

Completing the Scientific Revolution Strategic Plan

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If I have a mission on planet Earth, and it is far from certain that I do have a mission, it is to complete the scientific revolution currently taking place, just as Newton's *Mathematical Principles of Natural Philosophy*, published in 1687, completed the heliocentric revolution developed by Copernicus, Kepler, and Galileo.

The essence of this radical transformation of the scientific worldview is to establish with crystal conceptual clarity that Consciousness is the Cosmic Context for all our lives, unifying the concepts of Universe and God, the incompatible contextual concepts for science and religion, respectively, and that Love is the Divine Essence that we all share. It is only by unifying rationality and mysticism in this way that we can end the long running wars between science and religion and between all the religions and thereby learn to live intelligently and consciously in love, peace, and harmony with each other and our environment.

Within this overall context, we can then look at the Universe in the abstract terms of form, structure, relationships, and meaning, rather like information systems architects in business, rather than in the terms of space, time, matter, and energy of the physicists. We can then see that the Universe has a deep underlying, ontological structure, described as an infinitely dimensional network of hierarchical relationships, giving such a worldview a holographic character. Hence, meaningful, structure-forming relationships or fields are energetic, whether they be physical or nonphysical, which can explain why the pace of evolutionary change is accelerating exponentially. Meaning is energy, Einstein's famous equation $E=mc^2$ being a special case of this universal principle.

Recognizing that Consciousness is all there is is not a new idea, as Ramesh S. Balsekar, an Advaita sage and former President of the Bank of India, explains in *Consciousness Speaks*. The ancient pedigree of this Eastern worldview is well illustrated by the Sanskrit word *Satchidananda*, a compound of *Sat* 'absolute, eternal, unchanging Being', *Chit* 'absolute Consciousness', and *Ananda* 'bliss, absolute joy'. As we cannot see Consciousness as we might view a flower or butterfly, we can use the time-honoured metaphors of ocean and light to illustrate what is meant.

First, Consciousness is like a vast ball of water, illustrating the oceanic feeling of Wholeness or Oneness with the Cosmos many have experienced in their more mystical moments. The surface of the ocean of Consciousness is the physical universe, accessible through our five senses. These waves and ripples clearly have no independent existence as such, a notion that is a generalization of David Bohm's holomovement, an undivided flowing movement, with which he reconciled the incompatibilities between relativity and quantum theories, although this is still not generally recognized. Below the surface are the currents of the Cosmic Psyche, which is 99% of the Universe, as Yehuda Berg points out in *The Power of Kabbalah*, still largely unexplored. And the centre of the ocean is Stillness, closely related to the Buddhist notion of *Shunyata* 'Emptiness'.

But like all metaphors, this one is limited. The distinctions we might make between the surface, undercurrents, and centre of the ocean do not exist in Reality. Ultimately, Consciousness is a seamless, borderless continuum, with no divisions anywhere, which we can call Fullness or Formlessness. All forms, whether they be physical or nonphysical, arise from Formlessness as the play of the Divine, called *lila* in the East. These forms are thus appearances in or abstractions from Consciousness, not real in an absolute sense: *maya* in Sanskrit 'deception, illusion, appearance'.

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Consciousness can also be seen and felt as the coherent light of Consciousness, enabling us to view the Universe holographically, like the coherent light of a laser beam. Jesus of Nazareth referred to this Divine light when he said, "I am the light of the world." But it was not only Jesus who was Divine, who can thereby experience the Cosmic light of Consciousness. For the Divine is Presence (etymologically meaning 'before being' or 'prior to existence'), present within all of us, as we can discover when we disperse the clouds of unknowing, in the terms of an anonymous fourteenth-century English mystic. And when we are awakened in this way, our self-reflective Intelligence, which distinguishes us from the other animals and machines, like computers, has an unimpeded view of the Totality of Existence. Divine Intelligence, sometimes called the Witness in spiritual circles, is thus the eyesight of Cosmic Consciousness.

As I am endeavouring to show through my writings and other means of communication, I have unified Eastern and Western worldviews by using the philosophies of Plato and Aristotle, pure mathematics, computer science, and information systems modelling methods in business, assisted by what some would call the grace of God, although this word has so many connotations it has become virtually meaningless.

However, the reason for my doubt whether I have a scientific mission to establish Consciousness as the Cosmic Context for all our lives is that success would make me special, when it is clear for all to see that I am just an ordinary guy with much the same human foibles as everyone else. So even attempting to present the solution to the ultimate problem of science to a sceptical world seems to many to be overwhelming, to smack of hubris, grandiosity, megalomania, and paranoia, not humility, not very popular. I am even told that describing how Life has healed my fragmented, split mind in Wholeness in an unprecedented fashion makes me appear as a saviour, giving me messianic pretensions.

Besides, many intuitively know this ancient wisdom in their own unique ways, which they often feel are not being respected by the all-inclusive theory of everything, which they do not fully understand. So most have responded with a fight or flight reaction during the sixty years I have been seeking Love and Peace, free of conflict and suffering both within myself and with the world, and during the thirty years that I have been studying the root causes of the accelerating pace of evolutionary change we are experiencing today.

Even when sympathizers see that I have something to offer, they try to get me to fit into their world, telling me that I should communicate with people where they are, not where I am. But that defeats the object of the exercise, putting me under much stress and strain, because it is then necessary to hold back my creative energies, which are the product of Life arising directly from our Divine Source. So even attempting to make peace on Earth severely damages my relationships with my contemporaries, including some of my closest friends. I have needed to make tremendous sacrifices in my lifelong search for Wholeness and the Truth, Love and Peace, and Life and Freedom, even becoming estranged from my two children.

So should I even attempt to go out to the world with what I have discovered in my long life? If each time I do so I end up feeling exhausted, what is the point? Besides, with the global economy set to self-destruct in the next couple of years in total disarray, the emphasis will then be more on basic survival needs than on reaching our fullest potential as Divine, Cosmic beings. So work that is intended to help people realize the furthest reaches of human consciousness no longer seems relevant. Under these circumstances, is there any point in continuing? Wouldn't doing so be extremely foolish?

Well, I can only answer these questions by listening to my inner guru, which the *Guru Gita* tells us means 'dispeller of darkness', not to my external world, which is flapping around in all directions, with very little focus. Even though the alternative movement likes to bandy about the buzzwords *holistic* and *integral*, it does not understand that humanity's ultimate destiny as a species is to die in

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Wholeness at the Omega point of involution. And we can only come alive in this way by starting afresh at the very beginning, at the Alpha point of evolution, free of the beliefs and assumptions that our less than fully conscious forebears have been blindly passing on from generation to generation for hundreds and thousands of years. We cannot get to where we are going by starting where we are today, by holding on to the status quo, to our traditions and mechanistic religious, scientific, and economic conditioning. The unprecedented situation facing humanity today requires an unprecedented solution.

Even though I feel very tired trying to communicate this message to my fellow human beings, who generally don't want to hear it, even when paying lip-service to the slogan 'Be the change', the irrepressible power of Life within me is saying that I should make one final thrust to break through the resistance that I have introjected, regardless of the consequences. To this end, the purpose of this document is to outline a strategic plan for completing today's scientific revolution, indicating as clearly as possible what support and assistance I need to bring this project to an inspiring conclusion.

While it is not the purpose of this document to speculate on what might happen in society following publication of the solution to the ultimate problem of science, we first need to establish the fact that a scientific revolution is currently happening that needs to be completed, for this is not widely known. One outstanding exception to this was Willis Harman, who in 1986, when president of the Institute of Noetic Sciences (IONS), said at a new paradigm conference:

Most educated people in this country [the USA] would think it pretty preposterous to suggest that the change that is taking place is at as deep a level as the change that took place during the Scientific Revolution, because that would imply, of course, that the near future—the early part of the next century—would be as different from present times as present times are from the Middle Ages.¹

And Marilyn Schlitz, currently IONS Vice-President of Research & Education, has pointed out in a video from the One-Minute-Shift website, "we are now going through the next scientific revolution, one every bit as profound as those created by Copernicus, Darwin, and Einstein."² Interesting that she should have omitted Newton's name here, for he was by far the most influential and far-seeing scientist, as the fellows of The Royal Society acknowledged in a poll in 2005.³

So let us look at the products that we need to bring to the marketplace in order to complete today's great scientific revolution, which is far more radical than those introduced by Newton, Darwin, and Einstein. With evolution currently passing through the most momentous turning point in its fourteen billion-year history, if evolution is to become fully conscious of itself in us human beings, we urgently need to make greater changes in the way we live our lives in the run-up to 2020 than all the changes that were made in the previous 5,000 years.

Remembering that few understood Newton's and Einstein's syntheses when they were first published and that the Christians felt threatened by Darwin's theory of evolution, as they had of Galileo's confrontational promotion of the Copernican heliocentric worldview, it might appear that there is no market for any products that we might produce. But even in these situations, eventually commonsense prevailed. Let us trust that Life is still with us and that humanity has a chance of awakening to Total Revolution, in the late Vimala Thakar's terms.

Work of scholarship

If we are to liberate science from its mind-forged manacles, in William Blake's words, we need to show how this can be done in a work of scholarship, displaying a thoroughly researched study of the evolutionary and involutory forces present in humanity today. This dissertation, which could be close to 1,000 pages when it is completed and laid out in standard book form, has two titles, like

¹ Willis Harman, 'Charting Paradigm Shifts', *The Elmwood Newsletter* (Vol. 2 No. 2, Spring/Summer 1986, 6).

² http://oneminuteshift.com/videos/marilyn_schlitz_video/next_scientific_revolution.

³ <http://royalsociety.org/news.asp?id=3880>.

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Darwin's seminal book on evolution, published 150 years ago this year. These are *Wholeness: The Union of All Opposites* and *Semantic Principles of Natural Philosophy*.

The first title denotes the Principle of Unity, a self-verifying universal truth that is the fundamental design principle of the Universe, which can be simply expressed in just six characters: $W = A \cup \sim A$. The Principle of Unity reflects a Cosmic both-and approach to learning and living, in contrast to the egoic, either-or approach that has predominated human affairs for thousands of years. While a few notable figures in history, such as Lao Tzu, Heraclitus, and Shankaracharya, have been both-and thinkers, consciously adopting the Principle of Unity as the inner guide for all our lives would bring about the greatest revolution in the entire history of human learning. For the first time in human history, we would be living in harmony with the fundamental law of the Universe.

The second title not only links *Wholeness* to *Principia*, as its closest predecessor, it also highlights a major aspect of the scientific revolution that we are seeking to bring about. Ever since the ancient Greeks, mathematics has been thought of as the science of number and space, expressed in arithmetic and geometry, both of which can be extended into algebra, analysis, and the higher reaches of mathematics. However, as mathematicians such as Cantor, Frege, and Russell noticed at the turn of the nineteenth-twentieth century, the concept of set is more fundamental than that of number. They therefore tried to build the foundations of mathematics on the concept of set, which they failed to do because paradoxes were found in set theory and axiomatic, linear mathematical proof and deductive logic require either-or thinking following Aristotle's Law of Contradiction, not both-and thinking, which embraces paradoxes as an inherent feature of the Universe.

Disregarding the problems at the foundations of mathematics, in the 1960s, some mathematics teachers introduced the new maths on the basis of the abstractions of set theory, in an attempt to emphasize mathematics as the science of patterns and relationships, necessary to develop conceptual clarity. The new maths did not catch on in the schools, but it did in business. Information systems architects use semantic modelling techniques, which make the concept of set primary, able to embrace both quantitative and qualitative dimensions as measures.

So if we are to manage our business affairs with full consciousness of what we are doing, we need to look at the dynamics of enterprises through the semantic models of information systems architects in preference to the quantitative financial models of economists and management accountants. For in today's Information and Knowledge Society, money, as a type of information, can be represented in information systems models, but the meaning of knowledge, and hence its value, cannot be represented quantitatively in financial models. Such monetary models thus act like a cloud of unknowing, preventing the coherent light of Consciousness shining radiantly through us.

As *Wholeness* describes, we can extend this semantic modelling principle into society as a whole, thereby developing a comprehensive model of the psychodynamics of the entire species, explaining what is causing the pace of evolutionary change to accelerate exponentially. Further generalizing these conceptual modelling techniques, we can develop a self-reflective model of the entire Universe, revealing its innermost secrets: what it is, how it is designed, our origin and destiny as a species, and how we could live in love, peace, and harmony with each other, our environment, and the Divine, free of fear, conflict, and suffering.

While *Wholeness* clearly has a global potential, affecting the lives of everyone on Earth, my primary focus over the next six months is to find a sense of closure with my life's work. It is now nearly sixty years since I first saw as an eight-year-old that the contextual concepts for science and religion are incompatible with each other. As a consequence, I learned very little at school and university, for no one could provide me with an overall context for my lessons, necessary if I were to determine whether what I was being taught was true or false. Rather, my parents and teachers did their utmost to stultify my innate intelligence, which left me feeling very depressed, with little energy to learn anything.

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Then in 1980, while developing a UK marketing programme for decision support systems and personal computing for IBM in London, I realized that the global economy holds the seeds of its own destruction within it because it is incompatible with the invention of the stored-program computer some thirty years earlier. So just as I had not been educated to live in the world that I was then living in, my two children were not being educated to live in the world that would exist thirty years later, when they could well be bringing up children of their own, because by then both capitalism and communism would have disintegrated in complete chaos.

Accordingly, I have spent most of the past thirty years investigating how I should have been educated if I were to live in harmony with the fundamental laws of the Universe rather than in conflict with them. Sadly, this has led me into conflict with academia, which is based on seven pillars of unwisdom, misconceptions of God, Universe, Life, humanity, money, justice, and reason, which arise from the false belief that human beings are separate from the Divine, Nature, and each other. For in Truth, we are all one, as the New Agers sing in their songs. Our health, well-being, and even survival as a species is dependent on us all working harmoniously together with a common vision.

However, as I am entirely self-taught, I have nothing to teach anyone else. What I have learnt in my long life has been a gift of Life arising directly from our Divine Source. No one can discover how the Universe is designed by reading books or from the Hubble telescope or the LHC particle accelerator at CERN. We can only discover the well-hidden secrets of the Universe through self-inquiry, by looking inwards, following the time-honoured maxim, "Know yourself," by answering the most fundamental question that any of us can ask, "Who am I?" All I can do under these circumstances is write out what has been revealed to me as clearly as possible and trust that by doing so this will help the awakening of consciousness in society in some way.

For there seems little prospect in setting up even one educational institution that is based on the seven pillars of wisdom. J. Krishnamurti's wonderful book *Education and the Significance of Life* describes with great clarity the first step in this process. As he said, "Intelligence is the capacity to perceive the essential, the *what is*, and to awaken to this capacity, in oneself and in others, is education." But even Krishnamurti's liberating approach to education, which is designed to help students experience life as a whole, free from mechanistic conditioning and external authorities, does not lead students to the complete unification of reason and mysticism. For even Krishnamurti schools function within a culture that is based on the seven pillars of unwisdom.

During the nearly thirty years that I have been integrating all knowledge in all cultures and disciplines into a coherent whole, my magnum opus has had many titles, with both the content and structure changing several times. For the first twenty years, I foolishly attempted to present the theory of everything in terms of the prevailing culture. Then, around the turn of the millennium, realizing that this approach was not working and with an ever-deepening and -broadening mystical awareness, I began to restructure all my writings, developing a glossary of many words whose meanings I needed to change in order to present my findings. This process came to an honest conclusion in 2007, when I moved the description of the foundations and framework to the front of the book. Previously, it had been buried in the middle of my writings because no one seemed to have the necessary life experience to understand what I was saying.

So today, I feel pretty content with the overall structure. Part I describes Integral Relational Logic (IRL), the gnostic foundation and metaphysical framework for the Unified Relationships Theory (URT), a vital science described in outline in Part II. Part I consists of these four chapters: 'Starting Afresh at the Very Beginning', 'Building Relationships', 'Unifying Opposites', and 'Transcending the Categories'. This last chapter establishes the Absolute Whole as a scientific concept, thereby ending the wars between science and religion and between all the religions.

The five chapters in Part II are 'A Unified Theory of Evolution', 'An Evolutionary Cul-de-Sac', 'Limits of Technology', 'The Growth of Structure', and 'Healing the Mind'. These chapters

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describe a comprehensive theory of evolution that embraces Life arising directly from our Divine Source, thus breaking free of the constraints imposed by Darwin's atheistic theory.

In February 2008, I uploaded these nine chapters to the Internet, together with the Prologue 'Setting Out', the Epilogue 'Living at the End Times', and much of the Glossary. But no one seems interested. As one of my closest friends said, I am like an artist painting pictures that no one wants or even can see.

Realizing that this is probably because Parts I and II are too abstract and revolutionary, in the autumn of 2008, I set out to write Part III called 'Returning Home to Paradise', inspired by a retreat in the Altai Mountains in Russia in the summer of last year, one of the possible locations for Shambhala in Tibetan Buddhism. This part has four chapters 'Entering Paradise', 'The Evolution of the Mind', 'The Crisis of the Mind', and provisionally 'Superlife', Pierre Teilhard de Chardin's term for the fourth and final stage of evolution, the exquisitely beautiful eschatological epoch that many visionaries have foreseen. The overall purpose of Part III is to show, within the context of the prevailing culture, how the divergent forces of evolution during the past thousands and millions of years have led to the great psychological, ecological, and economic crisis that we face today. The resolution of this crisis is thus to convert these divergent forces into convergent ones by working harmoniously together with a common vision.

At first, it was great fun to write, answering many questions that had long puzzled me. But as I got closer and closer to the present day, the prospects of evolution globally turning from divergence to convergence looked more and more remote. Of course, we can rejoice at the death of Western religion, science, and economics, for the old has to die to enable the new to be born. But even those who consider themselves as exemplars of a new species of the *Homo* genus are so closely attached to the prevailing culture that they are barely scratching the surface of the unprecedented issues facing humanity today. Today, many communities around the world are learning to cooperate, knowing that we are all one, living in union with the Divine at every instant of our lives. But taken as a whole, these awakening groups are still very fragmented, far from collaborating synergistically with a common focus.

There is no clearer evidence of this very confused situation than the June–August 2009 issue of the *EnlightenNext* magazine, with the theme 'Envisioning the future: What today's brightest minds have to say about the road ahead.' Each of the contributing experts can see a part of the picture, but none can see how these partial visions fit together in the Big Picture, because they have not yet reached the peak of evolutionary convergence, evolution's Omega point, its glorious culmination.

Be that as it may, the creative power of Life within me is still telling me to push ahead regardless. To this end, I should be able to complete the remaining chapters of *Wholeness* by the end of the autumn. I had hoped to complete the creative writing before then, but I became so dispirited documenting the reasons for the decline and fall of Western civilization last winter, that in order to lift my spirits, I wrote a number of short articles in May, June, and July, each highlighting a different aspect of Wholeness. Here is a list of the articles I have written during this period:

Living at the Omega Point of Evolution.

Making Peace on Earth.

Awakening to Total Revolution.

Healing the Fragmented Mind.

Completing the Scientific Revolution (this document).

But there will still be much work to do to turn *Wholeness* into a highly polished product. It doesn't have to be perfect, for even Newton's *Principia* went through three editions and Darwin's *On the Origin of Species* was published in six editions between 1859 and 1872. And perfection is the union of perfection and imperfection. But *Wholeness* does need to hang together well in as much detail as possible. At the moment, it is lacking here in some important respects.

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Turning *Wholeness* into a marketable product is more a technological and organizational issue than a creative one. So to end this section, here is a list of tasks that remain to be done. I have some of the skills necessary to perform these tasks, or could develop them, but not all. However, I have such a heavy workload, it would be a great help if we could find people with the appropriate skills to assist here. Unlike when I published my first book in 2004, I have no funds for this support. So either people will need to offer their services voluntarily, or we shall need to obtain funding from some wealthy benefactor, interested in answering life's biggest questions, such as the John Templeton Foundation.

Drafting tools

The main text for Parts I and II was created on my iMac with Microsoft Word 2004 under Mac OS X 10.4 (Tiger) and Part III is being developed with Word 2008 under Mac OS X 10.5 (Leopard). As there are some differences in these two environments, especially in how advanced fonts are handled, there are some inconsistencies in the formatting of the two halves of the book that have been uploaded to the Internet.

Basically, what worked in Tiger no longer works in Leopard. There are a couple of solutions to this problem, the most efficient of which involves the purchase of a font-editing program, which I am reluctant to buy in order to stretch my limited old-age pension as far as possible. Besides, if this book is to be professionally published, it would be preferable to convert the entire text to Adobe FrameMaker under Windows Vista, which I have running on my Intel iMac.

Publishing tools

In the late 1990s, FrameMaker was the document processor that best handled this rather complex book, even though its foundations are of the utmost simplicity. However, Adobe did not convert FrameMaker to work under Mac OS X at the beginning of this decade, so since then I have been struggling with Word for Mac, which can be pretty unpredictable, although its instantaneous spelling checker and corrector and grammar checker can be pretty useful.

With the help of a professional book designer, my first book *The Paragonian Manifesto: Revealing the Coherent Light of Consciousness* was published using Adobe InDesign on the Mac. But even with some plug-ins, I don't think that InDesign has enough function to meet all the needs of *Wholeness*. So FrameMaker under Windows it is. I still have the book layout I designed ten years ago, so I would start with this if I could not find someone to convert the book for me.

Having done this, there is still much work to do. To start, we need to decide on the main font for the book. My preference here is to use Adobe Garamond, although a professional book designer could advise otherwise. The FrameMaker version of the book used this font in an old Type I format. But there is now an OpenType version of this font available. I trust that FrameMaker 8 under Windows fully supports such features as ligatures and old-style numerals. Otherwise, we could still need to find another technical solution to this problem.

In terms of structure, the endnotes in Word for each chapter need to be moved to a separate Notes chapter. The old book layout provides links both from the main text to the notes and from the notes to the text. This could be a very time-consuming task as there are many hundreds of references.

We would then need to add cross-references both within chapters and between chapters. Word allows the former, but not the latter if the chapters are in different files. Then all the figures and tables need captioning and numbering, as I did in FrameMaker ten years ago, but have not done in Word.

Producing an index will also be a valuable aid in ensuring the consistency of the book. Two issues need particular attention here. Because the English language reflects a fragmented, deluded

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worldview based on the seven pillars of unwisdom, it is an utterly inappropriate language in which to communicate IRL and the URT. So using what David Bohm aptly called the archaeology of language, I have redefined many words, a process that is not yet complete. These redefinitions are contained both in the text and collected together in the Glossary. We need to ensure that all these are as consistent and as clear as possible, linking all words as much as possible to their Proto-Indo-European roots, developed by Julius Pokorny before and after the Second World War.

Secondly, the URT is a coherent body of knowledge that integrates all knowledge in all cultures and disciplines at all times into an undivided whole, thereby healing the fragmented mind. So, in principle, all books, papers, and articles that have ever been written should be referenced in *Wholeness*. To cut this vast literature down to size, the first criterion we could use is to only include books in the Bibliography that are referenced in the text.

My database of books, managed by Collectorz's Book Collector, could help here. It has some spare fields to indicate which books in the database are references and maybe also where they are referenced. We would need to extract the relevant bibliographical information using XSLT, which is a very strange language that I have just peeped at. So maybe someone could assist in creating a consistent bibliography, which could also contain references to the pages or chapters where the books are mentioned, from the XML database.

Once these technological and organizational issues are resolved, it should not then be too difficult to review the entire text for consistency. Without assistance, I could only begin this process after completion of the creative writing. But if we could find someone to help here, there could be some parallel processing.

Editing

The book, consisting of 800 to 1,000 pages of standard large-book size, would then be ready for editing, including language, content, and style. Regarding the first, I prefer a basically British English style, although I do incorporate some American styles when this makes more sense. So I really need people resident in the UK to help here.

Finding suitable people to review the content is much more difficult. First, I am a generalist, looking at the Big Picture, not a specialist, with a keyhole vision. Secondly, fully understanding this book requires potential reviewers to start afresh at the very beginning, free from the beliefs and assumptions of conventional academia. This should not be too difficult for people immersed in Eastern mysticism, beyond what the pundits teach, for the starting (and end) point of *Wholeness* is Consciousness. Thirdly, if evolution is to become fully conscious of itself, this can only happen by invoking our self-reflective Intelligence, watching most carefully the way that concepts emerge from our Divine Source, including the concepts of Consciousness, Intelligence, and Divine Source.

As a consequence of these unusual prerequisites, many familiar situations look quite different. But not all. The boiling point of water is still 100° C at normal atmospheric pressure in the URT, as it is in what Thomas Kuhn called 'normal science'. So I would like to ensure that all basic facts are as error-free as possible. For people can be most mean when their cherished beliefs feel threatened, focusing attention on any 'mistakes', taking them out of context, not realizing that these do not really affect the Big Picture. For any such anomalies are like blobs of paint that could be better placed, but which do not affect the picture as a whole.

Thirdly, I am very well aware that *Wholeness* is the most revolutionary book in the history of human learning. So how I present the thesis of Wholeness to a fragmented world requires very careful handling. To what extent should I be assertive or reticent? John Stuart Mill encapsulated the essence of this problem in his splendid book *On Liberty*, published 150 years ago this year:

In general, opinions contrary to those commonly received can only obtain a hearing by studied moderation of language and the most cautious avoidance of unnecessary offence, from which they can hardly ever deviate

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even in a slight degree without losing ground, while unmeasured vituperation employed on the side of the prevailing opinion really does deter people from professing contrary opinions and from listening to those who profess them.

So in these days of political correctness, when all the other editing is done, it would be a great benefit for one or more people to review the style, helping to remove any unnecessary provocations that might linger on. For while I have spent many years becoming free of the pain of being an outcast in society, I am fully aware that old patterns can still emerge when in relationships with others.

Illustrations

As *Wholeness* paints pictures that fit together in a coherent whole, I make much use of illustrations, especially to depict various aspects of Wholeness as the union of all opposites. These illustrations consist of diagrams in vector format that I have either drawn myself or adapted from others and pictures that I have scanned from books or downloaded from the Internet. There are a number of technical and legal issues to be addressed here.

Most diagrams I have drawn myself over the past thirty years, lately using Macromedia FreeHand as the principal tool, as I find this the easiest to use. Sadly however, Adobe, which now owns FreeHand, has recently discontinued the product in favour of Illustrator, which I have never managed to master. All these diagrams need to be reviewed for consistency of fonts and line thickness, at a minimum.

Because of the limitations of graphical tools in the 1980s and 90s, I originally wrote a few PostScript programs to produce the diagrams I required. One of these was the symbol for the radiant light of Consciousness, on the front cover, which the book designer of my first book cleverly converted to Illustrator. However, one diagram remains in PostScript. This is an illustration of a fern, depicting how fractals are ubiquitous in Nature, illustrating the holographic nature of the Universe. This diagram uses the recursive facilities of PostScript at twenty-eight levels of recursion, which only the most powerful PostScript printers can handle.

Regarding diagrams that I have borrowed from others, one very important one still needs some improvement. This is the illustration that Nick Hoggard drew in his unpublished book *SuperEvolution* to depict bifurcations in systems theory, thereby explaining why evolutionary development is accelerating at exponential rates of change. In this way, we can explain why evolution has recently passed through its point of accumulation in systems thinking terms, the most momentous turning point in its fourteen billion-year history. This diagram thus helps to turn the wishful thinking of the students of the prophecies arising from the Mayan calendar, which uniquely has an exponential structure, into solid scientific fact.

In the last year, I have also downloaded a few diagrams from the Internet in Scalable Vector Graphics format (SVG), which Illustrator is able to convert into its own format. These and all the other vector graphics are then converted to Encapsulated PostScript (EPS) format, for embedding in the text of the book.

Regarding the illustrations that are in digital-image or bitmap format, all the scanned images in tiff format need to be reviewed for quality. Are they the best, and, if not, is there another source for these images? Similarly with the pictures downloaded from the Internet, usually in jpeg format at various sizes and bits per inch, as these things are still measured. To illustrate that domains can be measured both quantitatively and qualitatively in IRL, I use drawings of human faces, originally extracted from HyperCard about twenty years ago. These are very poor quality, but I have not found suitable replacements in the clip art available on Word or on the Internet. So maybe these will need to be drawn by hand by an artist. There could well be other improvements that could be made to the illustrations in consultation with a professional book illustrator.

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Even though *Wholeness* describes a worldview and way of learning that is free of the legal constraints of the prevailing culture, if we are not to be too provocative and threatening, we still need to obey these restrictive laws, which are violations of the fundamental laws of the Universe. I am referring here, of course, to intellectual property laws, which are the most absurd laws on the statute book in this Information Age. So we shall need someone to obtain whatever copyright permissions and licences that we might require. In doing this, it might also be possible to get higher quality pictures than those available from scanning or the Internet.

Book covers

The last technical issue that I need assistance with is the design of the book covers, which is probably best done in InDesign. The freelance book designer of my first book did a splendid job here, but he has moved on to other interests. But maybe this issue is not really relevant. If there is no market for *Wholeness*, and while many express interest in the subject matter, I have seen no evidence that there is, there is no need to design the covers for the book.

If, on the other hand, there is a market, surely Life will provide us with the professional resources that we need to publish the book. Even then, writing the blurb on the back cover will not be easy. The existing overview is designed for an A4 page and so is too long for a standard book size. And how do you market an epoch-making book that has the potential to shake the world to its very foundations, necessary if today's children are to have any chance of growing old enough to have children of their own? No doubt if this is meant to happen, we shall be shown the way.

Autobiography

As I am fully aware that my life story is very unusual, indeed unprecedented in the history of human learning, I wrote the first three chapters of my autobiography in 2002 and 2003, subsequently adding a fourth chapter on developments since then. These four chapters are called 'Autumn', 'Winter', 'Spring', and 'Summer', to denote the four seasons of my life, the spring season indicating that I am twice-born and summer that I am now living in Paradise, where I was conceived. The autumn season was extremely difficult, for the basic beliefs of Western civilization decayed within me during what was supposed to be the peak of my educational development. Winter was the only period of my life when I was reasonably assimilated within the culture that I had been born into, bringing up a family and developing a managerial business career in the conventional manner, temporarily abandoning my lifelong search for the Divine.

Before going into any further details, the central issue is that in order to understand how the Universe is designed, my ontogeny has followed the fundamental design principle of the Universe, beginning at the Alpha point of evolution and ending at the Omega point of involution. As these two points are coincident, my life effectively began at the end and it is ending at the beginning. Both *Wholeness* and my autobiography, titled *Healing the Mind in Wholeness: A Brief History of Me*, follow this overall structure, matching the overall design of the Universe.

My relationship with the culture into which I was born can best be explained by looking first at the ontogeny of the species, which normally recapitulates specific phylogeny. However, when a new species emerges, individuals begin to develop in a quite new direction, different from their parents and the group to which they belong. This is an immense struggle at first, until the number of individuals characterizing the new species reaches a critical mass. And when this happens, the phylogeny of the new species recapitulates the ontogeny of the pioneering individuals.

In the noosphere, rather than the biosphere, there is a similar phenomenon. Civilizations maintain the status quo because cultural ontogeny recapitulates cultural phylogeny. But when new civilizations emerge, a few individuals begin to develop a way of life that is different from the prevailing culture. As Arnold Toynbee explained in his monumental *A Study of History*, civilizations

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decline and die when these three conditions are met: (1) a failure of creative power in the minority [the original leadership], (2) an answering withdrawal of mimesis [mimicry] on the part of the majority, and (3) a consequent loss of social unity in the society as a whole. It is then out of this chaos that a new civilization can emerge. In a similar manner to biological evolution, the phylogeny of the civilization recapitulates the ontogeny of the pioneering individuals.

Today, a growing number of evolutionary pioneers are becoming aware that a new humanity is emerging, which can be regarded as both a new species, defined in psychospiritual terms rather than biological ones, and a new civilization, which would bring to an end the twenty-odd civilizations that existed during the patriarchal epoch. I call the new species and civilization *Homo divinus universalis* and the Paragonian Society, respectively, to indicate that we are all Divine, Cosmic beings with the potential to live in love and peace with each other free of conflict and suffering, living in a utterly different way from any other species during the past 3.5 billion years.

So how will human ontogeny and phylogeny unfold during what could be the exquisitely beautiful eschatological epoch forecast by all the religions to emerge at the end of time? Well, if my experience is anything to go by, all the divergent streams of evolution will converge in the collective in a megasynthesis of everything, much as Pierre Teilhard de Chardin prophesied in *The Human Phenomenon*. This means that human phylogeny, viewed as a whole, will match the overall design principles of the Universe, necessary if evolution is to become fully conscious of itself within the species.

Because this has not yet generally happened, even the concept of evolution is widely misunderstood. In my experience, evolution is the outward development of form from Formlessness, whether these forms be physical or nonphysical. Involution is then the return to Formlessness after the peak of convergence is reached in the noosphere. In terms of human phylogeny, we were conceived in Paradise, as such myths as Shambhala and the Garden of Eden indicate, and it is our ultimate destiny to return Home to Paradise before *Homo sapiens*, as a biological species, becomes extinct.

Similarly, we are conceived in Paradise in our mother's wombs, as Stanislav Grof highlights in *The Holotropic Mind*, and we have the potential to return Home to Paradise before the death of our bodies, as the mystics have demonstrated through the ages. During the transition to the utopian eschatological epoch, phylogeny will thus recapitulate the ontogeny of the mystics who have already consciously returned to the Source. And when Spirit becomes primary, putting the egoic, analytical mind into second place, ontogeny will recapitulate the then prevailing culture as normal.

As this picture is of the utmost generality and abstraction, the primary purpose of *Healing the Mind* will be to describe one particular example of this overall process. Technically, this autobiography is much simpler than *Wholeness*. If it is meant to be published, the basic text in Word will need to be converted to InDesign. I am currently using Adobe Caslon as the main font here, but a professional book designer could well have other suggestions.

The book will then need to be edited for language, content, and style, like *Wholeness*. Style, and to some extent content, need particular attention. For in my lifetime, I have been to the heights of ecstasy and the depths of despair, extremes that have often affected the style of my writing, not reflecting the balanced lifestyle that I am seeking to maintain. Potential editors of style and content will need to have an in-depth background in psychology and spirituality, particularly pre- and perinatal traumas, as studied by Stanislav Grof, for instance, and Osho's rebellious, all-encompassing approach to mysticism and social change.

But this will still leave one important section of the book that is virtually unreviewable. The autobiography describes in some detail the business modelling problems that I was wrestling with in 1980 and which led directly to the apocalyptic death and rebirth process that I went through between 27th April and 21st June that year. But I do not know a single colleague in the

information technology industry who understands the nature of the problem that I was attempting to solve, or, indeed, its solution. It is this situation that makes me wonder if I really have a mission to complete the scientific revolution that is taking place today. If no one on Earth understands the thought processes I have been through, what is the point of continuing? Do I have a unique ontogeny whose patterns are never destined to be repeated, even in general outline?

Television series

Given all these publication difficulties, a couple of years ago I was inspired to sketch a 13-episode television series on our evolutionary story, explaining as simply as possible our origin and destiny as a species. The original idea for this series of programmes came to me in the early 1980s, inspired by David Attenborough's enthralling series *Life on Earth*, broadcast by the BBC in 1979. It was the first programme in this series that started me searching for a scientific explanation for the root causes of the exponential rate of evolutionary change, most obviously manifest in the accelerating pace of scientific discovery and technological invention. For a force must be causing this accelerating effect, just as Newton's equation $F = ma$ showed that a force is needed for matter to accelerate. This search was a key aspect of the business modelling problems that I was wrestling with in 1980.

Nevertheless, I feel sure that it should be possible to present our evolutionary story in a way that is intuitively understandable by any reasonably educated person, even though they might be heavily conditioned by the prevailing culture. In recent years, the minority cultural channels in Sweden have broadcast several, most interesting programmes in the English language on various aspects of our evolutionary story. As always, they lack cohesion as a whole. So what we urgently need to do is to integrate all these different perspectives into a coherent whole.

Such a project will be an immense undertaking, probably costing millions of dollars and involving hundreds of collaborators. But if evolution is serious about healing our fragmented minds and grievously sick society, thereby becoming fully conscious of itself, such an exercise is essential. As evolution passes through the most momentous turning point in its fourteen billion-year history, we cannot any longer live in ignorance of the evolutionary energies that cause us to behave as we do. At present, we are running our business affairs blindfold, which is rather like driving along the highway faster and faster with our eyes closed, very dangerous.

If more than a few are to survive the inevitable apocalypse that we are rushing towards, it is vital that as many as possible awaken to the perilous predicament facing humanity today and the wonderful prospect that awaits us if we can do so. As the chances of setting up this project look very remote, I don't intend to do any more work on it until I find a top-class documentary producer to take charge of the production. For those who might be able to help here, the outline I produced a couple of years ago is available on my website.

Of course, if a miracle happened and this project took off, all other projects would take second place. As this television series would be tremendous fun to produce, it would generate so much synergy that we would be able to turn what currently looks like an impossible mission into one with the most amazing potential.

Web site

A new epoch based on the seven pillars of wisdom requires quite new types of institution. At present, the laws and institutions of Western civilization, based as they are on the seven pillars of unwisdom, not only reflect people's fragmented minds, they are also designed to protect the fears that arise from the sense of separation that is propagated by religion, science, and economics through the churches, education system, and business.

As a remedy for this pathological situation, since 1985 I have been attempting to set up what I now call the Paragonian Foundation, consisting of the Paragonian Fellowship, University, Business

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Academy, and Publications, addressing the spiritual, educational, business, and communications aspects of the Paragonian Society.

My web site, www.paragonian.org, is organized around these four constituents of the Paragonian Foundation. It was originally designed in 2005 by the designer of my first book, who not only has fine graphics skills, but is also familiar with the php web-programming language. However, while this web site attracted some interest, it also attracted vandals who seemed determined to destroy it through the not-fully secure interactive facilities provided. So in 2007, I discontinued this web site, reinstating some of it the following year without a forum and mailing lists in order to publish the chapters of *Wholeness* as they became available.

I intend to use the website in this way until we can cocreate a synergistic team to complete the scientific revolution taking place today. But if this marvellous event ever happened, we would need to redesign the website from scratch, using the very best web designers and programmers.

However, some features of the existing site could well prove valuable in the new site. For instance, as IRL enables the practitioner to integrate all knowledge in a coherent whole, it could be used as the organizing principle to bring a common focus to all the organizations and individuals who see themselves as progenitors of the new humanity. To this end, I have created a rudimentary MySQL database of around one hundred such visionaries, accessible through 'related links' on my website.

But this raises an even bigger question. During the twenty-nine years that the URT has been evolving, I have often thought about the possibility of presenting the foundational, metaphysical structures of IRL in multimedia form. After all, IRL has evolved from business modelling methods, which today use the graphical facilities of computers. These are entity-relationship modelling methods, which evolved from the relational model of data, and the Unified Modeling Language (UML) based on object-oriented modelling methods, which evolved from the programming language, Simula. There are also many graphical programs showing how to organize concepts and ideas, such as mind maps and thesaurus generators. Three I know about on the Mac are ConceptDraw, Inspiration, and OmniGraffle. Furthermore, three programming languages, APL, Logo, and Smalltalk, were originally designed as teaching aids.

All these tools and programs have been implicitly designed using IRL, for nonaxiomatic, nonlinear IRL explicitly describes how we all think, learn, and organize our ideas in tabular and graphical form, which can be expressed formally in mathematical notation. It is not a personal system of thought; it is impersonal. A hypothetical intelligent extraterrestrial being would think in exactly the same way. So all the programs that have ever been written have become manifest by using IRL. This includes, for instance, Richard Dawkins' program *The Blind Watchmaker* and Stephen Wolfram's *A New Kind of Science Generator*, based on *Mathematica*.

The former program is interesting because it is designed to show that evolution progresses without divine intervention. Yet all creative human learning is an evolutionary process, as Integral Relational Logic shows quite clearly. It is called logic, because it has arisen through the action of what Heraclitus, the mystical philosopher of change, called the *Logos*, the immanent, rational, organizing principle that governs the Cosmos, corresponding to *Dharma* and *Tao* in the East. As IRL irrefutably demonstrates, this universal science of reason has become manifest through the power of Life arising directly from our Divine Source.

But how can people become aware that they are all using IRL everyday to organize their ideas? I have thought long and hard about this problem over the past twenty-five years. But have not found a satisfactory solution. It should not be too difficult to develop a program, in Java, let us say, to demonstrate the basic structures in IRL. But what is the starting point for such a program? In order to develop IRL, Life has shown me how to lift myself up by my bootstraps. Using the metaphor of the stored-program computer, I did not need a bootstrap program to get started. As I can now see,

the irresistible power of Life, arising directly from our Divine Source, enabled me to do so. So while it is possible to demonstrate the basic structures of IRL in a computer, it is not possible to show how to get the whole show off the ground. For human beings are not machines and nothing but machines, as is still widely believed today.

Apart from this, I would like to use the Internet to show how the Universe is designed, most probably using Adobe Flash, which I have installed on my computer but which I have never learnt to use. Usually, when people want to depict the Universe, they do so by showing a picture of the night sky with its myriads of stars and galaxies. But we cannot show what the Universe is by saying that the Universe is not the physical universe. We need a positive way of illustrating what we mean. Of course, we can only really see the Truth by looking inwards. Nevertheless, I have spent many years searching for ways of depicting what I can see inwardly in my external world.

Mostly, I have used two-dimensional diagrams for this purpose. But in recent years, I have developed two three-dimensional models of the Universe, viewed as Consciousness. The first consists of three orthogonal pieces of cardboard, printed with words and diagrams, enclosed in a transparent plastic sphere. Secondly, to illustrate the way that forms arise from and return to the Source, I drew some lines on a ping-pong ball. But maybe, using an ocean and light as metaphors for Consciousness, a clever graphics artist could illustrate the central features of the Universe in Flash.

In conclusion

I ask again, do I have a mission to complete the revolution in science currently taking place or not? Some of my deeply spiritual friends, influenced by the traditions of Eastern mysticism, tell me that I should rest in Stillness, be a ‘frequency holder’, in Eckhart Tolle’s terms expressed in *A New Earth*. Yet, while Stillness is the foundation, I cannot just wallow in the Divine, as some mystics do, barely able to feed themselves like innocent children, as delightful as this might be.

For I am both a man of action and a very abstract thinker, not unlike G. H. Hardy, who rejoiced in *A Mathematician’s Apology* about the uselessness of pure mathematics. Hardy saw a mathematician like a painter or poet, as a maker of patterns. As he said, “The mathematician’s patterns, like the painter’s or poet’s, must be *beautiful*; the ideas, like the colours or the words, must fit together in a harmonious way.” But why should beauty and elegance be so impractical?

Following Plato’s recognition of the power of abstract thought, expressed in *The Republic*, the irresistible power of Life within me is telling me that I should not hold back, even though nearly all of the energies around me tell me otherwise. So despite the great fear of Wholeness, Freedom, Love, and Truth in society today, maybe we could heal what Maslow called the ‘Jonah Syndrome’.

And if we could, this would mark the most marvellous turning point in my life. Apart from the period from the ages of 22 and 34, I have spent most of the past sixty years in solitude, searching to heal my shattered mind in Wholeness, in isolation from the rest of humanity. For as Edward Gibbon said, “Conversation enriches the understanding, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist.” So even though some of my spiritual friends and teachers recognize that I am man ahead of my times, maybe there is still a chance of having a focused, productive conversation with my contemporaries and of being reconciled with my two children, which is my greatest desire as a simple, ordinary human being.

But if no one understands what I mean by Wholeness, Integral Relational Logic, and the Unified Relationships Theory, so be it. I have been successful beyond my wildest dreams in discovering the innermost secrets of the Universe. I can thereby rest peacefully in the bliss of Wholeness, knowing that there is really nothing to do or become at the end of time in the Eternal Now. I can just be, knowing that wherever the world or I might be at any moment is perfect, just as it is. For the ever-changing patterns in the ocean of Consciousness never really change. From a Cosmic perspective, rather than an egoic, anthropocentric, or geocentric one, one wave is much like any other.