithet for Juno, a Roman goddess equivalent to Greek Hera, sister and wife of Zeus, in whose temple money was coined, hence, a mint. *Moneta* was “the goddess who alerts people”, “she who makes people remember,” and “the bringer of warnings”. The obverse of this silver denarius of the moneyer Titus Carisius shows the goddess’ head and the reverse coining implements (an anvil between tongs and hammer). This etymology is a clear indication of the religious origins of money, as an immortality symbol.



But these early coins were more representative money than commodity money, clearly showing that money is a form of information, whose meaning and value we look at in psychodynamic terms in Subsection ‘Meaning and value’ on page 40. As Hocart points out, “the essence of currency was originally that it had no material utility, but was of the highest supernatural value.”

So coins were not the first examples of forms used as money. As with so many inventions, the Chinese were the first to use metallic artefacts as symbols of value rather than objects in themselves. At the end of the Stone Age, they began, for instance, to manufacture both bronze and copper ‘cowries’. They also made symbols of axes, spears, knives, swords, hoes, and spades out of copper, bronze, and iron, shown here. Possibly as early as the twelfth century BCE, the Chinese manufactured round coins with inscriptions, but not with the names or heads of Emperors, which makes them difficult to date. The picture also shows coins from the Han dynasty, about first century BCE. Note that these coins were made from base metals and had a hole in the middle, first to assist with the manufacturing process and secondarily so that they could be strung together. For these coins were of comparatively low value so considerable quantities of them were required.



This was not the case of the first Greek coins manufactured in Ionia and Lydia in western Anatolia from the seventh and sixth centuries BCE; these were made of precious metals, gold and silver. As an aside, the term ‘Midas touch’ arises from when Midas, the mythical king of Phrygia, took Silenus to Dionysus, the god of wine and mystical ecstasy, in Lydia. As a reward, Midas asked that everything he touched would turn into gold, which was not very convenient because even his food and wine turned into gold. Also, Croesus, who has given rise to the English expression ‘as rich as Croesus’, was king of Lydia at the time of the first coins.



The Sharing Economy

But what really is money and why was it invented? Well, when our hunter-gathering forebears began to settle in village communities to cultivate the land and domesticate animals some 10,000 years ago, they had no need of money, any more than the multitudes of other species that preceded them. Not unlike the indigenous peoples who have survived into modern times, such as Native American tribes and Aborigines in Australia, they were living in harmony with Nature, comparatively peacefully with each other. For instance, the Aborigines are reputed to have said, “What is mine is yours.”

Similarly, in *The Progress of Man*, Hocart points out that the Fijians and Polynesians did not even have barter. “There goods circulate largely by each man going to his neighbour and asking for what he needs. Malinowski proposes to call this ‘soliciting’. ‘Cadging’, though slang, expresses it better. No society can do without cadging, it is merely a question of degree. In cities it is almost non-existent. In Fiji it is the basis of all exchange, for a village is one big family, and every one cadges from every one else, so that all are quits in the end.”

However, when people began to live in cities at the dawn of history and the birth of civilizations, human societies began to get much more complex and they needed to trade with each other, trade having a religious origin, just as currency did, as Hocart points out. So citizens found the need for some form of accounting. Indeed, the first writings to be found in Mesopotamia, dating back to 3300 BCE, were plain accounts, not scriptures or poetry.

As Michael Wood points out in *In Search of the First Civilizations*, more than ninety-five percent of the writing found on Iraqi sites is economic texts: facts and figures, bills, accounts, inventories, measures of dates or barley, parcels of land down to every rod, pole, or perch. “Contrast that with the earliest Sanskrit (religious texts) or the Chinese oracle bones (shamanistic divination),” he pointedly says.

But let us now look at the mysterious concept of money in a little more detail. Although money has its origins in religion, it was invented just as much as a convenience to facilitate trade. For as people’s work began to specialize, producing surpluses and developing more than people needed for themselves, partly to satisfy the gods, they also needed to trade with each other, exchanging goods and services. At first, they did so through bartering systems without the exchange of money. This works in very simple societies exchanging just a few commodities; in such societies, “the absence of a common standard of values is no great problem,” as Glyn Davies explains in *A History of Money*. As he says, “Thus trading in three commodities gives rise at any one time to only three exchange rates and four commodities to six possible rates.” The general formula comes from combinatorial mathematics, where n is the number of commodities and r is the number of elements to be selected, in this case 2 for bilateral trading:

$$C_r^n = \frac{n!}{(n-r)!}$$

So this general formula for barter transactions reduces to $n(n-1)/2$, the sum of all the numbers from 1 to $n-1$, for whenever a commodity is added, new exchange rates must be established with all other commodities. The formula tells us that 4,950 and 499,500 exchange rates would be needed to support a bartering system of 100 and 1,000 commodities, respectively. Apart from this, “if the owner of an orchard, having a surplus of apples, required boots he would need to find not simply a cobbler but a cobbler who wanted to purchase apples.”

Even with money as a means of exchange, there is a bartering problem with over 200 different national currencies. “If these were each of equal importance then foreign exchange would involve arbitrage between some 20,000 different combinations.” However, a few leading currencies, the pound sterling in the nineteenth century, plus the American dollar, the Euro, and the Japanese yen, provide the basis of a common measure of international monetary values. We see a similar situation in the European Union,

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where there are 24 official languages, requiring 276 bilingual translators and interpreters. Nevertheless, English has become the de facto *lingua franca*, originally a term used for a mixture of Italian with Provençal, French, Spanish, Arabic, Greek, and Turkish, formerly spoken in the Levant.

Money itself has many guises depending on which function or functions is or are being considered. In *A History of Money*, Davies lists ten of these. The most fundamental function is 'Unit of account', closely related to the second function 'Common measure of value', both functions being abstract. Money, as a unit, is thus similar to metres, grams, degrees, amperes, and many other units that we measure domains of values in. Money, as a quantitative measure, has thus been set up as a lowest common denominator (LCD) for everything we humans might value, which derives from meaning, essentially qualitative.

But having established money as an accounting LCD, people began to classify different uses of money in semantic terms, something that doesn't happen with other measuring units. For instance, there are not different types of metre or gram. An example is the double-entry bookkeeping system, which was known in Genoa as early as the 1340s. However, the system was not described until the next century, in 1458 in *Libro de l'Arte de la Mercatura (Book on the Art of Trade)* by Benedetto Cotrugli in modern-day Croatia, under the influence of the Venetians, and in 1494 by the Franciscan friar and mathematician Luca Pacioli in *Summa de Arithmetica*. So accounting, like banking, originated in Renaissance Italy.

Here, in conformity with the bifurcating Universe, each transaction is recorded as both a debit and credit, so that the total is constantly zero. These are then further divided into assets and liabilities, forming the basis of a company's annual balance sheet, and income and expenditure, presented in profit-and-loss statements.

These are then further categorized in various nominal ledger accounts, so-named because accounts were maintained in ledgers or books designed for the purpose before the invention of the computer. This might seem reasonably straightforward. However, given the complexity of modern business, accounting is much more than simple arithmetic. There are often different ways of semantically interpreting particular transactions, giving rise to accounting rules to ensure that accounting reports provide a 'true' representation of a business. So there is plenty of scope for 'creative accounting', staying within the letter of the law but not breaching it. We thus see once again that money is just a form of information and accounting systems can therefore only really be understood through the modelling methods of information systems architects.

One other critical aspect of double-entry bookkeeping systems is that the cost of human labour is treated in exactly the same way as office machinery and heating and travel costs, for example. There is no concern in such management accounting systems for genuine human values, recognizing that humans are spiritual beings at the leading edge of evolution, not computers.

On a personal note, I first saw this in 1977, when working as a manager in a sales office for IBM in London, leading me to resign from my innovative marketing job with the company three years later to see if would be possible to cocreate the life-enhancing Sharing Economy, giving everyone on Earth the opportunity to realize their fullest potential as human beings. Ironically, I found myself two years later in Kuwait, where I was helping to design and implement an American-style management accounting system, giving me some psychospiritual insights into the daily workings of an Islamic culture. It was there that I first realized that I had been carried to evolution's Omega Point by transforming Ted Codd's relational model of data into the universal system of thought, based on the Principle of Unity, the fundamental design principle of the Universe.

Yet, despite over thirty years of deep study, the value that money measures is by no means clear. It is not anything in our physical world. There is no scientific standard for money, as there is for metres and

kilograms, for instance, although some attempt has been made during the ages to make gold a standard. Money, as a unit of account for measuring value, is a purely arbitrary notion. It cannot even be said to have a sound mathematical foundation other than it is expressed numerically. Although money has a utilitarian function, the best that I can say in psychological terms is that money is for many a measure of power, prestige, status, security, and sense of identity as a separate being, the most divisive force in society.

Returning to the functional role of money in society, to make monetary units more tangible, a way had to be found of using them as a measuring stick, just as rulers, scales, thermometers, and ammeters measure millimetres, grams, degrees, and amperes respectively. A vast multitude of different kinds of objects have been used as primitive money, including amber, beads, cowries, drums, eggs, feathers, gongs, hoes, ivory, jade, kettles, leather, mats, nails, oxen, pigs, quartz, rice, salt, thimbles, umiaks (boats used by Eskimo people), vodka, wampum, yarns, and zappozats (decorated axes). These commodities, along with the precious metals, such as gold and silver, and later base-metal coins, thus provide the next two concrete functions of money: 'Medium of exchange' and 'Means of payment'.

For an object to qualify as a form of money, it must satisfy a few fundamental principles. First, if money exists in physical form, it should be reasonably durable during its period of usage. Secondly, as an object, money needs to be handy; objects that are too large or small are not suitable. The third criterion for forms to qualify as money applies whether they are physical or nonphysical: money must be available in a sufficient quantity in the community, but, paradoxically, be of limited supply. In material terms, an effectively infinite supply of objects, such as grains of sand, would not meet the requirements. If the money supply increases faster than the distribution of goods and services it is meant to service, its value goes down and prices go up, with inflation as a consequence. Scarcity is thus an essential characteristic of money, an absurd situation in a universe of infinite possibilities, as the quantum physicist Amit Goswami points out.

In a monetary economy, with a finite supply of money, the defining characteristic of economies is determined by how the cake is distributed between individuals and groups. There is a wide spectrum of possibilities, depending on the balance between these two extremes, neither of which is sustainable indefinitely. To explore these, we can call the total stock of money in the world the Global Principal (GP), from Latin *principālis* 'first, original, chief, original, primitive; princely, imperial', from *princeps* 'first, foremost', from *primus* 'first' and *capere* 'to take', from PIE base **per*, in verbal terms 'to lead', the base of prepositions and preverbs with the basic meanings of 'forward', 'through', and 'before', among others. Of course, in Reality, the GP is not the Origin and Source of wealth in the world; the Divine is. However, as the first pillar of unwisdom dominates all our activities, many do not yet recognize this fundamental principle.

As a consequence, feeling separate from both the Divine and each other, we have devised an economic system where the GP is regarded as capital, meaning 'principal' in Middle English, from Latin *capitālis* 'relating to the head or life', from *caput* 'head; head of cattle; person's life, existence'. So, as money is the primary immortality symbol in society today, capital is often regarded as central to a person's approach to life-and-death issues, a capitalist being a person who has accumulated capital, to assuage the existential fear of death. Capitalism is then "an economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state".

In contrast, socialism is "a political and economic theory of social organization which advocates that the means of production, distribution, and exchange should be owned or regulated by the community as a whole", from Latin *sociālis*, 'united, of partners, allies, and companionship', from *socius* 'friend, companion, associate', from PIE base **sek^w* 'to follow', root of *sutor* and *second*.

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In turn, *community* derives from Latin *communitās* ‘fellowship, community’, from *commūnis* ‘shared, common, general, universal, public’, originally in sense ‘sharing burdens’, (opposite to *proprius* ‘individual, private’), also root of *common*, *communicate*, and *communism*, from *cum* ‘together with’ and *mūnus* ‘office, function, duty; gift, present’, from *mūnare* ‘to give, present’, from PIE base **mei-* ‘to change, go, move’, with derivatives referring to the exchange of goods and services within a society as regulated by custom or law’, also root of *municipal* ‘service performed for the community’, Sanskrit *maitreya* ‘friendly, benevolent’, from *maitrī* ‘friendship, benevolence, good will’, from *mitra* ‘friend, companion, associate’, and Pāli *mettā* ‘loving-kindness’, akin to Buddhist compassion (*karunā*) and love or charity (*agapē*) in Christianity.

But socialism and communism, as they are conceived today, are not viable economic systems, any more than capitalism is. The central issue here is that Karl Marx was an advocate of the second pillar of unwisdom, regarding matter as primary and consciousness as secondary, as the Soviet dissident Valentin Turchin reminded us in *The Inertia of Fear* in 1981. So while Marx thought that he had discovered the laws of motion of society in Hegel’s dialectic, expressed in the seventh pillar of wisdom, his dialectical materialism actually turned Hegel’s philosophy upside down. We can see this most clearly from the title of Hegel’s first book in 1807, *Phänomenologie des Geistes*, where *Geist* can be translated as both ‘spirit’ and ‘mind’, as we see in *Zeitgeist* ‘spirit of the time’.

Returning to the meaning of money, once money, as an abstract measuring unit, becomes reified as a commodity with value, it can be used for two other functions, one abstract, the other concrete: ‘Standard for deferred payments’ and ‘Store of value’. These functions are what make money such a peculiar notion. As a store of value, money can be bought and sold like any other commodity, which happens every time we exchange one currency for another when we travel overseas. Yet, in essence, money is just a measuring stick. So when we buy and sell money as a commodity, we are effectively trading in units like centimetres and decilitres, an absurdity.

Michael Linton attempted to deal with the reification of money in his Local Exchange Trading System (LETS). As he said in *The LETS System Design Manual*, “Conventional money ... confuses valuations. Because conventional money is scarce, it has more than just a trading value, it also has a commodity value. Effectively, it is considered and treated as real.” On the other hand, “local money is essentially a promise by some members of the community to give service to others.”

However, separating money as a measuring stick from its use as a store of value doesn’t really work. For while the total balance of everyone’s accounts is constantly zero, individual accounts are either positive or negative. And this can give rise to jealousy while people are egoically attached to the sense of a separate self, rather than seeing themselves as the community as a whole, as archaic cultures did. So while a LETS system can provide a useful administrative tool for local communities, an accounting system actually reinforces the divisiveness of money. If such communities are to truly follow Thich Nhat Hanh’s vision that “the next Buddha is the sangha,” it is best not to record transactions or to record them with zero value, the birth of the genuine Sharing Economy.

But could such a healthy system spread into the world as a whole? Well, to do so, we would need to stop regarding bankers as the high priests of society, having replaced kings and shamans in days of yore. The word *bank*, in the sense ‘An establishment for the custody of money received from, or on behalf of, its customers’, derives from early modern English *banke*, from French *banque*, from Italian *banca* ‘table or counter of money-changer’, used side by side, and in same sense, with *banco*, from Teutonic *bank* ‘bench’. In Latin *mensa* was ‘table or counter of money-changer’. So we could call today’s system of governance a *mensarchy*, which we need to transform into the Lumenarchy if we are to cocreate the Sharing Economy in the Age of Light.

The Sharing Economy

As Niall Ferguson tells us in *The Ascent of Money*, the first successful bankers, in the modern meaning of the word, were the Medici family in Florence in the fourteenth and fifteenth centuries. These money-changers were called *banchieri*, because, like the money-lending Jews of Venice, they did their business literally seated at benches behind tables or counters in the street, *counter* deriving from Latin *computāre* ‘to calculate’.

It is important to distinguish money-lending and money-changing, for lending money at interest was considered usury, a sin, punishable by excommunication. Jews, too, were not supposed to lend at interest. However, they got round this problem by an advantageous interpretation of the book of Deuteronomy in the Torah, which states in modern English, “You shall not deduct interest from loans to your countrymen, whether in money or food or anything else that can be deducted as interest; but you may deduct interest from loans to foreigners,” or in the King James Version of the Old Testament, “Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: Unto a stranger thou mayest lend upon usury.”

So while Jews could not lend at interest to other Jews, they could do so to Christians. However, the price of doing so was social exclusion. The Jews in Venice were required to live in a ghetto, from Italian *getto* ‘foundry’, as the first ghetto founded in Venice in 1516 was on the site of a foundry. They were also required to wear distinctive clothing and marks on their clothing.

Shakespeare’s *The Merchant of Venice* is set in Venice at this time, providing an allegory of money as an immortality symbol within the context of a romantic fairy tale. For doesn’t Shylock’s demand for a pound of flesh from the merchant Antonio as a default for the 3,000 ducats he lent him show that money is a life-and-death issue? Portia, the rich, beautiful, clever heiress, who Bassanio had wooed with the loan that Antonio had made on his behalf, appealed to Shylock’s better nature in the court in which she appeared in disguise as Dr Balthazar. As she famously said:

The quality of mercy is not strain’d,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest;
It blesseth him that gives and him that takes:
‘Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute to God himself;

But Shylock wanted none of it, for earlier he had said to Salarino, Antonio’s friend, that he saw no difference between Jews and Christians: “If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge?” And Shylock, the money-lender, wanted revenge because previously Antonio had “laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what’s his reason? I am a Jew.”

So Shylock was not interested in the quality of mercy, following what he saw as ‘human nature’, even when Bassanio and Portia offered him several times more than the 3,000 ducats. In the event, with Portia’s ingenious legalistic reasoning, Shylock lost everything, even his daughter Jessica, who married Lorenzo, a Christian. So like all good fairy tales, everybody except the supposed villain lives happily ever after, including Antonio, whose money-earning ships had not foundered as earlier feared.

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As currency traders rather than money-lenders, the Medicis acted as bankers to the Vatican, through which many different systems of coinage were constantly passing. However, the key to the success of the Medici bank was the development of bills of exchange, enabling creditors to draw a bill on a debtor, as an IOU, which could be used as payment or to obtain cash, not considered usury. Through meticulous, secret bookkeeping, by the time that Pius II became pope in 1458, Cosimi de' Medici was the king of Florence in all but name, as the pope observed. As Ferguson puts it, "Having once been damned, bankers were now close to divinity."

Then, following the Protestant Reformation, the development of banking moved to northern Europe, less constrained by the prohibition on usury. Ferguson highlights three significant developments. In 1609, the Amsterdam Exchange Bank (*Wisselbank*) pioneered the system of cheques that is now dying out in today's digital age. Then in 1657, Stockholms Banco was formed, pioneering what later came to be known as 'fractional-reserve banking', becoming Sweden's Riksbank in 1668, the first national bank, since 1968 funding the Nobel Memorial Prize in Economic Sciences. The Bank of England, as the second national bank, was founded in 1694 in order to fund the government's war efforts.

To understand how the banking world then developed, we need to remember that the scientific revolution of the seventeenth century gave rise to the industrial revolution and the so-called age of enlightenment in the next, when reason supposedly triumphed over ancient wisdom, which was regarded as superstition. The evolution of the mind had entered its second axial period, the first being in the first millennium BCE. The German philosopher Karl Jaspers called this first period of immense creativity, when Shakyamuni Buddha, Lao Tzu, Confucius, Plato, Aristotle, Euclid, and many others flourished, and when the *Upanishads* were written down, the Axial Age (*Achsenzeit* in German), lasting from 800 BCE to 200 BCE, 300 years either side of 500 BCE, which he calls the 'axis of history'.

In the estimation of the economic historian Arnold Toynbee, the uncle of the author of *A Study of History* with the same name, the industrial revolution began around 1760, radically changing the agricultural work ethic that had prevailed for 10,000 years since our ancestors began to settle in villages to cultivate the land and domesticate animals. To put these rapid developments into perspective, in *Undaunted Courage*, the historian Stephen Ambrose relates an epic journey that Meriwether Lewis, private secretary to President Thomas Jefferson, and William Clark made from the Mississippi river to the Pacific coast and back at the beginning of the 1800s, when the Americans "could not move goods or themselves or information by land or water any faster than had the Greeks and Romans".

At that time, nothing could move faster than a horse, and as far as people knew, nothing could ever move faster than a horse. As Ambrose said, "Experience had forced on men's minds the conviction that what had ever been must ever be." Yet this situation changed radically in the following few decades. Trains pulled by steam engines appeared in England in the 1820s, steamships moved from the rivers to the oceans in the 1830s and 40s, and the first commercial electric telegraph arrived in 1839 in London. So the 1840s saw a great expansion of technology that Lewis and Clark could have barely imagined. "By the end of the century, people [in the USA] thought anything is possible," Ambrose observes.

In terms of my own family history, I can go back to the beginning of the industrial revolution in just three steps of direct human contact, a temporal notion of the six degrees of separation popular today. For my grandparents' grandparents' grandparents were born during the fifteen years either side of 1750 and lived for an average of 67 years, of those whose records I have found. My sixteen great great grandparents, who lived during the Victorian age, also lived on average for 67 years. In 1891, my paternal grandfather, then aged 17, was living with his paternal grandfather, then 72, his parents having died in their early forties. And while I didn't know my grandparents well, I did meet them all. In turn, my own

grandchildren, who I have not yet met, are likely to experience far greater changes in the work ethic than those experienced even by their parents.

Now these rapid technological and social changes would not have happened if the Christian churches did not relax their historical opposition to usury, to obtaining money without actually working for it in productive activities. It became socially acceptable to charge interest on loans, but not excessively so. These changes in social attitude led to the introduction of commercial banks, engaged in lending, as creditors to debtors, leading to a radically new way of creating money: money as debt.

The word *credit* derives from Latin *crēditum* 'loan, thing entrusted to another', neuter past participle of *crēdere* 'to trust, believe', possibly from PIE base **kred-dh₂-*, 'to put power in, place belief or trust in [the heart]', an old religious term from **kerd* 'heart', root of *courage*, *concord*, and *cardiac*, and **dh₂-* 'to set, put', root of *do*, *effect*, and many other words. In turn *debt* derives from Latin *dēbitum*, past participle of *dēbēre* 'to owe, have from a person, keep in one's possession what belongs to someone else', from *dē-* 'away from' and *habēre* 'to have', from PIE base **ghabh-* 'to give or receive', also root of *gift*.

Of course, in Reality, there are no creditors and debtors, no separate beings who can be said to own anything. We are not even indebted to the Divine, for humanity and the Absolute are one and the same in our holographic Universe. But the analytical mind thinks that there are, leading to the crisis humanity is in today. In a popular YouTube video *Money as Debt*, Paul Grignon narrates an allegory of these times, which he calls 'The Goldsmith's Tale', à la Geoffrey Chaucer's *Canterbury Tales*.

It begins with goldsmiths building vaults to house their gold securely, gold being symbolic of the sun, as a symbol of the radiant light of Consciousness emanating from our Immortal Ground of Being. Having some spare space, they then rented out shelving where others could deposit their gold, issuing claim cheques as receipts for the gold. But then depositors began to use these claim cheques as money in the marketplace, rarely coming in to actually reclaim their gold. This gave goldsmiths a new idea. They could lend out their own gold as claim cheques, charging interest on these loans. But why stop there? As depositors did not come in all at once to reclaim their gold, goldsmiths realized that they could also make loans on depositors' gold. As long as loans were repaid, depositors would be none the wiser.

But depositors did get wise to these avaricious games and became jealous of the way that goldsmiths got rich at their expense, wanting a part of the action. So rather than charging depositors rent for storing their gold, goldsmiths began to pay them interest on their deposits at a lower rate than loan interest, the difference being the goldsmiths' profit. For making loans is not without risk, as debtors might default if they are not sufficiently credit-worthy. So goldsmiths' profit was regarded, in part, as insurance to cover that risk.

Then something quite extraordinary happened. The demand for credit grew faster than the total physical gold that had been mined from the earth. So goldsmiths, becoming modern bankers, began issuing claim cheques on gold that did not actually exist, effectively creating money out of nothing. This was a pretty precarious situation, which sometimes led to panic, when people would come in all at once to claim their deposits, leading to a run on the bank, which became bankrupt, from Italian *banca rotta* 'broken counter', from the practice of breaking the counters of bankrupt bankers.

So what could governments do facing this situation? They could not outlaw such practices, for the economic machine had become dependent on them. So they decided to regulate them, much under the influence of the monetary theory of Milton Freidman, known as monetarism. For if banks are allowed to create new money out of thin air, they increase the total money supply, which must be limited if money, as a store of value, is to maintain its value. To keep inflation within limits, it is necessary for the money supply to match the volume of trade that it is intended to service. In the language of algebra, " $MV = PQ$,

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where M is the quantity of money in circulation, V is the velocity of money (frequency of transactions), P is the price level, and Q is the real value of total transactions,” as Ferguson tells us.

To this end, the practice of fractional-reserve banking emerged. In such a system, a commercial bank begins with a deposit of central-bank money, $r\%$ of which it must hold in reserve, with $(1 - r)\%$ available to be lent to customers, r being the required-reserve or liquidity ratio. The ratio $(1 - r):r$ is also called the fractional-reserve requirement.

In this Information Age, with the supply of money no longer being constrained by the availability of physical objects or material, governments and central banks have developed complex systems for controlling the money supply through various types of money, denoted by M_x , once again illustrating the primary-secondary relationship between semantics and accounting. In simple terms M_0 is the monetary base or ‘high-powered money’, consisting of notes and coins in circulation, and M_1 is ‘narrow money’, which is M_0 plus demand deposits created from loans.

For instance, if a bank has a deposit of \$10,000 of central-bank money, then with a liquidity ratio of 10%, it can lend out \$9,000. If this loan is used to buy something, a used car, let us say, then the seller of the car can then deposit this \$9,000 in her bank. Of this, the bank can use \$900 as a reserve on which it can lend a further \$8,100. This process can continue indefinitely. In theory, the initial deposit of \$10,000 can generate total deposits up to \$100,000 generating \$90,000 new money as debt. As J. K. Galbraith writes in *Money: Whence It Came, Where It Went*, “The process by which banks create money is so simple that the mind is repelled.” It is not surprising that the entire world is in debt to the banks.

The general formula for the deposits that can be accumulated in this way is exactly the same as that which we used in ‘Recapitulating the Cosmogonic Cycle’ to show that evolution is now passing through a Singularity in time, the most momentous turning point in its fourteen billion-year history:

$$s = \sum_{i=0}^{\infty} \frac{a}{d^i} = \frac{ad}{d - 1}$$

In that article, d is taken as the Feigenbaum constant in systems theory. In fractional-reserve banking:

$$d = \frac{1}{1 - r}$$

So if r is 10%, the fractional-reserve requirement is 9:1, d is 10/9, and s is 10 if a is 1. In general, the accumulated deposit is a/r and the total of newly created debt money is $a(1 - r)/r$. The ratio of debt money ($M_1 - M_0$) to the total money in circulation (M_1) is thus $1 - r$. This table gives a few examples with different required-reserve ratios on an initial deposit of \$1,000.

Required-reserve ratio	20%	10%	3%
Total deposits	\$5,000	\$10,000	\$33,333
Total debt money	\$4,000	\$9,000	\$32,333
Debt/total money	80%	90%	97%

In 2000, in the foreword to Joseph Huber and James Robertson’s *Creating New Money*, Ed Mayo, then Executive Director of the New Economics Foundation (NEF), pointed out that some 97% of money in circulation was then being created as debt by the banks, not created by governments in the traditional way as fiat money in the form of coins and notes, indicating that the effective reserve ratio at the time was 3%. Given the current turmoil in the global economy, I don’t know what the figure might be today. It is pertinent to say that on 20th November 2013, *The Independent* reported that the Centre for Social Justice (CSJ) think tank had published a study showing that average household debt in the UK stands at £54,000,

mostly in the form of mortgages, almost twice the level a decade ago, giving the total personal debt at £1.43 trillion, close to its all-time high.

So is this debt ever going to be paid off and what would happen if it did? Well, if debts were all paid off, it might seem that more money would be available. However, the opposite is true. As money is primarily debt, if there were no debt, there would be no money. But this cannot happen, for in order for the total debt to be amortized, both the principal P and the interest I has to be paid from a total money supply denoted by P , clearly impossible. As Grignon points out, in general $P / (P + I)$ loans can be repaid, while $I / (P + I)$ must default as foreclosures. So to keep bad debts as low as possible, more and more debt money has to be created, resulting in an ever-escalating, inescapable spiral of mounting indebtedness. In his words, "It is only the time lag between money's creation as new loans and its repayment that keeps the overall shortage of money from catching up and bankrupting the entire system."

This is a brief overview of the commercial-banking system. But what about the central banks? How much of their money is redeemable as gold, as the time-honoured symbol of immortality? Well, we see a similar situation here. Historically, governments have minted the coins and printed the notes that are needed to oil the economic machine, receiving seigniorage and a proportion back as taxes to finance infrastructural activities needed for the common good, corresponding to the tithes that churches claimed as a tenth of a person's income, from Old English *tēopa* 'tenth'. But, with money increasingly becoming symbolic, to what extent is high-powered money based on the so-called intrinsic value of gold?

Well, at the United Nations Monetary and Financial Conference at Bretton Woods in New Hampshire's White Mountains in July 1944, delegates from forty-four allied nations agreed a quasi-gold standard for the post-war years in which the international reserve currency would be the dollar, notionally "convertible to gold, vast quantities of which sat, immobile but totemic, in Fort Knox," as Niall Ferguson describes this agreement.

The overall purpose of this new economic architecture was to liberalize trade while restricting capital movements, which would be "a permanent feature of the post-war system", in the words of John Maynard Keynes, one of the principal architects of the Bretton Woods system. Exchange rates between national currencies would be fixed, thus overcoming the problem of currency barter, mentioned on page 26. It seems that in effect this meant that there would be just one currency among the signatory nations, no matter what their economic circumstances might be. To manage the emerging global economy, the International Monetary Fund (IMF) was set up to regulate exchange rates when these needed to be changed and what was to become the World Bank was created to help rebuild countries shattered by the war.

However, such a system could not last. On 15th August 1971, Richard Nixon, then president of the USA, made one of the most momentous speeches in human history. With international money speculators being the main profiteers from the Bretton Woods agreement, rather than the community as a whole, he removed the ability to exchange dollars for gold, thereby breaking the centuries-old link between money and precious metals, as immortality symbols.

But then what happened? Well, governments do not obtain all the revenue they need to meet social needs from taxes. They also issue bonds at interest. As Niall Ferguson tells us, bonds, like double-entry bookkeeping and banking, originated in northern Italy in the fourteen and fifteenth centuries to fund the wars constantly being fought between the city states of Tuscany: Florence, Pisa, and Sienna. Today, it seems that governments need to issue bonds, not only to wage war, but also to provide for basic social services, creating deficits, because their expenditure is often greater than their revenue.

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So how does this system work? Well, as Tim Delmastro describes the situation in his DVD *End of the Road: How Money Became Worthless*, in the USA, the Federal Reserve Bank, a privately owned bank, prints the money that is needed to buy government bonds, which they then trade on the bond market. But where is the money to pay back the interest on these bonds to come from? Well, this can only happen by the central bank creating more base money to pay for the bonds that the government needs to pay the interest. As the entire world is trading in these bonds and those issued by other national governments, the system is a gigantic Ponzi scheme, a fraudulent investment scheme that brings in new investors to pay off previous investors, named after Charles Ponzi, who became notorious for using the technique in 1920.

In the last few decades, with both national and commercial banks creating money as debt, which can never be paid back, something quite extraordinary has happened. As the business world evolved into the Information Age, a large proportion of *Homo sapiens sapiens* 'wise-wise human' went stark raving mad, losing any semblance of reality. Even those of us who remained reasonably sane became slaves to investment banks, a quite new type of entity, trading in what are called 'financial products', enabled by the invention of the algorithmic computer. As a consequence, some 97% of all financial transactions by volume involve trade in so-called financial services, not in the goods and services we need for our daily lives. As a documentary broadcast by the BBC World News on 'Bankers' in November 2013 put it, investment banks abandoned the pretence that their primary interest was in serving the community of their customers, switching the primary focus of their attention on making money for themselves and their shareholders, not the least in outrageous bonuses.

To transform today's dysfunctional economic system into what James Robertson calls a 'sane alternative', many proposals for monetary reform have been made during the past few decades. However, none that I have seen go to the root of the problem, which is essentially psychospiritual, not political or financial, for all such problems are psychopathic in origin, from Greek *psyche* 'soul, mind' and *pathos* 'suffering, disease'.

To see how we could resolve this problem, I can best describe some of my own experiences. To finance my researches into how we could collectively cocreate the Sharing Economy, I rejoined IBM in 1990 at its Nordic Software Development Laboratory in Stockholm, having moved there with my Norwegian wife, who I had met at The Other Economic Summit (TOES) in London in 1985, TOES having been set up by James Robertson and others as an antidote to the G7 summits, now the G ∞ summits. This was invaluable experience, for I learned there the basic principles of object-oriented modelling, necessary to semantically enrich IRL, beyond the mathematical basis of the relational model of data.

Then during the seven years after I took early retirement from IBM in 1997 at the age of fifty-five, I worked as a computer consultant for five three-month periods in the Stockholm World Trade Centre for Front Capital Systems (FCS), a subsidiary of SunGard in the USA. Front is a company making advanced software systems for investment banks trading in a wide variety of financial products, such as bonds, stocks, foreign exchange, derivatives, and exotic options.

Now, while this consultancy job was just as ironic as the one I had taken after previously leaving IBM, like that job, I learned a very great deal from it. Nowhere had I seen more clearly the relationship between the fifth pillars of unwisdom and wisdom. To remind you, the fifth pillar of unwisdom asserts that we must manage our business affairs primarily through the financial modelling methods of investment bankers. The fifth pillar of wisdom, on the other hand, recognizes that you cannot form the concept of the number three until the concept of set has been formed, as mentioned on page 4. In business terms, this means that there is a primary-secondary relationship between the semantic modelling methods of information systems architects and the financial algorithms that brokers use to make choices, the basis of

quants, where investment decisions are determined by statistical methods rather than by intuitive human judgement.

The friend who recruited me to work on Front Arena, FCS's flagship product, told me that some of the mathematicians who were working on the hedging and risk algorithms, which lie at the heart of investment banking, had been educated as physicists, presumably because the probabilistic mathematical techniques are similar, disliked by Einstein, who famously said, "God does not play dice." For myself, I was initially asked to document the Arena Extension Language (AEL)—based on Python, an interpretative scripting language embedded in applications that can be further extended into high-performance functions—enabling FCS's customers to tailor Front Arena to their needs. For the financial markets are as much about mathematicians seeking to find the best algorithms and the most comprehensive set of data points—rather like weather forecasting—as with brokers competing with each other.

In 1998, having completed this project in just two months using the immense power of IRL, during the one month remaining of my contract, I turned my attention to the Arena Data Model (ADM), which was poorly documented, with no one apparently willing to engage in the rather tedious task of graphically presenting the 250 relationships between the 80 relations or tables in this relational model of data on a single A0 sheet of paper. Both FCS itself and its customers much appreciated the graphical depiction of the model as a whole, which resulted in me being invited back the next year.

In the successive four contract-years, I worked not only on AEL and the ADM, but also with the Arena Class Model (ACM), based on object-oriented modelling methods, and Arena financial functions. Now, the key point here is that financial products, called instruments, were entity types in the ADM and classes in the ACM. In 2004, the last time I worked on the product, there were forty-two different instrument types, implemented as an enum in C++, a user-defined data type, corresponding to a domain of values in the relational model of data, one of the infinite number of dimensions in the Cosmos. Furthermore, where applicable, instruments could be classified in eight different exotic types, parameters for the various financial algorithms. There were also 159 financial functions, including 27 on risk management, most of which referenced records in the tables of the ADM.

Nowhere is it clearer that there is primary-secondary relationship between semantics and mathematics, between the modelling methods of information systems architects and financial modelling methods. We deny this simple relationship at our peril. However, it is not easy to explain to the general public what is going on here. For the financial marketplace trades in products that have very little to do with direct human experience.

The principal reason for its existence is to deal with the existential fear of death. The basic measurement unit in financial products is called a basis point, which is one hundredth of a per cent, which doesn't sound very much. However, when we remember that there are trillions of dollars of debt money sloshing about the financial markets everyday, if a trader can make a profit of only one basis point on just one billion dollars, that is \$100,000, not bad for a day's work. Of course, with a finite supply of money at any one time, this means that someone else in the world loses out. But this is typical of human behaviour ever since our forebears discovered that everyone dies. If you can triumph over the other guy, then you can rest more securely in your delusion.

Now investment banks don't just deal in bonds and stocks; they also trade in many other types of instrument, such as derivatives, defined as "contracts or tradable instruments that bear a contractual relationship to some underlying cash instrument or index". And they don't necessarily deal in such instruments directly. Sometimes instruments, called options, are sold with an a option contract, defined as "the right to buy or sell a specific quantity of a specific asset at a fixed price at or before a specified

future date” at an option premium, defined as “the price of an option, which the option buyer pays and the option seller receives”, definitions taken from Ian H. Giddy’s *Global Financial Markets*, which I received as a parting gift in 2004 for working at Front Capital Systems.

So how are such options to be priced? Well, in 1973, Fischer Black and Myron Scholes derived an algorithm, called the Black-Scholes model, later enhanced by Robert C. Merton, which did just that, based on five variables, defined by Niall Ferguson: “the current value of the stock (S), the agreed future price at which the option could be exercised (X), the expiration date of the option (T), the risk-free rate of return in the economy as a whole (r) and—the crucial variable—the expected annual volatility of the stock, that is, the likely fluctuations of its price between the time of purchase and the expiration date”, denoted by σ , the standard deviation of a normal distribution in statistics.

In 1997, Merton and Scholes received the Nobel Prize in economics “for a new method to determine the value of derivatives”, as the citation states, Black having died before his contribution could be acknowledged. This is not unlike Rosalind Franklin, who died before Francis Crick, James Watson, and Maurice Wilkins were awarded the Nobel Prize in Physiology or Medicine for discovering the structure of the DNA molecule in 1962, which would not have been possible without her pioneering work with X-ray crystallography.

To turn theory into practice, in 1994, John Meriwether created a company called Long-Term Capital Management (LTCM), with Merton and Scholes on the board, Black being too ill to join them, based on the Black-Scholes model. LTCM made huge profits during its first few years of trading, believing the firm to be indestructible. For the algorithm that measures volatility is called Value-at-Risk (VaR) and that showed that it would take a $10^{-\sigma}$ event for the firm to lose all its capital in a single year, a probability of 1 in 10^{24} , effectively zero. The Black-Scholes formula had apparently fulfilled a great dream of humanity through the ages: to conquer death.

But then in 1998, the impossible happened: the company went bust, triggered in part by a crisis in the Russian financial markets. Ferguson, a historian, suggests that one reason for this is that the VaR that LTCM used was based on just five years’ worth of data. The model did not include data from the 1987 and 1929 stock market crashes or the 1917 Russian Revolution. As Ferguson put it, “the Nobel prize winners had known plenty of mathematics, but not enough history. They had understood the beautiful theory of Planet Finance, but overlooked the messy past of Planet Earth.”

Yes, indeed! But to understand what is happening to humanity at the present time, it is not enough to understand recent human history, the evolutionary history of the entire planet, or even of the physical universe. For time, like everything else in the relativistic world of form, is an illusion. So to cocreate the Sharing Economy based on the fundamental laws of the Universe, we need to recognize the primacy of the Eternal Now.

In practical terms, the skills that we need for the infrastructure of such a life-enhancing global economy are exactly those that the information systems architect at FCS used to create the ACM. But rather than these initials standing for the Arena Class Model, they could denote the Arjuna Class Model, Arjuna being the hero in the Hindu classic the *Bhagavad Gita*. We could undertake such an endeavour within the auspices of the Alliance for Mystical Pragmatics (AMP), whose Project Heraclitus includes Project Arjuna, intended to design and implement the information systems that the Sharing Economy will require.

In this intelligent manner, we could resolve another major problem highlighted by Daniel Bell: there is no viable economic theory of information. To make the meaning of knowledge fit into quantitative and materialistic economics, not only have we reified money, we have also reified information, turning it

into an object that can be bought and sold, like washing powder. But in the Information Society, we need to take a radically new perspective. Information and knowledge are not physical objects, giving them some rather strange properties in conventional economic terms. For instance, when I buy a loaf of bread, the object passes from the storekeeper to me in exchange for money. However, when a teacher gives pupils some information, nothing is exchanged. Teachers and pupils share the information. As Tom Stonier points out in *The Wealth of Information*, “Whereas material transactions can lead to competition, information transactions are much more likely to lead to cooperation—information is a resource which can be truly shared.”

That is one reason why we need to call the emerging economy the Sharing Economy rather than the Gift Economy, as is more popular today. The other principal reason is that we all share the Divine Presence as the Datum of the Universe, which exists prior to existence, the Principle of Unity, and the few simple structures that lie in the ontological level of the foundations of all knowledge.

But as most people have not yet reached this level of realization, we have intellectual property laws, such as copyright, patent, and trademark, defending the belief that human beings are the originators of what is created through them, ignoring the role that Life or God the Creator plays in creativity.

The furore around the Protect Intellectual Property Act (PIPA) and Stop Online Piracy Act (SOPA) in January 2012, when Wikipedia closed down for twenty-four hours, indicates the tensions between those who seek to protect what they see as their property and those who seek to promote the free flow of knowledge and information on the Internet. Then there is the furore around Wikileaks, founded by Julian Assange in 2006, and that around Edward Snowden, who in 2013 revealed that the National Security Agency (NSA) in the USA is constantly monitoring the emails and telephone calls of ordinary American citizens. The ruling authorities are so afraid of such disclosures that they call such revealers traitors, sentencing them to many years imprisonment or even executing them as spies.

The great challenge here is that because money has become the primary immortality symbol in society today, it is virtually impossible to have an intelligent conversation about its role in business. Nevertheless, we must do so if we are to have any chance of healing our grievously sick society, changing from a having mode of existence to a being mode. In *To Have or To Be?*, which *Publishers Weekly* described as ‘A new blueprint for mankind’, Erich Fromm made this distinction between these two modes of living: “Having refers to *things* and things are fixed and *describable*. Being refers to *experience*, and human experience is in principle not describable.” Nevertheless, Fromm said that the essence of the being mode of existence is that of inner activity, the productive use of our human powers, which requires “independence, freedom, and the presence of critical reason”. In contrast, by having, Erich Fromm meant the acquisition of property, the fundamental principle being:

Where and how my property was acquired or what I do with it is nobody’s business but my own; as long as I do not violate the law, my right is unrestricted and absolute. This kind of property may be called *private* property (from Latin *privare*, ‘to deprive of’), because the person or persons who own it are its sole masters, with full power to deprive others of its use or enjoyment.

This property-owning principle has a long history, going back to *ius privatum* ‘private law’ in the Roman Republic. Contrasted with *ius publicum* ‘laws relating to the state’, *ius privatum* regulated the relationships between individuals. So to ensure what the Greeks called *eunomia* ‘good order’, beginning in the middle of the fifth century BCE, Rome took the principle of justice for all and embodied this into a fully-fledged legal system, originally published in the form of Twelve Tables. These were written down to prevent wealthy senators from seizing private property. It was from this that the legal principle that property is sacred developed. In the Middle Ages, the principles of Roman law were studied in the universities, and even today, they underlie many legal systems.

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Now because the subliminal fear of death leads people to conquer others, as mentioned on page 10, this has led to increasing inequality in society, highlighted by Jean-Jaques Rousseau in *Discourse on the Origin of Inequality*, where he wrote in 1754:

The first person who, having enclosed a plot of land, took it into his head to say *this is mine* and found people simple enough to believe him, was the true founder of civil society. What crimes, wars, murders, what miseries and horrors would the human race have been spared, had someone pulled up the stakes or filled in the ditch and cried out to his fellow men: “Do not listen to this impostor. You are lost if you forget that the fruits of the earth belong to all and the earth to no one!”

One example was the Enclosure Act of 1773 in the UK, which was a law that enabled landowners to enclose land and remove the right of commoners’ access, still in operation today. As a consequence, peasant farmers became wage-earning farm labourers, competing with each other for work, unlike earlier days, when they had collectively shared strips of land among themselves, so that fertile and less fertile strips were equally distributed.

In recent years, many movements have emerged around the collective title ‘The Commons’ seeking to counteract people’s egoic claims that they own property. For does the absolute principle of private property make any sense in today’s awakening society? There is only one Absolute, which we all share. Furthermore, as we are never separate from the Divine, there is no doership or ownership, as Advaita sages, like Ramesh S. Balsekar and Viji Shankar, formerly president of the Bank of India and a medical practitioner and researcher, respectively, have pointed out. In addition, the Akashic paradigm, which is growing in acceptance, shows that no beings in the relativistic world of form are separate from any other for an instant.

This means that in the Sharing Economy, there will actually be no need for money, as either an accounting system or as a store of value. The other species, stars and galaxies, molecules, atoms, and subatomic particles have no need for money in their relationships with each other and their environment. It is symptomatic of our sick society that we humans have created a concept that separates us from each other, Nature, and the Divine.

So to conclude this section on the divisiveness of money, we can best follow William Shenstone, who said of an anonymous friend in a letter in 1741, “I loved him for nothing so much as his flocci-nauci-nihili-pili-fication of money.” The word *floccinaucinibilipilification*, the longest nontechnical word in English at 29 letters, humorously means ‘the action or habit of estimating as worthless’, from *floc̄cī*, *nauc̄ī*, *nihilī*, and *pilī*, words signifying ‘at a small price’ or ‘at nothing’, enumerated in a well-known rule of the Eton Latin Grammar. For *floc̄cī* derives from *floc̄cus* ‘a wisp or piece of wool’, *nauc̄ī* from *nauc̄um* ‘a trifle’, *nihilī* from *nihil* ‘nothing’, and *pilī* from *pilus* ‘a hair’.

Living at the Omega Point in the Age of Light

The situation facing humanity today is rather like that of the man in a strange town asking the way to the station and being told, “Oh! You can’t get there from here.” Similarly, we cannot reach evolution’s glorious culmination, its Omega Point, by starting with the fragmented cognitive structures that guide our lives, for, in general, these are not based on Reality, on the Truth. Rather, we can only realize our fullest potential as Divine, Cosmic human beings by starting afresh at the very beginning, at evolution’s Alpha Point with a *tabula rasa* ‘clean slate’.

Then something quite magical happens! By the Principle of Unity, we realize that Alpha and Omega are one, coexisting in the Eternal Now, in the vertical dimension of time. Furthermore, we become free of the sense of a separate self, realizing that the True Identity that we all share is Wholeness, the cornerstone of the Sharing Economy. So we cannot actually reach the Omega Point through time, for we have

all been living in the Eternal Now throughout human history. This is the great paradox of the spiritual journey. We need illusory time to realize that only the Timeless Now is Reality.

But, in general, such a journey is not a smooth ride, involving, as it so often does, passing through a dark night of the soul—many of them. Throughout the ages, individuals have frequently described such transformational experiences in the world's spiritual literature. But now humanity faces a quite different situation. With the imminent collapse of the global economy, we are collectively destined to pass through an apocalyptic awakening, after which the world will look totally different, yet, in some way, still be the same. As Ramesh S. Balsekar tells us in *Consciousness Speaks*, Buddhists have a wonderful metaphor to describe this liberating, healing process:

First, mountains and rivers are seen as mountains and rivers. An individual identified subject is seeing an object. This is total involvement. This is what the ordinary person does.

Second, mountains and rivers are no longer seen as mountains and rivers. Objects are seen as the mirrored objectivization of the subject. They are perceived as illusory objects in Consciousness and therefore unreal.

Finally, mountains and rivers are once more seen as mountains and rivers. That is, on being awakened, they are known as Consciousness itself, manifesting as mountains and rivers. Subject and objects are not seen as being separate.

For such an awakening to happen in the collective, it is necessary for the global economy to self-destruct, as it is poised to do today. For capitalism is a confidence trick, perpetrated on the gullible populace by bankers, economists, and accountants, leading to an ever-widening gap between rich and poor in financial terms. During the past few years, the unsustainable banking system has been shaken almost to its foundations, but it hasn't toppled over yet essentially because it is maintained by people's confidence, measured by a confidence index published once a month. This indicates people's willingness to buy products they don't need, necessary to keep people in jobs that are not spiritually awakening and life enhancing.

There are two possible scenarios here, although this is not a black and white situation. First, if people continue to be ignorant of the fact that evolution is currently passing through the most momentous turning point in its history, then when capitalism goes into meltdown like a nuclear reactor, there is likely to be widespread panic and the deaths of many millions if not billions of people.

To avoid this cataclysmic situation, or at least to mitigate it, the comprehensive science of humanity that the social psychologist Erich Fromm and the cultural anthropologist Ernest Becker called for in *To Have or To Be?* and *The Birth and Death of Meaning*, respectively, would need to become generally accepted. For otherwise, we would have no viable cognitive maps to guide us through this inevitable discontinuity in evolution.

Indeed, it is quite possible that completing today's revolution in science would accelerate the collapse of the global economy. For it would expose the confidence trick being played on the populace at large with the most rigorous scientific reasoning, derived from the semantic modelling methods that information systems architects use to build the Internet. So let us look at what needs to happen if we are all to awaken to the fact that even today we are living at the Alpha and Omega point of evolution and involution.

Meaning and value

As humans are essentially symbol-making, pattern-seeking creatures, through the ages, people have gathered together in groups when they share a common value system, which derives from the meanings they interpret in the data patterns of experience. Ultimately, these meaningless data patterns arise from the Datum of the Universe, as the Donor or Giver of everything that exists in the relativistic world of form, including us.

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But what is meaning? Well, this was a question that the Lithuanian linguist Algirdas Julien Greimas attempted to answer in an essay '*Du sens*' published in 1970, translated into English in 1990 with the title 'The Meaning of Meaning', opening with these words:

It is extremely difficult to speak about meaning and to say something meaningful about it. The only way to do this adequately would be to construct a language that signified nothing. In this way an objective distance could be established that would allow holding meaningless discourses on meaningful ones.

That, in essence, is what Integral Relational Logic provides, as the commonsensical art and science of consciousness we all use everyday to form concepts and organize our ideas. IRL could thus provide the Cosmic Context, coordinating framework, and Gnostic Foundation for a universal value system that we could all share. Furthermore, transcultural IRL could provide the infrastructure for the Sharing Economy, providing, as it does, the almost meaningless cognitive structures that underlie the Internet and hence the Universe.

But we are not there yet, far from it. The central issue here is that it is only at the Omega Point that we can answer the oft-asked question, "What is the meaning of life?" Not surprisingly, the answer is not 'forty-two', as the supercomputer in Douglas Adams' *The Hitchhiker's Guide to the Galaxy* supposedly calculated. Rather, to answer this question, we need our etymological studies, noting that the basic meaning of *meaning* is 'intention, purpose'. *Meaning* is a verbal noun deriving from *mean*, from Old English *mænan* 'to tell of, to intend, signify', with various cognate Old Germanic words meaning 'mean, make known, have in mind, hold an opinion', from Proto-Germanic **mainjain*.

So to answer the question "What is the meaning of life?" we need to ask "What is the purpose of life?" or "Where is evolution carrying us all, as a species?" Well, when we look at evolution as a whole, we can see that the ultimate goal of evolution is its Omega Point, which is inseparable from its Alpha Point, also called the Datum of the Universe, which is utterly meaningless, existing as Formless Presence, before any interpretations by knowing beings.

Now to realize that Life is quite meaningless, we need to look deeply inside ourselves, a challenge well illustrated by the myth of Pandora's box. Hesiod tells us that when Epimetheus married Pandora, the first woman, she was overcome with curiosity about her husband's large earthenware pot, covered with a lid, containing all evils and one good: hope. She lifted the lid, releasing all the evils, but before hope could also be released, she replaced the lid. This allegory well describes why even when we open the lid on our unconscious just a little, we so often shut it tight again before we reach the bottom, where the rewards of bringing our entire past—our collective, cultural, and personal unconscious—into the brilliant light of day are to be truly found.

This is essential, for we all carry within us the collective sub- and unconscious of the entire species, which has been accumulating for 25,000 years, or at least since we discovered that we are all born to die. And this collective unconscious has become embodied in the cultural sub- and unconscious in the form of multitudes of institutions, laws, and rituals, the essence of which have been passed from generation to generation through the cultures and civilizations. Furthermore, our personal sub- and unconscious is formed by living in such dysfunctional societies, which generally seek to prevent the awakening of Intelligence in order to preserve the status quo.

But when we expose all the pain that humans have been experiencing through the ages, we discover that Love is at the bottom of Pandora's box—Nondual Love, which has no opposite. It is there that we also realize that there is no death, that in Reality, death is an illusion. But for this to happen, we need to pass through the psychological death of the sense of a separate self, as Shakyamuni Buddha taught. This is key, for until such a realization, we are paralyzed by fear, generally assuaged through the use of money

as an immortality symbol. This applies just as much to the alternative, ecological movement, in pursuit of 'sustainability', as it does to the democratic masses.

However, it is not sufficient to dive into the depths of the Ocean of Consciousness to be fully awake in the Age of Light. We also need to broaden the context in which we live our lives, for we interpret the data patterns of experience as meaningful forms within context, within a universe of discourse, in logicians' terms.

This is particularly important within science, based as it is on the second pillar of unwisdom, on the belief that the physical universe is the ultimate context for all our lives. For astrophysicists have persuaded governments to spend billions of dollars of taxpayers' money in searching for life and the origin of the Universe in outer space. Similarly, still believing in the atomistic philosophy that Leucippus and Democritus formed in the fifth century BCE, particle physicists spend vast quantities of money searching for a fundamental particle as the basic building block of all matter, not realizing that the concept of matter only actually exists in the mind. What physicists don't seem to realize is that any intelligent being living on another planet in another solar system in another galaxy would have realized through rigorous self-inquiry that Consciousness is the Cosmic Context for all our lives and would not bother with trying to communicate with deluded beings elsewhere in space and time.

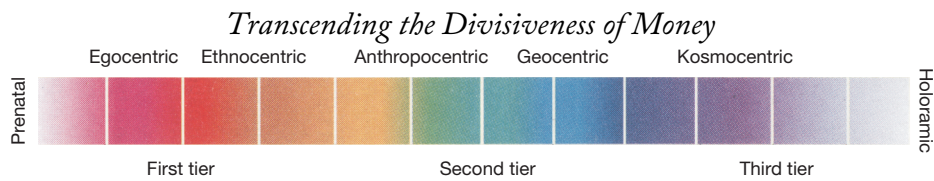
This accounts for what Paul Davies, head of SETI: Post-Detection Science and Technology Taskgroup of the International Academy of Astronautics, calls *The Eerie Silence*, SETI standing for Search for Extraterrestrial Intelligence. Presumably, the taskgroup will come into operation when contact is made with such putative ET intelligence. But what Davies doesn't seem to realize is that there are humans living on planet Earth today with extraterrestrial Intelligence, free of the collective and cultural conditioning that puts people into straitjackets. He is welcome to talk to them at any time.

More generally, our breadth of consciousness and hence context and sense of identity very much determines our value systems. For instance, if we are much concerned with status, with appearing better than the next guy, we value the acquisition of property, as we see, for instance, in the avaricious art market, where paintings can sell for many millions of dollars, not remotely related to the cost of production, which economic textbooks tell you is the mathematical basis for determining prices.

The spectrum of consciousness

Given that most of humanity today is held in the tight grip of sub- and unconscious existential fear, what are the prospects of Mystical Pragmatics becoming viable even on a local scale? Could we all, collectively, enter the superhuman together, as Teilhard foresaw? To explore this possibility, each of us needs to examine what gives us a sense of security and identity in life, for this is the basis for what gives us meaning and value.

Now, while there is only one True Identity that we all share, there are many different levels of personal identity, which we can begin to explore through what some philosophers, psychologists, and spiritual teachers call the spectrum of consciousness. For instance, Ken Wilber has spent a lifetime creating a great synthesis of models of human development, including those of Jean Piaget, Aurobindo Ghose, Clare Graves, Don Beck, Robert Kegan, Jean Gebser, Jane Loevinger, and James Fowler. He has thereby shown in a brilliant series of books from *The Spectrum of Consciousness* in 1977 to *Integral Spirituality* in 2006 that we human beings develop through various levels and tiers of consciousness, reaching a maximum according to our lights, a maximum that incorporates all the earlier levels, simplified and modified here.

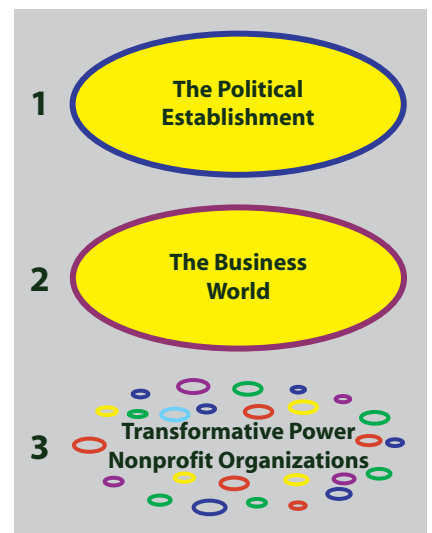


It is a very helpful model, despite its weaknesses. In particular, it does not include the pre- and perinatal domain, as Stanislav Grof points out in an article in *Ken Wilber in Dialogue*. For instance, in the Preface to *Integral Life Practice* from 2008, which Wilber describes as a ‘second-tier practice’, 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]

Regarding the model itself, at the lowest level is an egocentric identity, where the emphasis is on our unique bodies and minds. The next level is ethnocentric, such as that shared by nations and religions, such as Chinese and Christianity. The vast majority of humankind live predominantly at this dualistic level of consciousness, which is why democracies are tyrannous, attempting to inhibit the rest of humanity from developing into the second and third tiers. It is this tier that lays down the economic laws that govern our lives and the educational curricula that seek to maintain the cultural status quo. Even the second and third tiers are constrained by the existential fears of the first tier. This is the basis of what is called ‘politics’, seeking solutions to human problems that do not threaten the comfort zones that provide people with a sense of security in life. For if these belief systems are to serve their purpose, they will be defended to the utmost, even to death.

Wilber calls the second tier worldcentric, which perhaps would be better as *mundocentric*, from the Latin *mundus* ‘world’, cognate with *mundane*. However, we can see different levels of identity here too. When we identify with *Homo sapiens sapiens* to the exclusion of the other species, we can call this an anthropocentric identity. Then there is the mechanistic identity that some share with stored-program computers as knowledgeable, information-processing beings. Broadening further, we also have a geocentric identity that we share with the other animals, living beings, and even rocks as earthlings dwelling on our beautiful planet Earth.

This second tier is much more heterogeneous than the first, which seeks to hold on to the seven pillars of unwisdom at all costs. All that the people in this second tier seem to have in common is the recognition that things need to change, but there is very little agreement on how this should be done. Ingemar Warnström, founder of the University of Global Well-Being in Sweden, illustrates the lack of synergy here. In 2002, he attempted to set up a HOPE Alliance, *HOPE* being an acronym for ‘Healing Our Planet Earth’. His hope was that we could take civilization in a quite new direction, building “a society in which the quality of life, fairness, and human values are central”. Ingemar illustrated the need for greater cooperation with this diagram, showing how political and business institutions, in the first-tier of the consciousness spectrum, work symbiotically together, while the transformative powers of the alternative second-tier movement, which Paul H. Ray and Sherry Ruth Anderson call the cultural creatives, are much fragmented.



In the third tier, we move from duality to Nonduality as Ultimate Reality in two quite distinct ways, which need to be unravelled before they can be brought back together again. Andrew Cohen and Ken Wilber call the third tier cosmocentric and kosmocentric, respectively, meaning “an identification with all life and consciousness, human or otherwise, and a deeply felt responsibility for the evolutionary process as

a whole ... an emergent capacity, rarely seen anywhere". However, there is some confusion here between evolutionary and involutory processes, towards Omega and Alpha, as Wholeness and Oneness, respectively.

As we see in 'Recapitulating the Cosmogonic Cycle', Wilber has tried to use Aurobindo's notions of evolution and involution and the Great Chain of Being to make a distinction between these two processes and so explain the goal of the third tier. In *Sex, Ecology, Spirituality* from 1995, in a chapter called 'The Depths of the Divine', he calls the four levels of the third tier 'Psychic', 'Subtle', 'Causal', and 'Nondual', while in *Integral Spirituality* in 2006 he calls these levels 'Illumined Mind', 'Intuitive Mind', 'Overmind', and 'Supermind'. So while in his early studies of the further reaches of human consciousness, Wilber has focused attention on the downward involutory movement in the vertical dimension of time, in his later writings, he is more focused on the upward evolutionary movement.

However, because AQAL is an integrated operating system (IOS) running within the auspices of all-inclusive IRL, Wilber has conflated the involutory and evolutionary spiritual paths. But when we



distinguish and unify them, we can see that we are now not only standing on the summit of the Mountain of All Knowledge, but at once, resting in Stillness at the bottom of the Ocean of Consciousness, depicted in this photograph of Hardanger Fjord in Norway, where mountains 1000 m high plunge into the ocean 1000 m deep. It is by standing on this Pathless Land on the top of this mountain, like Hardangervidda, a nearby mountain plateau, that we can take a

Holoramic 'Whole-seeing' perspective of the Cosmos, from Greek *ólos* 'whole' and *órama* 'sight, view', cognate with *panoramic* 'all-seeing'.

It is at this point that all the bifurcations that have governed evolution for the past fourteen billion years converge in Wholeness at its Omega Point, whence they began. This is the view that information systems architects take when using IRL to integrate all knowledge in all cultures and disciplines into a coherent whole. However, this ontogeny cannot be explained in terms of any previous model of human development, including Ken Wilber's synthesis, focused, as it is, more on tradition than on awakening to Total Revolution, in Vimala Thakar's words. So if we are to use IRL in Mystical Pragmatics to build a global economic system that gives everyone the opportunity to realize their fullest potential according to their lights, we need to overcome a major cultural taboo.

The Jonah Syndrome

We can best see what this is so through Abraham Maslow's notion of 'Jonah Syndrome', suggested by his friend Frank E. Manuel, the author of a psychological biography of Isaac Newton and with his wife Fritzie of a monumental history of Utopian thought. This term was changed to 'Jonah Complex' in Chapter 2 of Maslow's posthumous book, *The Farther Reaches of Human Nature*, the chapter on 'Neurosis as a Failure of Personal Growth'. However, as I prefer Maslow's original term, that is what I use in this article.

Jonah's hesitation to speak "the word of the Lord" against the wickedness of Nineveh was symbolized by his being eaten by "a great fish" before he eventually went there to fulfil his destiny. Using this allegory, Maslow began his paper with these words:

All of us have an impulse to improve ourselves, an impulse toward actualizing more of our potentialities, toward self-actualization, or full humanness, or human fulfillment, or whatever term you like. Granted this for everybody, then what holds us up? What blocks us? ... In my own notes I had at first labeled this defense the "fear of one's own greatness" or the "evasion of one's destiny" or the "running away from one's own best talents."

He then goes on to say:

We fear our highest possibilities (as well as our lowest ones). We are generally afraid to become that which we can glimpse in our most perfect moment, under the most perfect conditions, under conditions of greatest courage. We enjoy and even thrill to the godlike possibilities we see in ourselves in such peak moments. And yet we simultaneously shiver with weakness, awe, and fear before these very same possibilities.

These limiting fears can arise both within us as individuals and within the society in which they occur.

First, examining why peak experiences are most often transient, Maslow writes:

We are just not strong enough to endure more! It is just too shaking and wearing. So often people in such ecstatic moments say, 'It's too much,' or 'I can't stand it,' or 'I could die.' ... Yes, they *could* die. Delirious happiness cannot be borne for long. Our organisms are just too weak for any large doses of greatness. ... Does this not help us to understand our Jonah syndrome? It is partly a justified fear of being torn apart, of losing control, of being shattered and disintegrated, even of being killed by the experience.

So sometimes when we let loose the unlimited potential energy of Consciousness, the effect can be overwhelming, leading to what Christina and Stanislav Grof call a spiritual emergency, when Spirit emerges faster than the organism can handle. We can even fear success, even fear God, in whatever way we view Ultimate Reality, ranging from Buddhist Emptiness (*Shunyata*) to the Supreme Being of the Christians. As Ernest Becker writes in *The Denial of Death*, "It all boils down to a simple lack of strength to bear the superlative, to open oneself to the totality of experience."

It was not only the writers of the Old Testament who were aware of the Jonah syndrome. Arjuna had a similar experience, recorded in the *Bhagavad Gita*. When Krishna showed him the Ultimate Cosmic Vision—"all the manifold forms of the universe united as one"—Arjuna said, "I rejoice in seeing you as you have never been seen before, yet I am filled with fear by this vision of you as the abode of the universe."

Elaine Pagels makes a similar point in *Beyond Belief*, the quotation in this passage coming from the sayings of Jesus in the *Gospel of Thomas*:

Discovering the divine light within is more than a matter of being told that it is there, for such a vision shatters one's identity: "When you see your likeness [in a mirror] you are pleased; but when you see your images, which have come into being before you, how much will you have to bear!" Instead of self-gratification, one finds the terror of annihilation. The poet Rainer Maria Rilke gives a similar warning about encountering the divine, for "every angel is terrifying."

In a similar fashion, John Polkinghorne, a former quantum physicist who became a Christian priest in the UK, published a book called *Questions of Truth: God, Science and Belief*. In this book, which is fifty-one responses to questions about the relationship between conventional science and traditional religion, Polkinghorne says, "God hides from us because if we ever clapped eyes on an infinite being, we'd be unable to carry on as we are. We'd be overwhelmed to the point of hopelessness. We'd sort of shrivel up."

Maslow points out that there is another psychological inhibitor that he ran across in his explorations of self-actualization:

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.)

This is something that anyone seeking to integrate all knowledge into a coherent whole must face, like Charles Sanders Peirce, who endeavoured to rewrite Aristotle's philosophy by outlining "a theory so comprehensive that, for a long time to come, the entire work of human reason, in philosophy of every

school and kind, in mathematics, in psychology, in physical sciences, in history, in sociology, and in whatever department there may be, shall appear as the filling up of its details.”

In *Escape from Evil*, Ernest Becker addresses this critical issue in a rather primitive manner. He writes, Man needs self-esteem more than anything else; he wants to be a cosmic hero, contributing with his energies to nothing less than the greatness and pleasure of the gods themselves. At the same time this risks inflating him to proportions he cannot stand; he becomes too much like the gods themselves, and he must renounce this dangerous power. Not to do so is to be unbalanced, to run the great sin of *hubris* as the Greeks understood it. *Hubris* means forgetting where the real source of power lies and imagining it is in oneself.

There is some truth in this passage, but it must be extricated. It is hubristic for the egoic mind to claim what has been given by the Divine for itself. As Chögyam Trungpa writes in *Cutting through Spiritual Materialism*, “Walking the spiritual path properly is a very subtle process; it is not something to jump into naively. There are numerous sidetracks which lead to a distorted, ego-centred version of spirituality; we can deceive ourselves into thinking we are developing spiritually when instead we are strengthening our egocentricity through spiritual techniques. This fundamental distortion may be referred to as *spiritual materialism*.”

We can overcome the problem of spiritual egoism by remembering that there is a primary-secondary relationship between our True Identity as Wholeness and our relativistic identities as individuals, literally undivided human beings. For it is of the utmost importance not to deny the first pillar of wisdom: there is no separation between humanity and Divine. In human terms, the Ultimate Source of our power *does*, in fact, lie within us as the creative power of Life.

However, spiritual materialism is such a widespread pandemic within even the most advanced spiritual circles, it is difficult for many to accept the fact that Integral Relational Logic provides the Cosmic Context, coordinating framework, and Gnostic Foundation for the Apotheosis of human learning. So, from the point of view of society, Maslow points out, “Not only are we ambivalent about our own highest possibilities, we are also in a perpetual ... ambivalence over these same highest possibilities in other people,” which he calls ‘counter-valuing’. As he goes on to say,

Certainly we love and admire good men, saints, honest, virtuous, clean men. But could anybody who has looked into the depths of human nature fail to be aware of our mixed and often hostile feelings toward saintly men? Or toward very beautiful women or men? Or toward great creators? Or toward our intellectual geniuses? ... We surely love and admire all the persons who have incarnated the true, the good, the beautiful, the just, the perfect, the ultimately successful. And yet they also make us uneasy, anxious, confused, perhaps a little jealous or envious, a little inferior, clumsy.

Counter-valuing is perhaps the greatest inhibitor to the social acceptance of the Unified Relationships Theory as the Philosophers’ Stone and Holy Grail of scientific studies in today’s postmodern culture. For instance, Jean-François Lyotard “attacked the idea that philosophy can restore unity to learning and develop universally valid knowledge for humanity”, which humans have been seeking for millennia. One prominent example was René Descartes, who had a dream in 1619 of “the unification and the illumination of the whole of science, even the whole of knowledge, by one and the same method: the method of *reason*”. Yet, the Cartesian scholar Bernard Williams has said that while such an idea was still a reasonable project in the first half of the seventeenth century, such a project would be regarded as a piece of ‘megalomaniac insanity’ in the modern world.

The supposed grandiosity of IRL derives from one simple idea. As **Being** is the superclass in IRL, as mentioned on page 19, this commonsensical science of thought is all-inclusive. This happens because IS architects in business are generalists, specialists in abstract modelling systems. So when IS architects use these modelling methods to integrate all knowledge in all cultures and disciplines at all times, the practitioner is carried to evolution’s glorious culmination, its Omega Point.

Transcending the Divisiveness of Money

However, the all-inclusivity of IRL is perhaps the greatest taboo in society today, for it makes panosophers seem special, paradoxically contradicting the egalitarianism of this universal system of thought and consciousness, a principle incorporated in *Jantelagen* (the law of Jante) in Scandinavia, a concept created by the Norwegian/Danish author Aksel Sandemose in his novel *A Refugee Crosses His Tracks* in 1933. The novel portrays the small Danish town Jante, modelled on his hometown, where Janters who transgress an unwritten 'law' are regarded with suspicion and some hostility, as it goes against communal desire in the town, which is to preserve social stability and uniformity. This law states that no one is special or better than anyone else, defined on Wikipedia with these ten principles.

1. You shall not think that *you* are special.
2. You shall not think that you are of the same standing as *us*.
3. You shall not think that you are smarter than *us*.
4. Don't fancy yourself as being better than *us*.
5. You shall not think that you know more than *us*.
6. You shall not think that you are more important than *us*.
7. You shall not think that *you* are good at anything.
8. You shall not laugh at *us*.
9. You shall not think that anyone cares about *you*.
10. You shall not think that you can teach *us* anything.

Jantelagen, lying deep in the Scandinavian subconscious, is a rather ambivalent philosophy. For while it leads to great social stability and harmony, it actually inhibits people from realizing their fullest potential as human beings. The tenth point is the most significant. No one can teach any other to see a Formless worldview from which all forms emerge and to which they all return. Such a realization is only possible when the creative power of Life, emerging directly from the Divine Origin of the Universe, clears away all the collective, cultural, and personal conditioning that inhibits us from returning Home to Wholeness.

So there is a widespread denial of the irrefutable truth of the Hidden Harmony, which shows with absolute certainty that there is a primary-secondary relationship between the Cosmic and human identities of everyone on Earth. To refute this is one of numerous examples of the way we tend to put second things first. So those who have not yet reached the Omega Point of evolution generally think that panosophers are putting themselves on a pedestal, not respecting their own specialist worldviews, which are included in the URT. So, conversely, they do not respect the aspirations of panosophers to rebuild the entire education and economic system from the bottom up. At the time of writing, it is thus most unclear whether the fact that the ultimate problem of human learning has been solved will ever be made public.

Two possible scenarios

This is particularly unfortunate, for the original purpose of IRL was to answer the most critical unanswered question in science: "What is causing scientists and technologists to drive the pace of scientific discovery and technological invention at unprecedented exponential rates of acceleration?" This is essential, for without an answer to this question, we run our business affairs blindfold, or at least partially sighted, rather like driving faster and faster along the highway with our eyes closed. Sooner or later there is going to be an almighty pile-up.

We can see that such a total collapse of capitalism is inevitable because of the invention of the stored-program computer in the 1940s. There are just two possibilities, as mentioned on page 5. First, what would be the implications if the fourth pillar of unwisdom were actually true, that human beings are machines and nothing but machines? Well, as computers get cheaper and cheaper compared to the cost of human labour, it would be the economic imperative of our time to replace as many jobs performed by

human beings by machine, leading to unemployment rates of 20%, 30%, 40%, or whatever. Who knows where the theoretical limit might be? Apart from Spain and Greece, for instance, the fact that unemployment in the developed world has not yet generally reached these figures is circumstantial evidence that this possibility is not the true one.

On the other hand, if human beings are not machines and nothing but machines, contrary to what scientists from physicists through developmental biologists to neurophysiologists seem to believe, then there must be something about human behaviour that is not mechanical. In this case, computer technology would be limited in some way, and technological development would not drive economic growth indefinitely. This scenario would thus have a similar effect to its alternative. The economy would go into permanent recession, requiring a radically new work ethic, one that regarded the awakening of human intelligence to be far more important than technological invention.

There are a growing number of visionaries in the world today who can see the probability of such a total collapse of the infrastructure of society and who are therefore seeking a gentler entry into the eschatological Age of Light. But this really cannot happen, for we cannot get there from here. The only way forward is to start afresh at the very beginning. So if human phylogeny is to recapitulate the Cosmogonic Cycle, our entire species needs to pass through an apocalyptic awakening. So how could we handle this critical life-and-death situation with the maximum of Love, Consciousness, and Intelligence?

Well, one who has given this situation much thought 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”. Petersen 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.

As Petersen 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.”

Well, this is not quite true, for the author of this article has already lived through what the rest of the human race is yet to experience. From a social perspective, the key issue here is which of two possible scenarios that Petersen outlined in an interview in the June–August 2009 issue of *EnlightenNext* is more likely: “with the internet or without the internet”. 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.

As the Internet is implicitly built on Integral Relational Logic, the commonsensical art and science of thought that we all use everyday, no matter what our cultural background might be, the Internet could provide the continuity we need as the financial infrastructure of society collapses around our ears. But whether this scenario is going to happen is most improbable while first-tier consciousness continues to dominate society, laying down the laws that govern our economic affairs and educate our children.

Petersen described what is far more likely to happen 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?’:

Transcending the Divisiveness of Money

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.

Some intentional communities and ecovillages are already making preparations for this eventuality, endeavouring to be as self-sufficient as possible. But such a strategy is not viable in the long-term even within rural areas. For if the global economy self-destructs without a viable alternative, starving millions are likely to leave the cities, seeking food for themselves and their families. Even though there is immense potential for the awakening of intelligence and consciousness, there is also immense resistance to releasing all this energy. So with today's very low level of intelligence and consciousness, it is most uncertain how the world will respond to this evolutionary inevitability. Crises of life and death can bring out the very best and the very worst in people.

The central problem here is that the cultural environment in which we live and work inhibits us from living in harmony with the Hidden Harmony, the fundamental law of the Universe, which we discover through self-inquiry, the greatest taboo in society today. So to create a safe, nourishing environment where people could share their inner experiences, I'm currently in the process of setting up a website for the Alliance for Mystical Pragmatics, with the motto 'Harmonizing Evolutionary Convergence' integrating the three great movements unfolding in the world today: Spiritual Renaissance, Scientific Revolution, and the ecological and new economics movement, which we can encapsulate in the term Sharing Economy. The intention is to coordinate all our activities through Project Heraclitus, with three subprojects, Agape, Aditi, and Arjuna, addressing the three elements of the Alliance.

However, at the time of writing, I see no evidence that more than a couple of close friends wish to listen to what I have to say and join me in setting up the AMP, amplifying the radiant light of consciousness through the synergy of working harmoniously together with a common purpose. So, even though I am aware that there is plenty of scope for improvement in this article, it doesn't make sense to speculate on what could happen if the Alliance were to be established on a global scale.

Writing this article has given me a sense of closure on over fifty years of investigation into our economic affairs, which began in 1960, when I took a one-year course in macro- and microeconomics as a required subsidiary to majoring in mathematics. This course led me to see that economics—supposedly the science of business—is a pseudo-science, which I abandoned just as I had abandoned physics two years earlier because it is based on two assumptions that are obviously not true: the theory of the big bang as the origin of the universe in finite time and the atomistic philosophy, asserting that a fundamental particle of matter exists as the basic building block of the universe. Then in my second year at university, I discovered that neither deductive logic nor mathematics can provide the basis for the genuine theory of everything, necessary to heal the shattered mind in Wholeness, a desperately depressing situation.

Fortunately, during the following half century, Life has arranged my life in such a way as to carry me to where I longed to be more than anything else in the world: resting in Wholeness. By stripping me utterly naked, with no armour plating to protect me, the resulting vulnerability and sensitivity has led me to realize that Integral Relational Logic is the most fundamental of all the sciences, proving the Cosmic Context, coordinating framework, and Gnostic Foundation for the Unified Relationships Theory, the transcultural, transdisciplinary theory of everything, unifying all sciences and humanities. In turn, IRL, as the universal science of thought and consciousness, provides the basis for Mystical Pragmatics, the

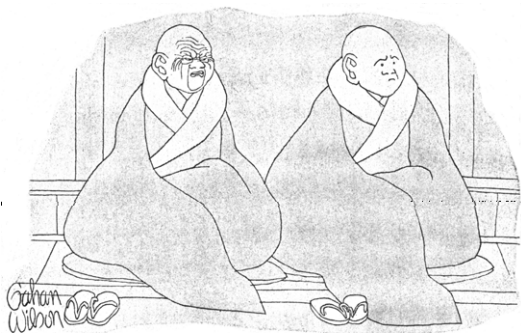
The Sharing Economy

integral science of humanity, society, and business, within the overall context of a holistic, self-reflective theory of evolution and an integral theory of causality.

What this means is that while I am fully aware that the True Identity of all beings is Wholeness, as an individual human, I do not belong to any social grouping that currently exists on Earth, a solitary existence that has prevailed throughout my life. For I did not join Western civilization as an eight-year-old in 1950, when I began to think for myself, essentially because of the war going on between the incompatible contexts of science and religion, between their traditional concepts of Universe and God. Neither, since then, have I joined any of the many alternative cultures and subcultures that exist in the world. This independent, free-thinking was essential, for I wanted nothing to stand in the way of realizing Wholeness and the Truth, Love and Peace, and Life and Freedom.

Nevertheless, when I feel deeply inside myself, I can sense that if a significant number of us could come together to cocreate the Sharing Economy, this could generate so much rapturous ecstasy that it could not help but awaken the rest of society, going far beyond what we are witnessing in the world today. There is just one danger. As I know from my own experience, such rapid expansions of consciousness can drive us crazy with joy, carrying us away from Stillness, at the heart of the Universe, leading to what Christina and Stanislav Grof call a Spiritual Emergency, when Spirit emerges faster than the body-mind-soul organism can handle.

To deal with this critical situation, it is vitally important to remember, with Jaques in Shakespeare's *As You Like It*, "All the world's a stage, And all the men and women merely players." So we are all figments of our imagination, not real in an Absolute sense, which we can be tricked into denying by our ecstatic and somatic experiences, carrying us away from our Immortal Ground of Being.



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

But if we could rest in Stillness in the Eternal Now, like these two monks, we would recognize the truth of what Ramana Maharshi wrote to his mother, as 1898 turned into 1899, when she tried to persuade him to return home from Arunachala: "What is not meant to happen will not happen, however much you wish it. What is meant to happen will happen, no matter what you do to prevent it. This is certain. Therefore the best path is to remain silent."

It is from the silent space that we could live in love, peace, and harmony with each other and our environment, free of the existential fear of death, no matter what might happen in the relativistic world of form, as the delightful play of the Divine. Could anything be more wonderful than that?