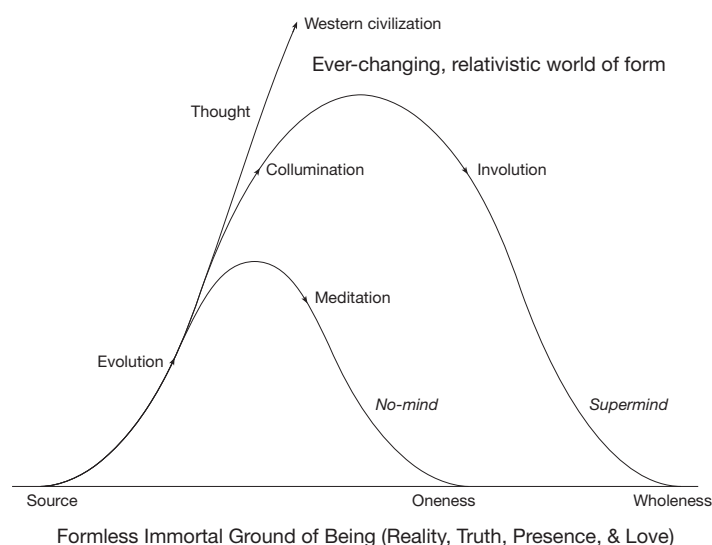


Addendum to *Healing the Mind in Wholeness*

Since I completed my autobiography to the present day in July 2008, I have read Joseph Campbell's *The Hero with a Thousand Faces*. This book has been on my bookshelf for several years, mostly unread because I thought that it would tell me something about the early stages of human phylogeny, complementing Barry Long's book on the myth that came to life, called *The Origin of Man and the Universe*, and other books on this fascinating subject I have read. I have now returned to Campbell's book as part of my current researches, because the picture of the whole of human development, from Alpha to Omega, which has been emerging in consciousness for many years, is becoming clearer every day.

This has led me to see that *Hero* is as much relevant to human ontogeny as phylogeny, for one is a recapitulation of the other, viewed as a whole. Indeed, this book provides an uncanny match to my own spiritual journey through life, showing me that while my life experiences are unprecedented in the entire history of human learning, having taken me to the Omega point of evolution, they nevertheless follow a well-established pattern. Part I of *Hero* is called 'The Adventure of the Hero', in three chapters called 'Departure', 'Initiation', and 'Return'. Part II is called 'The Cosmogonic Cycle' on the origin of the Universe, a subject that my book *Wholeness: The Union of All Opposites* addresses in a radically new way.

Hero has led me to make another major distinction from those that I made in the Altay Mountains (Shambhala or Paradise) in June. As I describe in my autobiography and website (www.paragonian.org), we can first distinguish *Homo sapiens*, relentlessly racing away from Reality with every day that passes, from *Homo divinus*, actively engaged in returning to Presence and the Truth, living in union with the Divine. This distinction is similar to Osho's notion of *Homo Novus* and similar notions by other visionaries. However, we can also distinguish two subspecies of *Homo divinus*: *Homo divinus divinus* and *Homo divinus universalis*, returning to Oneness and Wholeness, respectively, as this diagram illustrates.



So when we take a cosmological perspective, the beginning and end of our life stories is the Divine, both Oneness and Wholeness; there is an outward movement from the Source and a return to our Immortal Ground of Being, when we realize that death, as an event in the relativistic world of form, is an illusion.

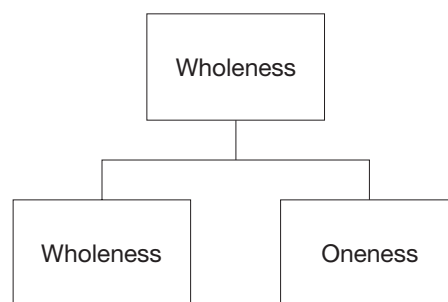
Addendum to *Healing the Mind in Wholeness*

But in human terms, expressed in *Hero*, this departure and return can also be seen as in relationship to the world: “A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.”

As I describe in my books, the boon that I have discovered is the Principle of Unity—*Wholeness is the union of all opposites*—an irrefutable, universal truth that is the fundamental design principle of the Universe. From a personal point of view, the Principle of Unity, the innermost secret of the Universe, has healed my fragmented, split mind in Wholeness, enabling me to look at the Totality of Existence and our rapidly changing world as a coherent whole, rather than the fragmented, distorted views that arise from religious demarcations, academic specialization, and the division of labour in the workplace. It is in this way that the long-running war between science and religion has come to an end in Peace, perfect Peace. There is no longer any division within me between Western reason and Eastern mysticism, sending me into raptures of great delight.

In academic terms, the Principle of Unity is the keystone of integral relational logic (IRL), a holistic, both-and science of reason that truly describes how we human beings think, learn, and organize our ideas, unlike either-or deductive logic and mathematic proof, which we have inherited from Aristotle and Euclid, respectively. In turn, IRL is the gnostic foundation and metaphysical framework for the unified relationships theory (URT), a transcultural, transdisciplinary synthesis of all knowledge in all cultures and disciplines at all times, commonly called the theory of everything, the solution to the ultimate problem in science.

Sadly, however, I don't know anyone on this planet who understands what I mean by Wholeness even though none of us can return Home to Wholeness, for no one has ever left Home. Some mystics talk about Oneness and Wholeness synonymously, for Wholeness and Oneness are just two sides of the same coin: the exquisite bliss of living in union with the Divine, free of the sense of a separate self. However, there is a difference. Because Wholeness is the union of Wholeness and Oneness, there is a primary-secondary relationship between them. This might seem very abstract, not very relevant to the practicalities of the world we live today. However, this is not the case.



By the ruthless logic of the Principle of Unity, all structures in the Universe go through a birth-growth-decay-death process, which Shakyamuni Buddha called *anitya* ‘impermanence’. This logic thus applies alike to our bodies, Western civilization, the global economy, the human race, our beautiful planet Earth, which provides us with material resources, and the entire physical universe. The most critical question that remains therefore is when will the global economy collapse and die? *Wholeness* provides a clear answer to this question. Because evolution is currently passing through its point of accumulation, in systems theory terms, and because we are not intelligently adapting to our rapidly changing environment, capitalism is likely to self-destruct within the next three to five years, with devastating consequences, which almost no one wishes to look at.

Under these circumstances, should I stay silent, dwelling in the bliss of ineffable, nondual Wholeness? For as the unified relationships theory shows, Wholeness is complete in itself, embracing all possible relationships that any being can have with any other being in the Universe. In Wholeness, there is no other. Or should I make some attempt to share my great joy with others? Well, the creative power of Life that is continuously pouring through me says that I should continue to attempt to return to the world, quite unconcerned about how what I am saying might be received. To this end, Life has led me to Campbell's insightful book on the hero's journey to see if this could help the communications challenge we are engaged in today.

Addendum to *Healing the Mind in Wholeness*

Essentially, the hero leaves the society in which he is born in search of the Divine, which he finds at the end of stage two of Campbell's three-stage model. For many spiritual seekers, this is the end of the journey, and it could be for me, living in the blazing light of Consciousness at the Omega point of evolution, beyond which it is impossible to go. But not for Campbell, who is one of the most advanced both-and thinkers I have ever read, clearly expressed in his androgynous view of the fully awake human being. The third stage, which is the one that I am engaged in today, is one in which the mundane and the Divine are fully integrated while living in society.

Before looking at this third phase, it is interesting to look at the amazing parallels in most of the seventeen stages of the three phases in Campbell's model and my own life experiences. This is possible because Campbell is well aware of the immense power of abstract thought, seeing the underlying patterns and generalities in the myths or stories in all cultures of the world. If we go deep enough, we see the same underlying patterns everywhere, a process that has been taken to its utmost level of generality in integral relational logic. This is also the basis of the perennial wisdom, which underlies all the religions, made famous by Aldous Huxley in *The Perennial Philosophy*.

However, in this egocentric postmodern age, this monomythic process is out of favour with the mainstream study of mythology, which currently leans away from comparativism and toward particularism, as Wikipedia tells us. This is contrary to another central characteristic of the hero's journey, as Campbell describes it. When the hero leaves the society into which he is born, he is also on the path to leaving his ego behind, with the primary focus on Totality rather than on the individual. "The really creative acts are represented as those deriving from some sort of dying to the world ... [coming] back as one reborn, made great and filled with creative power."

Thus "The composite hero of the monomyth is a personage of exceptional gifts. Frequently he is honoured by his society, frequently unrecognized or disdained." But given the critical situation humanity is in today, such a spiritual journey is not meant for just a selected few, as Campbell says. It is the "destiny of Everyman", the principal character of the Dutch/English fifteenth/sixteenth century mystery play.

1. Departure (or Separation)

The central characteristic of this first stage in the journey is a break with the past: "The hero is the man or woman who has been able to battle past his personal and local historical limitations to the generally valid, normal forms." It is also a death: "The hero has died as a modern man." This is essentially a psychological process of self-inquiry. "The first step, detachment or withdrawal, consists in a radical transfer of emphasis from the external to the internal world." "The first work of the hero is to retreat from the world scene of secondary effects to those causal zones of the psyche where the difficulties really reside," so that he can be reborn.

In primitive societies, there were many rites of passage to mark such a death and rebirth process, sometimes quite severe. There were ceremonies to mark the major turning points in an individual's life, such as birth, naming, puberty, marriage, and burial. Indeed, the mother giving birth is a hero in Campbell's terms; she is one who gives to another, not focused on her particular needs. Of course, because neither parents nor children have historically been fully conscious of the consequence of these events on their lives, their effects often lie deep in the personal, cultural, and collective unconscious. If we are to become fully awake, it is the task of all of us to bring these subconscious energies into the open so that they can be healed.

This phase of the journey is the shortest in *Hero*, which corresponds well with my own experience. In my case, it lasted about three and a half years, from April 1980 to October 1983, when I found a way of forming the concept of the Absolute in exactly the same way as I form all other concepts.

1. The Call to Adventure

Campbell's first example of someone called to adventure, indicated by "signs of the vocation of the hero" is the princess in Grimm's fairy tale of the frog-prince. The princess lost her ball down a well and asked the frog to retrieve it for her. Such blunders are not the merest chance, which may amount to the opening of a destiny. The princess agreed that the frog's reward for helping her would be to eat at her table and sleep in her bed. But she first reneged on her unconsidered promise, until her father told her to honour it. This was the key lesson she had to learn, for as a result, the frog metamorphosed into a prince, who she then married.

At the other end of the scale, so to speak, is the well-known story of how Siddhartha Gautama was called to adventure, how the Future Buddha discovered old age and death, even though his parents had attempted to protect him from all knowledge of such realities. So the call to adventure may not be something pleasant. "The herald or announcer of the adventure is often dark, loathly, or terrifying, judged evil by the world."

In my case, the call to adventure began after my breakdown in January 1977, when I realized that IBM was not the benevolent employer that I thought it was. More generally, this led me to see that capitalism contains the seed of its own destruction within it, and would most probably collapse around 2010, when my two children would most probably be bringing up children of their own. (As I have not heard from them for 23–25 years, I have no idea if this is actually the case.)

But the real break with the past came in April 1980, when I realized in a life-changing, apocalyptic moment that the pace of change in society today is accelerating exponentially as the result of creative nonphysical, mental energies arising through technologists and scientists, such as myself. Almost immediately, my destiny became crystal clear: by the grace of God, I had to solve the ultimate problem in science, create a coherent body of knowledge that could describe all the forces in nature—both physical and psychospiritual—within a single, all-encompassing framework. By solving the problem that Einstein has spent the last thirty years of his life in trying to solve, I thereby set out to create a scientific revolution with even more power than Newton's *Mathematical Principles of Natural Philosophy*. I felt that nothing less would enable us to cocreate a life-enhancing and ecologically sustainable global economy that would give everyone the opportunity to reach their fullest potential as divine, cosmic beings.

Mathematically, I thought at first that I would need René Thom's aptly named catastrophe theory to represent the apocalyptic catastrophe that we are blindly accelerating towards today, just as Newton used the infinitesimal calculus to develop the laws of motion of physical bodies and Einstein used non-Euclidean geometry and tensor analysis in developing the general theory of relativity. But eventually I realized that all I needed to develop the laws of motion of society was a commonsensical nonlinear science of reason that could accommodate the Principle of Unity. For as Einstein said, "The whole of science is nothing more than a refinement of everyday thinking."

2. Refusal of the Call

It sometimes happens in the monomyth or hero's journey that the hero initially refuses the call to adventure. This began to happen to me in February 1981, when I realized that I was not just engaged in a scientific study. Unifying the physical and psychospiritual energies at work in the Universe would also have profound religious implications. I was thus engaged on a journey even more perilous than those of Copernicus, Galileo, and Darwin. This possible scenario was very vivid to me because of the battering I had received from my father as an adolescent. As I describe in my autobiography, he was a Christian fundamentalist, who would not brook any challenges to his fundamental belief systems.

Campbell gives a few examples of such a refusal, from little Briar-rose (Sleeping Beauty) to Lot's wife, who "became a pillar of salt for looking back, when she had been summoned forth from her

city by Jehovah". But perhaps the classic example of such a refusal was Jonah, who was swallowed by a big fish instead of answering God's call. Maslow's concept of Jonah syndrome, described in my autobiography, well illustrates this situation. However, in Jonah's case, he was released from the fish, and eventually went to Nineveh as he was bid.

So sometimes "refusal of the summons converts the adventure into its negative. Walled in boredom, hard work, or 'culture', the subject loses the power of significant affirmative action and becomes a victim to be saved." In my case, it was cultural conditioning that at first inhibited what was essentially a call from God, from Life itself, which Campbell called "The folly of the flight from god". The very energy that drives the hero, "the power that would destroy one's egocentric system, becomes a monster". For me, this was not only cultural, it was also personal. As Campbell said, such inhibitions "represent an impotence to put off the infantile ego, with its sphere of emotional relationships and ideals. One is bound in by the walls of childhood."

But the greatest inhibitor to this great adventure arose in April 1982, when I was helping to develop and implement a new management accounting system for the Kuwait Institute of Scientific Research during the Falklands war. It was about then that I first realized that all the diverse streams of evolution had converged in me at the Omega point of evolution in a megasynthesis of everything, much as Pierre Teilhard de Chardin had prophesied in *The Human Phenomenon*. Of course, this realization was incredibly exciting.

But it was also the most terrifying experience of my life. For it meant that the human race is not immortal, any more than our bodies or any civilization is, such as Western civilization. While I could handle my own death, and even the imminent death of the global economy, which I saw as a great benefit, it was extremely difficult to face the fact that one day, much sooner than almost anyone is ready to face, a generation of children will be born who will not grow old enough to have children of their own.

I have since discovered that I was not alone in having such an awesome experience, at once wonderful and petrifying. As Campbell points out in the penultimate stage of the return journey in his book, Arjuna had a similar experience, narrated in the *Bhagavad Gita*. As Arjuna said, having been shown the Ultimate Cosmic Vision by Krishna, "I rejoice that I have seen what was never seen before; but my mind is also troubled by fear." Like Arjuna, my inner eye has now adjusted to this dazzling Vision of Wholeness, as the next steps of the journey describe.

3. Supernatural Aid

In the monomyth, the hero is often not without support. As Campbell says, "The first encounter of the hero-journey is with a protective figure (often a little old crone or old man) who provides the adventurer with amulets against the dragon forces he is about to pass." He goes on to say, "The helpful crone and fairy godmother is a familiar feature of European fairy lore; in Christian saints' legends the role is commonly played by the Virgin. ... The hero who has come under the protection of the Cosmic Mother cannot be harmed. ... What such a figure represents is the benign, protecting power of destiny. The fantasy is a reassurance—a promise that the peace of Paradise, which was known first within the mother womb, is not to be lost."

As my journey, at the outset, was more scientific than spiritual, more rational than poetic, the figure who helped me most during these early stages of the journey was very far from being supernatural. My primary scientific mentor was David Bohm, who was a friend and colleague of Einstein in the 1940s and 50s and who held a well-known series of dialogues with Krishnamurti between 1960 and 1980. I first met Bohm in November 1980, just six months after resigning from my marketing job with IBM in London. It was a highly improbable meeting, considering that I was still in the embryonic period of development.

Nevertheless, as I knew that I was working on the solution to the ultimate problem in science, knowing that I was going in the right direction was an enormous boost to my confidence. Faced with the immense turbulent energies within me, it was good to have someone in my external world who could confirm me, even if neither of us really understood what was going on at the time. Even David Bohm was struggling to come to terms with his revolutionary solution to the reconciliation of quantum and relativity theories, not the least because he had become estranged from Krishnamurti and because none of his fellow physicists understood his theory of the implicate order.

4. The Crossing of the First Threshold

“With the personifications of his destiny to guide and aid him, the hero goes forward in his adventure until he comes to the ‘threshold guardian’ at the entrance of magnified power. Such custodians bound the world in the four directions—also up and down—standing for the limits of the hero’s present sphere, or life horizon.”

Such guardians of the threshold, inhibiting the adventurer from venturing beyond his normal bounds, “the normal traffic of the village”, take many forms in the folk mythologies of the world. “For example, the Hottentots describe an ogre that has been occasionally encountered among the shrubs and dunes.” Not surprising, therefore, “The normal person is more than content ... to remain within the indicated bounds ... popular belief gives him every reason to fear so much as the first step into the unexplored.”

In terms of Western civilization, there are a host of guardians inhibiting people from leaving the culture into which they were born. The most obvious is the convention that if an individual does not work within the materialistic economic system in some way, like a cog in a bureaucratic machine, then he or she will not have an income, and will, at best, be provided with a subsistence existence. In contrast, in the East, spiritual seekers have long been treated as honoured guests; being a mendicant is well respected, unlike in the West. More specifically, if scientists dare to include the spiritual in their theories, they could well lose their jobs and their careers as scientists would have come to an end.

And in Christianity, as with Judaism and Islam, it can be blasphemous to say “I am That,” to acknowledge one’s own immanent, gnostic Essence, which is Love. For when people know the Divine in their own direct experience, there is no room for priests proclaiming the word of God to come between the individual and God. The Church loses control over moral imperatives, over people’s behaviour.

What all these threshold guardians are collectively saying is that you cannot prove the existence of God, never mind God’s reality, with rational thought backed with experimental verification. As I have since discovered, Thomas Aquinas attempted to do so, providing five ways for proving the existence of God in *Summa Theologiae*. But I did not know this in 1983. Besides, as I was seeking to prove scientifically that nonphysical energies are causing the pace of change to accelerate exponentially, I needed to discover the Ultimate Source of all these energies. And Aquinas’ reasoning was not sufficient for my purpose.

How to do this came to me in October 1983. I compared the picture of the Universe that was emerging in consciousness with Leonard da Vinci’s famous portrait of the Mona Lisa. This led me to see that I could no more say that the formless Absolute Whole does not exist as an aggregate of all its forms than I could say that Mona Lisa’s portrait does not exist as an aggregate of all the particles of paint. Similarly, I could view the Absolute as a unity just as I could view da Vinci’s picture as a unity, without any thoughts for the parts that make up the whole.

These thoughts led me to form the concept of the Absolute in exactly the same way as I form all other concepts in the relativistic world of form: by looking at the similarities and differences in the data patterns of my experience. Using a term from the data processing industry, I naturally called the

Absolute the Datum of the Universe, 'that which is given' prior to interpretation by a knowing being. Other terms that reflect the prior nature of the Divine are *Prior Unity*, *The Ever-Present Origin*, and simply *Presence*, for this word literally means 'before being' or 'prior to existence', from the Latin *presentia*, participle of *praesense* consisting of *pra* 'before' and *esse* 'to be'.

But this is not prior in a temporal sense, in the horizontal dimension of time, for this is where machines, like computers, function. If I were to transcend my mechanistic behaviour and discover what it truly means to be a divine human being, it was essential to recognize that the formless Datum is the Ultimate Source of Life, prior to the creation of any forms in the vertical dimension of time, in the Eternal Now.

But now I was beyond the pale, as Campbell says, a wooden stake used with others to form a fence, from the Latin *palus* 'stake', figuratively meaning 'outside the bounds of acceptable behaviour'. I had crossed the threshold into a world that I was to discover was well known to the mystics of all ages, but almost entirely unknown to theologians, scientists, and economists in the West. However, the Absolute had not yet become a scientific concept. For although I was now having intense mystical experiences, I was not yet free of the sense of a separate self, necessary to live permanently in the bliss of Wholeness.

5. The Belly of the Whale (rebirth)

Campbell begins this section with these words: "The idea that the passage of the magical threshold is a transit into a sphere of rebirth is symbolized in the worldwide womb image of the belly of the whale. The hero, instead of conquering or conciliating the power of the threshold, is swallowed into the unknown, and would appear to have died."

At first, this picture seems to be related to the refusal of the call, like Jonah in the whale. But what Joseph Campbell seems to mean by these words is that "the devotee at the moment of entry into the temple undergoes a metamorphosis ... Once inside he may be said to have died to time and returned to the World Womb, the World Navel, the Earthly Paradise."

In a sense, I had. By now I had gone beyond time, recognizing that mathematicians, computer programmers, and business information systems modellers treat time in exactly the same way as all quantitative concepts in their equations, as *Wholeness* explains. But I was far from living from this Divine Space in every moment of my life. It was to be many years before this happened.

2. Initiation

The chapter on 'Initiation' in *Hero* is nearly as long as the other two chapters on the monomyth put together. In many ways, this reflects my own experience. It was to take about twenty years before I reached apotheosis, the fifth stage in this phase of the journey. But in my situation, there is no clear division between this phase and the third phase: return to the world. All my attempts to return with a complete synthesis of Western reason and Eastern mysticism have so far failed miserably, having a very negative effect on my health and well-being.

1. The Road of Trials

Campbell describes the road of trials as the "favourite phase of the myth-adventure. It has produced a world literature of miraculous tests and ordeals," melodiously and dramatically brought to life, for instance, in Mozart's opera *The Magic Flute*. I don't think that I need to dwell on my own trials too much here. I have described them in my autobiography. Essentially, they were concerned with my personal conditioning. While by this time (1984) I was almost entirely free of my cultural conditioning, having crossed the threshold into Consciousness, I still had to bring into consciousness all my early memories, not the least the trauma I suffered seven weeks after

conception when my brother was killed. I have had many supporters on this challenging journey, as I have described in *Healing*.

2. The Meeting with the Goddess (Marriage)

Campbell says, “The ultimate journey ... is commonly represented as a mystical marriage of the triumphant hero-soul with the Queen Goddess of the world.” “The meeting with the goddess (who is incarnate in every woman) is the final test of the hero to win the boon of love.”

Berit Edsberg, who I met in London in April 1985 at The Other Economic Summit (TOES), an antidote to the G7 summits, played the role of the goddess in my life for many years. She was quite simply the most beautiful and intelligent woman I had ever met. Berit introduced me to her favourite Norwegian fairy tale ‘Soria Moria Castle’, in which the hero Halvor had to kill, in turn, three-headed, six-headed, and nine-headed trolls to win the heart of the princess. Here is a famous depiction of this story painted by Thomas Kittlesen, now in the Norwegian National Gallery, a reprint of which hung in our home.



Far far away he saw something glowing and shimmering

Halvor was the name I gave to my inner child, dreaming of complete union with woman, who “represents the totality of what can be known”, in domestic bliss, which can only be attained in complete union with the Divine. Comparing fairy tales and myths, Campbell says, “the hero of the fairy tale achieves a domestic, microcosmic triumph, and the hero of myth a world-historical, macrocosmic triumph.”

When I married Berit, I hoped that I could realize both triumphs in partnership with her, but it was not to be. Nevertheless, as Berit was a teacher of rebirthing, she helped me immensely to bring into consciousness my prenatal trauma so that its memory could eventually be dissolved. It is also interesting to note that when we moved to Stockholm at the beginning of the 1990s, Berit ran some popular goddess groups for women searching for their essence as divine woman.

3. Woman as the Temptress

On the one hand, “woman is the guide to the sublime acme of sensuous adventure.” On the other, “she is become the queen of sin”. Campbell gives several examples here, from East and West, of people who have regarded a man’s sexual attraction for woman as a distraction on the path to purity. Although he does not mention Augustine of Hippo, Augustine’s prayer, “Grant me chastity and continence, but not yet” is well known as representing this negative attitude towards women.

But the Taoists and Tantrikas of the East have discovered the exact opposite. Divine lovemaking between woman and man can lead to the Divine when the sense of a separate self disappears in the most beautiful meditation there is. Barry Long, who Berit discovered when we moved to England in 1987, was one of the primary guides for such a path. As Osho showed, it is quite possible to reach superconsciousness through sex.

In *Not Until You Die*, my friend Nukunu suggests that the emphasis on celibacy in many spiritual traditions has more to do with social than spiritual reasons. In early patriarchal societies, a man had to decide early in life whether to develop his spirituality or marry and become a householder, fully occupied with supporting a large family. But if the sadhus and sannyasins had been allowed to express their sexuality freely, they would have been a threat to families, the fundamental unit in any human society. So the belief arose, “You cannot be enlightened if you indulge in sex,” which is simply not true, as many are discovering today.

4. Atonement with the Father

Campbell’s section on atonement (at-one-ment) is a long one, covering primitive pubescent initiation rites, Greek myths, and the Christian image of God the Father, who is both wrathful—the ogre aspect of the father—and merciful—the assurance that, despite appearances, the father is with the son on his journey through life, a duality that appears in most mythologies, Campbell tells us.

For Campbell, “the ogre aspect of the father is a reflex of the victim’s own ego.” “Atonement [then] consists in no more than the abandonment of that self-generated double monster—the dragon thought to be God (superego) and the dragon thought to be Sin (repressed id)” in Freud’s terms.

For myself, my struggle with both my biological father and the Christian image of God the Father was immense. As a twelve-year-old, while I went through the rite of passage required of me by my parents—confirmation into the Church of England—I did so against my will, which I now know to be the will of God. For it was my destiny to be carried to evolution’s glorious culmination—its Omega point—by returning in midlife to its Alpha point in an apocalyptic death and rebirth process. And this would have been virtually impossible if, as an adolescent, I had followed the teachings of the authorities in my life, which did not make sense to me as a coherent whole. I would have had far too much to unlearn.

My biological father died in 1985, at the age of 80, when I was recovering from the spiritual emergency I had been going through during the previous few years. During this time, my father’s body was wracked with cancer; he was a shadow of his former self. I tried to explain to him, and my mother, that while I was having deep spiritual experiences, I did not belong to any religion. This was something that neither of my parents could understand. To their fragmented minds, I had to have some sort of religious label that separated me from others with their identity symbols.

After my father died, Barry Long appeared in my life as a replacement authority figure, one to be feared. In the preface to the first edition of *The Origins of Man & the Universe: The Myth that Came to Life*, Barry said, “A spiritual teacher is someone who has taken conscious responsibility for the spiritual life of a section of humanity.” But, for me, while he became Berit’s master, he was never mine. For me, he was more like an Old-Testament prophet than what I now know to be a modern mystic. I found him authoritarian, patriarchal, arrogant, and exclusive.

Yet I followed his teachings for seven years, from 1987 to 1994, because if I could strip away the personality on the surface (from the Latin *persona* ‘actor’s mask’), I felt that he could mirror who I truly am. Furthermore, he was a master of the English language, giving me many words and phrases that I wanted to use to describe my own awakening experiences. But Barry took umbrage at me doing this in the few writings I showed him in an attempt to win his acceptance and respect. “Find

your own words,” he told me. It took me until the end of the decade to become completely free of Barry as an authoritarian figure in my life.

Undoubtedly, what separated us the most was his book *Origins*. Clive Tempest, his editor, said of Barry in the foreword to the second edition of this book, “Through his own gnosis, or direct knowledge of universal truth, he found he was accounting for the host of perennial questions that have teased philosophers since ancient times and still bemuse the leading physicists of our day. Not only that, but he was gathering all these insights together into one grand design, a mythic account of the work of consciousness on earth.”

But this book was very far from describing my own awakening of consciousness and that of David Bohm, who Barry scathingly called the ‘archpriest’ of the spiritual scientists at the 17-day Masters Class I attended in Australia in 1993. The only point that I can really resonate with in this book is Barry’s assertion that the Greek and Hindu myths of gods and goddesses describe events that actually took place.

This corresponds well with my own gnostic experiences. For I see my ontogeny as a recapitulation of the whole of human phylogeny, from Alpha to Omega. In particular, both the human race and all individuals are conceived in Paradise and it is our destiny to return to Paradise when we are completely free of the past. In this respect, after our ancient ancestors received the great gift of self-reflective intelligence, some 25,000 years ago, they were like babies in adult bodies, with no cognitive past, both conscious and subconscious, which inhibits most people’s awakening today.

Campbell ends the section on atonement with the father with these words: “For the son who has grown really to know the father, the agonies of the ordeal are readily borne; the world is no longer a vale of tears but a bliss-yielding, perpetual manifestation of the Presence.” This is true for me, as a mystic. But, as a man, attempting to return to the world, it is, as yet, far from true, as I look at in the third phase of the journey ‘Return’.

5. Apotheosis

Apotheosis is a word I have not used in my writings until now. The word comes from the Greek *apothoein* ‘to deify’ from *apo-* literally ‘off’, but with a special meaning in this context of ‘change completely’ and *thoein* ‘make a god of’, from *theos* ‘god’, which surprisingly has a different Indo-European base from *deus* in Latin. In English, *apotheosis* has come to mean ‘a glorified ideal’, ‘the highest point in the development of something’.

Yet it is not possible to make a god of someone, for all beings in the Universe are already Divine. As Campbell says, quoting Buddhist sutras, “All things are Buddha-things,” “All beings are without self.” We cannot become Buddhas, for being awakened is our True Nature, even if we do not know this.

For myself, I reached my own apotheosis between 1999 and 2003 in the mountains of Norway in a wonderful series of cathartic satoris. I did not need to be freed of my religious, scientific, and economic cultural conditioning because I had long before let go of the seven pillars of unwisdom that provide the foundations for Western civilization, as I describe in my autobiography.

Campbell makes one other important point about apotheosis: “Male-female gods are not uncommon in the world of myth ... they conduct the mind beyond objective experience into a symbolic realm where duality is left behind.” As he says, the Bodhisattva was essentially androgynous, as was Adam: “The removal of the feminine into another form symbolized the beginning of the fall from perfection into duality.” This is in marked contrast to much of the New Age movement, which tends to make a sharp distinction between our female and male bodies, not realizing that evolution is carrying us into the complete unification of our feminine and masculine energies in androgynous wholeness, however we might characterize these differences.

6. The Ultimate Boon

Boon is another word that I do not use very often. It derives from an Old Norse word *bon* ‘prayer’, (*bön* in modern Swedish) and Old English *ben* ‘prayer’. Through such a phrase as ‘ask a boon’, the sense passed from ‘prayer’ to ‘favour asked’ and ‘good thing received’, this sense probably being influenced by the adjective *boon* ‘good’ (*bon* in French), which had evolved from Latin *bonus* ‘good’, closely related to Latin *bene* ‘well’, the root of *benefit* among other English words.

For me, the Ultimate Boon I have received is the Principle of Unity: Wholeness is the union of all opposites. Living in harmony with the fundamental design principle of the Universe is literally out of this world. It is vitally important to realize here that Wholeness is not an anthropocentric concept, like enlightenment. Wholeness transcends and includes everything there is, embracing, of course, all beings in the relativistic world of form.

Campbell makes one important point about this realization: “The possibility of physical immortality charms the heart of man,” to this very day, Bernard Shaw’s utopian play *Back to Methuselah* being given as an example. But then he goes on to say “The research for *physical* immortality proceeds from a misunderstanding of the traditional teaching.” Yet, such a false notion played a key role in the foundation of the rebirthing movement by Leonard Orr and Sondra Ray.

More than this, when we realize Wholeness in the depth of our beings, we realize that there is no separate being, no immortal soul, which can be said to reincarnate or have everlasting life after death. Only Consciousness is immortal. Even though the waves, ripples, and currents on and within the ocean of Consciousness are ever changing, Consciousness, itself, never changes.

Such a realization is so magnificent that it makes climbing Mount Everest or winning an Olympic gold medal in world-record time pale into insignificance, impossible to describe. When Usain Bolt broke what appeared to be an unbeatable world record in the 200 metres final at the Olympic Games on 20th August 2008, he said, “I just blew my mind; I blew the world’s mind.” “Everything just came together,” he said in amazement. In a similar fashion, to give you some inkling into what living at the Omega point of evolution is like, when all the diverse streams of evolution come together in the most amazing fashion, I can best say that this is rather like living in a permanent orgasmic state of ecstasy, utterly mind blowing.

3. Return

When individuals realize Unity and/or Cosmic Consciousness in Oneness and/or Wholeness, free of the sense of a separate self, they return Home to Paradise, whence they set out on the spiritual quest at conception. For some, self-realization marks the end of the hero’s journey. For such individuals are now living in the Eternal Now, having died to the past and the future, knowing that death is an illusion, just an appearance in ever-changing Consciousness.

However, while returning to the Source is the end of the individual’s journey, it is not really the end of humanity’s spiritual quest as a species. As Campbell points out, “*The return and reintegration with society ... is indispensable to the continuous circulation of spiritual energy into the world.*” However, “the hero himself may find [this] the most difficult requirement of all.” Campbell gives three reasons for the hero’s predicament:

1. The bliss of this experience may annihilate all recollection of, interest in, or hope for, the sorrows of the world; or else the problem of making known the way of illumination to people wrapped in economic problems may seem too great to solve.
2. The powers that he has unbalanced [on his journey to Freedom] may react so sharply that he will be blasted from within and without—crucified.
3. The hero may meet with such a blank misunderstanding and disregard from those he has come to help that his career will collapse.

On this third point, “Even the Buddha ... doubted whether the message of realization could be communicated.” And on the first point, “Saints are reported to have passed away in the supernal ecstasy.”

For myself, in unifying Western reason and Eastern mysticism, I have been told by leading spiritual teachers, scientists, philosophers, and economists that they do not understand the synthesis of everything that I am endeavouring to present to the world, not the least integral relational logic, which is simple commonsense. And when I have tried to present both-and Principle of Unity—an irrefutable, universal truth—to those defending egoic, either-or belief systems, I have sometimes been attacked viciously. Under these circumstances, the easiest thing for me to do is rest on my laurels, in the certain knowledge that there is nothing more for me to do or achieve in my life. I could die today feeling completely fulfilled.

However, it seems that the creative energies that are constantly pouring through me will not let me go. Life is insisting that I continue with what still looks like an impossible mission. But maybe Joseph Campbell’s book has come into my life right now to make possible what seems to be utterly impractical in educational and economic terms.

1. Refusal of the Return

For the three reasons given above, Campbell says that the responsibility of returning to the world with the adventurer’s life-transmuting trophy when the hero-quest has been accomplished has been frequently refused. Campbell gives as an example a Hindu warrior-king called Muchukunda.

After winning a famous victory, Muchukunda’s followers said that they would like to grant him his highest wish. To which Muchukunda said he would like to sleep without end and that any person chancing to arouse him should be burned to a crisp by the first glance of an eye. The boon was bestowed, and Muchukunda slumbered through the revolving eons in a cavern chamber, deep within the womb of a mountain.

Of course, in the way of myths, Muchukunda was indeed disturbed in his sleep. As the Hindu classic *Mahabharata* tells us, Krishna was fighting an enemy king called Kalayavana. Knowing where Muchukunda lay sleeping, Krishna lured Kalayavana into Muchukunda’s cave, completely unarmed and garlanded with lotuses. There Muchukunda was woken by Kalayavana, who duly burst into a torch of flame and was reduced immediately to a smoking heap of ash.

Upon waking, Muchukunda stepped from his cave and saw that men, since his departure, had become reduced in stature. Accordingly, he withdrew from the world again, retreating one degree still further from the world, as an ascetic. “And who shall say that his decision was altogether without reason?” Campbell asks.

For myself, the world I live in today is utterly different from the world I left in 1980, when I set out to develop a comprehensive science of evolutionary change that would enable us to manage our business affairs intelligently with full consciousness of what we are doing. Because the unified relationships theory is based on the seven pillars of wisdom—on the certain knowledge that we human beings live in union with the Divine, Nature, and each other at every moment of our lives—religion, physics, biology, psychology, and economics, which are based on separation, look utterly different from the way these subjects are taught today.

To give an illustration of the power of the URT, when two hijacked planes crashed into the twin towers of the World Trade Center on 11th September 2002, I was as shocked as anyone else. But I was not surprised because, as the unified relationships theory can explain everything in the Universe that can be explained, it can explain why this happened. It is very simple. Such conflicts arise from the need to defend religious and economic immortality symbols, which exist because we have become separate from our Immortal Ground of Being.

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This means that if we are to intelligently manage the global economy, banks, stock markets, and joint-stock companies need to disappear from the face of the Earth, as do organized religions and scientific institutions like CERN, NASA, and SETI fruitlessly spending billions of dollars in seeking answers to the fundamental questions of human existence, which can only be answered by looking inwards. As Osho says in *The Golden Future*, for a future to be possible, “Money has to disappear from society.” And as he says in *The Diamond Sutra*, when this happens, “War will disappear and with it the whole war machinery, and the politics will become meaningless and the politician will no longer be important. Money will not have value if people are allowed to love. Because they are not allowed to love, money becomes the substitute, money becomes their love.”

So humanity’s salvation is crystal clear. But is it intended that Life will lead us all to Freedom, that Love will conquer fear? As money today is the primary immortality symbol, providing many with a precarious sense of security and identity in life because of the separation from our Immortal Ground of Being, it will require both a great spiritual renaissance and an epoch-making scientific revolution to make the Sharing Economy practical.

However, even the leaders of the great cultural transformation of consciousness taking place today tend to run away from me, either because they do not understand what I am saying or because they say that the genuine theory of everything, which leads to Wholeness, is an impossible dream. Under these circumstances, for the past few years, I have spent much of every day asleep like Muchukuna, refusing the return because I am living in the bliss of Wholeness. And when I’m not asleep, tears pour through my eyes with ecstatic delight, a natural consequence of having reached the Omega point of evolution in the Eternal Now. The tears stop when I realize that there is no one on Earth with whom I can share this great joy, which makes me rather sad.

What then is the point of trying to reach out to the world if the world is not yet ready to receive what I have to offer? Besides, what would happen to me if the unified relationships theory were ever to be accepted as the solution to the ultimate problem of science? Am I really the stuff out of which heroes are made? I am just a simple, ordinary man, albeit with some rather unusual gifts. Of course, these are egoic questions, violations of Wholeness. Nevertheless, while I am essentially a mystic, living in Paradise, I still need to find a way of relating to those around me as an androgynous man who loves androgynous woman.

2. The Magic Flight

Campbell writes, “If the hero in his triumph wins the blessing of the goddess or the god and is then explicitly commissioned to return to the world with some elixir for the restoration of society, the final stage of his adventure is supported by all the powers of his supernatural patron. On the other hand, if the trophy has been attained against the opposition of its guardian, or if the hero’s wish to return has been resented by the gods and the demons, then the last stage of the mythological round becomes a lively, often comical, pursuit.”

The unified relationships theory has emerged in consciousness through the creative power of Life arising directly from our Divine Source. But I would not call Life a *supernatural* patron. The word *nature* derives from the Latin *nasci* ‘to be born’. So Life is entirely natural, not supernatural. Everything that exists in the manifest world is born from our Divine Origin. What we call the natural sciences today and natural philosophy in Newton’s day study just the superficial manifestations of nature, and so would better be called subnatural. It is the mystics and poets who truly understand the essence of Nature, beneath the surface.

Of course, saying this upsets the gods and demons who defend the seven pillars of unwisdom that arise from the either-or belief that we human beings are separate from God, Nature, and each other. For instance, when I described how the URT unifies Western reason and Eastern mysticism

to a leading member of the Scientific and Medical Network and the Institute of Noetic Sciences at a conference in Germany in 2005, she sharply retorted, “Who do you think you are, our saviour?”

Faced with such hostility, the safest thing for me to do is take flight. Even some of my closest friends tell me that I should not attempt to reach out to the world. The glorious things that have happened to me are for my benefit alone. Everyone is exactly where they are meant to be on their journey in life, and we should respect that. Yes, indeed! To reach where I am today, I shunned all external authorities. The last thing I want to do is appear as an authority to anyone else.

Campbell tells a number of stories of the magic flight that the hero sometimes makes on his attempt to return to the world that illustrate this ambivalence. Quoting the Greek myth of Orpheus and Eurydice—gloriously set to music by Monteverdi and Gluck—Orpheus did not manage to return with Eurydice from the underworld. Despite this failure, “a possibility exists of a return of the lover with his lost love from beyond the critical threshold”. Yet, “if the monomyth is to fulfil its promise, not human failure or superhuman success but human success is what we shall have to be shown”. In the last four sections of the chapter on ‘Return’, Campbell looks at the conditions that must exist for this to happen in general. Likewise, I look at some of these conditions for my own particular situation.

3. Rescue from Without

“The hero may have to be brought back from his supernatural adventure by assistance from without. That is to say, the world may have to come and get him.” So begins the third section in the chapter on ‘Return’ in Campbell’s *Hero*. He goes on to say, quoting the *Upanishads*, “Who having cast off the world would desire to return again?” Yet, Campbell says, “In so far as one is alive, Life will call. Society is jealous of those who remain away from it, and will come knocking at the door.”

A few people have come knocking at my door since I began to try to return to the world in 1999. But in general, they attempt to get me to fit into the world as they see it, which I resist as much as possible. Accordingly, this caring support from a few friends has not yet resulted in the support I need to publish the results of my self-inquiries. As I explain in my autobiography, this is probably because during most of these years, I was still attempting to communicate the unified relationships theory within the context of Western civilization, where most people live.

It was not until the spring of 2007 that I abandoned this strategy, and began to write my magnum opus starting at the very beginning, at the gnostic foundation of the Universe, reconstructing the entire world of learning on the metaphysical framework of integral relational logic, the science of reason that everyone on Earth implicitly uses everyday in their thinking, learning, and organizing activities. The principal purpose of *Wholeness: The Union of All Opposites* is to complete the revolution in science that has been taking place during the past few decades, just as Newton’s *Mathematical Principles of Natural Philosophy* completed the Copernican heliocentric revolution.

This has been my strategy ever since I set out to solve the problem that Einstein attempted to solve during the last thirty years of his life: to develop a coherent body of knowledge that can describe all the forces of nature within a single, all-encompassing framework. I thought that nothing less would have sufficient power to avoid the apocalyptic catastrophe that we were, and still are, blindly accelerating towards. So I have long been seeking a midwife for *Wholeness*, just as Rheticus and Edmund Halley had acted in this capacity for Copernicus’s *Book of the Revolutions of the Heavenly Spheres* and Newton’s *Principia*, respectively.

However, this hasn’t happened probably because *Wholeness* is far more revolutionary than any previous scientific revolution. Indeed, it is the most revolutionary work in the whole history of human learning, making obsolete all previous religious scriptures, philosophical schools of thought,

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scientific theories, and economic ideologies. This is because the unified relationships theory—the transdisciplinary, transcultural synthesis of everything—is all-inclusive and is based solidly on the Truth, not on the past. As I describe in my autobiography, between 27th April and 21st June 1980, a colossal wave burst through my psyche laying to waste everything I had learnt until then, leading me to start afresh at the very beginning, at the Alpha point of evolution. Since this apocalyptic awakening, I have been rebuilding the last 25,000 years of human learning into a coherent whole within a framework that has evolved from the semantic modelling methods that information systems architects use in business.

So where does this leave us? The more I say what needs to be said, not what people want to hear, the more isolated I become, an outcast from society. This is undoubtedly because *Wholeness* is so awesomely amazing, so mind shattering, that few can even imagine such a megasynthesis or the intensity of consciousness I live with every moment of every day. For me, it takes all my strength just to contain its magnificent ecstasy. So what would happen if all this power were let loose in society as a whole? We are a species that has lost its way. Yet, we all have immense unfulfilled potential within us, often held back by our past, by our personal, cultural, and collective conditioning. So could *Wholeness* play any part in releasing this potential, enabling us to return to Paradise, our true Home?

Well, who can tell? We are all the products of some fourteen billion years of evolution. We are all where we are meant to be in our journey through life. So even though the unified relationships theory reveals the innermost secrets of the Universe, explaining where we human beings have come from, who we are, and where we are heading, only Life, within us all, can say whether humanity will survive the collapse of the global economy in the next few years.

For myself, the creative power of Life is telling me to continue expressing as clearly as possible the vision that I can see within me. But I am a one-man band, attempting to play all the instruments of the orchestra simultaneously. Inspired by my visit to Shambhala this summer, I have invested in the latest technology that I need to bring *Wholeness* out into the world. But I have neither the skills nor the time to use all the tools that I now have available.

When I worked in the information technology industry in the 1990s and the early 2000s, I was a member of teams bringing software products to the market. Such a team is needed now to publish *Wholeness*. There is no need for people to understand this book in every detail. Newton's *Principia* and Einstein's theories of relativity had an influence far beyond those who understood these theses. Even the very existence of the solution to the ultimate problem of science could make headline news, as mind-shattering as the news of any other adventurer who has transcended the boundaries of what people believe to be possible.

So if people ask, "What is in this book for me?" they have missed the point. *Wholeness* is addressed to the whole of humanity, transcending our egoic, cultural, and anthropocentric boundaries. While the human race is not immortal, it is only by working harmoniously together with a common vision that we can make the eschatological epoch that we are entering as exquisitely beautiful as possible. I still feel I have a role to play here. But I need to be rescued from my solitude by external forces that allow me to be free and do not attempt to put in a box. Love is essential here. But it is not enough. Self-reflective Intelligence, enlightened by the radiant light of Consciousness, is also required.

The key point here is that science and business, aided and abetted by the monotheistic religions, are blindly driving humanity further and further away from Reality and the Truth at accelerating rates of change. If this situation continues for very much longer, by 2020, the number of people living on this planet will be a tiny fraction of those living today. For our children's sake, it is thus vital that Life helps us to cocreate a massive culture shock in society, with the purpose of turning our energies inwards, on the return path to our Divine Source. Of course, many millions of people are engaged in such a liberating journey today. But this is not enough to change the direction of

society as a whole. Only the language of science and business, expressing the eternal truths known to the mystics, has the power to wake up the people dangerously defending the status quo at these times of unprecedented evolutionary change.

To have maximum impact, perhaps we could aim for publication on 24th November 2009, the 150th anniversary of the publication of Darwin's *On the Origin of Species*. For people like Richard Dawkins are planning a great celebration, perpetuating the war that has been going on between science and religion for centuries. If we are ever to live in love, peace, and harmony with each other and our environment, it is essential that we spoil their party, showing how we can unify Western reason and Eastern mysticism.

4. The Crossing of the Return Threshold

In some ways, the last three sections of Campbell's chapter on the hero's return apply to the whole of humanity, prefiguring our return to Paradise as a species. For as Bayard Taylor said in the preface to his play *Prince Deukalion*, "The end of all things [is] prefigured in their beginnings." That essentially is what the myths are telling us; we are returning to the innocence of childhood, whence we began our journey, healing the deep rifts that have appeared in the human psyche in the meantime.

Campbell begins this section in his book by saying, "The two worlds, the divine and the human, can be pictured as distinct from each other." This is the view of the world that the hero adventures out of. But as Campbell says, this is a false perspective: "the two kingdoms are actually one." They have never been separate from each other for an instant. For me, crossing this return threshold is the realization of this universal truth, not only when I am living in solitude, but also when I am in association with others.

Not that this is easy, given the current state of consciousness in the world. As Campbell says, "The returning hero, to complete his adventure, must survive the impact of the world." Many do not make it. However, Kamar al-Zaman, the hero of a very long tale from the *Arabian Nights* (from the 171st to the 237th nights) did. "He was able to retain his self-assurance in the face of every sobering disillusionment," Campbell tells us. Can I do likewise? Well, I must admit, the prospects do not look good. People's fragmented minds prevent them from understanding the laws of motion of society. And without such an understanding, we live in delusion, unable to become free of our obsession for money, which is driving humanity to a painful death. But maybe a miracle will happen and Love will conquer fear. For as Osho said, "Be realistic: plan for a miracle."

5. Master of Two Worlds

We are now entering utopia, where we can truly live as *Homo divinus*, with no separations anywhere. As Campbell says, "Freedom to pass back and forth across the world division, from the perspective of the apparitions of time to that of the causal deep and back ... is the talent of the master." However, even "the myths do not often display in a single image the mystery of the ready transit." So whether we can live consciously and intelligently as a species in the daily round while being solidly grounded in the timeless, only time will tell.

For to be master of the two worlds, the individual's personal ambitions must be totally dissolved. "He no longer tries to live but willingly relaxes to whatever may come to pass in him; he becomes, that is to say an anonymity." This is especially the case with panosophers, who are invisible to the categorizing mind, because panosophy is the one discipline of learning that transcends all categories created by the fragmented mind, unifying science, philosophy, and religion in a coherent whole.

6. Freedom to Live

Campbell ends his description of the hero's journey with some quotations from the *Bhagavad Gita*: "Do without attachment the work you have to do." For as Campbell says, "Man in the world of

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action loses his centering in the principle of eternity if he is anxious for the outcome of his deeds.” Many other spiritual teachers say much the same thing, although, because they are generally following a well-trodden path, they are visible to those who have the eyes to see them.

For myself, I have to face the fact that I am invisible even to my closest friends and associates; no one on Earth understands the Principle of Unity, integral relational logic, and the unified relationships theory, described in detail in *Wholeness: The Union of All Opposites*. This is because they have not been through the cataclysmic death and rebirth process I went through in the seven weeks before midsummer 1980, which was Nature’s way of returning me to the Paradise I enjoyed for the first seven weeks of my life, after conception, before my three-year-old brother was killed by an army lorry in October 1941, as I describe in *Healing the Mind in Wholeness: A Brief History of Me*.

As a result, I did not join Western civilization as a child, retaining my childhood innocence, resisting the most intense pressure to stifle my innate intelligence. And I did not join any Eastern spiritual group as an adult, as so many Westerners do today. There was no need to do so, for IRL, which has evolved from mathematics, computer science, and information systems modelling methods in business, led me to the Eastern worldview that Consciousness is all there is.

As it is highly unlikely that anyone else will ever have a similar ontogeny, I still need to find a way of living freely with my contemporaries as a human being. The simplest way of relating to others today is wordlessly, with a big hug or by looking at each other deeply in the eyes. It is in this delightful way that we lovingly know that we share the same Reality, free of all the beliefs, assumptions, and opinions that separate us.

However, deep hugs, as lovely as they are, do not really help us to deal with the terminal economic recession that we are entering today or the imminent collapse of the inherently unstable banking system. The key point about these developments is that they are not intended to return us to any previous state of human evolution. Rather, the purpose of this apocalyptic catastrophe is to help us return Home to Paradise, where our ancestors lived some 10–25,000 years ago, symbolized in the ancient mythical kingdom of Shambhala in Tibetan Buddhism.

I know this because my ontogeny is not a recapitulation of any particular culture or civilization. Rather, I see it as a recapitulation of the phylogeny of the entire human race, from Alpha to Omega, from conception to death. The diagram on the first page of this essay illustrates this process from beginning to end. As I said, I drew this diagram at the end of June when on retreat in the Altay Mountains in southern Siberia, about 2,500 kms north of Lhasa in Tibet. For me, this was Shambhala or Paradise, which I vowed never to leave again, no matter what might happen to me.



Teletskoye Lake, Altay Mountains, Russia

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To make this outward and inward process as meaningful as possible, I feel that the most useful thing I can do with the immense creative energies constantly pouring through me is to complete Part III of my magnum opus, which I am provisionally calling 'Returning Home to Paradise'. At present, there are a multitude of evolutionary books being published on human origins and destiny, which do not form a coherent whole, because they are written by specialists, such as biologists, palaeontologists, anthropologists, archaeologists, historians, psychologists, philosophers, and mystics.

At the extremes of the spectrum of theories are Darwinism and Creationism. But there are many other conceptions in between, as the January-March 2007 issue of the *What is Enlightenment?* magazine points out. So, as I have been living consciously at the Omega point of evolution for over twenty-five years, I would like to use the Principle of Unity, IRL, and the URT to bring some clarity to this very confused situation, which is further confused by the prophecies that religious myths have made about the end times of the human race.

As we enter what could be the exquisitely beautiful eschatological epoch of human development, I feel that we should do so with as much consciousness as possible, inspired by the limitless possibilities before us, diminishing the fears that drive so much of society today. It does not make any sense that evolution should spend some fourteen billion years in bringing humanity to where it is today only to fall short at the very last moment, preventing us from waking up to what is happening to our species. But if that is meant to happen, so be it.

The central issue here is how each of us spends the days, months, and years of our lives. Comparing human activity with that of the other animals, herbivores like cows and sheep spend much of their time grazing, while carnivores like lions eat for less than an hour each day, hunting for another couple, and resting for about twenty hours. During the past ten to twenty thousand years, the way we humans have occupied our days and various periods in our lives has varied widely, as we have adapted to our changing environment.

As we enter the end times of the human race, our health and well-being as a species is dependent on us all making radical changes to what is called the 'work ethic'. If we are to quell rampant consumerism, which is driven by the economic need to maintain full employment, we urgently need to provide a safe, caring space in society for people to look inwards in a life of learning through self-inquiry and meditation. It is only in this way that we can face our fears and evolution can become fully conscious of itself, which will be a central theme of Part III of *Wholeness*.

However, collectively returning to the Source will not be an easy journey, as the myths and fairy tales of all cultures and ages well illustrate. To be fully awakened, we need to be free of decades, centuries, and millennia of personal, cultural, and collective conditioning. And religious, scientific, medical, educational, legal, political, and economic institutions, perilously seeking to hold on to the status quo at these times of unprecedented rates of evolutionary change, are all designed to prevent this happening. The changes promised by Barack Obama hardly touch the surface of what is needed.

But when we realize that in Reality there is no hero and no journey, that the hero's journey is just an illusion, then we can live in Total Freedom. Nothing could be more wonderful than that. So if a group of us living with such freedom could work harmoniously together, we could have the most tremendous fun and enjoyment, and even, one day, cocreate the ownerless, moneyless Sharing Economy, recognizing that none of us is separate from the Divine, Nature, or each other for a single instant of our lives. For beneath our superficial racial, cultural, and sexual differences, we all share the same Divine Essence, which is Love, sheltered in and caressed by the warm embrace of Consciousness, the overall Context for all our lives. And that, for me, is Paradise.

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