

# Unifying Inner Science and Outer Science

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At the heart of inner science is one simple question: “*What is causing scientists and technologists, aided and abetted by computer technology, to drive the pace of scientific discovery and technological invention at unprecedented exponential rates of acceleration?*”

Answering this question is not on the agenda of any research institution anywhere in the world, as far as I am aware, because it can only be answered by the transdiscipline of *Panosophy* ‘Universal Wisdom’, the complete synthesis of all sciences and humanities, healing the fragmented mind in Wholeness. Panosophy is the solution to the ultimate problem of human learning, sought by many thinkers over the years, such as Francis and Roger Bacon, Johannes Kepler, René Descartes, Isaac Newton, Charles Sanders Peirce, Carl Gustav Jung, Albert Einstein, Stephen Hawking, and Ken Wilber.

In academic terms, I regard my function in society as a Panosopher, in which the artificial divisions that the specialist mind makes between science, philosophy, and religion and all the other disciplines no longer exist. Panosophers, integrating all knowledge into a coherent whole as the Unified Relationships Theory, therefore have a similar relationship to academia as information systems architects to business, creating coherent models of all business processes and classes of entities.

Panosophers work beneath the foundations of mathematics, as the science of patterns and relationships, embracing paradoxes, which axiomatic linear systems of thought, like mathematical proof, are obliged to reject. For the dual and dualistic world we live in is full of self-contradictions and so if we do not include them in the cognitive maps and conceptual models that guide our daily lives, we can be led dangerously astray in delusion, conflict, and suffering.

*Panosophy* is cognate to a word made famous by Comenius, the ‘father of modern education’, in the mid 1600s when some parliamentarians invited him to set up a Pansophic College in London, as an Academy of Universal Wisdom and Light. The Academy was intended to research and unify all inner and outer sciences as they were understood at the time. However, this unifying principle was rejected by the founders of the Royal Society of London for Improving Natural Knowledge, who were focused solely on knowledge that could be obtained by the observation of experiments conducted in our outer worlds.



I am now seeking to redress this balance by setting up the Alliance for Mystical Pragmatics, helping evolution to become fully conscious of itself within us human beings, as Pierre Teilhard de Chardin and Julian Huxley foresaw. One of the principal purposes of the Alliance is to complete the final revolution in science currently unfolding, just as Newton completed the first scientific revolution with the *Mathematical Principles of Natural Philosophy*.

However, this great dream can only be realized if it is driven by the many millions of people engaged in the great Spiritual Renaissance taking place around the world. An excellent starting point for harmonizing evolutionary convergence would be to create a working partnership between Thomas Hübl’s Academy of Inner Science and the Alliance for Mystical Pragmatics, not yet off the ground.

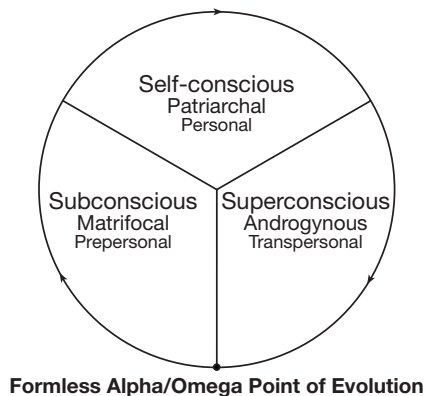
In this respect, I see myself as a mathematician working with a modern mystic, like P. D. Ouspensky working with George Gurdjieff and David Bohm working with J. Krishnamurti. Two of my pieces of

writing are of central importance. The first is on *Integral Relational Logic*, which has evolved from the information systems modelling methods underlying the Internet, taking the abstractions of pure mathematics and computer science to the utmost level of generality using Aristotle's concept of being, grounded in the Principle of Unity: *Wholeness is the union of all opposites*.

Although Integral Relational Logic introduces the most revolutionary change in Western thought since Plato, Aristotle, and Euclid laid down its foundations, there is nothing strange about it. We all implicitly use this coherent system of thought everyday to form concepts and organize our ideas. It is just a commonsensical taxonomy of taxonomies. The only difference between others and me is that how thoughts arise directly from the Divine Origin of the Universe has become explicit within me. Otherwise, I'm no different from anyone else.

To illustrate the relationship of this architectonic to Ken Wilber's, IRL is an example of what he calls an 'Integral Operating System', or IOS, "a neutral framework" that "can be used to bring more clarity, care, and comprehensiveness to virtually any situation". However, IRL includes both itself and Ken's AQAL within it, while his IOS is narrower and shallower, implicitly applying Integral Relational Logic while ignorant of its existence. So Ken's integral philosophy is not able to fully explain our individual ontogenies or the phylogeny of our species from birth to death.

The second mathematical treatise is *Through Evolution's Accumulation Point: Towards Its Glorious Culmination*, which uses the nonlinear mathematics of systems dynamics to map fourteen billion years of physical, biological, and mental evolution, explaining why the world is degenerating into chaos at the moment, with a few oases of self-similar order grounded in union with the Divine.



While everyone may not understand the mathematics involved, the picture that emerges from this research affects the lives of every child, woman, and man on our beautiful planet Earth, as evolution passes through the most momentous turning point since the most recent big bang, called its Accumulation Point in the terms of chaos theory. Most significantly, it shows that the only way out of the chaos is to complete the transition between the third and fourth stages of Teilhard's four-stage model of evolution and between the second and third stages of Ken Wilber's model of human development, illustrated here.



Now while such a radical transformation of consciousness and culture happens within us, if completing the final revolution in science is anything like the first, scholarly works need to be published explaining what all this means. My principal contribution in this regard is a trilogy titled *Wholeness: The Union of All Opposites*, with the alternative title *Semantic Principles of Natural Philosophy* to denote that its purpose is to complete the final revolution in science, just as *Principia* completed the first in 1687.

The three parts of *Wholeness* are titled *Integral Relational Logic*, *The Unified Relationships Theory*, and *Our Evolutionary Story*, not yet complete, because it is not yet clear where evolution is taking us all as a species. Furthermore, as this trilogy is approaching 1,500 pages, I have not worked on it since January 2013, preferring to write shorter books and essays, maybe easier to assimilate.

The two most important of these scholarly works are *Through Evolution's Accumulation Point: Towards Its Glorious Culmination* and *The Four Spheres: Healing the Split between Mysticism and Science*, further developing Teilhard's four-stage model of evolution. These describe a comprehensive theory of evolution, intended to bring Life and Spirit back to science, lacking from Charles Darwin's *The Origin of Species*,

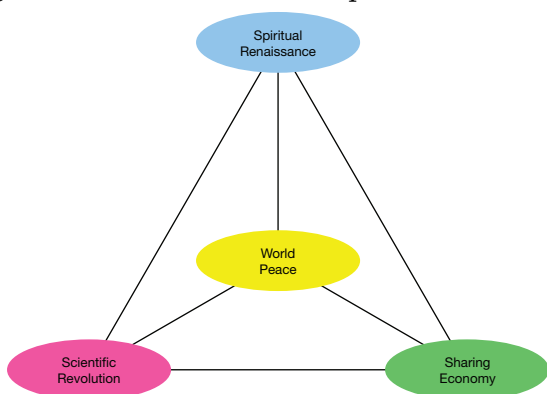
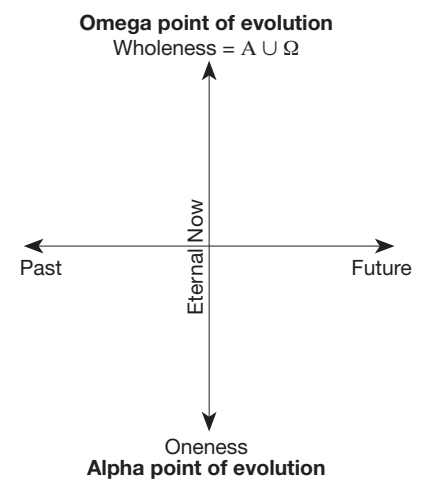
which doesn't actually explain where species originate. Two earlier books are *The Theory of Everything: Unifying Polarizing Opposites in Nondual Wholeness*, intended to show how the problem that Einstein spent the last thirty years of his life working on can be solved, and *The Principle of Unity: Living Intelligently and Peacefully at the End of Time*, answering three of the most important questions we can ask ourselves: "Who are we?", "Where do we come from?", and "Where are we going?"

Despite the central importance of these books in the history of ideas, none of them have yet been edited or published. However, three of my shorter essays have been published in scholarly journals in India. These are 'Mystical Pragmatics: Harmonizing Evolutionary Convergence', 'The Coherent Light of Consciousness: Awakening Self-reflective Intelligence', and 'Revealing the Hidden Harmony: The Heart of Transformative Harmony'.

To illustrate the inherent simplicity underlying the complexity of the world we live in, I have written a number of other pieces intended for the general reader interested in the awakening of intelligence. One of the simplest of these pieces is a poster presentation that I made for the Science and Nonduality (SAND) conference in California in 2011, depicting the entire cosmology of cosmologies on a single sheet of paper, albeit  $8 \times 4$  feet, about three square metres.

The title of this presentation was 'The Two Dimensions of Time', addressing the theme of the conference, which was *On the Edge of Time*. This is the central issue of our times, for Western civilization, in particular, has just one problem: it puts second things first. It is utterly illogical to wonder how consciousness arises from the brain, putting matter before spirit.

In particular, if we are overcome our existential fears of the inevitable death of our species, we need to turn time on its side, recognizing that there is a primary-secondary relationship between the vertical and horizontal dimensions of time, illustrated here. By living primarily in the Eternal Now, we can realize our fullest potential as superintelligent, superconscious beings, for algorithmic machines, as computers, function solely in the horizontal.



As we are all being affected by the unprecedented rate of accelerating change, in May 2016 I wrote a 28-page booklet for the Alliance for Mystical Pragmatics with the motto 'Harmonizing evolutionary convergence'. The intention is to cocreate a transcultural, transdisciplinary network of networks that unifies four global movements emerging in the world today: Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace, matching, in human terms, the underlying

structure of the Internet.

Several pages on the Alliance's website provide an explanation of this vision, which is further enhanced in three articles written in 2013 titled 'Recapitulating the Cosmogonic Cycle: Understanding Ourselves', 'Integral Relational Logic: The Art and Science of Consciousness', and 'The Sharing Economy: Transcending the Divisiveness of Money'. The second of these describes in just twenty-two pages the Cosmic Context, Gnostic Foundation, and coordinating framework for all our learning, enabling us to integrate all knowledge in all disciplines and cultures at all times into a coherent whole.

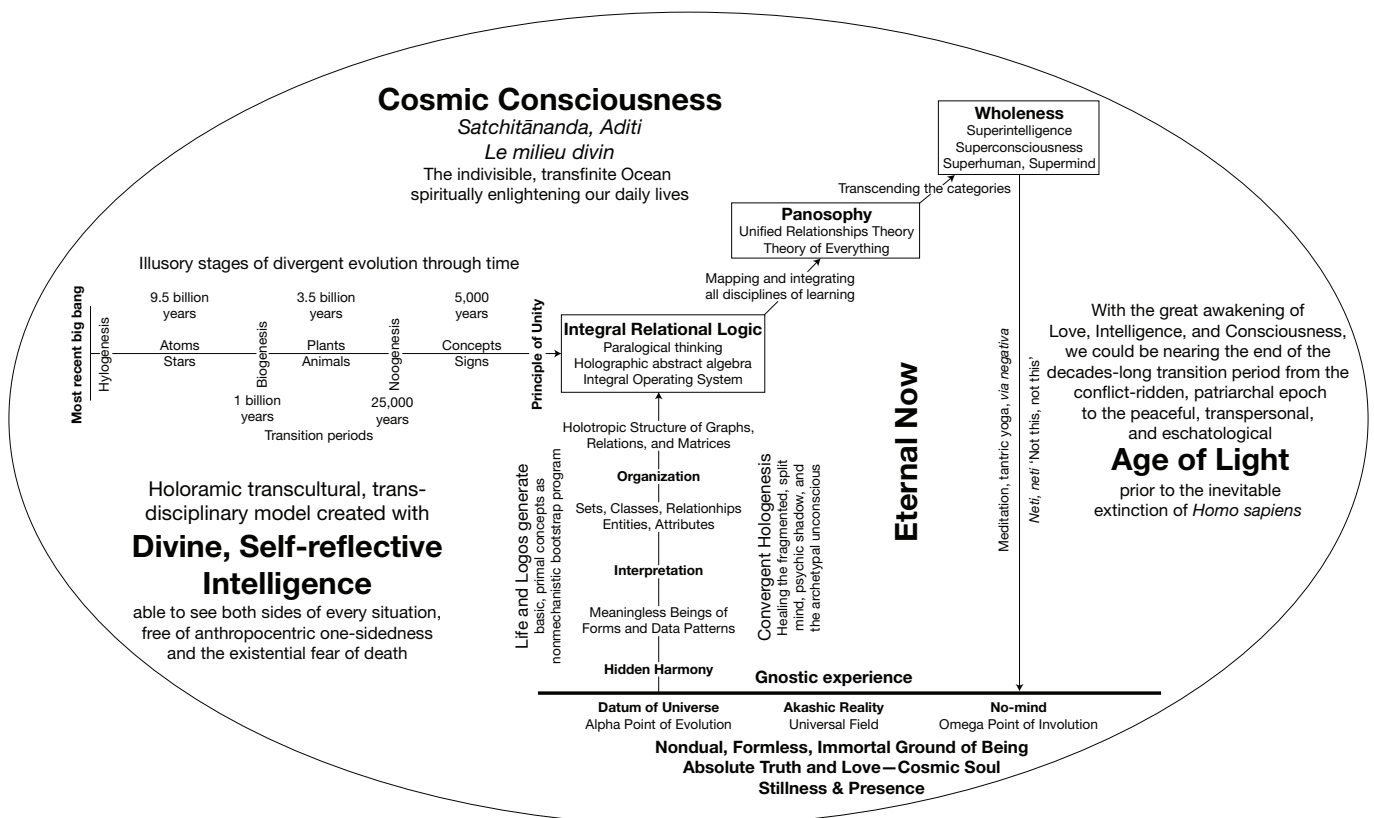
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Then in 2015, I wrote two essays inspired by *The Theory of Everything* and *The Imitation Game*, biopics of Stephen Hawking and Alan Turing, respectively, which won Oscars that year. The first of these mentioned the long search, begun by Einstein, for a simple, elegant equation that could explain everything. The second movie highlighted the widespread belief that Turing's universal machine could develop levels of intelligence far exceeding human intelligence.

The essays are titled 'The Cosmic Equation: Unifying All Opposites' and 'The Evolution of Universals: Being a Universal Human'. The former shows how we can use the Cosmic Equation, expressing the Principle of Unity in the language of mathematical logic, to show that Integral Relational Logic is the primary science, out of which all sciences and humanities emerge, which no computer could program itself to do. By reversing what Turing called the 'imitation game', the latter essay explains how evolution is showing us how to organize all our thoughts into universal order, enabling us to live as Universal Humans, as evolution becomes fully conscious of itself within us.

As I am a generalist writing in a world of specialists, during the autumn and winter of 2016 and 2017 I wrote a pair of extended essays titled 'The Art and Science of Panosophy: Evolution's Glorious Culmination' and 'The Psychodynamics of Society: From Consciousness to Death'. These essays contain an overview of the major psychospiritual and practical challenges that humanity faces at the present time, written to help people to awaken to what is happening to us all as a species.

In parallel with these writings, I wrote three shorter articles, attempting to reach out to those who do not engage in much reading, such as some of my friends. These are titled 'The Sane Society', inspired by Erich Fromm, 'Intelligently Adapting to Our Rapidly Changing World', and 'Standing Outside Ourselves'. All of this is encapsulated in one simple diagram of the Cosmic Foundation and coordinating framework of the Grand Design of the Universe, revealed by Conscious Evolution and a Thought Experiment, not unlike those that Einstein used to develop the special and general theories of evolution:



This all-embracing worldview thus ends the long-running war between science and spirituality, recently fought in *War of the Worldviews* between Deepak Chopra and Leonard Mlodinow, co-author with Stephen Hawking of *The Grand Design*. However, it also means that we need to make changes to the meanings of many words in English and the other European languages, which have evolved over the years to represent a deluded, fragmented view of reality. The Glossary on the Alliance's website contains the beginning of this critical communications and linguistic project, much inspired by Bohm's notion of the archaeology of language.

Then in the summer of 2017, I began to set up a new website on the domain paulhague.net, seeking to connect with my fellow human beings as just a simple human being, rather as a genius, supposedly living many years ahead of my time, as I have dismissively been told on several occasions. As it has been said that we know people by the company they keep, this website contains pages on fifteen kindred spirits who have lived similar lives in relationship to their times, often as outsiders, shunned by their contemporaries. These are Heraclitus, Johannes Kepler, Jan Ámos Komenský (Comenius), Isaac Newton, Charles Darwin, George and Mary Boole, Ada Lovelace, Charles Sanders Peirce, Pierre Teilhard de Chardin, Carl Gustav Jung, Albert Einstein, Erich Fromm, Joseph Campbell, Arthur Koestler, and David Bohm.

Among my contemporaries, foremost among the kindred spirits I would like to work with is Thomas Hübl, whose Timeless Wisdom Training closely matches my own awakening process over the years, as an autodidact, living outside society as it is constituted today.



As I have been successful in solving the ultimate problem in human learning that has eluded thinkers much cleverer than me over the years, a short explanation of how this has come about will perhaps help others to understand where I am coming from. My entire life, until I learned to understand it, has been governed by two inseparable events, which I call 'breakdown' and 'breakthrough'. These did not happen through any conscious choice on my part; they happened to me for reasons that I have only really understood after many years of self-inquiry.

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

Secondly, at 11:30 a.m. on Sunday, 27th April 1980, as I was strolling across Wimbledon Common to the pub to lunch, I had the idea that what is causing technologists, like myself, to drive the pace of change in society at exponential rates of acceleration is that there are nonphysical, mental energies at work in the Universe as well as the four forces recognized by physicists, supposedly the root cause of everything, including human thought and behaviour. Three weeks later, I resigned from my marketing job with IBM and set out to develop a cosmology of cosmologies that would unify the psychospiritual and physical energies at work in the Universe.

To explain how these two events are intimately related, I apply Stanislav Grof's wisdom in *The Holotropic Mind*. In this insightful book, Stan says that our early experiences in the womb "have strong mystical overtones; they feel sacred or holy. ... In this state of cosmic unity, we feel that we have direct, immediate, and unlimited access to knowledge and wisdom of universal significance." This rapturous



period in our lives, a reminder of “Gardens of Paradise in the mythologies of a variety of the world’s cultures”, can be referred to as ‘oceanic ecstasy’.

In contrast, when prenatates experience a deep trauma before birth, as I did, they experience what Stan calls a ‘bad womb’, which can have an even greater effect on later development than what he calls ‘basic perinatal matrices’ (BPM). So, as I can see today, my entire life has been focused on returning to the feeling of oceanic ecstasy I experienced during the first seven weeks of my life after conception. My inner life, which cannot be seen either with our physical senses or through the filters of our mechanistic conditioning, has been far more important to me than my outer life.

During the first few years after my birth in May 1942, I felt that I had been born in a society that I did not belong to—a world at war with itself, both in familial and cultural terms. So, at the age of seven, I set out to find the root cause of conflict and suffering in the world so that we could all live in love, peace, and harmony with each other and our environment.

This is a question that Einstein had addressed three years earlier in an article titled ‘The Real Problem Is in the Hearts of Men’, published in the *New York Times Magazine*, which began with these words: “Many persons have inquired concerning a recent message of mine that ‘a new type of thinking is essential if mankind is to survive and move to higher levels’.” He then went on to write, “Past thinking and methods did not prevent world wars. Future thinking *must* prevent wars.” For, as he said in an address at the fifth Nobel anniversary dinner in New York on 10th December 1945, “The war is won, but the peace is not. The great powers, united in fighting, are now divided over the peace settlements.”

However, back in 1949, my teachers were not able to show me how to find the root cause of conflict and suffering in the world. So I set out to discover this for myself. I felt that the key lay in reconciling the incompatible concepts of God and Universe. For I was taught that the Universe consists of matter existing in space and time, while God is in heaven, somewhere in outer space, beyond the clouds.

Now when we learn something—interpreting the meaningless data patterns within and without us as information and knowledge—we need a context in which to do so. But as the contextual concepts for science and religion—Universe and God—are incompatible with each other, I realized as an adolescent that I could not determine if what my teachers were telling me was true or not. So I learned very little at school and university, just majoring in mathematics, whose basic concepts are universal.

It was a desperate situation, for I completed my formal education as a twenty-two-year-old in 1964 realizing that what I had been taught in religion, science, and economics made little sense as a coherent whole. Nevertheless, even though Western civilization felt alien to me, I still wanted to get married and have children, which required me to earn a living, which I did in the newly emerging information technology industry.

However, while working in marketing for IBM in London in the late 1970s, I could see that my children were not being educated to live in the world that they would be living in when they came to be bringing up children of their own. So I was led to return to my own life of learning as an autodidact, learning what my teachers were unable to teach me as a teenager.

Most particularly, I needed to understand the long-term economic and psychological implications of society’s growing dependency on computers, answering some questions that I was being asked when giving presentations on the emerging information society at customer executive seminars at IBM’s European Education Centre in Belgium. For instance, what were the ongoing implications for employment, skills profiles, and the quality of life in the workplace?

To answer these questions, I spent the winter of 1980 attempting to develop a comprehensive model of

how humans communicate with computers. It wasn't easy, for, at the time, I had little understanding of what it truly means to be a human being and so could not determine the potential of computers to develop artificial general intelligence vis-à-vis the awakening of human intelligence.

It was while puzzling about this problem, also attempting to answer the question in the first paragraph of this article, that I suddenly had the idea that there are nonphysical energies at work in the Universe as well as the physical energies that I learned something about as an adolescent. I realized immediately that I had been given the key that would unlock the hidden secrets of the Universe that I had puzzled about as an adolescent.

Three weeks later, I resigned from my marketing job in a state of great excitement and set out to find a mathematical language that would enable me to develop a cosmology of cosmologies that would unify the psychospiritual energies within us with the four forces acknowledged by physicists. I was particularly interested in the principle of duality in projective geometry and the propositional calculus. Five weeks later, at midsummer 1980, this led me to formulate a universal truth, which I call the Principle of Duality: *My coherent conceptual model of the Universe consists entirely of dual sets.*

Then, in the autumn of 1983, I was able to use the Principle of Duality and David Bohm's method of bringing order to quantum physics to form the concept of the Absolute in exactly the same way as I form any other concept. The Principle of Duality thus became the Principle of Unity and I had found the overall context for all our lives, that I was unable to find as a seven-year-old in 1949.

However, this did not mean that God had become a scientific concept, even though I regularly had the ecstatic mystical experience of feeling one with the Cosmos. I still needed to go through twenty years of profound psychospiritual exercises with a variety of teachers from Europe, America, Australia, and India. These led me in the early years of the century to experience a series of satoris or kenshos in the mountains of Norway and forests of Sweden. As the sense of a separate self disappeared completely in these cathartic moments, the Supreme Being became a scientific concept, both experientially and cognitively.

These mystical experiences gave me the inner confidence to self-publish my first book in 2004 titled *The Paragonian Manifesto: Revealing the Coherent Light of Consciousness*. It was intended as a spiritual replacement to *The Communist Manifesto* from 1848, more emphasizing liberal social democracy as the most intelligent political ideology than communism at war with capitalism, balancing all opposites.

However, this book was too far ahead of its time to attract much attention. Besides, even though I was feeling one with the Cosmos, I was still uncertain how to present myself to society as a Panosopher—as a scientist, businessman, and mystic, all three. I found the answer to this question when on retreat with my friend Nukunu from Denmark, after he invited me to attend a six-day retreat in the Altai Mountains in Russia, the original home of the shamans.

Following this life-changing event, I gave up all pretence that I was communicating to Western civilization, which I had not really joined as a seven-year-old. So inspired by the final chapter in *Bhagavad Gita*, I set out to restructure all my writings solely guided by my inner guru, no matter what others might think.

Sadly, however, even though I was seeking to live in love, peace, and harmony with my fellow human beings in the Age of Light in the Eternal Now at the end of time, by being as true to myself as I was able led me to become even further separated from my fellows, with a few notable exceptions. Feeling that this sense of isolation could not last indefinitely, I enjoyed myself writing a number of books and essays, focused particularly on the future of humanity, not the least my grandchildren's generation.

For while I had known since 1982 that one day a generation of children would be born who would not

grow old enough to have children of their own, it was becoming increasingly clear that it is most unlikely that those born in 2010 will grow as old as I am today in 2085. Indeed, long before this, if our species is to flourish and survive for long beyond the 2020s we shall need to pass through the most radical transformation of culture and consciousness during the next decade.

This vision came into full focus in 2016 when an American friend and neighbour in Sweden told me about Carolyn Baker and Guy McPherson's *Extinction Dialogs: How to Live with Death in Mind*, with a foreword written by the Andrew Harvey, friends and colleagues of a couple of my own friends in England. While I had studied and written much about the many existential risks facing humanity over the years, the accelerating release of methane gas in the Arctic is making our spiritual awakening even more urgent and imperative. For as Andrew said in a YouTube video with Guy:

There is a huge gift in this apocalyptic situation to us all, and that is that it makes absolutely clear the impermanence and precariousness of everything and bitch-slaps the human ego finally, and destroys all illusions, and that can lead to paralysis, despair, inertia, horror. Or it can lead to a fundamental commitment to uncover inner Divine Consciousness and act from that with peace and joy and compassion, giving up the fruits of action, come what may. And that form of action is actually liberation. So there is a way in which the situation is the perfect cauldron for the liberation of the human race from its fantasies. We will be born in our death.

Another with a similar vision is John Petersen, founder of the Arlington Institute in 1989, who described what could happen in the next decade 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':

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.

What all of this means is that we now have just two years to prepare for the 2020s, helping as many people as possible to come to terms with the illusory reality of the world we live in, grounded, as much as possible, on Reality, on our Immortal Ground of Being. For the only way forward for humanity is to recapitulate what Joseph Campbell called the Cosmogonic Cycle, consciously returning to the Nonmanifest before the deaths of our bodies. While we could use the transcultural Internet to provide some continuity at these momentous times we live in, technology cannot save us, as some tech billionaires seem to believe. Besides, with so much cybercrime about, it is a moot point how long even the Internet can survive.

For myself, all I can do each day is enjoy myself pursuing what appears to be my life's purpose to complete the final revolution in science, establishing Consciousness as Ultimate Reality, mystical psychology as the primary science, and the fundamental principle that none of us is ever separate from any other being, including the Supreme Being, for an instant.

I thus warmly invite those who read this article to join me in this great adventure, generating the synergy of relationships that could accelerate the Great Awakening of our species. We cannot avoid the death of Western civilization or of our bodies and biological species. But we could have a lot of fun living at these end times, blissfully dying consciously in Love, Peace, Stillness, and Presence in the Eternal Now.

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