

Part I

Integral Relational Logic

*In general there is an enthusiasm for the idea of having new ideas,
but not for the new ideas themselves.¹*

Edward de Bono

Perhaps the greatest challenge in communicating the complete unification of science and religion is the general belief that such a synthesis of everything is impossible, that it is impossible for us human beings ever to live in love and peace with each other. This is quite natural in the evolutionary scheme of things. 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. Neither could they have foreseen evolution reaching its Omega point at the end of time, as Pierre Teilhard de Chardin prophesied in a book that he wrote between 1938 and 1940, extending essays he had written ten years earlier,² but which was only published posthumously in 1955.

The central issue here is that each of us is brought up within a particular culture and taught to think and learn in particular ways. None of us can escape this cultural conditioning, which happens no matter whether we are born in a materialistic Western family, a deeply spiritual Eastern one, or something in between. As no child has ever been born within a family where these opposites have been unified, those who write books or give talks at 'big-name' conferences on the relationships between science and mysticism must do so within the context of one or more of the cultures that prevail in the world today. Otherwise, they would not sell any books or get a hearing. People will only listen to what they want to hear, to what makes sense to them within their existing frames of reference.

Yes, sometimes, as children have grown older, they have questioned what they had been taught by their parents and teachers. If this had not happened, then we would simply have built a body of knowledge on the foundations that our less than fully conscious ancestors laid down. It has been necessary to dismantle what they discovered from time to time so that evolution could move forward. But as learning is as much a social endeavour as an individual one, it has been necessary for these evolutionary changes of direction to be accepted by a consensus of like-minded individuals. Otherwise they would have just withered and died away.

In the case of the complete unification of science and mysticism being presented in this book, there is, at present, no consensus for integral relational logic, the framework for the unified relationships theory. Indeed, there is a general consensus among even spiritual scientists that IRL, a holistic science of reason that truly describes how we think, learn, and organize our ideas, is impossible and unacceptable. As I have said, this is quite natural. For if we are to realize our fullest potential as human beings, we can only do so by passing through a death and rebirth process, by starting afresh at the very beginning. And this is not something that any of us can choose to do. It happens when the time is right for it to happen.

Perhaps one reason why IRL has been rejected in the past is that I have been attempting to present this commonsensical system of thought within the context of the prevailing culture. After all, IRL has evolved

2 WHOLENESS: THE UNION OF ALL OPPOSITES

from the business modelling methods that information systems technologists used to build the Internet. So it has an impeccable pedigree.

However, this does not acknowledge the fact that in order for IRL to become manifest in consciousness, in seven weeks in the spring and summer of 1980, I passed through a life-changing death and rebirth process. At 11:30 on 27th April 1980, as I was strolling across Wimbledon Common in London to the pub for lunch, I suddenly had the idea that the reason why information systems technologists in business are causing the pace of change to accelerate exponentially is that there are mental energies at work in the Universe, as well as the physical ones I learnt about at school. Then around midsummer 1980, I had the idea that was to form the backbone for IRL: the Principle of Duality, described in Chapter 3, 'Unifying Opposites'. This idea became the Principle of Unity—*Wholeness is the union of all opposites*—around October 1983, when I used it to establish the concept of the Absolute as a scientific one, as I explain in Chapter 4, 'Transcending the Categories'.

As the existence of psychospiritual energies cannot be established within the framework of materialistic science, I knew that it was necessary to rebuild the whole of science on a fresh foundation. Furthermore, I knew from my experience as a mathematics undergraduate in the early 1960s that deductive mathematical logic does not truly represent how we human beings reason, and a completely new science of reason would be necessary to understand what is happening to the human race at the present time. In Hindu terms, this was rather like Shiva the destroyer demolishing everything that I had learnt at school and university, enabling Brahma the creator to reconstruct the entire world of learning on Wholeness and the Truth.

This evolutionary process is not without precedent. In *The Ghost in the Machine* Arthur Koestler described two words that denote quite distinct ways in which evolution progresses: *gerontomorphosis*, the 'shaping or forming of the old', and *pædomorphosis*, 'the shaping or forming of the young'.

During gerontomorphosis, evolution progresses from immediately preceding forms and structures, as in phylogeny. However, as Koestler puts it, "gerontomorphosis cannot lead to radical changes and new departures; it can only carry an already specialized evolutionary line one more step further in the same direction—as a rule into a dead end of the maze."³

During pædomorphosis, on the other hand, evolution retraces its steps to an earlier point and makes a fresh start in a quite new direction. Pædomorphosis is thus a rejuvenating, renascent process; it leads to new vitality, new energies, and new possibilities.⁴ And generally, this process does not begin on the scale of the species; it begins at the individual level. The Copernican revolution in the seventeenth century illustrates this process of pædomorphosis in the noosphere. For Copernicus effectively went back to Aristarchus's heliocentric view of the solar system,⁵ abandoning Aristotle and Ptolemy's geocentric view, which was generally accepted at the time.

In my case, I was carried back to the very start of evolution, to its Alpha point, which is necessary if we are to reach evolution's glorious culmination at its Omega point, in conformity with the Principle of Unity. In terms of human learning, this was like going back some 25,000 years to the time that our ancestors first acquired the great gift of self-reflective Intelligence, which distinguishes human beings from the other animals and machines, like computers.

As IRL leads the practitioner Home to Wholeness, before I describe it in detail, here is a description in just five sentences:

The origin of the Universe is the ineffable Datum, that which is given, which is without form, and void.

It is from this Emptiness that Life creates all structures, forms, and relationships in the manifest universe, called data patterns prior to interpretation by a gnostic being.

Through the action of the Logos, called *Dharma*, *Tao*, or *Rita* in the East, these data patterns can be interpreted and organized by Intelligence showing that the Universe, viewed as Consciousness, has a deep underlying structure described as an infinitely dimensional network of hierarchical relationships.

All the concepts that are formed by this process of interpretation are in pairs of opposites, revealing the fundamental design principle of the Universe: *Wholeness is the union of all opposites*, called the Principle of Unity, which is a universal truth, applicable in all possible worlds.

The Principle of Unity unifies the nondual, formless Absolute and the relativistic world of dual forms, which leads back to the Datum of the Universe at the end of time, when Alpha and Omega are one.

These five sentences provide a complete description of evolution from its beginning to its end, as must be possible if the unified relationships theory is to provide a true representation of the dynamics of the entire Universe in general, and of the psychodynamics of society, in particular. It is interesting to note that the first sentence corresponds to the first verses in the Bible: “In the beginning God created the heaven and the earth. And the earth was without form, and void.”⁶ The void is also the central notion in Buddhism: *shunyata*, generally translated as ‘emptiness’.

The last sentence in this brief exposition of integral relational logic corresponds to the last chapter in the last book in the Bible. In *Revelations*, John the Divine describes an apocalyptic vision he had on the island of Patmos, ending with these words: “I am Alpha and Omega, the beginning and the end, the first and the last.”⁷ In Eastern terms, this sentence is closest to Advaita, founded by Shankaracharya, who lived from 788 to 820 CE.⁸ For *Advaita* means ‘not-two or nonduality’ and by the Principle of Unity, Nonduality is the union of Nonduality and duality.

In other words, it is the ultimate destiny of all us human beings to return Home to Wholeness, from which we have never actually left. We are all Wholeness at every instant in our lives. It is when we all realize this that we can truly live in love, peace, and harmony with each other and our environment.

¹ De Bono, *Use of Lateral Thinking*, p. 129.

² King, *Spirit of Fire*, pp. 170–174.

³ Koestler, *Ghost in the Machine*, p. 165. The word *gerontomorphosis* was coined by Gavin de Beer (1899–1972), in response to *pædomorphosis*.

⁴ *Ibid.*, p. 163. The word *pædomorphosis* was coined by Walter Garstang (1868–1949) about 1920.

⁵ Koestler, *Sleepwalkers*, p. 51.

⁶ Genesis, 1:1–2.

⁷ Revelations, 22:13.

⁸ Fischer-Schreiber, *Encyclopedia of Eastern Philosophy and Religion*.