

## Part II

# The Unified Relationships Theory

*My mind seems to have become a kind of machine for grinding general laws out of large collections of data ... The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, by enfeebling the emotional part of our nature.*

Charles Darwin

**T**he unified relationships theory (URT) is a vital science that is being brought into manifestation through the creative power of Life arising directly from our Divine Source. It is vital because this word derives from the Latin *vitalis*, from *vita*, 'life'. In contrast, modern science is dead, denying the existence of Life, believing that life is a property of the DNA molecule.<sup>1</sup> It is not surprising therefore that Charles Darwin wrote in his autobiography that "until his thirtieth year he had intensely enjoyed music and poetry and pictures, but that for many years afterwards he lost all taste for these interests."<sup>2</sup>

Both E. F. Schumacher, in *Small is Beautiful*, and Erich Fromm, in *To Have or To Be?* quote from Darwin's autobiography. Fromm used Darwin's experiences to demonstrate "the consequences and the human tragedy of a purely scientific, alienated intellect. ... the separation from reason and heart is almost complete."<sup>3</sup> In Schumacher's case, he used Darwin's experiences to illustrate the distinction that G. N. M. Tyrell made between 'divergent' and 'convergent' problems, ones that cannot be solved by logical reasoning and ones that can. This is how Schumacher made this distinction:

Life is kept going by divergent problems that have to be 'lived' and are only solved in death. Convergent problems, on the other hand, are man's most useful invention; they do not, as such, exist in reality, but are created by a process of abstraction. When they have been solved, they can be written down and passed on to others without needing to reproduce the mental effort necessary to find it.<sup>4</sup>

Actually, the URT, as vital science, needs both heart and mind, both intuition and reason. It addresses both divergent and convergent problems. On the one hand, IRL is pure reason, and can theoretically be learnt by anyone going through a similar thought process, like a mathematical theorem or scientific theory. But it is important to note here that a theory is not a collection of words, mathematical symbols, and pictures laid out on paper or stored electronically. As David Bohm has pointed out, "*theory* derives from the Greek *theoria*, which has the same root as *theatre*, in a word meaning 'to view' or to 'make a spectacle'. Thus it might be said that a theory is primarily a form of *insight*."<sup>5</sup>

So to be able to see the unified relationships theory requires deep self-inquiry, necessary to solve divergent problems, such as those encountered in human relationships, "in family life, economics, politics, education, and so forth".<sup>6</sup> What this means is that we can only find deep inner Peace and Stillness by passing through a psychological death, by starting afresh at the very beginning. And this has nothing to do with the intellect, about our belief systems. Anyone can become a buddha, for we are all, in Essence, Buddhas.

In *The Book of Secrets*, the first discourses that Osho gave in English in the 1970s, when he was called Bhagwan Shree Rajneesh, he made a clear distinction between our rational development and the spiritual quest. The former is unique to us, as individuals, whereas the goal of the spiritual quest is that which we all

share, which is ever-present in all of us: the Divine. As Osho said, “it may not be possible for you to have a mind, a reasoning faculty, like Einstein. But you can become a buddha ... because buddhahood is not to be developed in you, it is already there. It is concerned with the basic centre, the original centre.” As he said, it is impossible for any of us to repeat the exact thought processes of another.

Because to develop the head of Einstein needs the same growth, the same milieu, the same training as was given to him. It cannot be repeated, because it is unrepeatable. First you will need to have the same parents, because the training begins in the womb. It is difficult to find the same parents—impossible. How can you find the same parents, the same date of birth, the same home, the same associates, the same friends?<sup>7</sup>

What this means is that what each of us understands by the unified relationships theory or theory of everything must be unique to all of us. But if we are to live in Love and Peace by ending the war between science and religion, what this means is that scientists and medical practitioners need to acknowledge the role that Life, or God the Creator, plays in our creative, healing processes. Of course, if we want this to happen and it doesn't, then this must inevitably create an inner conflict within us, a lack of Peace. We all follow our own unique paths through life, and if we want anyone to be different than they are, including ourselves, this is a violent act of war. Evangelism can play no role in the Peaceful Society. Yet paradoxically, such a society cannot come into being by hiding.

## The meaning of *life*

The first thing we need to do in developing a vital science brought into existence by Life is to examine the meaning of the word *life*. The word *biology* means ‘the study or science of life’, from the Greek *bios*, ‘life’. But biologists do not study Life; they study *forms* of life. So maybe it would be better to call biology *biomorphology*, from the Greek *morphe*, ‘form’. Yet everything in the relativistic world of form has come into manifestation through the power of Life, from quarks, through cells and concepts, to galaxies. So we are all biomorphologists in a sense, whether we are geologists, psychologists, architects, historians, poets, or whatever.

So how can we distinguish biologists from all other students of life? Well, what biologists actually study is *self-reproducing* forms of life. So maybe biology should be called *autogenic biomorphology*, from the Greek *auto*, ‘self’, and the Indo-European base *\*gen*, ‘produce’, quite a mouthful. This IE root has given rise to many English words, mainly through Latin. These include *generate*, *gender*, *genealogy*, *gene*, *genesis*, *genital*, *genetic*, *general*, *genitive*, *genus*, *kind*, and *nature* (from the Latin *nasci*, ‘be born’). To the ancient Romans, *genius* meant ‘guardian or guiding spirit of a person at birth’, which captures the fact that our creative energies do not egoically belong to us as individuals; they are born naturally from the Divine. So we could say that the true biologists are theologians, literally meaning ‘science or study of God’.

I am deliberately not using the term *autopoiesis* or its adjectival form *autopoietic* here, even though this derives from the Greek *poien*, ‘to make, do, produce, create’, which is also the root of *poetry*. The reason for this is that Humberto Maturana and Francisco Varela<sup>8</sup> coined *autopoiesis* in 1972 to mean:

An autopoietic machine is a machine organized (defined as a unity) as a network of processes of production (transformation and destruction) of components which: (i) through their interactions and transformations continuously regenerate and realize the network of processes (relations) that produced them; and (ii) constitute it (the machine) as a concrete unity in space in which they (the components) exist by specifying the topological domain of its realization as such a network.

As the systems theorist, Fritjof Capra, tells us:

Maturana and Varela began their essay on autopoiesis by characterizing their approach as ‘mechanistic’ to distinguish it from vitalist approaches to the nature of life: ‘Our approach will be mechanistic: no forces or principles will be adduced which are not found in the physical universe.’ However, the next sentence makes it immediately clear that the authors are not Cartesian mechanists but systems thinkers: ‘Yet, our problem is the living organization and therefore our

interest will not be in properties of components, but in the processes and relations between processes realized through components.”<sup>9</sup>

Thus systems theorists today are at pains to deny the role that the Divine plays through Life in living systems, which are often called ‘self-organizing’, an energy that in the URT is called the Logos, arising directly from our Divine Source. This nonphysical energy has been known throughout the ages as a vital principle underlying human experience, encapsulated in Henri Bergson’s concept of *élan vital*,<sup>10</sup> normally translated as *vital impetus* or disparagingly as *vital force*. Yet this vital force is “the energy or spirit which animates living creatures”, as my dictionary says.

The word *animate* derives from the Latin *animalis*, ‘having a soul’, from *anima*, ‘breath, soul’, which, of course, is the root of *animal*. These words are related to the Swedish *anda*, ‘breath, spirit’, and *ande*, ‘spirit, soul’, connected with *aniti*, ‘breathe’ in Sanskrit. In turn, *spirit* derives from the Latin *spiritus*, ‘breath, spirit’, from *spirare*, ‘breathe’. So the roots of our language clearly indicate that the ancients were well aware of the role that spirit or the soul plays in breathing animals, such as human beings.

Yet there is almost no scientist today who is ready to make peace possible by ending the war between science and religion, despite many of them writing books on the subject. This is well illustrated by Fritjof’s best-selling *The Tao of Physics: An exploration of the parallels between modern physics and Eastern mysticism*.

He writes:

Once these parallels between Western science and Eastern mysticism are accepted, a number of questions will arise concerning their implications. Is modern science, with all its sophisticated machinery, merely rediscovering ancient wisdom, known to the Eastern sages for thousands of years? Should physicists, therefore, abandon the scientific method and begin to meditate? Or can there be a mutual influence between science and mysticism; perhaps even a synthesis?<sup>11</sup>

He goes on to say:

I think all these questions have to be answered in the negative. I see science and mysticism as two complementary manifestations of the human mind; of its rational and intuitive faculties. The modern physicist experiences the world through an extreme specialization of the rational mind; the mystic through an extreme specialization of the intuitive mind. The two approaches are entirely different and involve far more than a certain view of the physical world.<sup>12</sup>

By admitting Life, as the origin of all energy in the Universe, into science, science and theology merge into a single discipline of study. Philosophy, as a separate discipline also ceases to exist, for as Bertrand Russell said, “Philosophy, as I shall understand the word, is something intermediate between theology and science. ... between theology and science there is a No Man’s Land, exposed to attack from both sides; this No Man’s Land is philosophy.”<sup>13</sup> But why should theology and science attack philosophy and vice versa? Why not create a coherent body of knowledge in which there are no longer any wars? enabling us to Live in Love and Peace.

That coherent body of knowledge is the unified relationships theory, whose framework is integral relational logic (IRL), described in Part I. As the URT is not science, philosophy, or theology, in the sense that these words are used today, we can call it *panosophy*, as I described in the Prologue. This means that panosophers are scientists, philosophers, and theologians all rolled into one. And when they take this learning out into the practical world of everyday affairs, they are also businesspeople. In effect, as panosophy cannot be classified—as it is transcultural and transdisciplinary—panosophers are unlabelled, without any particular identity in the world. They are mavericks, from the name of Samuel A. Maverick, a nineteenth century Texas rancher, who did not brand his cattle. Panosophers are thus also mystics, studying the innermost secrets and mysteries of the Universe, which are invisible to the categorizing mind.

## Seven pillars of unwisdom and wisdom

What we need to do now is show how we can build this coherent body of knowledge on the gnostic foundations and metaphysical framework or skeleton provided by IRL. As the URT shows that all beings in

the Universe are related to all other being, this means that we need to make some radical changes to the way that we view our lives today. For Western civilization is based on the assumption that we human beings are separate from God, Nature, and each other. As a consequence, what is taught in the schools and universities of Europe, America, and all other countries that have been influenced by this European tradition, is based on false assumptions about God, the Universe, Life, humanity, money, justice, and reason, which we can call the seven pillars of unwisdom, a term introduced by Arthur Koestler.<sup>14</sup>

The first pillar of unwisdom arises from our separation from God; the next three arise because we see Nature as other; and the fifth and sixth pillars support our notion that we are separate from each other. These six pillars of unwisdom are encapsulated in Western reason by Aristotle's Law of Contradiction, which is the seventh pillar of unwisdom, lying at the heart of mathematical proof and deductive logic.

### **Pillars of unwisdom**

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#### *Separation from God*

1. God is other: there is a great gulf between the Creator and created that can never be bridged. Each of us has our own personal God, with whom we can have a relationship and conversations. Human beings are created in the image of God. God does not exist.

#### *Separation from Nature*

2. The physical universe is the primary reality and all phenomena in the Universe can be explained in terms of the laws of physics, including Consciousness, which arises from the brain as an epiphenomenon. It is the task of science to master and control Nature, viewed as an objective reality, for the egoic benefit of certain groups of human beings alone.
3. Life is a property of the DNA molecule and first emerged on Earth some 3.5 billion years ago. Consequently, evolution is a process that has come about solely by purposeless transformations of the DNA molecule, aided by natural selection, without divine intervention. Human learning is not biological and is therefore not an evolutionary process.
4. Human beings are biochemical machines and nothing but machines. Physical and psychological disorders can therefore only be cured through either mainstream or alternative medication, not through spiritual, subtle, or mental healing energies. It is also possible for computer scientists to create artificial intelligence, artificial consciousness, and even artificial life.

#### *Separation from each other*

5. Technological development can drive economic growth indefinitely, and money is a commodity with value that can be bought and sold. We can understand everything that is happening in business through econometric, financial, and management accounting models. If we are to survive as individuals, we must selfishly compete with our fellow human beings for the precious resources of our beautiful planet Earth, including the money supply, which must be limited to hold its value.
6. Individual human beings have the free will to decide their destiny and how they behave. So people can be blamed for what are called immoral, antisocial, or criminal activities, and can claim credit for what society regards as praiseworthy. Such a divisive society is characterized by individuals adopting litigious and vengeful attitudes, on the one hand, and, on the other, seeking recognition through prizes and awards.

#### *Logical implications*

7. For reason to be valid, it must reject paradoxes and self-contradictions, a principle encapsulated in Aristotle's Law of Contradiction, which underlies mathematics and deductive logic. Thus, to see both sides of a situation is a two-faced sign of weakness, of indecisiveness; a dualistic view that inevitably leads to war.

It is by demolishing these pillars of unwisdom, and rebuilding the whole world of learning on the seven pillars of wisdom that we could make peace possible. In summary, these are:

## Pillars of wisdom

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### *Union with God*

1. Every one of us is in union with the Divine at every instant of our lives. There is only one absolute Whole, which provides the overall context for all of us as individuals. God has no image, for Wholeness is the union of all opposites, including form and formlessness.

### *Union with Nature*

2. Consciousness is all there is, the only Reality. Everything in the relativistic world of form, including the physical universe and ourselves, is an illusion, an appearance in or abstraction from Consciousness, with no permanent existence; this is called *maya* in the East. We are thus all an integral part of Nature, inseparable from anything else in the world of form.
3. Evolution, from the most recent big bang fourteen billion years ago, through the evolution of the species, to human learning, progresses accumulatively through the synergistic effect of structure-forming relationships, the whole process being driven by the creative power of Life, whose origin is the Divine. The ultimate destiny of evolution is ineffable, nondual Wholeness, whence it began.
4. In essence, human beings are divine, cosmic creatures. Our true nature is thus Wholeness and the Truth, Love and Peace, Life and Freedom, Consciousness and Intelligence, and Stillness and Emptiness, capitalized words to denote Ultimate Reality, the Absolute, and God. The power of Life, alone, is quite capable of restoring us to health, wholeness, and holiness.

### *Union with each other*

5. All growth processes in the Universe are limited, following an S-shape. To trade in financial products is, like buying and selling kilograms and metres, an absurdity. We can best see what is happening in business today by integrating all the semantic models developed by individual information systems architects working in separate enterprises. We can only survive as a species, and thereby realize our fullest potential, if we learn to cooperate with each other synergistically.
6. We human beings are the products of some fourteen billion years of evolution, which has been brought about through the power of Life, acting in the timeless, constantly refreshing the blind, mechanistic evolutionary processes that take place in the horizontal dimension of time. There is thus no doership or ownership, no separate entity who can be said to do or own anything. What we call 'justice' is thus an egoic concept, which arises because of our inability to see our personal lives in the context of the Whole.

### *Logical implications*

7. The Universe is inherently paradoxical, a situation that we need to incorporate in a hologenetic, noninferential, self-reflective science of reason that truly reflects the world we live in. To see both our own and the other person's perspective is a sign of intelligence, leading to peace and harmony in personal and group relationships.

## Overview

As the unified relationships theory is the result of integrating all knowledge in all cultures and disciplines at all times, past, present, and future, it would fill all the bookshelves in the world if it were written out in full. So to keep this part within reasonable proportions, we shall just focus attention on the most critical issues facing humanity today: our health, well-being, and whatever we can do to prolong our survival as long as possible, recognizing that *Homo sapiens sapiens* is not immortal, and that one day our species will become extinct.

Having created the foundation, framework, and context for the URT in Part I using reasoning of the utmost abstraction, the approach we shall take here is to refine these concepts, making them ever more specialized to particular domains of discourse. Remember that we are looking at the Totality of Existence in terms of the abstract concepts of structure, form, relationships, and meaning; it is meaningful structure-forming relationships that make the world go round. So what might look like separate domains from a

specialist perspective, display similar underlying patterns when looked at from a generalist point of view, where *generalize* has the same root as *generate*. Furthermore, as I explained in Part I, using the concepts of pædomorphosis and gerontomorphosis, such an evolutionary approach is rejuvenating, freeing us of the past that keeps us in the dark about what is happening to humanity at the present time.

This is most important for an understanding of what is causing the pace of change to accelerate exponentially. For these changes are the latest manifestations of some fourteen billion years of evolution since the most recent big bang, which we look at in Chapter 5, 'An Integral Theory of Evolution', providing a timeline based on a diminishing exponential series in mathematics.

In Chapter 6, 'An Evolutionary Cul-de-Sac', we look at how Western civilization has reached a dead-end in its development, with nowhere else to develop, and some of the things we need to do to disperse the blocks and barriers that prevent humanity from realizing its fullest potential as a species. We focus attention particularly on the evolution of scientific method, of mathematics and logic, and of science based on physics and lifeless biology.

Chapter 7, 'The Limits of Technology', shows that it is false to assume that technological development can drive economic growth indefinitely, for we human beings are not machines and nothing but machines. Most particularly, it is not possible for a computer to program itself without human, that is, divine intervention. There is thus no such thing as artificial intelligence, consciousness, or life; we human beings have a far greater potential for growth and development than computers will ever have.

We then look at 'The Growth of Structure' in Chapter 8, particularly at the S-shape of the growth or learning curve, which applies to us both as individuals and as a society. The Internet is a prime example of the growth of structure over the past couple of decades, so we shall look at how this has naturally come about, tracing the growth of structure of computers, programs, systems modelling, data, and conceptual modelling. There then follows a study of the key concepts of energy, synergy, and entropy from the perspective of the URT. We can perhaps note that globalization, which has become a derogatory term in recent years, is also arising through the natural convergent powers of evolution. But, it has got a bad name because we still believe that we must fight each other for the finite money supply, causing severe psychological and ecological damage.

In Chapter 9, 'Healing the Mind', we first need to recognize that the mind needs healing, calling particularly on Erich Fromm's in-depth studies of our sick society over nearly forty years. The principle reason for our malaise is that the monotheistic religions, particularly Christianity, which provided the original religious impetus to the birth of Western civilization, teach that God is other, which inevitably leads to fear. To heal the fragmented, split mind, we can first follow some of the spiritual teachings that have emerged during the millennia to find Oneness. With this solid foundation, we can then move towards Wholeness, which is actually what this entire book is all about.

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<sup>1</sup> Watson, *DNA: The Secret of Life*.

<sup>2</sup> Extended quote given in Schumacher, *Small is Beautiful*, p. 80, shortened in Erich Fromm, in *To Have or To Be?*, p. 148.

<sup>3</sup> Fromm, *To Have or To Be?*, p. 148.

<sup>4</sup> Schumacher, *Small is Beautiful*, p. 79.

<sup>5</sup> Bohm, *Wholeness and the Implicate Order*, pp. 3-4.

<sup>6</sup> Schumacher, pp. 79-80.

<sup>7</sup> Osho, *Book of Secrets*, p. 141.

<sup>8</sup> Maturana and Varela, *Autopoiesis and Cognition*, p. 78.

<sup>9</sup> Capra, *Web of Life*, pp. 97-98.

<sup>10</sup> Bergson, *Creative Evolution*.

<sup>11</sup> Capra, *Tao of Physics*, p. 338.

<sup>12</sup> *Ibid.* pp. 338-339.

<sup>13</sup> Russell, *History of Western Philosophy*, p. 13.

<sup>14</sup> Koestler, *Ghost in the Machine*, p. 3. Proverbs 9:1 says, "Wisdom hath builded her house, She hath hewn out her seven pillars," but the Bible does not name them. For Koestler,

the citadel of orthodoxy which the sciences of life have built in the first half of our century rests on a number of impressive pillars [of unwisdom], some of which are beginning to show cracks and to reveal themselves as monumental superstitions. The four principal ones, summarized in a simplified form, are the doctrines:

- (a) that biological evolution is the result of random mutations preserved by natural selection;
- (b) that mental evolution is the result of random tries preserved by 'reinforcements' (rewards);
- (c) that all organisms, including man, are essentially passive automata controlled by the environment, whose sole purpose in life is the reduction of tensions by adaptive responses;
- (d) that the only scientific method worth that name is quantitative measurement; and, consequently, that complex phenomena must be reduced to simple elements accessible to such treatment, without undue worry whether the specific characteristics of a complex phenomenon, for instance man, may be lost in the process.