

Summer

I laugh when I hear that the fish in the water is thirsty.

Kabir

Love is the sea of not-being and there the intellect drowns.

Rumi

When I moved to Svenshögen in March 2003, the village in western Sweden where Alternativbyn is located, I felt that my shattered, fragmented, and split mind was to a large extent healed. I was living in the bliss of Wholeness, at the Omega point of evolution, with a very clear picture of the psychodynamics of society as a whole, where we human beings have come from and where we are all heading in such a frantic rush. But, at the same time, it was a very strange experience. For I was, and still am, invisible to the categorizing mind having healed the deep schism between Western reason and Eastern mysticism. Even though Wholeness is all-inclusive, embracing all relationships that I, or any other being, might have with any other being, as an individual human being, living in a community, I still needed to find a way of relating to the world around me as a fragment of Consciousness.

So this healing process was not yet complete; maybe it never will be. The sense of Wholeness that I enjoy today is still deepening and the clarity of my vision of our rapidly changing world is still increasing, as I learn more and more about where we all are in our own awakening. It is not an optimistic picture. Despite the multitude of alternative organizations and projects sprouting up around the world, we are still running our business affairs blindfold, not understanding the root causes of the accelerating pace of evolutionary change we are experiencing today, necessary if we are to live in harmony with the fundamental design principle of the Universe: Wholeness is the union of all opposites. At the time of writing, we are now just two years away from 2010, when I could see in 1980 that the global economy would begin to self-destruct, an apocalyptic catastrophe and evolutionary inevitability that humanity is utterly unprepared for.

Nevertheless, faced with what looks like an impossible mission, Life is still telling me to continue. During the first five years of spiritual summer, I have been as creative as at any time in my life, which gives me much joy and keeps me relatively sane. Because of the immense power of abstract, coherent thought, free of all cultural inhibitions, there is nothing to prevent the creative power of Life from continuously pouring through me. I still feel sad that no one in the world understands what I am writing. But that is the price one has to pay for being an evolutionary pioneer, living ahead of my time at the end of time.

In terms of the structure of this book, my spiritual ontogeny is continuing to unfold, as this table indicates:

Period	Years	Spiritual age	Biological age
Adulthood	2003–2007	22–26	61–65
Early maturity	2007–	26–	65–

The main difference between these two phases of my spiritual development is that in the former I was still attempting to present the unified relationships theory within the framework of Western civilization, for even the alternatives function in this way, rather than within the framework of integral relational logic, solidly grounded in the absolute certainty of Wholeness and the Truth. Even though I had coined the word *omniology* in 1999 to become free of the constraints of the prevailing culture, this was not enough to do the trick, even when I changed the name of the theory of everything to *panosophy* around 2002.

In the event, it wasn't until 2007 that I realized that such an approach was not working because I was not being true to Life. As Eckhart Tolle said to Oprah Winfrey in the first of their ten dialogues in March 2008 on his book *A New Earth: Awakening to Your Life's Purpose*, ask not "What do I want from Life?" but "What does Life or God want from me?" Fairly obviously, if evolution is to become fully conscious of itself in us human beings, this is exactly what all of us must do, by the grace of Life.

So by looking and feeling deeply into myself, in 2007, I set out to write my magnum opus by presenting IRL as Part I, even though I knew that no one in the world would understand what I was writing. This is despite the fact that IRL is simple commonsense, the science of reason that everyone on Earth implicitly uses everyday. Why is the Universe designed in such a way as to make its innermost secret—the Principle of Unity—so difficult to discover and then to live by? Living with a both-and approach to life in a society predominately based on either-or thinking is the greatest challenge any of us can face in the world today. To an either-or thinker, a both-and thinker is a threatening enemy; but from a both-and perspective there are no enemies.

Spiritual adulthood

Actually, it was to take a further four years of struggle before Life guided me to align my own life with that of Life itself. It was a period in which I was focused on my relationships with five main groups of people: spiritual teachers of Nonduality holding satsangs, the members of the community to which I moved in March 2003, the evolutionary scientists seeking to be free of the delusions of materialistic science, monetary reformers seeking to make radical changes to the way that the global economy functions, and the synthesizers seeking to integrate these diverse aspects of human existence into a coherent whole. During the last two years of this period, I also had a deep loving relationship with Birgitta Runge, a retired music teacher and a wonderful pianist, living near a nearby town. While our deep love for each other was most empowering, sadly my struggles to find someone on this planet who can understand what I am saying severely damaged our relationship, although we are still very close friends.

Cocreating a life-enhancing community

Living in Alternativbyn, one of many such communities in the world today, naturally had the most influence on my relationships during this period because I was living there on a daily basis. This gave me first-hand experience of the immense challenges we face if we are to bring about Total Revolution, in Vimala Thakar's words. While there are quite a few organizations seeking to bring about a radical transformation of culture and consciousness, most are still held back by the decades, centuries, and millennia of personal, cultural, and collective conditioning.

In the case of Alternativbyn, all of us who moved there—around one hundred adults and children—were inevitably burdened by this conditioning to some extent or other. We were all at different levels of consciousness as individuals, with somewhat different hopes and aspirations. Some were more focused on

ecology, others on spirituality, while others simply moved to the village to live in community with others in an extended family. This was especially the case with the many couples and single parents who moved there with young children. So not everyone could relate to the vision or mission statement of the community, titled 'Contributing to Glocal Holistic Consciousness'. In addition, while a few were living on social benefits, the majority still needed to earn their living outside the community.

Then there was the challenge of how to cocreate a community living in love and peace within a culture whose laws are based on the fears that arise from separation. An association had been formed in the spring of 2002 to launch the project. But this association of individuals was not allowed to buy the old hospital and its grounds in Svenshögén. The local municipality, which owned the property, would only sell to a non-profit-making foundation or a profit-driven limited company. The former would have been much more suitable for a community being set up within the principles of the Swedish social economy initiative:

The concept Social Economy refers to organized activities which primarily aim at serving the community, are being built on democratic values, and are organizationally independent of the public sector.

These social and economic activities are run mainly by associations, cooperatives, foundations and similar groups. The main driving force of the Social Economy is the benefit of the public or the members of a particular association, and not the profit motive.

But setting up a non-profit foundation was quite a complex business under Swedish law. So a rather ingenious way of buying the former sanatorium was found. Inspired by the vision of the project, the municipality was willing to sell the property for 5.25 million crowns (mkr) (about half a million euros) to a joint-stock company, down from around 60 mkr that the municipality had sought the previous year. The six members of the purchasing group, who became directors of the company, all signed a statement of intention that they would hand over the property to a foundation as soon as possible, with adequate compensation for the work that they did in setting up the community.

To pay for the old hospital and its surrounding forest, it turned out that it was financially viable for twenty-eight apartments—built in 1990 in the grounds of the hospital for refugees—to raise some 10 mkr in the sale of apartments (valued at 5 mkr) and loans for 5 mkr. The value of the housing association itself was estimated at 8 mkr. So this housing association, which occupied about 1% of the property in area, was worth considerably more than the entire property.

In May 2002, Ekobanken, one of two social banks in Sweden, agreed to lend up to 5 mkr, not all at once and with some conditions, to finance the project. So the newly formed company was able to buy the property, the first residents moving to the community in July that year. The housing association could not be formed until January 2003. Because paying 8 mkr to the company would have incurred around 1 mkr profit tax, the company agreed to sell the 28 apartments for 5 mkr. The directors of the company agreed to pay the remaining 3 mkr, on behalf of the housing association, as a loan to the company, to be repaid to a foundation when it was set up. In April 2004, Ekobanken transferred the loan that it had made to the company to the housing association thus completing the financial plan that had been made nearly two years earlier.

The challenge then was to set up structures that would enable the community to be financially and socially sustainable. Financially, the main source of income for the company was the rent from residents who had either bought or leased apartments in the community. But this was not sufficient to cover the running costs, including a very large heating bill. Another source of funds needed to be found by renting out offices and running courses in the old hospital wing. There were also ambitious plans to move Holma College of Holistic Studies to Svenshögén, as this was no longer financially viable. I thought that maybe

that this was something that I could contribute to, although I was beginning to become aware that the unified relationships theory is unteachable; students can only become free of our religious, scientific, and economic conditioning, and so develop a coherent body of knowledge grounded in the Truth, through self-inquiry.

Socially, the challenge was to find a way of equitably distributing the workload that was involved in the running of the community, especially between the directors of the company, who were working more than fulltime, and the members of the community. A number of ingenious structures were created, but too many tensions were arising in the village for any of these to function with effective and efficient harmony.

When I moved to the village nine months after its foundation, there had been a long-running dispute between some members of the community and the management committee, which led to these members leaving. This told me that another project that I had been asked to initiate would not work; I was asked to set up a local exchange economic system, maybe along the lines of LETS, which I had learnt about some eighteen years earlier from Michael Linton at The Other Economic Summit (TOES).

While I knew something of the theory of such systems, I knew little about how the theory worked in practice. One key feature of LETS systems is that money is not a commodity with value that can be bought and sold, thus freeing such systems from some of the madness of the global economy. Another is that when two members exchange goods and services for funny money, in David Boyle's terms, this is not a transaction between individuals, but between individuals and the community of members as a whole. This means that at any one time, some individuals have a debt to the community, while others are in credit. It is only as a whole that balance is maintained, like double-entry bookkeeping.

To learn something of the practicalities, I had visited England in December 2002 to talk to Michael Linton, the initiator of LETS, who was then living in London, and Mary Fee, the coordinator of the LETS systems in the UK. There I learned that while there had been some successes, a number of systems were limping along or had folded. Apart from the need for someone to administer the system, resentment could arise among the members if some individuals were continuously in debt while others were contributing more to the community. So for such a system to be sustainable, a degree of trust is needed. The system only works if individuals look at the system as a whole, free of egoic considerations. But then, why have an accounting system at all? The plants and animals are constantly exchanging energy structures with each other without any measurement systems. Why cannot we human beings live in such a natural environment?

As there was not enough trust in Alternativbyn to run a local community currency, I did not feel motivated to attempt to set up such a system. Indeed, in 2003 and 2004, the tensions in the community went from bad to worse, conflicts that I did my best to stand aside from. The community was in such a dreadful mess that in November 2004 I attempted to bring some clarity to the situation by writing a history of the formation of the community that both sides could agree to with the title 'Living Our Vision'. This document began with the opening words on the CD distributed at that year's Mundekulla Music Festival in southern Sweden, spoken by Medicine Story (Manitonquat), a native American, motivated by the way that Western Christian civilization had destroyed his indigenous culture, as he explains in *Return to Creation*:

I am completely convinced that together we will change the world; together there is nothing we cannot do.

Together, we can weave the common vision of humankind; together there is nothing we cannot do.

It is time for a return to Creation.

However, while there was some interest on both sides of the argument in such a peace-making document, at the beginning of 2005, negotiations broke down and three directors of the company declared that they would not hand over the property to a newly formed foundation, breaking their promise to do so. On the surface, the problem seemed to be about money, but it was really about people's pain-bodies fighting each other. And until the psychospiritual cause of the dispute was recognized, it clearly would not be possible to resolve the financial and legal issues.

There is no need to spend any more time on this tragic situation. In September 2005, the company unilaterally announced that the Alternativbyn project had come to an end, that it had sold the old hospital and its grounds to a subsidiary company for 7.5 mkr, and that it would not honour its debts to the housing association and the rest of the community.

Nevertheless, Maneka Sjöström, a deeply spiritual mother of two young children living in Gothenburg, and I made one last attempt to rescue something similar to the Alternativbyn project. In November 2005, Maneka, together with some of her academic and business friends, and I attempted to set up a Nordic Life University in the old hospital, with the motto "Awakening to ourselves".

In January 2006, I wrote to Sam Palmisano, Bill Gates, Steve Jobs, and Larry Ellison, the heads of IBM, Microsoft, Apple, and Oracle, respectively, asking for financial support for this initiative, receiving a negative reply just from an IBM staff member. I also wrote to Kofi Annan, who is married to a Swedish woman, because I didn't think that the United Nations was doing enough to adapt to the accelerating rate of technological change we are experiencing today. I received a reply from a staff member saying that the UN is the servant of the various governments of the world; it cannot act without their approval.

Maybe we could then have asked the Swedish government for support. However, in February 2006, we abandoned this initiative because of the ongoing conflict in the village. The conflict had reached the Swedish courts at huge legal expense, where a decision by three judges is due to be made in September 2008.

Not unnaturally, this conflict, which is the worst that I have ever directly experienced in my life and which I have been living in the middle of for over five years, did little to give me hope that we could cocreate a life-enhancing society when the global economy collapses at the beginning of the second decade of the third millennium in the Christian calendar. Nevertheless, Life still seems to be keeping me going against all the odds.

Further spiritual awakening

When I moved to Alternativbyn in 2003, I felt that my spiritual awakening was quite well advanced as the result of the liberating satoris that I had experienced during the previous couple of years in the Norwegian mountains. Nevertheless, there was still room for improvement, as my immediate neighbours could see. So when Nukunu, one of their spiritual teachers, held a retreat in the nearby Osho centre in July that year, I went along to hear him.

It was a beautiful meeting. I was particularly impressed by the way he could help individuals get in touch with their Divine Essence, if only for a moment. Also, Nukunu used Zen sutras in his Dharma talks, which gave me another perspective from the Advaita one that I felt was closest to integral relational logic. But even though I had a mini satori during this retreat, there was still something missing.

First, with immense creative energies continuously pouring through me, it was not always easy to find the Stillness behind this creativity, which I had been longing for ever since reading Barry Long's *Stillness is*

the Way, which perhaps influenced Eckhart Tolle's *Stillness Speaks*. What Ramesh S. Balsekar calls Consciousness-in-action and Consciousness-at-rest were not yet in complete balance.

Secondly, as I was a mystic unifying Eastern mysticism and Western reason through computer science and information systems business modelling methods, no mystic who had ever taught during the previous few millennia could provide me with a satisfactory role model. Nevertheless, what more could I learn from these mystics and what is my relationship to them? In essence, they are all saying the same thing beneath the surface, no different from what I am endeavouring to communicate with the unified relationships theory.

To investigate these questions more deeply, I bought Nukunu's two books, *The True Rebellion: A Story of an Awakening* and *Not until You Die*. I found the second particularly enlightening, one of the best spiritual books that I had ever read. For instance, while I do not need a master, for my inner guru is my life's guide, Nukunu said, "The true teacher functions as a pure and empty mirror." Yes, that was exactly what I needed.

Accordingly, in September 2003, I enrolled on a one-week silent meditation course at Ängsbacka in central Sweden, most famous for its No-Mind Festival every summer. This was a most powerful experience, practising vipassana and Buddhist walking meditation, which I had learnt a few years earlier. First, while doing Osho's kundalini meditation one afternoon, I focused attention on my prenatal trauma, which was still a deep memory within me. Almost immediately, the tensions within me associated with this life-determining event were released in a beautiful satori, when tears poured out profusely. I was back in my true state of Being, in oceanic Consciousness, which I had enjoyed for the first seven weeks of my life after conception.

The next afternoon I went for a walk in the forest in the pouring rain and said to myself, "What more is holding me back?" "Why cannot I now fulfil my destiny?" I felt utterly free, but somewhere there was still a block. Then I saw what this was. Nukunu was not saying anything that I did not know in my own direct experience. But I was making myself inferior to him and all other spiritual teachers because of a lifetime of being told that I am not an acceptable member of the human race. Of course, this was nonsense, which released another flood of tears on seeing this. While we are all unique beings on the surface, beneath the surface, we are all essentially the same. No one is superior or inferior to anyone else.

The next day, taking my morning run through the forest, I ran faster and farther than I had for quite a few years, despite having injured my knee in the Norwegian mountains the year before. Running was happening without any effort on my part.

But this still wasn't enough. It did not give me the Stillness I longed for so much. On the contrary, there was so much creative energy pouring uninhibitedly through me, it wasn't easy to get behind the thinking mind. Accordingly, I enrolled on Nukunu's twelve-day Christmas/New Year retreat at another centre in central Sweden. But this did not go so well. Life was telling me that 2004 was when I was meant to publish my first book. So it was the most difficult retreat I ever went on, which was an important exercise in self-acceptance. As Nukunu helped me to see half-way through the retreat, that was what was happening to me. If I tried to suppress this natural creative energy in the attempt to find Stillness, I would never be totally free.

Book publishing

Moving to Alternativbyn in 2003 also had a profound effect on my writing. I was asked by a number of my neighbours to give some talks on my evolutionary studies. But first I thought it best to write a summary of my work that maybe spiritual seekers could understand. So I distributed an article of 45 A4 pages titled *The*

Mystical Society: Our Emerging Civilization. This was quite well received, but it still was not enough to fully explain where I was coming from.

So in the spring of 2004, looking deeply inside myself, I felt it time to publish a book on our rapidly changing world. Writing my magnum opus was taking too long. So I set out to write a much shorter book that would be a holistic, spiritual replacement for *The Communist Manifesto* published by Karl Marx and Friedrich Engels in 1848. After all, the unified relationships theory describes the laws of motion of society, which Marx claimed to have found through Hegel's dialectic: "the process of incessant conflict pushing history to new heights". *The Communist Manifesto* was just 37 pages. But I was not able to keep my own book called *The Paragonian Manifesto: Revealing the Coherent Light of Consciousness* so short. In the end, it became 157 pages long.

Because I also worked for Front Capital Systems for ten weeks in the summer and autumn of 2004, I had the funds necessary to publish my book, changing the name of my single-proprietor firm to Paragonian Publications. With the help of a cousin's husband in England, I also set up a limited company in the UK with the same name. This was quite an eye-opener. There was no mention in the Memorandum and Articles of Association that this company was in the book publishing business. The purpose of the company was to make money, that is all. It is little wonder that the global economy is causing severe psychological and ecological damage, driving humanity to the brink of extinction.

Helen Banks, the editor of *Resurgence* in the UK, agreed to edit the book, teaching me much about good writing. Even though I had worked as a professional writer for IBM for six years, I still had much to learn about the English language. To design the book, the person I needed appeared just at the right time. Peter Famer, a client of Devi, my next-door neighbour, had just the skills to produce a really beautiful product. And Elenka, my former girlfriend in Stockholm, found me a printer just thirty minutes drive from where I lived. Everything seemed to be falling into place like magic. Life clearly intended this book to be published. At the end of the year, Devi organized a launch party to celebrate for about one hundred members of the community in the restaurant of the old hospital. It was great fun, the last party that was held there before full-scale war broke out in the community the following year.

But publishing a book was not enough. If we were to have any chance of cocreating the Sharing Economy that could emerge following the collapse of the global economy, it was vital that we work harmoniously together with a common vision. Otherwise, we would not be able to generate the immense synergy needed to carry humanity in the collective to evolution's glorious culmination much as Teilhard prophesied. But such a life-enhancing, ecologically sustainable way of managing our business affairs could only come about through a liberating, awakening, and healing spiritual renaissance, cognitively supported by an epoch-making scientific revolution, with even greater power than Newton's completion of the Copernican revolution.

To this end, I decided to make another attempt to set up the Paragonian Institute, changing its name to the Paragonian Foundation, consisting of the Paragonian Fellowship, University, and Business Academy, addressing the spiritual, educational, and economic needs of the emerging Paragonian Society, living in love, peace, and harmony beyond conflict and suffering. Here are the revised objects of the Foundation as I wrote them at the time:

1. To give everyone on Earth a common vision and so create a global network of those living consciously from our immanent Essence, transcending religious divisions and exclusiveness, which historically have led to many holy wars, wars about the Whole.

2. To establish panosophy—the transcultural synthesis of all knowledge—as the primary transdisciplinary vital science in which all other sciences can be expressed, thereby establishing the scientific truth that Consciousness is the only true Reality.
3. With these prerequisites, to build the infrastructure for the Sharing Economy, which will come into being during the first quarter of the twenty-first century as the global economy self-destructs, recognizing that none of us are separate beings, who can be said to own or do anything.

Peter Famer, who had done a splendid job designing the book, created the infrastructure and some beautiful artwork for a web site for the Foundation, with this logo, indicating the union of all opposites. This elegant structure helped us to create a forum, mailing list, and the possibility for people to order the book through the Internet.



The next step was to set up some distribution channels. To this end, I registered the book with Nielsen BookData in the UK, arranged GreenSpirit Books & Schumacher Book Service as the UK distributor, and arranged for Watkins Books in London, “Britain’s premier esoteric bookshop”, to sell the book.

It was also important to get some favourable reviews and endorsements. But here, I began to face a major stumbling block. While I received a few encouraging comments, it soon became clear that even though what I could see was crystal clear to me, few really understood what I was saying. Even going on a four-week marketing tour of the UK in the spring of 2005 made little difference. During this time, I attended the Mystics and Scientists conference, with the highly relevant title ‘Healing the Split: An Alchemy of Transformation’, the ‘Be the Change’ conference, and the annual conference of the British Teilhard Association.

Nevertheless, as Life had clearly intended for this book to be published, I decided to make one last attempt to get through to the scientists who are “exploring the interface of science, medicine and spirituality” as the members of the Scientific and Medical Network (SMN) are doing. I was not too hopeful, for as the articles in the SMN’s journal were so depressing, I had resigned my membership after its annual gathering in Sweden in 2002. But I rejoined in 2005, to give myself the opportunity of talking at its next annual gathering in Germany.

Not feeling very hopeful, I prepared a slide presentation with the title ‘Returning Home to Wholeness’, giving a brief overview of the evolutionary vision that had been revealed to me, and how the Paragonian Foundation could help heal our grievously sick society by us all working lovingly and harmoniously together with a common vision. I also described panosophy as the ultimate theory of science, fulfilling the mission of the SMN, “To create a new worldview for the 21st century”, a statement I had seen on the SMN’s website, but not in its journal. I did not dare to say that panosophy would create a scientific revolution even greater than Newton’s *Principia*, for this would have sounded far too grandiose.

While a few people responded positively to this talk, buying a copy of my book, not a single member of the SMN’s board of directors bought a copy. One positive response was from John Kapp, the brother of Elinor Kapp, a psychiatrist who I had met at the Mystics and Scientists conference earlier in the year, and with whom I had become friends. John and Elinor are the children of Reginald Kapp, the author of a remarkable book *Science versus Materialism*, published in 1940, saying that the study of living organisms provides “overwhelming evidence for the existence of non-material influences,” a proposition that I had by then spent some twenty-five years in attempting to prove scientifically.

However, after the talk, someone denied that it was the mission of the SMN to create a new worldview for the 21st century, a statement that has since been removed from its website. Also, the German member

of the board attacked me viciously for the great joy I felt because Life was healing my fragmented, split mind in Wholeness. A both-and approach to life was clearly too threatening to him, as it was to many others, who chose to remain silent.

Nevertheless, I wasn't completely without hope. A few people around the world were giving me much love, support, and encouragement. Two in the UK included Anne Baring, coauthor of *The Myth of the Goddess: Evolution of an Image*, who gave a wonderful talk at the Mystics and Scientists conference, and Peter Challen, chairman of the Christian Council for Monetary Justice in London, associated with the Global Justice Movement, whose logo is Ω to denote "The Omega point is the purpose and end of the human adventure." On the world stage, Barbara Marx Hubbard, founder of the Foundation for Conscious Evolution was by far the most enthusiastic about the revolutionary evolutionary vision that I was endeavouring to present.

One other cause for hope was Janice Dolley, executive director of the Wrekin Trust, "an educational charity concerned with the spiritual nature of humanity and the universe and part of a worldwide movement towards personal and planetary transformation". Janice realized that I needed more space to communicate my evolutionary message than the thirty minutes that I typically received at SMN conferences. So she arranged for me to hold a one-day seminar in London in January 2006 with the title, 'Towards the Omega Point: Returning Home to Wholeness'. I went to London with my new girlfriend, Birgitta, who I had met the previous year, and with whom I felt more at home than any other woman who I had ever met, even though she, like everyone else, had little understanding of IRL and the URT.

The morning session was not too difficult to prepare because I am a master of my subject. But I did not want to speak all day. So in the afternoon, I decided to try an experiment. During the previous twenty years, I had attended many group sessions designed to free participants of their personal and collective conditioning. But very little attention is paid in these workshops on becoming free of our cultural conditioning, inculcated in us through economics, science, and religion. And unless we address this critical issue, there is very little chance of humanity collectively reaching evolution's Omega point. But this afternoon session simply didn't work. People's sense of identity and security is so deeply based on the way they relate to the culture they belong to, there seems to be very little prospect of more than a few becoming free of these shackles in the immediate future.

One other positive sign during 2006 was being invited by Lena Kristina Tuulse to the twentieth anniversary of the founding of the rebirthing movement in Sweden in June that year. There I met Sondra Ray, the co-founder of rebirthing in the USA, who I had met with Berit in 1986 after attending a Loving Relationships Training (LRT) workshop with her. Sondra had asked Berit and I to become LRT trainers when we met in Oslo. During one of Sondra's exercises in 2006, I mentioned that I was afraid of becoming famous, which prompted her to invite me to have dinner with her and a couple of friends, including Eva Gundberg, a Swedish obstetrician and gynaecologist living in Venezuela, with whom I have since become good friends. Sondra recognized my genius and gave me a rebirthing session, because she thought that this would help to release the blocks within me.

For a time, it did. I was inspired by this meeting to create the outline for a 13-part television series titled 'Our Evolutionary Story', inspired by such BBC series as David Attenborough's 'Life on Earth', Jacob Bronowski's 'Ascent of Man', and Kenneth Clark's 'Civilisation'. It was an incredibly ambitious project that

I had been dreaming about for twenty-five years. But it was too early for such an initiative, even if I had the necessary skills to carry it out, which deep down I feel I have.

So having begun 2005 with great hope for humanity's future, by midsummer the prospect was beginning to look distinctly bleak. In June 2006, David Lorimer, who had endeavoured to give me much needed support for the previous six years, wrote giving me some sympathetic advice:

As you will be aware, it is hard to communicate what you have to say to other people and they react in different ways (eg at the SMN meeting last year). Comparing yourself with Descartes can lead people to think you are overestimating your own importance even if what you have to say is seminal for Western culture. And most people can't accept that an aperspectival view of reality is actually possible.

David subsequently told me that he did not actually subscribe to this last statement. Nevertheless, his e-mail did little to raise my spirits; on the contrary. Despite this, in January 2007 with some renewed energy at the beginning of a new year, I made one last attempt to make contact with some of the leaders of our emerging civilization and species.

I first wrote to Brian Goodwin, Peter Russell, and Elisabet Sahtouris, who were each holding a one-week course on holistic science at Schumacher College called 'Science, Spirit and our Future'. Then I wrote to Andrew Cohen and Ken Wilber, the founders of EnlightenmentNext and the Integral Institute, whose regular dialogues in the *What is Enlightenment?* magazine address many of the issues arising from our rapidly changing world. Finally, I wrote to James O'Dea, Joseph L. Subbiondo, Deepak Chopra, and John Templeton, the heads of the Institute of Noetic Science, the California Institute for Integral Studies, the Alliance for a New Humanity, and the John Templeton Foundation.

Only Andrew replied with this comment: "I find many of your insights and ideas intriguing, although I can't claim to understand all of them." This was in marked contrast to the three replies to the six letters I had sent out in the autumn of 1980. It seems that the closer that I came to Wholeness and the Truth, the further away I moved from the world.

With all this disinterest in learning about what is happening to humanity at the present time, at the beginning of 2007, I closed the web site for the Paragonian Foundation at www.paragonian.org and for the Fellowship at www.paragonian.net. Besides, during the previous year, some spammers had been attacking both the forum and the mailing list registration, which Janos Abel, a friend of mine in London, had been valiantly attempting to keep at bay. Given this hostile and indifferent environment, it was just too energy-draining to continue attempting to reach out to the world.

Furthermore, in July 2004, I had made an attempt to acquire the domain name paragonian.com for Paragonian Publications from a woman in Canada because this domain name was not being used. In answer to my request, she replied, "I am not interested in giving, selling or otherwise transferring this domain name to you or anyone affiliated with your efforts. Not now. Not ever." I am sure that she was speaking for millions of others. Given our fragmented conditioning, living a paragonian way of life, beyond conflict and suffering in Love and Peace, is an immense challenge, which many are not ready to face.

Spiritual early maturity

Given all these rebuffs, I said to myself in the spring of 2007, damn the world. I had spent most of my life trying to fit into a world that had long been treating me as an outcast. It was time to enjoy myself, to do something without any consideration for anyone else. I needed to find a sense of closure with my life's work so that I could die in Peace. To this end, I looked deeply inside myself and realized that what was wrong with *The Paragonian Manifesto* is that I did not begin to describe the gnostic foundations and metaphysical

framework for panosophy until page 71. The book therefore did not reflect where I was coming from. It was too oriented to my external world.

Then I looked at all my scholarly writings and saw that they suffered from the same deficiency. While my magnum opus had been restructured several times during the previous twenty-five years, it still did not begin at the beginning, which is also the end. Accordingly, I spent the summer of 2007 reorganizing Part I 'Integral Relational Logic' describing the commonsensical science of reason that we all use to think, learn, and organize our ideas, but which no one in the world can understand without starting afresh at the very beginning.

In August, needing a vacation, I spent a few days on the Danish island of Bornholm south of Sweden, stopping at the Mundekulla Music Festival in southern Sweden on the way. There I met my old friend Nukunu and attended one of his meditation sessions on the last morning. This made me realize that while I had long been living in the bliss of Wholeness, I was not as grounded as I would like to be in Being and Stillness. I was more focused on Wholeness than Oneness, on Consciousness than Love, and on Context than Essence.

So when Nukunu rang me a few weeks later and asked me to edit a book that he had written on the Gospel of Thomas called *Words of Fire*, I jumped at the chance. This gave me the wonderful opportunity to study what Jesus actually said as a mystic, going deeper than the distorted interpretations of these sayings that the Christian priests have been presenting for nearly two thousand years. As this was a wonderful healing process for me, and as I approach any task with the utmost thoroughness, I collected all the translations of Jesus' sayings that I could find, from Osho's *The Mustard Seed* to the Scholars Version published in *The Five Gospels*, new translations of the canonical gospels as well as the Gospel of Thomas by the fellows of the Jesus Seminar.

In parallel with these activities, I needed to find a sense of closure with the conflict that had been raging in Alternativbyn for the previous three or four years. So when I was asked to join the management committee of the housing association, I agreed to this request. Maybe there was something that I could do to help bring peace to a deeply troubled community. In this respect, my greatest skill is clarity. So in the autumn of 2007, I spent many weeks studying all the financial transactions between the company and the housing association, examining in great detail the computerized accounts and paper documentation, which were in the most frightful mess. My colleagues and I produced a report for the court called *Imagine Peace: Seeking a Peaceful Solution to the Conflict in Alternativbyn*, which was well received by the community, but not by the company.

After this, at the beginning of 2008, I returned to update and revise Part II 'The Unified Relationships Theory' of my magnum opus, which I was now calling simply *Wholeness: The Union of All Opposites*, on the advice of my friend Eva Gundberg in Venezuela. This went incredibly quickly because I was now writing from the solid foundation and framework provided by Part I. Gone was all the chaos of my earlier writings; all the pieces of the jigsaw were falling into place in the most elegant manner. Of course, as Part II describes the theory of everything, it could be any length whatsoever. But I restricted it to just those issues that are most relevant to the scientific revolution that we need to complete if humanity is to realize its fullest potential as a divine, cosmic species.

While this was going on, Nukunu asked me to edit a second book, his autobiography called *Deep Breakfast*. Although we have quite different backgrounds, I could see some similarities in our life

experiences. This prompted me to update and revise my own autobiography written in 2001 and 2002 and which I have never shown anyone. This is the book that you are now reading. If you have reached this point, I am most grateful that you have taken the trouble to read through all ups and downs of my turbulent life.

Home at last

As the result of editing Nukunu's books, he invited me to attend a retreat with him after midsummer in the Altai Mountains in central, southern Siberia, which some Tibetan Buddhists, including the Dalai Lama, consider to be the mythical location for Shambhala, a Sanskrit term meaning 'place of peace, tranquility, and happiness'. Shambhala is considered to be an ancient society in which all inhabitants are awakened. Such a vision of an early ideal society is quite possible, because many thousands of years ago, our ancestors had barely left our Divine Source. They were like babies in adult bodies, before the fearful, egoic mind led us further and further away from Reality.

The local name for Shambhala is "Belovodia, which means the land of white water, ... said to be a mystical, hidden country that had been found and entered only by a chosen few", as the Russian psychiatrist Olga Kharitidi tells us in *Entering the Circle*. James Hilton's novel *Lost Horizon* about Shangri-La, a mystical, harmonious valley, deep in the mountains, isolated from the outside world, is also based on the concept of Shambhala. The Altai mountains are also the original home of the shamans, meaning 'one who knows', healers with spiritual powers, the word *shaman* coming from a Russian adaptation of a Tungusic word in the Altaic phylum of languages.

So visiting the Altai Mountains in June 2008 was a very special experience for me. Just as I had visited Greece in August 1982, the country of origin of Western civilization, now I was visiting a place that could have had an immense influence on the spread of spiritual awareness around the world, a subject that I still need to research further. Our retreat centre was located at the southern tip of Lake Teletskoye, a 78-km long lake shaped like a 7, about 250 kms from the Mongolian, Chinese, and Kazakhstani borders as the crow flies. At the camp, there were no telephones, television, or Internet. For six days we were completely cut off from the world. While there, we went for an excursion up one of the valleys, where the indigenous Altaians still live in the simple manner that they have been doing for hundreds and thousands of years, visiting one of their sacred shrines.

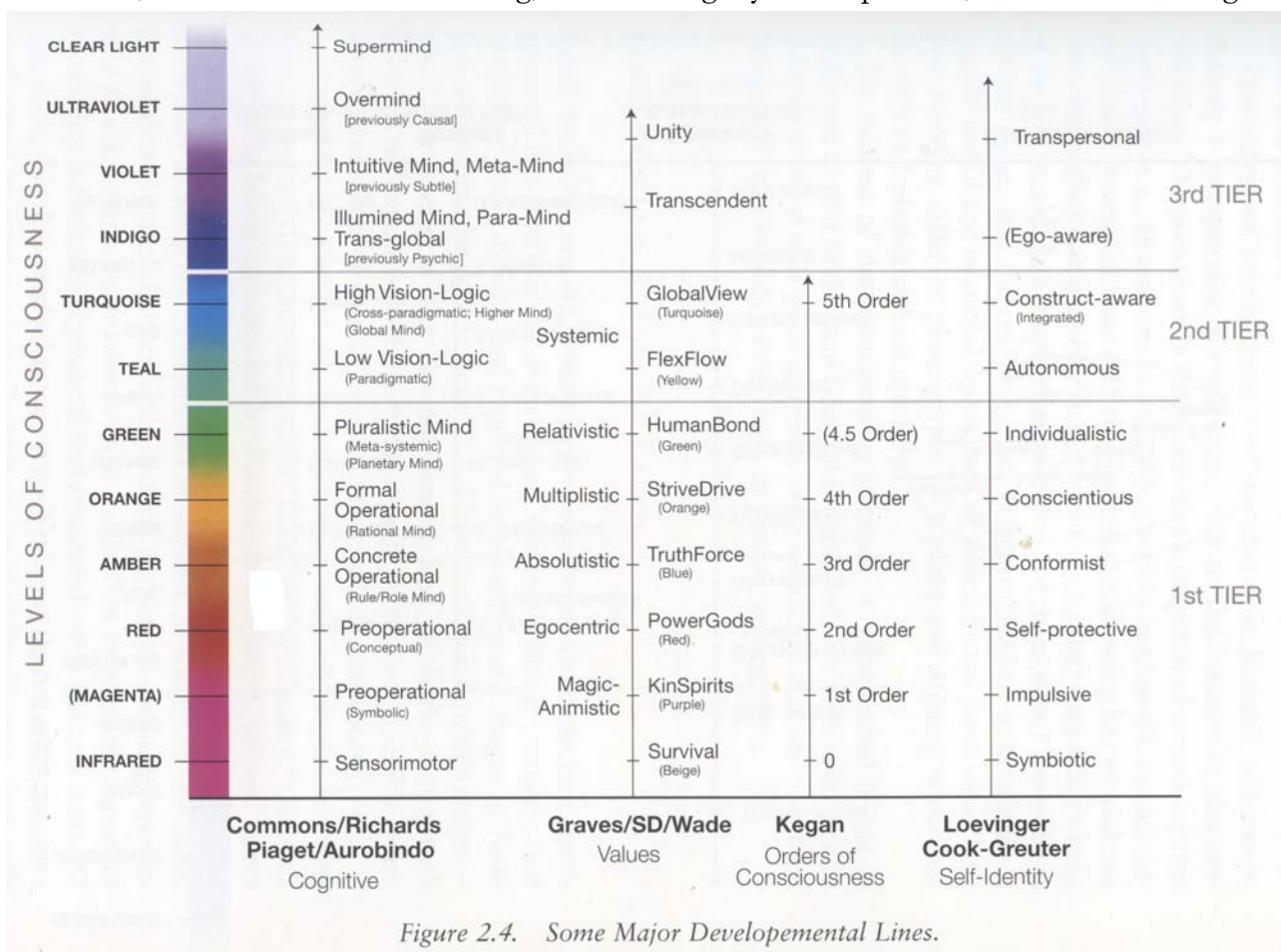
So where we were in the Altai Mountains was paradise on Earth, which exactly mirrored the Paradise I felt within. I felt thoroughly grounded, which was further established within the retreat itself. Nukunu began the first evening with a brief description of his life experiences, which I was well familiar with from his autobiography, saying that he had had a spontaneous awakening in Rishikesh in 1995. Since then, this awakening had been permanent, Nukunu told us. This prompted a thought in my mind, just like the retreat with him in 2003. Then I realized that I knew exactly what Nukunu was saying in my own direct experience, which led me to stop making myself inferior. Now, I said to myself, why shouldn't my own awakening be permanent? Why should I ever leave Paradise again? To do so would be really stupid.

But Nukunu's path had more similarities with the mystics throughout history than with my own path unifying Western reason and Eastern mysticism. How could I describe this difference? Well, the answer to this question came the very next day. Nukunu used the Ten Bulls of Zen, described in *Zen Flesh, Zen Bones* compiled by Paul Reps, as his text for the retreat. In his first talk, Nukunu talked about our outer movement and return to the Source, just like Eckhart Tolle in *A New Earth*, which led me to draw the

diagram in the Prologue of the two paths to Oneness and Wholeness, with Western civilization accelerating faster and faster away from Reality with every day that passes.

Gone was any desire to communicate the integral theory of evolution that arises from the URT to the scientists, for evolution is an outer movement, not reflecting the wonderful transcendent and immanent sense of Wholeness that I had been feeling for many years. I too was on a return to the Source, just like the mystics who practice meditation. But I did not have a word in which to communicate this return journey to the Omega point of evolution, so could not describe it to others.

I had long been familiar with Aurobindo’s concept of involution as an element in his integral yoga, which Ken Wilber had integrated into his own integral philosophy. But they were using *involution* with a different meaning from that which I experienced. Furthermore, in *Integral Spirituality*, Ken had conflated the paths to Wholeness and Oneness—to Supermind and No-mind—in the third tier of his spectrum of consciousness, which I found most confusing, not matching my own experience, as shown in this diagram:



So in the few weeks before attending the retreat, I had been searching for a way to distinguish my own path to Wholeness from the traditional paths of the mystics. Then feeling totally at one with Nukunu, more focused on Oneness, Love, and Essence than Wholeness, Consciousness, and Context, I suddenly saw how to describe my unprecedented ontogeny in contrast to the mystics and scientists. After many years of struggle, I was truly in Paradise, with no divisions within me anywhere.

I wrote in my notes that never again was I going to leave Paradise, no matter what the world might do to me. To do so would be sheer madness. It is pertinent to note that Jan Brueghel the Younger’s famous painting of Paradise includes no human beings, only plants and animals. Nevertheless, I would like to think that it is still possible for us all to live in Paradise, in Love and Peace, free of conflict and suffering.



This led me to form a new definition of enlightenment, a word that I do not like because it tends to separate those who are considered enlightened from those who are not, an anthropocentric violation of Wholeness. For me, today, enlightenment is being yourself, who you truly are, without any blocks, inhibitions, or self-consciousness, grounded in Love and Stillness, embraced by Consciousness, like swimming in the ocean. This is Total Freedom, without making oneself inferior or superior to anyone else. We are all equal under the skin; the differences between us are just superficial.

Gone was the struggle to establish an identity in the world as a pansopher, for I clearly was not invisible to the 30-odd Russians who were also attending the retreat. They could see me simply as Paul, not separate from anyone else in the group. During twenty years of attending workshops, seminars, satsangs, and retreats, never had I met a more open, willing, and innocent group of people. The energy in the group was quite fantastic; never have I felt more loved in such an environment. It is just this enthusiastic energy that is necessary to carry us all into the exquisitely beautiful eschatological epoch that is emerging today.

For myself, where this life-changing experience will now take me I have no idea. Now that I have completed this autobiography as a complement to *Wholeness*, I have really completed my life's work. I can now rest at Home in Total Freedom, enjoying my retirement, with nothing to do. What happens to my writings after this is none of my business; it is entirely up to Life. If what I have learnt in my lifetime could help others, then that would be wonderful. But if not, so be it. That would clearly be what Life intends.