

In Gratitude to David Bohm and J. Krishnamurti

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Although my ontogeny has some features similar to those of others, my life story as a whole cannot be explained in terms of any existing worldview or psychospiritual theory of human development and awakening in either the East or West. Similarly, the phylogeny of *Homo sapiens* from conception to extinction cannot be understood without questioning the deeply held beliefs and assumptions that have been blindly passed on from generation to generation for many hundreds of years. For in an interview on Krishnamurti's liberating approach to education in 1986, David Bohm said that failure to do so means that humanity is not a viable species.

In a similar fashion, Vimala Thakar, a kindred soul to Krishnamurti, said in *Spirituality and Social Action*: "In a time when the survival of the human race is in question, continuing with the status quo is to cooperate with insanity, to contribute to chaos." She then went on to say, "Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, to wholeness? The call of the hour is to move beyond the fragmentary, to awaken to total revolution," very much in harmony with DB and K's teachings. For as Einstein famously said, you cannot solve a problem with the mindset that created it. An unprecedented situation requires an unprecedented solution, one that starts afresh at the very beginning, at the Origin of the Universe.

In other words, in these times of unprecedented rates of evolutionary change, we cannot collectively leave the Dark Ages and enter the Age of Light by starting where we are today. In the next few years, humanity is destined to pass through an evolutionary discontinuity as the global economy collapses like a house of cards. This is an evolutionary inevitability for capitalism is inherently unstable, containing the seeds of its own destruction within it, and Western civilization is based on the false assumptions that we human beings are separate from the Divine, Nature, and each other, while, in Reality, we live in union with the Divine at every instant of our lives.

This is the essence of the spiritual renaissance currently taking place around the world, contrary to the teachings of Judaism, Christianity, and Islam, which assert that God is other, that there is a great gulf between the Creator and created that can never be bridged. To say *Tat tvam asi* 'That thou art', as the Hindus do, sounds blasphemous to the exclusive monotheistic religions, constantly fighting holy wars—wars about the Whole—with each other.

For myself, I have already passed through the apocalyptic catastrophe that humanity has to pass through as evolution goes through the most momentous turning point in its fourteen billion-year history. Between 27th April and 21st June 1980, I went through a death and rebirth process, when the keys that would eventually open the innermost secrets of the Universe were revealed to me. For *apocalypse* derives from the Greek *apokaluptein* 'to uncover' or 'to reveal' from the Greek prefix *apo*, 'from, away' and *kaluptra*, 'veil'. So *apocalypse* literally means 'draw the veil away from', indicating the disclosure of something hidden from the mass of humanity.

What was revealed to me at midsummer 1980 is the fundamental design principle of the Universe, which I call the Principle of Unity: *Wholeness is the union of all opposites*. As an alternative to these seven words, this universal, self-verifying truth can be expressed in just six mathematical symbols: $W = A \cup \sim A$, a both-and approach to living and learning that shatters the whole of Western thought since Aristotle into smithereens, based, as it is, on egoic either-or principles. Rather, the Principle of Unity has consciously guided every moment of my life from that day to this, carrying me far away from Western civilization into an exquisitely beautiful world where there are no longer any divisions anywhere at the end of time. For this Ultimate Yoga is the Holy Grail or Philosophers' Stone of human learning, capable of miraculously healing all wounds and diseases. By convergent evolution and involution, I have returned to Home to Paradise, K's Pathless Land.

Eight weeks earlier, in a life-changing eureka moment, I was given the idea that would lead me to meet DB for the first time in November 1980. Puzzling over what is causing scientists and technologists like myself to accelerate the pace of evolutionary change exponentially (I was working in marketing for IBM in London at the time), I could see that people's knowledge and skills, aided and abetted by the corresponding structures in computers, are causing change, not their weight or magnetism. In a flash, I realized that there must be nonphysical, mental energies at work in the Universe, as well as the physical energies that I had learnt something about at school.

However, the concepts of energy, force, and power in science are defined in terms of mass, space, and time, quantitative variables that we all use in our daily lives. So seeking a concept of energy that would unify the conventional materialistic view of energy with the psychospiritual energies I had conceived, I asked DB when I first met him, "What is the source of all the energy in the Universe?" He replied, "Energy does not have a source; it is contained within structure."

I now know that the first part of this statement is not true. Everything in the relativistic world of form emerges through the power of Life arising directly from our Divine Source. But the notion of structural energy was so obvious, I wondered why I had not thought of it myself. For I was well aware of the synergistic power of structure-forming relationships from my work with integrated information systems in business. By regarding semantics to be more fundamental than mathematics, I now define *energy* in terms of meaningful relationships, which are a more general concept than that of fields, the basis of what the BBC called 'Einstein's Unfinished Symphony' in 2005.

At our second meeting in October 1981, the main topic of conversation was the notion that 'the observer and observed are one,' a principle that led DB to meet K around 1960, as DB tells us in an interview with Evelyn Blau, recorded in *Krishnamurti: 100 Years*. But what do *observer* and *observed* mean? As they are not separate from each other, where can we start to heal the fragmented, split mind in Wholeness? For any starting point that we might come up with in the relativistic world of form would be a fragment, a violation of Wholeness. The previous year, DB had suggested the concept of proprioception as a way to cure schizophrenia—our split minds out of touch with Reality—from Greek *skhizein* 'to split' and *phren* 'mind'. But this did not resonate with me.

Rather, I found the beginnings of the solution to this problem in the first chapter of *Wholeness and the Implicate Order* called 'Fragmentation and wholeness'. As DB said, "[the] content and process [of thought] are not two separately existent things, but, rather, they are two aspects or views of one whole movement. Thus fragmentary content and fragmentary process have to come to an end *together*." Indeed, as he said, if they do not then humanity is in "extremely great danger".

This was essentially the problem that I had been wrestling with in the winter of 1980 when attempting to create a comprehensive information systems model of all business processes, including the process of creating the model itself. In other words, if evolution were to become fully conscious of itself, then the process of creating a map of the territory had to be included in the territory being mapped, rather like a television camera filming itself filming. I was attempting to develop a self-reflective model of the psychodynamics of society because I wanted to see whether the global economy would self-destruct within thirty years because artificial intelligence is possible or not.

The next step in solving this problem came in 1986, when reading K's book *The Awakening of Intelligence* on the ferry from England to Sweden to marry my Norwegian fiancée, who was then a meditation and rebirthing teacher. For me, the key point that K made in this book is that it does not take two to have a conflict; it needs only one. This insight was to lead me to *Advaita* 'Not-two' at the end of the 1990s and Ramesh S. Balsekar's book *Consciousness Speaks*, whose central theme is "All there is, is Consciousness." By this time, I well knew this from my own direct experience, beautifully expressed in the Sanskrit word *Satchidananda*, a compound of *Sat* 'absolute, eternal, unchanging Being', *Chit* 'absolute Consciousness', and *Ananda* 'bliss, absolute joy'.

The realization that Consciousness is all there is solved another problem that I had been wrestling with since I was an eight-year-old in 1950: how can we end the long-running war

between science and religion? What triggered this investigation were the opening words of the Lord's Prayer: "Our Father, which is in Heaven," which did not make any sense to me as an innocent, inquiring boy, who was determined not to have his natural intelligence stultified, as is the normal practice. For I could not see how the Supreme Being could possibly reside in outer space. Science and religion have incompatible contexts in the concepts of Universe and God and without an overarching, unified context, I could not tell whether what I was being taught at school and in church was true or not. So being born into a culture at war with itself, I learned as little as possible at school and university. To have learnt more would have been extremely foolish, preventing me from finding much longed-for Wholeness and the Truth, Love and Peace, and Life and Freedom.

As I can now see and feel, Consciousness, as Ultimate Reality, is the Cosmic Context for all our lives. To see this, we need to use two well-known metaphors for Consciousness: that of an ocean and as the Source of Divine Light. It is this brilliant Light that enables us to see what is truly happening to us in our lives, if its radiance does not dazzle or overwhelm us. For self-reflective Intelligence, which distinguishes humans from the other animals and machines, like computers, is the eyesight of Consciousness, sometimes called the Divine Witness in spiritual circles. So through the awakening of Intelligence, we can see that the observer and observed are one, in accordance with the Principle of Unity.

The vast Ocean of Consciousness is a generalization of DB's notion of the holomovement, with which he resolved the incompatibilities between relativity and quantum theories. As DB 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."

The weakness of the holomovement is that it functions in the horizontal dimension of time, like machines, not enabling us to flow into the Eternal Now in the vertical dimension of time, as Divine Cosmic beings, free of our mechanistic conditioning. We can overcome this problem by seeing that the ever-changing river of life flows into the multidimensional Ocean of Consciousness, which has many of the same properties as the holomovement. All beings in the relativistic world of form, including you and me, are simply appearances in or abstractions from this vast Ocean, which can be likened to a great ball of water, whose surface is the physical universe, and whose depths are the Cosmic Psyche, some 99% of the Universe, as Yehuda Berg points out in *The Power of Kabbalah*, the final frontier of human discovery, still mostly unexplored.

The fact that what we call the 'real world' in today's superficial society is not actually real is, of course, well known in the more profound East, denoted by the Sanskrit words *maya* 'deception, illusion, appearance' and *lila* 'play of the Divine'. These concepts are closely related to Shakyamuni Buddha's three marks of being (*Trilakshana*). There is nothing permanent in the relativistic world of form (*anitya*), and if we do not become free of the sense of a separate self (*Anatman*), we shall suffer (*dubkha*). This principle of impermanence applies to all beings, including our bodies, Western civilization, the global economy, and *Homo sapiens sapiens*. In other words, it is not the purpose of life to reproduce the species indefinitely. One day, a generation of children will be born who will be destined not to have children of their own, which could be a terrifying vision if not resolved with egoless equanimity in the Eternal Now, a notion made famous by Eckhart Tolle's *The Power of Now*, rather than K's *The Future is Now*. For then we realize that death is an illusion. Only the Nondual Ground of Being that we all share, beyond the personal essence or soul, is Immortal.

Consciousness, viewed as Divine Light, is also closely related to DB's theory of the implicate order. For the radiant Light of Consciousness is not diffuse, like the Sun or a light bulb. Rather, it is coherent, like a laser beam, enabling us to view the Totality of Existence holographically. For as DB said, a hologram is an illustration of undivided wholeness. The Ultimate Cosmic Vision is thus like a hologram, which can be studied with a healthy translucent mind at any level of detail, including no detail whatever. But the vision of Wholeness never changes, because the Universe has a unifying,

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underlying structure, described as an infinitely dimensional network of hierarchical relationships, called the ‘web of life’ by systems theorists. Thus at all times, the complete image of the Whole is present, not fragmented, beautifully expressed in William Blake’s *Auguries of Innocence*:

*To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.*

With Consciousness as the overall context for all our lives and with self-reflective Intelligence as both observer and observed, these first two meetings with DB in 1980 and 1981 enabled me to integrate all knowledge in all cultures and disciplines at all times, past, present, and future, into a coherent whole, the much sought-for theory of everything. To this end, I adapted DB’s very general way of perceiving order: *to give attention to similar differences and different similarities*. Data patterns with similar attributes, I put into one set, and into various sets if their attributes differ. Chris Clarke called this commonsensical approach to interpretation and concept formation ‘equalitarian radicalism’ when he kindly read some of my writings in 2005, after I met him at the SMN *Mystics and Scientists* conference called ‘Healing the Split: An Alchemy of Transformation’.

I call the framework *Integral Relational Logic* (IRL), a nonlinear, nonaxiomatic, holistic science of reason that truly describes how we all think, learn, and organize our ideas, unlike deductive logic and mathematical proof, which have evolved from Aristotle and Euclid, respectively. IRL has evolved from the union of Ted Codd’s relational model of data, which evolved from first-order predicate logic and the theory of relations in mathematics, and object-oriented modelling methods, which evolved from the Simula programming language introduced by the Norwegian Computer Centre. Some important concepts in IRL are class and instance, which correspond to Plato’s universals and particulars, and entity and attribute, Aristotle’s subject and predicate. But the key concept is Aristotle’s ontological concept of being, which acts as the all-inclusive superclass for all other concepts, a generalization of the object superclass in object-oriented modelling methods.

The synthesis of everything, itself, I call the *Unified Relationships Theory* (URT), which shows that all beings in the Universe are related to all other beings in zero to many ways, some of which can be categorized, while some are beyond classification and must remain a mystery. Now because the concept of the transcendent, immanent Absolute is formed in exactly the same way as all other concepts in IRL, the URT heals the deep schism between science and religion. The URT is a vital science that returns the creative power of Life to biology, ‘the science of life’, which Charles Darwin’s *On the Origin of the Species* removed from science 150 years ago this month. We can then see that the Universe is intelligently designed, but there is no separate designer thereof.

Healing the fragmented, split mind in Wholeness in solitude is one thing. But communicating IRL and the URT presents an almost insuperable challenge, not the least because many leading luminaries in today’s postmodern culture have said that it is impossible for philosophy to restore unity to learning and develop universally valid knowledge for humanity. This situation is even more challenging because the English language is hopelessly inadequate as a means of communication. Because Western civilization is based on seven pillars of unwisdom—misconceptions of God, Universe, Life, humanity, money, justice, and reason—I have needed to redefine many words to rebuild the entire world of learning on the seven pillars of wisdom, which acknowledge that we live in union with the Divine, Nature, and each other at every moment of our lives.

To do this, I have often studied the etymology of words, returning to their Proto-Indo-European roots as much as possible, which DB aptly called the ‘archaeology of language’. As many are discovering today, our forebears lived much closer to the Divine and Nature than we do today. The URT thus enables us to rediscover this ancient wisdom (*prisca sapientia*), which Newton spent the first half of his adult life trying to find, and which Leibniz called *philosophia perennis* ‘perennial wisdom’, the mystical truths that underlie all the religions.

So why do the religions spend so much time talking about Love and Peace and so much time fighting each other? This was the other principal question that I asked myself in 1950, as I began to think for myself. I began questioning the Christian beliefs of my parents because I could see that if I had been born in Germany or Japan, I would have had a quite different outlook in life. My innate sense of Wholeness told me that I needed to look at both sides of every situation if I were ever to find Love and Peace. Mary Cadogan tells us in her interview with Evelyn Blau that it was this very same insight that led her to Krishnamurti at about the same time, but as a young woman. Indeed, the first dialogue between K and DB in the *The Ending of Time* series, which Mary edited, was called 'The Roots of Psychological Conflict'.

However, I did not find the answer to this question through K's writings. Rather, I found it through Erich Fromm's studies of our grievously sick society and Elaine Pagel's studies of early Christian history. First, Fromm pointed out that the reason why the human race is the cruellest ever species to live on Earth is not because the brain could not hold the vast energy of the Universe, as K and DB explored in their first dialogue. Rather, as Fromm said, "The emergence of man can be defined as occurring at the point in the process of evolution where instinctive adaptation has reached its minimum." Human beings are the least instinctive of all the animals; virtually all our behaviour is learned. Using the metaphor of a computer, how we behave is not 'hard-wired' in the brain, but is determined principally by our 'programming' in the mind. So in principle, we are the most adaptable of all the species, able to reach our fullest potential as Divine Cosmic beings. Not that this is easy, for as John Polkinghorne, a quantum physicist and Christian priest, has said, "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." Abraham Maslow called such an inhibiting and limiting approach to life the 'Jonah Syndrome', a pandemic today.

Secondly, the gnostic *Gospel of Thomas* was suppressed in favour of the *Gospel of John*, which asserts that Jesus alone is Divine, encapsulated in the Nicene Creed: "We believe in ... one Lord Jesus Christ, the only-begotten Son of God." But Jesus made no such claim, as this saying from the *Gospel of Thomas* well indicates: "There is a light within a person of light, and it lights up the whole world." The monotheistic belief that God is other is the first pillar of unwisdom, which underlies today's wars between Judaism, Christianity, and Islam. Rather, we can be free of such religious conflicts when we realize that Love is the Divine Essence that we all share. For as K said, "Of all the qualifications, Love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient."

Yet, in my experience, Intelligence is just as important. For as K said in *Education and the Significance of Life*, "Intelligence is the capacity to perceive the essential, the *what is*, and to awaken this capacity, in oneself and in others, is education." *What is* right now is that humanity is a species that has lost its way, as Eckhart Tolle points out in *A New Earth*, whose concluding paragraph is "A new species is arising on the planet. It is arising now, and you are it!" If so, we could call the new species *Homo divinus* to denote that we are all Divine human beings. But is this enough?

David Bohm, Krishnamurti, and Vimala Thakar all urged us to awaken to Total Revolution, as did Osho. This means that we need to complete the scientific revolution being promoted by the Institute of Noetic Sciences, just as Newton's *Mathematical Principles of Natural Philosophy* completed the Copernican revolution in 1687. But establishing the scientific principle that Consciousness is all there is would totally demolish the great scientific and economic edifice that has been erected since Newton's day. And how many scientists, medical practitioners, and business people are ready to become free of the materialistic, mechanistic, and monetary constraints that underlie Western civilization? For the URT is a much-needed science of the inner, a science of consciousness, if you like. And without such an inner science, formed through self-inquiry, free of our personal, cultural, and collective conditioning, we cannot intelligently manage our business affairs with full consciousness of the evolutionary energies that cause us to behave as we do.

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Not that this is easy, for during the last few thousand years, evolution has been more divergent than convergent, as evidenced by religious demarcations, academic specialization, and the division of labour in the workplace. For as K says, “Discontent is the means to freedom,” and if specialists are content to live within small, hedged fields (the root meaning of my name), there is no possibility of Total Revolution. And “Can any specialist experience life as a whole?” K asks. “Only when he ceases to be a specialist,” he says. For as Plato said in *The Republic*, a philosopher, as a lover of wisdom, is a generalist, one “who is ready to taste every branch of learning ... not grasping about money.”

As I have not yet found anyone else on Earth who is ready to awaken to Total Revolution, recognizing that Love is the Divine Essence that we all share and that Consciousness is the Cosmic Context for all our lives, all I can do at the end of a long, arduous journey, much inspired by David Bohm and Krishnamurti, is to humbly rest in Stillness, in accord with these wise words of Lao Tzu:

*He who knows does not speak.
He who speaks does not know.
Block all the passages!
Shut all the doors!
Blunt all edges!
Untie all tangles!
Harmonize all lights!
Unite the world into one whole!
This is called the Mystical Whole,
Which you cannot court after nor shun,
Benefit nor harm, honour nor humble.
Therefore, it is the Highest of the world.*

And this beautiful Krishnamurti poem, which I stumbled across in my travels:

*I have no name,
I am as the fresh breeze of the mountains.
I have no shelter;
I am as the wandering waters.
I have no sanctuary, like the dark gods;
Nor am I in the shadow of deep temples,
I have no sacred books;
Nor am I well-seasoned in tradition.
I am not in the incense
Mounting on the high altars,
Nor in the pomp of ceremonies.
I am neither in the graven image,
Nor in the rich chant of a melodious voice.
I am not bound by theories,
Nor corrupted by beliefs.
I am not held in the bondage of religions,
Nor in the pious agony of their priests.
I am not entrapped by philosophies,
Nor held in the power of their sects.
I am neither low nor high,
I am the worshipper and the worshipped.
I am free.
My song is the song of the river
Calling for the open seas,
Wandering, wandering,
I am Life.
I have no name,
I am as the fresh breeze of the mountains.*

For as the Sufi poet Rumi said, “Love is the sea of not-being and there intellect drowns.”