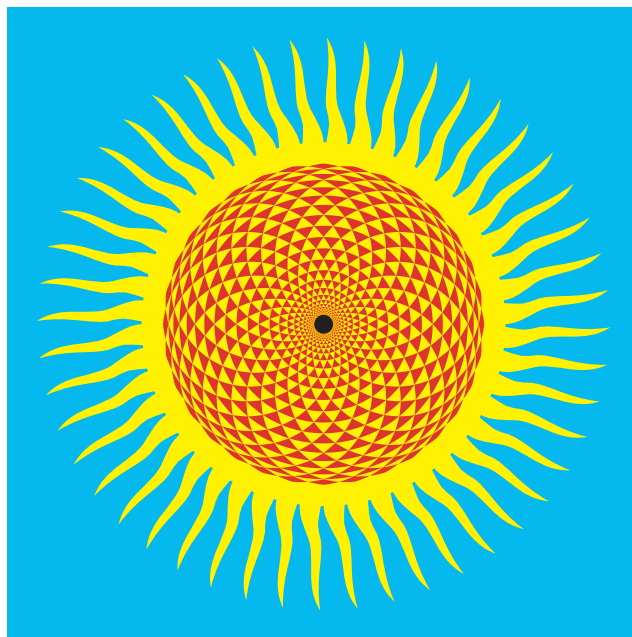




Project Heraclitus

**Synergistically Accelerating the
Convergence of
Science and Ancient Wisdom**



Paul Hague
August 2011

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Proposal

This proposal for how we could collectively resolve the great psychospiritual, ecological, and economic crisis facing humanity today is intended as a follow-on to my poster presentation ‘The Two Dimensions of Time’ to be given at the Science and Nonduality conference in San Rafael, California in October 2011, with the title ‘On the Edge of Time’. The theme of the conference on its publicity poster is ‘Explore the Convergence of Science and Ancient Wisdom’. This document thus contains some suggestions on how we could accelerate this convergence through the magical synergy of working harmoniously together with a common vision. Here is the original abstract and bio for the presentation, available as an 8-page handout at www.paragonian.org/pdf_files/two_dimensions_of_time_handout.pdf:

Abstract

The two dimensions of time are an instance of the Principle of Unity, the fundamental design principle of the Universe: *Wholeness is the union of all opposites*. This both-and universal truth shows that all manifestations in Consciousness happen in the Eternal Now, in the vertical dimension of time, which alone is Reality. The cyclic horizontal dimension, in which we live our daily lives, is a secondary phenomenon, the illusionary play of the Divine.

Guided by the Logos—the immanent organizing principle of the Cosmos emerging from our Immortal Ground of Being—evolution is an accumulative process of divergence and convergence, proceeding in an accelerating, exponential fashion by synergistically creating wholes that are greater than the sum of the preceding wholes through the new relationships that are formed, apparently out of nothing. Using a diminishing exponential series, we can apply systems theory to map how the periods between major evolutionary turning points over the past fourteen billion years are rapidly getting shorter and shorter.

Such an understanding is especially important at this critical time in human history, for evolution is currently passing through the most momentous turning point in its history. So to look at time in terms of our own lifespans drastically limits our vision. Indeed, the Principle of Unity shows that all structures are born to die, a disturbing prospect that can only be intelligently assuaged in the Egoless Now.

Scientifically, mathematicians and programmers treat time like any other variable in their functions. Also Eternity—as infinite time—is impossible to define, for the infinite cardinals are infinite in number. By thus treating time in exactly the same way as all other concepts, we can return Home to the bliss of Wholeness, our True Nature, from which we have never actually left, living peacefully at the end of time.

Bio

Paul Hague was educated as a mathematician in England, spending twenty years of his business career in sales and software development with IBM. Since 1980, he has been using the semantic modelling methods of information systems architects to heal his fragmented mind, thereby understanding what is causing scientists and technologists to drive the pace of evolutionary change at exponential rates of acceleration. The result is a megasynthesis of all knowledge, which shows that meaningful structure-forming psychospiritual relationships are causal, ultimately being created by Life, emerging directly from our Divine Source, thereby unifying Western reason and Eastern mysticism in Nondual Consciousness.

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We should let ourselves be guided by what is common to all. Yet, although we all share the Universal Law (Logos), the majority live as if they had understanding peculiar to themselves. (Heraclitus, c. 500 BCE)

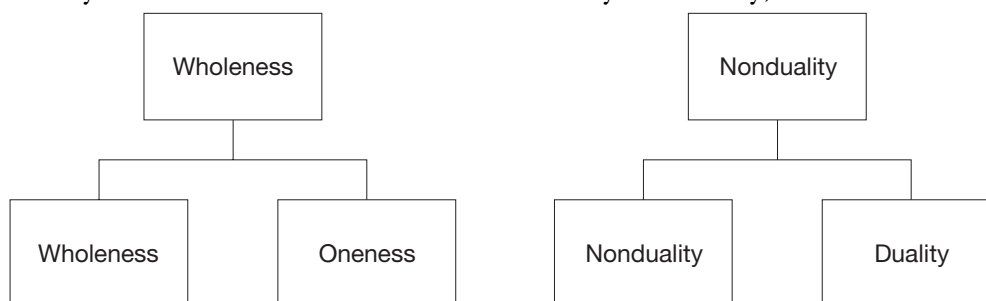
For the last fourteen billion years—since the most recent big bang—evolution has been more divergent than convergent, as we see in the millions of stars and galaxies, the wondrous biodiversity of the species, and religious demarcations, academic specialization, and the division of labour in the workplace.

As a consequence, for the last few thousand years, human society has been bedevilled by much conflict and suffering, not the least many holy wars—wars about the Whole. Why is this? Why are we the cruellest species that has ever lived on Earth, when our essential nature—what we are born with—is kindness, called compassion (*karunā*) or loving kindness (*mettā*) and love or charity (*agapē*) by Buddhists and Christians, respectively?

Well, evolutionary divergence has led to the widespread belief that we human beings are separate from the Divine, Nature, and each other, giving rise to seven pillars of unwisdom on which Western civilization is based: misconceptions of God, Universe, Life, humanity, money, justice, and reason. To some extent or other, we are thus all suffering from schizophrenia (literally ‘split mind’) and the delusions that arise from fragmented minds, from the inability to flow freely with the convergent powers of evolution, liberated from limiting beliefs and mechanistic conditioning.

Thankfully, there are growing signs that evolution is currently becoming more convergent, much as Pierre Teilhard de Chardin prophesied in *The Human Phenomenon*: “The way out for the world, the gates of the future, the entry into the superhuman, will not open ahead to some privileged few, or to a single people, elect among all peoples. They will yield only to the thrust of *all together* in the direction where all can rejoin and complete one another in a spiritual renewal of the Earth.”

So if we could all tune into evolution’s convergent tendencies, we would have the wonderful opportunity to synergistically rebuild our divisive, competitive, war-torn society on the seven pillars of wisdom, on Love and Peace, recognizing that in Reality our True Nature and Authentic Self is Wholeness: the union of all opposites, particularly Wholeness and Oneness and Nonduality and duality, illustrated in these diagrams.



This document contains some proposals on how we could collectively turn the divergent tendencies of evolution into cooperative convergence, integrating science and reason with *philosophia perennis* and *prisca sapientia* ‘eternal, ancient wisdom’. They are based on a thirty-one-year study into what is causing scientists and technologists to drive the pace of evolutionary change at unprecedented rates of acceleration.

This research and the proposals that have arisen from it are based on an egalitarian, commonsensical science of consciousness that has evolved from the semantic modelling methods that information systems architects use to build the Internet. This nonlinear, nonaxiomatic system of thought is called Integral

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Relational Logic (IRL), whose core is the Principle of Unity: *Wholeness is the union of all opposites*. Transcultural, transdisciplinary IRL, which describes how we all form concepts and organize our ideas in tables and mathematical graphs or semantic networks, provides the context, framework, and foundation for the Unified Relationships Theory (URT). This much sought-for Grand Unified Theory of Everything, also called panosophy, is the megasyntesis of all knowledge in all cultures and disciplines at all times integrated into a coherent whole, the Holy Grail, Philosophers' Stone, and Apotheosis of human learning.

In essence, what IRL and the URT show is that to awaken to what is happening to us all at the present time, we need to recognize that evolution is not just a biological phenomenon. As Teilhard showed, the evolution of the species during the past three and half billion years was preceded by the formation of the stars and atoms over ten or eleven billion years and it has been succeeded by mental evolution since our forebears received the great gift of self-reflective Intelligence about 25,000 years ago, the Divine characteristic that distinguishes human beings from the other animals and machines, like computers, as extensions of the mind.

When we free evolution of its biological constraints, we can see that evolution is an accumulative process of divergence and convergence, proceeding in an accelerating, exponential fashion by synergistically creating wholes that are greater than the sum of the preceding wholes through the new relationships that are formed by the creative power of Life emanating from Consciousness.

We need such a broad view of evolution to understand the accelerating pace of change that we are all experiencing today, as many Be-the-Change conferences and similar gatherings are seeking. For as we are living more in the noosphere than the biosphere today, we can only discover the meaning of life (Greek *bios*) when we understand our minds (*noos* in Greek). In other words, as our minds create our reality and govern our behaviour, psychology is the primary science not physics or biology, sometimes attempting to usurp physics' throne. Appropriately, Carl Jung called psychology the science of consciousness in London in 1935, when giving the Tavistock Lectures on 'Fundamental Psychological Conceptions'.

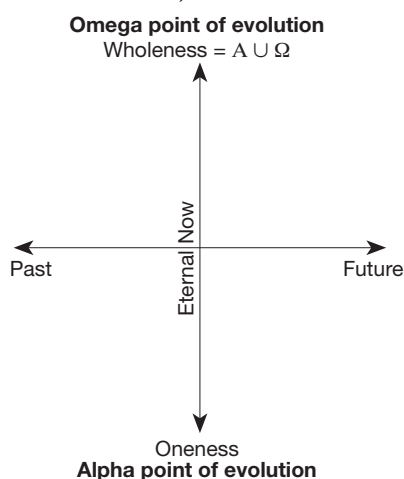
Such a radical transformation of our traditional thought patterns and cognitive structures is key to unifying the great Spiritual Renaissance and Scientific Revolution that hundreds of thousands, if not millions, are participating in today. For in our materialistic, secular culture, genuine self-inquiry is sadly a minority interest. The leading edge of evolution is taking place within us all, not in computers. So we can only really understand the creative powers of evolution when we follow the maxim "Know thyself," which Plato tells us was inscribed on the temple of Apollo at Delphi, depicted in Latin *Temet Nosce* on the Oracle's kitchen wall in the popular allegorical movie *The Matrix*.

Yet, even among those who are actively engaged in knowing themselves, honestly answering the question "Who am I?", there is much confusion about the relationship of humanity to the Divine. As Heraclitus

observed, most are more focused on what makes us unique as individuals and cultures than on what we all share. There is not yet a common understanding that we all share the Ineffable, Nondual Absolute as our Immortal Ground of Being, from which the creative power of Life emerges, like a gushing fountain in the vertical dimension of time.

The key point here is that machines, like computers, function solely in the horizontal dimension of time. So there is no Unmoved Mover at the beginning of time, as Aristotle and Thomas Aquinas believed, represented in physical cosmology by the big bang. Furthermore, when Ramesh S. Balsekar introduced the notion of nondoership in an interview published in the Fall/Winter 1998 issue of the *What is Enlightenment?* magazine, he

said that human beings are just body/mind organisms, implying that we are machines, indistinguishable from computers. This is a fundamental misconception, as we shall see.



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Heraclitus called Life the *Logos*, also known to the ancients as *Dharma*, *Tao*, *Rita*, *Prana*, *Qi*, *Animus*, and *Spiritus*. In recent times, Henri Bergson called Life *Élan Vital* and Lynn McTaggart and Gregg Braden have recognized the creative Source of the Universe as *The Field* and *The Divine Matrix* in books with these titles, respectively. In a similar manner, the quantum physicist Amit Goswami sees physical reality, including ourselves, as possibilities of Consciousness.

But how can we refer to the Absolute itself in a manner that is acceptable to us all? Well, even though we cannot know the Divine through our five physical senses or even through feelings, the concept of God has arisen in human consciousness over the years because many have sensed an Immanent, Transcendent Presence, literally ‘before being, prior to existence’, sometimes called the ‘Mystery’.

The Immanent aspect of Presence is the Divine Essence that we all share, which we can most simply call Love, which has no opposite, no object to be loved. For as John said in his first epistle, “God is Love, and he who abides in Love abides in God, and God abides in him,” words that Pope Benedict XVI took as the text for his first encyclical *Caritas Deus Est*, dated 25th December 2005. In a similar fashion, the Sufi poet Rumi wrote, “Love is the sea of not-being and there intellect drowns.”

The Transcendent aspect of Presence is the Cosmic Context that we all share, which we can most simply call Consciousness, with a capital *C*, distinct from individual consciousness. For *Consciousness* derives from Latin *cum* ‘together with’ and *scire* ‘to know’, also the root of *science*, from Proto-Indo-European base **skei-* ‘to cut, split’, also root of *schizoid*. *Science* came to mean ‘knowledge’, opposed to ‘belief’ or ‘opinion’, because *scire* meant ‘to separate one thing from another, to discern’. So modern reductionist science is the root cause of the schizophrenia that we are all suffering from today. Or perhaps we should say this the other way round: our egoic, fragmented minds have created materialistic, mechanistic science, which forms the underpinnings of monetary economic systems, such as capitalism and communism, causing severe psychological and ecological damage, driving humanity to the brink of extinction.

This sickness has arisen because science is based more on analysis than synthesis, reflected in Aristotle’s *Prior Analytics*, which laid down the basic principles of Western logic and reason, together with his *Metaphysics*. So if we are to turn evolutionary divergence into convergence, thereby healing our fragmented, schizoid minds, we need a holistic science of consciousness that all can accept, even though such a term is an oxymoron. For we can only unify science and ancient wisdom by turning science inwards, by putting integral synergy before divisive analysis. And as Yehuda Berg said in *The Power of Kabbalah*, 99% of the Universe is on the other side of the curtain, which apparently separates the physical universe from the Cosmic Psyche, still largely unexplored, in the West, especially.

In contrast, the East has long recognized that Consciousness is Ultimate Reality, that all there is, is Consciousness, as Ramesh S. Balsekar, formerly President of the Bank of India and an Advaita sage, points out in *Consciousness Speaks*. This worldview goes way back, as we see in the Sanskrit word *Satchidananda*, a compound of *sat* ‘absolute, eternal, unchanging Being, Truth’, *chit* ‘absolute Consciousness’, and *ananda* ‘bliss, absolute joy’.

It is very strange that the East and West should have evolved in such different ways over the millennia. For at the dawn of history, some 5,000 years ago, when the Great Mother Goddess epoch transmuted into the patriarchal, mental-egoic epoch that still dominates the world, the Babylonians in Mesopotamia between the Tigris and Euphrates rivers, the Egyptians in the Nile valley, and the Rishis in the Indus valley would all have had a pristine view of the wonders of the starry sky, unsullied by the light pollution we suffer from today.

Yet, rather than looking outwards, as in the West, the Rishis looked inwards, discovering a quite different Universe, described in such books as the *Upanishads* and the *Bhagavad Gita*. For instance, the *Mandukya Upanishad* says, “AUM stands for the supreme Reality ... Brahman is all, and the Self is Brahman.” The fact that Brahman and Atman are one is also expressed in the saying “*Tat tvam asi*,” “That

thou art,' regarded as blasphemous by the Abrahamic religions, and in Nisargadatta Maharaj's *I Am That*, which some consider the only spiritual book that you need to read.



Thankfully, many today are seeking to unify Western science and Eastern mysticism, encapsulated in the logo for the Science and NonDuality conference, now in its third year. Yet this logo does not fully reflect the revolution in science that Marilyn Schlitz, the President of the Institute of Noetic Sciences is promoting. As she says, “We are now going through the next scientific revolution, one every bit as profound as those created by Copernicus, Darwin, and Einstein,” omitting to mention Kepler and Newton, the primary synthesizing innovators of the first scientific revolution, and David Bohm, the most original and searching scientist of our times, sadly ignored and little understood by most. For Bohm saw himself more as a natural philosopher, in Newton’s terms, than as a modern mathematical physicist.

In 2005, the BBC broadcast a documentary drama of Einstein’s search for a unified field theory called ‘Einstein’s Unfinished Symphony’. We were told that during the last thirty years of his life Einstein was seeking a simple equation in which to express this much sought-for theory, not unlike Newton’s $F = ma$ and Einstein’s own $E = mc^2$. He did not manage to develop “a theory capable of describing nature’s forces within a single, all-encompassing framework” because he was focused only on unifying gravitational and electromagnetic fields, ignoring strong and weak nucleic forces, because “God does not play dice.”

Yet, even when physicists include the four physical forces that they recognize, they have not been able to finish Einstein’s unfinished symphony, for they ignore meaningful nonphysical relationships, such as mental, psychic, spiritual, and subtle healing energies. As we are now living in the noosphere, to unify the nonphysical and physical energies at work in the Universe, we need to recognize that the Principle of Unity is the fundamental design principle of the Cosmos. This universal, irrefutable truth is expressible in just six mathematical symbols, which complete Einstein’s unfinished symphony: $W = A \cup \sim A$. We can thus rewrite the SAND logo as follows:

$$\text{ॐ} = A \cup \sim A$$

The significance of this equation can most simply be seen in the prayer “God bless America,” with which American presidents often end their speeches. But why not bless everyone, why cannot we love our enemies as ourselves, as Jesus taught? Well, the basic reason is that either-or thinking has predominated in the West for thousands of years, encapsulated in Aristotle’s Law of Contradiction: “It is impossible for the same attribute at once to belong and not to belong to the same thing and in the same relation, ... as some imagine that Heraclitus says.”

In contrast, Heraclitus called the both-and Principle of Unity the Hidden Harmony. As he said, “Opposition brings concord. Out of discord comes the fairest harmony,” “The hidden harmony is better than the obvious,” and “Nature (*phusis*) loves to hide.” He also highlighted people’s ignorance of this fundamental law of the Universe with such statements as, “People do not understand that which is at variance with itself, agrees with itself,” and “Human nature has no real understanding; only the divine nature has it.”

In a similar fashion, Lao Tzu said in *Tao Teh Ching*, “When all the world recognizes beauty as beauty, this in itself is ugliness. When all the world recognizes good as good, this in itself is evil.” But he was also very well aware how difficult both-and thinking is: “The Tao is the hidden Reservoir of all things,” and “My words are very easy to understand and very easy to practice: But the world cannot understand them nor practice them.”

Yet that is precisely what we must all learn if our children and grandchildren are to have a future. As evolution is currently passing through the most momentous turning point in its fourteen billion-year history, traditional materialistic, mechanistic, either-or thinking does not work any longer, for it is based on

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the false belief that we human beings are separate from the Divine, Nature, and each other, leading to much fear and conflict. To tune into evolution's convergent tendencies, we urgently need to work harmoniously together with a common vision, recognizing that we can only survive as a species by acknowledging that the Principle of Unity is the basic governing principle for all our lives.

To this end, we need quite new institutions and projects that could bring them into the manifest world of form. But before we look at how we could cocreate such harmonious ways of cooperating with each other, accelerating the convergence of science and ancient wisdom through the miraculous power of synergy, let us first look at how we could transform the seven pillars of unwisdom, which are based on fear and separation, into the seven pillars of wisdom, based on the well-known principle that in Reality we are all one, living in Love.

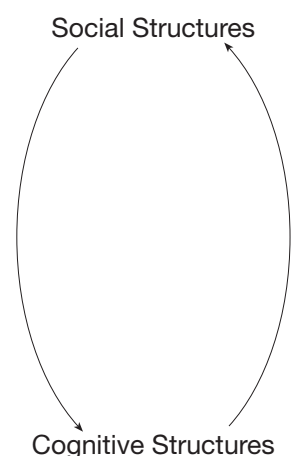
The seven pillars of wisdom and unwisdom

The first verse of Proverbs 9 in the King James Version of the Bible says, "Wisdom hath builded her house, she hath hewn out her seven pillars," but the Old Testament does not name these seven pillars of wisdom. In contrast, Arthur Koestler, seeking to demolish the pillars on which the citadel of scientific orthodoxy is based, stated four pillars of unwisdom in *The Ghost in the Machine*, to highlight the absurdities and limitations of the biological, behavioural, mechanistic, and quantitative sciences.

If we are ever to live in love, peace, and harmony with each other and our environment, we need to go much further by identifying the seven pillars of unwisdom on which Western civilization is based and their antidotes: the seven pillars of wisdom. The first pillar of unwisdom arises from the belief that we are separate from the Divine, the next three arise from the scientific belief that we are separate from Nature, and the fifth and sixth, covering economics and law, that we are separate from each other. This widespread sense of separation and alienation is encapsulated in the seventh pillar of unwisdom: Aristotle's Law of Contradiction, which denied the truth of Heraclitus' Hidden Harmony, the Principle of Unity on which the Universe is based. This is the seventh pillar of wisdom, the keystone for the other six pillars.

However, even when we acknowledge the central problem of fragmentation, identified by David Bohm in the first paragraph of the first chapter of *Wholeness and the Implicate Order*, defining the seven pillars of wisdom and unwisdom in a manner that is acceptable to all is not easy. We can see why this is so from this diagram, which illustrates the social-cognitive cycle underlying the psychodynamics of society, the cycle between our inner and outer worlds, which are inseparable.

For when we are young, we learn what our parents and teachers want us to learn. Social structures thus form our cultural conditioning as cognitive structures in consciousness, a process also called domestication or acculturation, which often stultifies our innate self-reflective Intelligence, an essential human quality. In turn, these individual structures form the way that society is organized, creating civilizations based on the seven pillars of unwisdom. So if we are to cocreate a viable society based on the seven pillars of wisdom, recognizing that we are not separate from the Divine, Nature, or each other for an instant, we need to break this social-cognitive cycle, rebuilding our social structures on the Truth, in harmony with the fundamental laws of the Universe.



Not that this is easy. Structures have a tendency towards conservatism, called homeostasis 'same state' in systems theory, which we can also call autostoria 'self-preservation'. Examples range from the immune response of the body rejecting a life-saving organ transplant to a herd of antelopes rejecting an albino born into its midst. In the noosphere, examples include Socrates, who was executed by his own hand, Galileo, who was imprisoned, albeit in luxury, Ignaz Semmelweis, who went mad, and David Bohm, who received ECT for severe depression, as his biographer F. David Peat candidly tells us in *Infinite Potential*. It is

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perhaps therefore not surprising that youngsters called Indigo children, as harbingers of our awakening society, have been poorly understood, sometimes being treated with drugs to suppress their natural energies.

So we still have a long way to go to break free of our mechanistic conditioning. We are a society in transition from the mental-egoic age (me-epoch) to an age of universal spirituality (us-epoch), being pulled back by the prevailing culture, while being pushed forward by the convergent powers of evolution and the dissolving powers of involution. The central issue here is how we see ourselves in relationship to the Absolute. Even when we can say, with the pre-eminent Christian mystic Meister Eckhart, "The eye with which I see God is the same as that with which God sees me," there is a tendency to take an anthropocentric perspective of our lives rather than a Divine one, when we invoke our self-reflective Intelligence to stand outside ourselves looking at the subjective self objectively, as the Absolute itself.

There is thus a tendency to focus attention on individual consciousness and the personal, on what makes us unique, rather than on what we all share in common. However, we are not human beings having a spiritual experience, but rather mystical beings having a human experience, as some say. Of course, as there is no doership, we have no choice but to put second things first in such an absurd manner. Our behaviour patterns are the result of our conditioning, for as Rupert Sheldrake pointed out in *The Presence of the Past*, we are creatures of habit; once a behaviour pattern is established, it tends to repeat itself mechanistically.

However, as he also points out in *A New Science of Life*, we are all interconnected through morphic resonance, as Lynne McTaggart also points out in her latest book *The Bond*, subtitled *Connecting through the Space between Us*. So, as we are potentially the most adaptable of the species, if we could recognize that the Morphogenetic Field that binds us all originates in Love and Consciousness, it is quite possible that the creative power of Life could carry us all to evolution's glorious culmination in a megasynthesis of everything at what Teilhard called evolution's Omega point before we inevitably die as individuals and as a species.

It is vitally important to note here that as we human beings are not separate from the Divine for an instant, the Supreme Being is not separate from any other beings. There is thus no God who is in control of our lives, although throughout the ages people have felt that there is because they could feel the creative power of Life, but could not understand this Mystery in the context of a worldview that regards the relativistic world of form to be more significant than the Formless Absolute. If we could put first things first, we would then be able to see that the Universe is intelligently designed, but there is no designer thereof, thereby ending the war between Darwinism and Creationism. This can best be understood by extending David Bohm's concept of the holomovement in the implicate order, with which he unified quantum and relativity theories. All beings in the relativistic world of form are, at once, the entire Ocean of Consciousness, as Wholeness, particular waves and currents on and beneath the surface, and the centre of the Ocean, as Oneness.

But such a worldview is not taught in schools and universities today, for they are based on the divisive seven pillars of unwisdom. So let us see what these are and how they could be transformed into the integral seven pillars of wisdom.

Pillars of unwisdom

Separation from God

1. God is other; there is a great gulf between the Creator and created that can never be bridged. God does not exist.

Separation from Nature

2. The physical universe is the primary reality and all phenomena in the Universe can be explained in terms of the laws of physics, including Consciousness, which arises from the brain as an epiphenomenon. It is the task of science to master and control Nature, viewed as an objective reality, for the egoic benefit of certain groups of human beings alone.

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3. Life is a property of the DNA molecule and first emerged on Earth some 3.5 billion years ago. Consequently, evolution is a process that has come about solely by purposeless transformations of the DNA molecule, aided by natural selection, without divine intervention.
4. Human beings are biochemical machines and nothing but machines. Physical and psychological disorders can therefore only be cured through either mainstream or alternative medication, not through spiritual, subtle, or mental healing energies. It is also possible for computer scientists to create artificial intelligence, artificial consciousness, and even artificial life.

Separation from each other

5. Technological development can drive economic growth indefinitely, and money is a commodity with value that can be bought and sold. We can understand everything that is happening in business through the financial modelling methods used by economists, bankers, and accountants. If we are to survive as individuals, we must selfishly compete with our fellow human beings for the precious resources of our beautiful planet Earth, including the money supply, which must be limited to hold its value.
6. Although it appears that we human beings have the free will to choose how we live our lives, being responsible and accountable for our actions, such a belief in such mechanistic causes and effects is just an appearance, not real, called *maya* 'deception, illusion' and *lila* 'the play of the Divine' in the East. The belief that we have the personal freedom to decide our destiny and how we behave leads to the legal principle that individuals can be blamed for what are called immoral, antisocial, or criminal activities, and can claim credit for what society regards as praiseworthy. Such a divisive society is characterized by people adopting litigious and vengeful attitudes, on the one hand, and, on the other, seeking and accepting recognition through prizes, honours, and awards.

Logical implications

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

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

Pillars of wisdom

Union with God

1. Every one of us lives in union with the Divine at every instant of our lives. There is only one Absolute Whole, whose Transcendent aspect is Consciousness, the Cosmic Context that we all share, and whose Immanent aspect is Love, the Divine Essence or Soul that we can all enjoy in common.

Union with Nature

2. Consciousness is all there is, the only Reality. Everything in the relativistic world of form, including the physical universe and ourselves, is an illusion, an appearance in or abstraction from Consciousness, with no permanent existence. Our innate being is thus fully integrated with Nature, which means 'Origin', from Latin *nasci* 'to be born', corresponding to Greek *physis* 'birth, origin; nature, inborn quality'.
3. Evolution, from the most recent big bang fourteen billion years ago, through the evolution of the species, to human learning, progresses accumulatively through the synergistic effect of meaningful structure-forming relationships, the entire process being driven by the creative power of Life, emanating from Consciousness. The ultimate destiny of evolution is Ineffable, Nondual Wholeness, whence it began in the Eternal Now.
4. In Reality, human beings are Divine, Cosmic creatures, functioning with self-reflective Intelligence. Our True Nature or Authentic Self is Wholeness, the union of all opposites, free from all mechanistic conditioning.

Union with each other

5. Except for the expansion of consciousness, all growth processes in the Universe are limited, following an S-shape. To trade in financial products is, like buying and selling kilograms and metres, an absurdity. We can best see what is happening in business today by integrating all the semantic models developed by individual information systems architects working in separate enterprises. We can only survive as a species, and thereby realize our fullest potential, if we learn to cooperate with each other synergistically.
6. We human beings are the products of some fourteen billion years of evolution, which has been brought about through the power of Life, acting in the Timeless Now, constantly refreshing the blind, mechanistic evolutionary processes that take place in the horizontal dimension of time. There is thus no doership or

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ownership, no separate entity who can be said to do or own anything. What we call ‘justice’ is thus an egoic concept, which arises because of our inability to see our personal lives in the context of the Whole.

Logical implications

7. The Universe is inherently paradoxical, a situation that is encapsulated in the both-and Principle of Unity—*Wholeness is the union of all opposites*—the fundamental design principle of the Universe. This universal, irrefutable truth is the keystone for noninferential Integral Relational Logic, the transcultural, transdisciplinary coordinating framework for all our learning, an egalitarian, commonsensical science of thought and consciousness, which describes how we all form concepts and organize our ideas in tables and mathematical graphs or semantic networks. To see both our own and the other person’s perspective is a sign of innate intelligence, leading to peace and harmony in personal and group relationships.

Where are we heading?

Although many millions of individuals and thousands of institutions are today questioning the seven pillars of unwisdom on which Western civilization is based, they are very far from forming a coherent whole, working harmoniously together with a common vision. For instance, here is a short selection of institutions that are questioning one or more of the seven pillars of unwisdom, but not all of them:

- Advaita Fellowship (www.advaita.org)
- Academy of Absolute Understanding (www.acadun.com)
- Advaita Academy (advaita-academy.org)
- Science and Nonduality conference (www.scienceandnonduality.com)
- Institute of Noetic Sciences (noetic.org)
- The Scientific and Medical Network (www.scimednet.org)
- International Transpersonal Association (www.transpersonalassociation.org)
- California Institute of Integral Studies (www.ciis.edu)
- Integral Institute (www.integralinstitute.org)
- EnlightenNext (www.enlightennext.org)
- Alliance for a New Humanity (www.anhglobal.org)
- Foundation for Conscious Evolution (barbaramarxhubbard.com)
- The Shift Network (theshiftnetwork.com)
- Schumacher College (www.schumachercollege.org.uk)
- The Zeitgeist Movement (www.thezeitgeistmovement.com)
- The Club of Rome (www.clubofrome.org)
- The Club of Budapest (www.clubofbudapest.org)
- World Business Academy (www.worldbusiness.org)
- The Arlington Institute (www.arlingtoninstitute.org)
- Global Ecovillage Network (gen.ecovillage.org)
- Fellowship for Intentional Community (www.ic.org)

Of the millions of people engaged in synergistic convergence and conscious evolution today, in 2007, Tami Simon asked twenty-six of them to write essays for a book called *The Mystery of 2012: Predictions, Prophecies & Possibilities*. The introductory essays were by Gregg Braden and Peter Russell, spiritually aware scientists, while the other twenty-four were grouped in four parts, listed in this table.

Mayan calendar	Science, business, & politics	Spirituality & symbolism	Evolution & new humanity
John Major Jenkins	Ervin Laszlo	Arjuna Ardagh	David Pinchbeck
José Argüelles	John L. Petersen	Gill Edwards	Jean Houston
Carl Johan Calleman	Karl Maret	Lawrence E. Joseph	Barbara Marx Hubbard
Robert K. Sitler	Corinne McLaughlin	Llewellyn Vaughan-Lee	Meg Blackburn Losey
	Jay Weidner	Janash	Joanna R. Macy
	John Lamb Lash	Christine Page	James O’Dea
		Sharron Rose	
		Geoff Stray	

All are aware that we live at unprecedented times and that we urgently need to make radical changes in our lives. To reflect the fact that this is unlikely to be a smooth ride, Jean Houston and Joanna Macy call this epochal transition process ‘Jump Time’ and the ‘Great Turning’, respectively, corresponding to Peter Russell’s ‘Our Next Evolutionary Leap’, the subtitle of *The Global Brain Awakens*. Indeed, Peter—who attended the same school as me, with the same mathematics teacher, even though he is 1446 days younger,

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in the way that he likes to measure time—has a very clear view of the momentous evolutionary events taking place today, drawing on Pierre Teilhard de Chardin's four-stage model. This is in contrast to Aurobindo Ghose's model of evolution and involution, which does not correspond to my life experiences, but which Ken Wilber prefers, sadly creating much confusion.

So what is our ultimate destiny as individuals and as a species? Could we share a common vision while so few know in their own being where we are all heading as a species? For there is an old saying, "If you don't know where you're going, you won't know when you get there." Yet, we all do know: we are all conceived and born to die, a situation that has greatly disturbed humanity for tens of thousands of years. However, while we are the first species to become aware of our mortality as individuals, today we are becoming aware that neither civilizations nor species live forever. Although we live at unprecedented times, we can get a clue from the past about where we are all heading. First, mystics in the East, who have reached Nirvana 'extinction' in Oneness, have realized that the reincarnation of a personal soul has come to end because the sense of a separate self has disappeared in No-mind. They have passed through a psychological death.

In contrast, Teilhard prophesied that all the divergent streams of evolution would one day converge in a megasynthesis of everything at what he called evolution's Omega point. Peter, in his essay, says, "Teilhard de Chardin believed this Omega Point would happen thousands of years in the future. Like many others, he did not take into account the implications of ever-accelerating change." However, at the end of Teilhard's life, at the dawn of the Computer Age, Teilhard predicted that computers would bring the Omega Point much closer, as Peter tells us. Indeed, this is exactly what has happened. For myself, I became aware in April 1982 that my experience as a systems engineer in an IBM sales office in London in the 1960s and 70s had led me to Teilhard's Omega Point. At the time, I was working as a computer consultant for the Kuwait Institute for Scientific Research, helping to design and implement an American-style management accounting system during the Falklands War, when ships were being sunk, just like in the Second World War, which had informed my life's journey. The contrast between my inner and outer worlds was almost more than I could bear at the time.

For by generalizing the semantic business modelling methods that information systems architects use to build the Internet, all the divergent streams of evolution had converged within this being that I am, thereby beginning to heal my fragmented, split mind in Wholeness. This is not quite what Teilhard prophesied. He foresaw that the Omega Point would be reached in the collective, not in the individual, in a process he called 'Christogenesis'—"the spiritual birth of humanity as a whole", as Peter points out.

However, as such a life-changing experience is unprecedented in the entire history of human learning, it cannot be understood within the framework of any culture that has ever existed on Earth. In the event, it has taken me some thirty years living mostly in solitude to make sense of my life experience. This experience might seem very strange, for Wholeness is not anything in the relativistic world of form, when the experiencer disappears completely, only to reappear when interacting with the relativistic world of form.

This non-experience experience can be described by what J. Krishnamurti called the 'Pathless Land', on the summit of the Mountain of All Knowledge, from which one can view the Totality of Existence, including the entire psychodynamics of society, as a coherent whole. For as he said in his most wonderful book *Education and the Significance of Life*, "Can any specialist experience life as a whole? Only when he ceases to be a specialist." That is my experience exactly. For information systems architects in business are generalists, people who can see the big picture, how society is designed. Yet, while Wholeness is completely featureless, it is exquisitely beautiful, the bliss of Absolute Consciousness.

But what does this universal, personal experience mean for the ultimate destiny of humanity? Well, in my experience, evolution is the creative outward movement from Formlessness to form and involution is the reverse, essentially a psychological dying process. The union of convergent evolution and dissolutive involution leads to what Aurobindo called 'Supermind': "The Supermind is the Vast; it starts from unity,

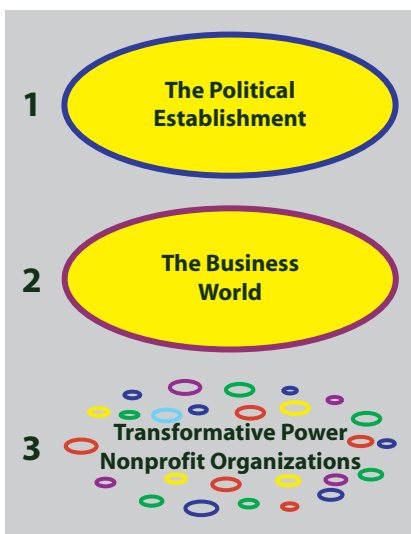
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not division, it is primarily comprehensive, differentiation is only its secondary act.” Supermind is essentially translucent, able to let through the full radiant power of the coherent light of Consciousness, which enables us to view the Universe holographically, as an information system, consisting of an infinitely dimensional network of meaningful structure-forming relationships: the web of life for holistic systems theorists.

The key point here is that evolution can only become fully conscious of itself in ‘scientific man’, as Julian Huxley said in his foreword to Teilhard’s *The Phenomenon of Man*, when such scientists have been carried to evolution’s glorious culmination. However, as far as I can tell, those who Barbara Marx Hubbard calls ‘Agents of Conscious Evolution’ (ACE) have not yet reached the Omega Point of evolution. So how conscious are they that the ultimate destiny of evolution is Wholeness? It is important to ask this question, for Ken Wilber is participating in Barbara’s 12-session ACE training starting on 9th August 2011 and Ken said in *A Theory of Everything* that Wholeness is impossible: “The holistic quest is an ever-receding dream, a horizon that constantly retreats as we approach it, a pot of gold at the end of the rainbow that we will never reach. So why even attempt the impossible? Because, I believe, a little bit of wholeness is better than none at all, and an integral vision offers considerably more wholeness than the slice-and-dice alternatives.”

So even though some 30,000 evolutionary pioneers have so far registered for Barbara’s Birth 2012 initiative, do they yet know that what is about to be born is a Wisdom Society based on the seven pillars of wisdom instead of those of unwisdom? And underlying the Wisdom Society will be a Mystical Society of individuals living with the first pillar of wisdom, recognizing that what we all share are the Divine qualities of Love, Intelligence, and Consciousness. However, such a realization is not an evolutionary process, or even an involutory one in time. For, as the Buddhists say, you cannot become a Buddha for Buddhahood is your True Nature. Rather, what we need the convergent powers of evolution for is to rebuild the hopelessly confused education system on the other six pillars of wisdom, thus totally transforming science, medicine, technology, business, economics, politics, and law.

So could all the transforming organizations and evolutionary pioneers ever work harmoniously together with this purpose in mind, knowing that the ultimate purpose of all these evolutionary processes is to return Home to Wholeness, with a fully healed mind? Well, this is very much the question that Ingemar Warnström in Sweden attempted to answer in 2002. He set out to set up a HOPE Alliance, *HOPE* being an acronym for ‘Healing Our Planet Earth’. His hope was that we could take civilization in a quite new direction, building “a society in which the quality of life, fairness, and human values are central”, focused on a unifying symbol.



Ingemar illustrated the need for greater cooperation with this diagram, showing how political and business institutions work symbiotically together, while the transformative powers of the alternative movement are much fragmented. For as Ralph Metzner said in 2008 in an essay called ‘The Roots of War and Domination’, “Capitalism ... is an institutionalized system of slavery and predation,” closely related to the war system, for as a report from 1967 indicated, if we ever lived in love and peace with each other, the global economy would collapse! Conversely, if we are to cocreate a harmonious society, capitalism and communism need to be replaced by the cooperative Sharing Economy.

For as Ralph points out, the root of our economic malaise lies in the concept of the joint-stock company, whose original purpose was “the production of shoes, bread and other ‘goods’ and the provision of services, such as transportation or construction”, but whose sole purpose now is in making money, the most divisive force in society today.

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Sadly, Ingemar's initiative did not take off. While a few organizations teamed up with him, they did not form the critical mass necessary to heal our grievously sick society. Indeed, maybe this is not meant to happen. Maybe our global society, which is becoming more and more polarized between liberals and conservatives, is about to disintegrate into fragmentary groups, along the lines that John Petersen of The Arlington Institute described in an interview in the *What Is Enlightenment?* magazine in July-September 2007, with the title 'The End of the World As We Know It?':

As far back as 1986, I figured out that there was a whole string of potential events that were converging and could result in major disruption within twenty-five years. Around the same time, I discovered the work of Chet Snow and Helen Wambach who together wrote a book, *Mass Dreams of the Future*, based on their work doing remote viewing exercises [clairvoyance under hypnosis]. They asked twenty-five hundred people to envision the United States in the year 2030. About eighty-five percent of them reported the same thing: It's a place with no government, divided politically into four quadrants, and everyone is living in small communities, some of which are defensive and full of guns and others where people cooperate and work together.

As John says in *A Vision for 2012*, we are currently entering a "historical, epochal change—a rapid global shift unlike any our species has lived through in the past. ... There are no direction-pointing precedents for what is coming, ... there is no one alive today who [has] lived through anything like what we're anticipating."

Well, this is not quite true. My ontogeny, from biological conception to psychological death, is a recapitulation of both the phylogeny of the human race from Alpha to Omega and the Cosmogonic Cycle, described in Part II of Joseph Campbell's *The Hero with a Thousand Faces*. Part I depicts the classic 3-part, 17-step spiritual journey, a synthesis of the myths and fairy tales of all cultures and ages, the parts being Departure, Initiation, and Return. In social terms, I am now engaged in step 15 'The Crossing of the Return Threshold'. For by using the underlying structure of the Internet as a mirror of how we all organize our thoughts, I know in my own direct experience what humanity as a whole is destined to pass through in the coming months and years.

The key issue here is which of two possible scenarios that John outlined in an interview in the June-August 2009 issue of *EnlightenNext* is more likely: "with the internet or without the internet". If you don't have the Internet, something really bad has happened, but with the Internet, the shock wouldn't be so disastrous as it would if it all came down. He went on to say:

So we don't want a crisis that is so bad that it collapses the whole system. We want this kind of finely engineered middle-ground disruption to scare everybody, grab them by the lapels, and say, "We can't do this anymore!" It convinces everybody that they have to redesign their lives, but you don't lose the infrastructure. You can rebuild around something rather than rebuild the entire infrastructure.

As the Internet is transcultural and transdisciplinary, applicable in all industries, whatever they might be, this global network could, in principle, provide the infrastructure and continuity while evolution passes through a discontinuity in its unfoldment. For we cannot get to where we are going by starting where we are today. Just as some individuals pass through a cataclysmic death-and-rebirth process on their spiritual journeys, for *Homo sapiens* to survive far into this century and millennium, our entire society needs to pass through what might be called an apocalypse, from Greek *apokaluptein* 'to uncover' or 'to reveal' from the Greek prefix *apo* 'from, away' and *kaluptra* 'veil'. So *apocalypse* literally means 'draw the veil away from', indicating the disclosure of something hidden from the mass of humanity: the Cosmic Context, coordinating framework, and Divine Essence that we all share.

The Paragonian Foundation

As the divergent forces of evolution still predominate in society, the most likely outcome of the imminent collapse of the global economy is widespread pandemonium, as people's hidden demons rise to the surface, leading to a drastic reduction of the human population. However, as the Divine Essence that we all share is Love, there is still the slightest chance that the convergent powers of evolution could become uppermost, as

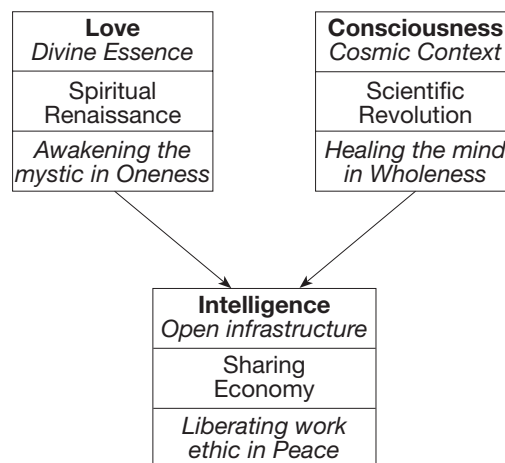
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we use the Internet to ensure the continuity of our advanced technological society, for a few more years, at least.

To this end, this document proposes that we set up a Paragonian Foundation to help our global society make the immense changes that need to be made. To give our emerging Nondual, Peaceful culture a name, I coined the word *paragonian* on 29th October 1984, following several weeks spent searching Greek and Latin dictionaries in Wimbledon library in London.

The word *paragonian* derives from Greek *para* 'beyond' and *agon* 'contest' or 'conflict', a word that is also the root of *agony*, until the seventeenth century meaning 'mental stress', *antagonist*, 'a person who one struggles against', and *protagonist*, 'leading person in a contest'. So *paragonian* means 'beyond conflict and suffering', a healthy, liberated, and awakened way of being that we can realize when we see with self-reflective Intelligence that Consciousness is the Cosmic Context for all our lives and that Love is the Divine Essence that we all share.

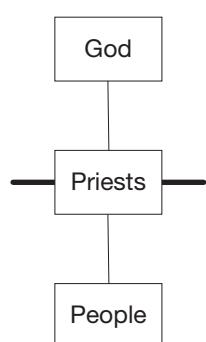
The proposed Paragonian Foundation has three main constituents: the Paragonian Fellowship, University, and Business Academy, with Paragonian Publications being the communications vehicle for the Foundation. The relationship between these constituents is illustrated in this strategy diagram, encapsulated in the Foundation's objects, which form its mission:



- To build a global network of individuals who know in their own direct experience that Love is the Divine Essence that we all share.
- To establish the scientific principle that Consciousness is the Cosmic Context for all our lives, that psychology, as the science of consciousness, is the primary specialist science, and thereby to rebuild the entire world of learning on the seven pillars of wisdom.
- To cocreate a global Sharing Economy in harmony with the fundamental laws of the Universe, using the semantic modelling methods of information systems architects to provide the infrastructure.

Of course, as there are no clearly defined beginnings or ends in what people call the 'real world', as the Advaita sage Vijai Shankar points out in his DVD *Nonduality: Life As It Is*, we cannot say when these objects might be realized, if at all. As there is no doership, all we can really do is flow joyfully and freely with Life, accepting that the means are the ends.

The motto of the Paragonian Foundation is 'Awakening to Total Revolution', inspired by Vimala Thakar's *Spirituality and Social Action: A Holistic Approach*, published in 1984. As she says, "In a time when the survival of the human race is in question, continuing with the status quo is to cooperate with insanity, to contribute to chaos. ... Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness? The call of the hour is to move beyond the fragmentary, to awaken to total revolution."



In terms of the three constituents of the Foundation, it is easier to see what will disappear than what will emerge through the fulfilment of these three objects. For instance, Richard Maurice Bucke wrote in *Cosmic Consciousness* in 1901, "In contact with the flux of cosmic consciousness all religions known and named today will be melted down. ... Churches, priests, forms, creeds, prayers, agents, all intermediaries between the individual man and God will be permanently replaced by direct unmistakable intercourse." In contrast, this diagram illustrates the way that priests have attempted to come between the people and the Divine over the centuries, professing to have the sole authority to

speak the word of God.

As recently as 3rd February 2003, the Vatican published a report on the Catholic view of the New Age movement, *Jesus Christ, The Bearer of the Water of Life: A Christian Reflection on the 'New Age'*, the title being an obvious reference to the Age of Aquarius, about whose beginning there is much debate. The central issue of this report is that “man is essentially a creature and remains so for all eternity, so the absorption of the human I in the divine I will never be possible.” The Christians claim that the word of God, as expressed by the authoritarian priests, has a higher claim than people’s direct experience of the Divine. According to this Catholic pamphlet, such a divine experience “results in distorting His Word and replacing it with purely human words”.

In a similar fashion, Yehuda Berg tells us that the Zohar, the primary Kabbalistic text, “warned that the ‘governing religious authority’ would always try to prevent the people from claiming the spiritual power that was rightly theirs.” Such authorities would “act as an intermediary between man and the divine”. For if they allowed people to “connect directly to the infinite, boundless Light of Creation” that “would mean their demise as gatekeepers to heaven”.

So as the monotheistic Abrahamic religions have sought to defend the first pillar of unwisdom over the millennia, “Even the mystics of Jewish and Christian tradition ... often are careful to acknowledge the abyss that separates them from their divine Source,” as Elaine Pagels tells us in *Adam, Eve, and the Serpent*. One who didn’t was Meister Eckhart, who was found guilty of heresy in the fourteenth century and would no doubt have been excommunicated or burnt at the stake if he had not died before sentence could be passed. The Sufi, Mansur al-Hallaj, did not escape so lightly. He suffered a gruesome death in tenth-century Baghdad when he declared, “I am the Truth.”

Thankfully, the mystics of the monotheistic religions are beginning to speak out, to challenge the theological doctrines of the faiths that they belong to. For instance, the Benedictine monk David Steindl-Rast said at the Synthesis Dialogues, organized by the Association for Global New Thought in Rome in June 2004, that one of his great concerns is that the Western God-view is warped and makes us sick. As he said, the idea of God as being separate from us is an extremely dangerous view.

So as more and more people live in harmony with the first pillar of wisdom, we can expect the exoteric, moralistic religions to disappear, allowing their esoteric, mystical foundations to emerge from their hiding places. But it is most important that the Paragonian Fellowship—unifying Advaita, Tao, Zen, Kabbalah, Gnosis, Sufism, and all other mystical views of Reality—does not become a religion. For instance, Advaita is sometimes referred to as Advaita Vedanta. But Vedanta is a religion, consisting of three denominations: Advaita, Vishishtadvaita, and Dvaita. In contrast, Advaita, like Tao and Zen, is a way of life. To avoid this problem, many today talk simply about Nonduality, free of any association with the organized religions.

Nevertheless, this is still a tricky situation. For as Krishnamurti said when dissolving the Theosophical organization that wanted to make him a world teacher in 1929: “Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path.” Yet, if we are to generate the necessary synergy, we need a symbol around which all can rally round. Perhaps the poems of the Sufi Rumi could play a role here, as they did in Deepak Chopra’s CD ‘Gift of Love’, music inspired by the love poems of Rumi.

Establishing psychology as the primary specialist science is far more of a challenge, for materialistic scientism still holds a rigid dogmatic grip on even scientists engaged in consciousness studies. For instance, the opening words of the programme for a conference at Stockholm University in May 2011, organized by the Center for Consciousness Studies at the University of Arizona, were “Welcome to ‘Toward a Science of Consciousness’, the eighteenth annual interdisciplinary conference on the fundamental question of how the brain produces conscious experience”.

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Despite the fact that this conference was based squarely on the second, third, and fourth pillars of unwisdom, Deepak Chopra held a one-day pre-conference workshop in Stockholm called 'Consciousness: Ultimate Reality', promoting the second pillar of wisdom. Other scientists who share a similar view are Peter Russell and Amit Goswami, challenging the first paragraph of Charles T. Tart's 'The Western Creed' written in 1991: "I BELIEVE—in the material universe—as the only and ultimate reality—a universe controlled by fixed physical laws—and blind chance." In contrast, the first paragraph of his 'A Transpersonal Creed' reads, "I BELIEVE that the universe is spiritual as well as material, controlled by a combination of both physical and spiritual laws."

Despite such reasonably freethinking scientists, mainstream scientists have persuaded governments to spend billions of euros and dollars of taxpayers' money on defending the second pillar of unwisdom. For instance, CERN's Large Hadron Collider (LHC) near Geneva and Fermilab's particle collider near Chicago are searching for Higg's Boson, the so-called God particle, the supposed fundamental building block of the universe. Yet, as I could see as a sixteen-year-old, such an atomistic belief, which we have inherited from Leucippus and Democritus, is nonsense. For as soon as one group of scientists assert that they have found the fundamental building block, another group would set out to prove them wrong. There is no limit to this learning process. This was one reason why I abandoned physics before going to university to major in mathematics in 1960.

Another reason was that I favoured Fred Hoyle's steady-state model of the universe over the big-bang theory that was gaining credence in the 1950s, when I was a teenager, basically because of its elegant simplicity. It did not make sense that the universe began at a fixed point in finite time. Paradoxically, the WMAP spacecraft (Wilkinson Microwave Anisotropy Probe), launched in 2001 to study the cosmic microwave background (CMB) radiation, the remnant heat from the most recent big bang, is leading back to a cyclical multiverse based on Consciousness, for current physical cosmologies cannot explain the dark matter and dark energy that WMAP has detected and measured. As Kim Weaver of NASA tells us, the physics of black holes is very similar to that of big bangs.

Two other probes launched in 2009 into the same near-stationary Lissajous orbit around the Sun-Earth L2 Lagrange point, 1.5 million kms from Earth, are the Herschel Space Observatory, whose main purpose is to study the birth of stars in the Milky Way, and the Kepler Space Observatory, which SETI (Search for Extraterrestrial Intelligence) is using to search for exoplanets that could harbour forms of life, even intelligent beings. Then there is the Hubble telescope sending back stunning pictures of galaxies and supernovae that are marvelling us all.

But how can the billions of dollars spent on these telescopes possibly help us understand how we might all learn to live in love and peace with each other? No one has ever seen the universe, as we might view a rose, for instance, as a whole. Rather, the concept of the universe is a mental construct formed by projecting and extending our physical experiences into outer space. However, if we turn our telescopes inwards, like the Rishis thousands of years ago, we discover that Consciousness is all there is, thereby establishing the truth of the second pillar of wisdom.

The Paragonian University will thus be a research and education living organism dedicated to rebuilding the entire world of learning on the seven pillars of wisdom from the bottom up. It is a massive undertaking, for in effect, we need to undo at least the last 2,500 years of Western thought since Plato and Aristotle rejected Heraclitus' mystical both-and philosophy of change. Yet their concepts of universals (eternal Forms or Ideas) and particulars and subjects and predicates are embodied in information systems business modelling methods as classes and instances and entities and attributes, giving the framework of all knowledge based on the threefold model of class-entity-attribute.

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So if rational scientists could learn Integral Relational Logic, just as they learn multiplication tables in infants' school, then specialists would be able to see their particular disciplines within the generalized context of Cosmic Consciousness. Technically, all that is needed is some familiarity with the new maths, introduced in the 1960s, but later abandoned because business needed numeracy more than the stimulation of natural intelligence, which threatens the status quo. However, the challenge is far greater. Healing the fragmented mind through self-inquiry means breaking out of the social-cognitive cycle illustrated on page 5 and starting afresh at the very beginning, thereby becoming a renunciate as a spiritual seeker.

Such an evolutionary phenomenon is quite different from when ontogeny recapitulates the phylogeny of the species or civilization, called *gerontomorphosis*, the 'shaping or forming of the old', when evolution progresses from immediately preceding forms and structures. For, as Arthur Koestler tells us in *The Ghost in the Machine*, "gerontomorphosis cannot lead to radical changes and new departures; it can only carry an already specialized evolutionary line one more step further in the same direction—as a rule into a dead end of the maze," the normal process of domestication in most cultures today.

In contrast, during *pædomorphosis* 'the shaping or forming of the young', evolution retraces its steps to an earlier point and makes a fresh start in a quite new direction. Pædomorphosis is thus a rejuvenating, renascent process; it leads to new vitality, new energies, and new possibilities. And generally, this process does not begin on the scale of the species; it begins at the individual level. The Copernican revolution in the seventeenth century illustrates this process of pædomorphosis in the noosphere. For Copernicus effectively went back to Aristarchus's heliocentric view of the solar system, abandoning Aristotle and Ptolemy's geocentric view, which was generally accepted at the time.

If we are to realize our fullest potential as human beings at the Omega point of evolution, we need a pædomorphic learning process that starts at the Divine Origin of the Universe, at its Alpha point. Such an apocalyptic death and rebirth process is also needed to solve the last great problem of science: what is causing scientists and technologists to drive the pace of evolutionary change at exponential rates of acceleration? This problem is not listed in *The World's 20 Greatest Unsolved Problems*, written by John Vacca in 2005, with input from some fifty scientists, including Stephen Hawking. Neither is it on the agenda of any other institution, such as those listed on page 8, as far as I am aware.

For myself, when I was twelve years of age, realizing that what I was being taught in religion and science did not make sense, not unlike Indigo children, I withdrew from the world, reappearing ten years later in 1964, when I needed a job after graduating in mathematics. For how could I learn anything when the contextual concepts for science and religion—Universe and God—are incompatible with each other? Although no one understood what was happening to me at the time, learning as little as possible at school and university was absolutely essential for my later development. For when I came to integrate all knowledge into a coherent whole in my late thirties, I had very little to unlearn.

I have thus spent the last thirty years rebuilding the entire world of learning on Heraclitus' Hidden Harmony, researching and writing the book that I wanted to read as a teenager, great fun. But now, as I enter my seventies, it is time to pass the baton on to the younger generations. For while many wish to discover Wholeness for themselves, they nevertheless feel that they need some guidance from those who have already become free of the constraints and delusions of the prevailing culture.

The third constituent of the Paragonian Foundation is the Paragonian Business Academy, which cannot really be formed until at least some progress is made on meeting the objects of the Paragonian Fellowship and University. For as our minds create our reality and govern our behaviour, we cannot make radical changes to our business world without the total transformation of consciousness. Perhaps the nearest equivalent to the Paragonian Business Academy is the World Business Academy, cofounded by Willis Harman, when he was also the President of the Institute of Noetic Sciences, with these words: "Business is the dominant institution in society today and the one most capable of responding to rapid change. As such,

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business must adopt a new tradition of responsibility for the whole.” But how can the CEOs who run the business world possibly take such a responsibility if they do not know Wholeness in the depth and breadth of being?

The greatest challenge the Paragonian Business Academy faces is what do we do about money. It is virtually impossible to have an intelligent conversation about the role that money plays in society when we believe that we are separate from each other and the Divine. This latter point is crucial. Because of our separation from the Immortal Ground of Being that we all share, religions throughout history have provided their followers with immortality symbols: the belief in an immortal soul that either reincarnates indefinitely in cyclic time or lives in eternity in linear time.

However, today, the greatest immortality symbol is money. We can see this most clearly when we look at the tower blocks that financial institutions build in the centre of major cities. As James Robertson points out in *Future Work*, these buildings play a similar role in society today to the cathedrals that dominated the centres of medieval cities. Both serve to reinforce our belief in immortality symbols: in the Middle Ages, the notion of a personal God, and today, money. As James goes on to say, “The theologians of the late middle ages have their counterpart in the economists of the late industrial age. Financial mumbo-jumbo holds us in thrall today, as religious mumbo-jumbo held our ancestors then.”

This situation was tragically brought home to us all on 11th September 2001, when two hijacked planes crashed into the twin towers of the World Trade Center in New York. While this was a great shock, it wasn't really a surprise. For this was clearly an attack not just on people and property, but on the immortality symbols that these towers represented. Because immortality symbols take on absolutist values, we thus saw the effects of a holy war, in this instance between religious and economic fundamentalism.

The central problem here is the debt-based economy, which is clearly unsustainable, as a long series of financial crises is telling us. In the old days, governments created nearly all the money in circulation in the form of coins and paper out of nothing. The revenue from this process is called seigniorage, enabling governments to manage their affairs for the benefit of the community as a whole.

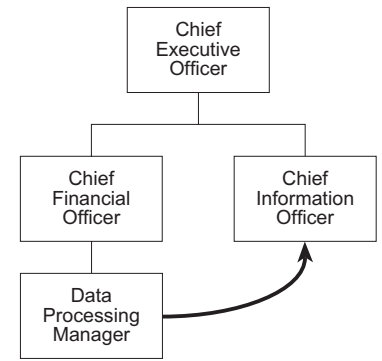
But then the banks discovered that they could also create money out of nothing by lending money that they do not have. The amount they can lend is limited by the required reserve ratio. Let us say that this is 9:1. Then an initial deposit of \$1,111.11 can theoretically generate loans totalling \$100,000, 90 times greater than the original deposit, the finite limit of an infinite geometric series. As a result, some 97% of money in circulation today has been generated by the banks as debt. Furthermore, 97% of financial transactions by volume involve the buying and selling of financial products, ranging from currency exchange to exotic options and derivatives, called instruments. Only 3% concerns the goods and services that we need for our daily lives.

During the last few decades, there have been many attempts to resolve this insanity, such as through what David Boyle of the New Economics Foundation calls ‘Funny Money’ in a book with this name. But, as money is the supreme immortality symbol, providing many with a precarious sense of security and identity in life, such alternatives have had a very limited effect. It is said that money is the lifeblood of society. If so, life is being sucked out of society by the investment bankers, paying themselves ridiculous bonuses. So even though there are trillions of dollars sloshing around the world everyday, in the vivid words of Willis Harman, governments do not have the basic resources with which to manage their affairs, from health to public libraries.

So what is money? Well, essentially money is a form of information, today mostly 0's and 1's in computers. So what is the relationship of money to information? Well, money can be represented in semantic models developed by information systems architects, but the meaning of information, and hence its value, cannot satisfactorily be represented in financial models developed by economists, bankers, and accountants.

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This relationship became crystal clear to me in 1980, at the dawn of the Information Age. Before then, business information systems were run by a data-processing manager, reporting to the finance director, because some of the first applications to be automated were accounts payable and receivable and payroll. But as companies began to realize that data is a resource of the business, and needs to be managed like any other resource (IBM had a marketing slogan to this effect at the time), enterprises began to appoint a Chief Information Officer (CIO) at the same level as the Chief Financial Officer (CFO), both reporting to the Chief Executive Officer (CEO), as this diagram illustrates.



So since then, as the Information Society has evolved into the Knowledge Society, with what the *Harvard Business Review* calls 'Knowledge Management', I have been looking at business affairs through semantic information systems modelling methods rather than financial modelling methods. Indeed, as these methods are equally applicable in universities, they can be used to integrate all knowledge in all cultures and disciplines at all times, past, present, and future, into a coherent whole.

As we now move into what Wink Franklin called the Wisdom Society in 2004, when President of the Institute of Noetic Sciences, it will be the task of the Paragonian Business Academy to develop the information systems required by the global Sharing Economy. We would then be able to manage our business affairs in harmony with the fundamental laws of the Universe, recognizing that psychology is the primary science, giving everyone on Earth the opportunity to realize their fullest potential as Divine, Cosmic beings. But first we need to complete the Spiritual Renaissance and Scientific Revolution taking place today, the objects of the Paragonian Fellowship and University, respectively.

Working harmoniously together with a common vision

Of course, institutions need projects in order to realize their objects. To this end, we can define three: Projects Agape, Aditi, and Eutopia, coordinated through Project Heraclitus, corresponding to the Paragonian Fellowship, University, Business Academy, and Foundation, respectively.

Project Heraclitus is so named because Heraclitus of Ephesus, as the foremost mystical philosopher of change, was the pre-eminent both-and thinker in ancient Greece, of comparable stature to Lao Tzu, the supposed author of *Tao Teh Ching*, and Shankaracharya, the founder of *Advaita* 'not-two' at the beginning of the ninth century. In contrast, Aristotle's either-or Law of Contradiction, defined in *Metaphysics*, provides the fundamental principle of Western thought, including deductive logic and mathematical proof, leading to much fear and conflict.

Perhaps the most important of the three subprojects is the first, for it transcends the mind in Love, the Divine Essence that we all share. As I remember from my days as a choirboy in the first half of the 1950s, there were four words for *love* in ancient Greek: *storgē*, *philia*, *erōs*, and *agapē*, which C. S. Lewis called 'Affection', 'Friendship', 'Eros', and 'Charity' in his classic work *The Four Loves*.

Storgē was affectionate love, especially of parents for their children and vice versa. To Lewis, Affection is not discriminating; almost anyone can become an object of Affection; it ignores the barriers of age, sex, class, and education. The only criterion that is needed for Affection to exist is that it should be familiar. Affection is the humblest love; it gives itself no airs; it can be taken for granted, almost slinking or seeping through our lives.

On the other hand, Friendship is much more specific, implying sharing a common vision with one or more individuals. In illustration, Lewis quotes Ralph Waldo Emerson, "*Do you love me?* means *Do you see the same truth?*" Friendship is thus much more than cooperative activities, which Lewis calls Companionship, the matrix of Friendship. However, there are some dangers. Friendship could become

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exclusive, the Friends standing together in immense solitude, becoming a clique viewed disparagingly by others. Indeed, every real Friendship is a sort of secession, even a rebellion, as Lewis points out. Nevertheless, Friendships can be of practical value to the Community as a whole. “What is now the Royal Society was originally a few gentlemen meeting in their spare time to discuss things which they (and not many others) had a fancy for.”

Even though Greek *erōs* referred mostly to sexual passion between man and woman, as we see in English *erotic*, Lewis makes a clear distinction between *Eros*, which he takes to mean ‘being in love’, and *Venus*, which he uses to denote “the carnal or animally sexual element within Eros”. For, as he says, “sexual experience can occur without Eros, without being ‘in love’ ” and “Eros includes other things besides sexual activity.” The essence of Eros, as Lewis points out, is that in male, heterosexual terms, a man wants a woman, not for the pleasure she can give him, but for the Beloved herself. Of course, when we can see the Divine and the Beloved as one, lovemaking becomes mystical, as the Tantrics and Taoists have taught, uniting female and male in androgynous Bliss and Stillness.

We are thus led to Agape, which Lewis calls ‘Charity’, rather than keeping to the original Greek word, as he did with *Eros*. However, in the King James Version of the New Testament, *agapē* is translated as ‘love’ 85 times and as ‘charity’ just 27 times. The verb *agapaō* ‘to love’ is also used 142 times, always translated as ‘love’ or one of its inflexions. As used in the Bible, its definition is given as “usually the active love of God for his Son and his people, and the active love his people are to have for God, each other, and even enemies; love feast, the common meal shared by Christians in connection with church meetings”.

We can see from this definition that orthodox Christians believe in the first pillar of unwisdom, that God is other. So, even when Christians feel that Love is their Divine Essence, they are not allowed to say, “I am Love.” Rather, they are required to recite the opening words of the Nicene Creed, “We believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God.”

Elaine Pagels tells us in *Beyond Belief* that this tragic situation arose because the bishops gathering in Nicea in 325 CE favoured the *Gospel of John* over the gnostic *Gospel of Thomas*. John had written his gospel at the end of first century to refute the teachings of the Thomas Christians. John is particularly critical of Thomas, the one called Didymus (Greek for *twin*). He invented the character of *doubting* Thomas, perhaps as a way of caricaturing a revered teacher who he regarded as faithless and false. In contrast, Saying 13 in the *Gospel of Thomas* shows clearly that Thomas was the one disciple who was closest to Jesus.

The principal purpose of Project Agape within the auspices of the Paragonian Fellowship is thus to establish the universal, gnostic principle that Love is the Divine Essence that every human being on Earth shares. This is not just Love as Agape, unconditional love. Agape embraces Affection, Friendship, and Eros, which Lewis calls natural loves. As more and more people realize this Truth in the depths of their being, the organized religions will disappear, and the holy wars—wars about the Whole—that have bedevilled human affairs for thousands of years, will also come to an end.

Project Agape is thus not just for New Agers and seekers turning to the East for spiritual fulfilment. When enough Christians cry, with one voice, “I am Love,” the Roman Catholic Church and all other Christian churches will cease to exist. A recent BBC news item indicated that some Dutch priests are already embarked on this liberating process. Maybe such dissolving activities could spread into the other organized religions, especially Judaism and Islam. The religious wars in the Middle East and around the rest of the world would thereby come to an end, and we would all be able to live in love, peace, and harmony with each other and our environment, the great dream of humanity for thousands of years.

While religious fundamentalism is a particularly tough nut to crack, scientific fundamentalism is even tougher, still affecting those seeking a major revolution in science. So Project Agape is probably potentially more practical than Project Aditi. As the True Nature of all of us is Love, no matter what cognitive

structures might guide our lives, we are quite capable of living in Love and Peace with each other. However, we are also all unique beings, with distinctive propensities to develop in a multitude of different ways. So how many people are destined to become generalists as natural philosophers, looking at their lives from beyond their specialisms, is most uncertain.

Nevertheless, there is something here that we could all share, irrespective of our cultural and personal backgrounds. As our minds create our worldviews, create our reality, and govern our behaviour, it is obvious that psychology in the primary specialist science, not physics or biology. Establishing this fundamental principle of learning about ourselves and the world we live in is the first purpose of Project Aditi.

Project Aditi is so-called because *Aditi* first means 'Unlimited Space, Eternity, Infinite Consciousness, Boundless, Free', from Sanskrit *a* 'without' and *diti* 'bound', from *da* 'to bind'. In the feminine form, *Aditi* is the name of the mother of the celestial deities in the *Rig Veda*, the Cosmic Matrix from which all heavenly bodies are born; as the celestial virgin and mother of every existing form and being, the synthesis of all things.

A Sanskrit word is used as the name of this project to reflect the convergent trend in society of science and ancient wisdom, a synthesis that will result in the greatest scientific revolution in the history of human learning. In 1986, Willis Harman, then President of the Institute of Noetic Sciences, was one of the first people to point out that there is a scientific revolution currently taking place with these words 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.

The current President of IONS, Marilyn Schlitz, is following in his footsteps, saying, in a One-Minute-Shift video on the Web:

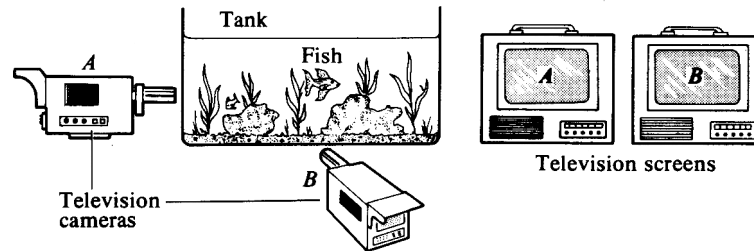
When Copernicus proved that the Earth revolves around the Sun, he literally changed the world as we knew it. Darwin and Einstein did the same in their day. What if we are now going through the next scientific revolution, one every bit as profound? For centuries, science and religion have been at odds. Science has focused on the physical, denying the reality of what most religions believe. However, today's science is showing that some spiritual insights are actually scientific truths; that psychic abilities may be real; that we are all fundamentally interconnected; and that we all have innate abilities to heal and transform ourselves. Science and technology without wisdom can endanger life as we know it. But when we marry the best of science with the best of our wisdom traditions, humanity will have the capacity to create a more just, compassionate, and sustainable future.

The central issue here is the recognition that Consciousness is the primary reality, not the physical universe, transforming the second pillar of unwisdom into the corresponding pillar of wisdom. In *Global Mind Change*, Willis Harman hedged his bets, defining three metaphysical perspectives: M-1, in which matter gives rise to mind (materialistic monism), M-2, in which matter and mind coexist as two fundamentally different kinds of stuff, à la Descartes (dualism), and M-3, in which the ultimate stuff of the Universe is recognized as consciousness, mind thus giving rise to matter (transcendental monism).

We saw a similar situation during the first scientific revolution. In between the geocentric view of Aristotle and Ptolemy and the heliocentric view of Aristarchus and Copernicus, Tycho Brahe developed a compromise in which the inner planets revolve around the Sun, while the Sun, Moon, and outer planets revolve around the Earth. This confusion was not resolved until the publication of Johannes Kepler's *New Astronomy* and *The Harmony of the World* in 1609 and 1619, respectively. Using Tycho's comparatively accurate celestial measurements *a posteriori* and his own spiritual awareness *a priori*, Kepler developed the three laws of planetary motion, unifying mathematical astronomy and causal physics, which Aristotle had separated in *Physics* 'On Nature', proving that all the planets 'circle' the Sun in ellipses, not circles, as had been believed since the ancient Greeks.

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Newton then went on to unify Kepler's celestial physics and Galileo's terrestrial dynamics in *Principia*, Einstein subsequently unifying other pairs of opposites in his special and general theories of relativity. David Bohm then reconciled the incompatibilities between relativity and quantum theories, which have the characteristics of continuity, causality, and locality, on the one hand, and noncontinuity, noncausality, and nonlocality, on the other. Essentially, he reconciled superficial dualities by diving beneath the surface, into the depths of the Cosmic Psyche, thereby healing the fragmented mind in Wholeness. To illustrate this principle, Bohm used this diagram of two television cameras filming a fish in a tank. The images on screens A and B show opposite images, as abstractions or depictions of one underlying, undivided reality.



Ultimately, even the fish itself dissolves in the water in which it is swimming, water being a metaphor for Nondual Consciousness. Mystics live in the depths of the Ocean, as we can see from these wise words of Kabir: "I laugh when I hear that the fish in the water is thirsty."

So, by establishing psychology as the primary specialist science, diving into the depths of the Ocean of Consciousness, we could use IRL and the URT to complete the scientific revolution currently taking place, establishing the primal cosmology that Consciousness in Ultimate Reality. The URT is the new science of humanity that Erich Fromm called for in 1975 in *To Have or To Be?* to heal our grievously sick society. In his earlier books, he had been mostly influenced by Sigmund Freud and Karl Marx. However, in his greatest masterpiece, he turned to Meister Eckhart and the Buddha for inspiration, through his association with D. T. Suzuki.

Fromm was very well aware of the challenges we face if we are to build what he called the 'New Society', which we can also call the 'Age of Light', reckoning the chances of success at just 2%. Nevertheless, he said, "If a sick person has even the barest chance for survival, no responsible physician will say 'Let's give up the effort,' or will use only palliatives. On the contrary, everything conceivable is done to save the sick person's life. Certainly, a sick society cannot expect anything less." So such a radical transformation of the 5,000-year Western worldview would have profound effects throughout society, not the least in the healing professions and in the business world, which brings us to Project Eutopia.

The word *Eutopia* was coined in a six-line poem, written by either Thomas More or his Flemish friend Peter Giles, prefixed to More's *Utopia*, as a homophonic play on *Utopia*, a word that More, himself, had coined. The purpose of the poem was to show that More's *Utopia* was actually *Eutopia*, an improvement over Plato's *Republic*. *Utopia* derives from Greek *ou* 'not' and *topos* 'a place', while *eu* means 'good, well, fortunate', the prefix also being used in such words as *eulogy* and *euphemism*. So *Utopia*, a 'not-place', is *Eutopia*, a 'good-place'. In contrast, modern classics, such as Aldous Huxley's *Brave New World* and George Orwell's *Nineteen Eighty-Four*, are dystopias 'bad places', visions of the future if Western civilization continues to develop blindly, without any understanding of why we human beings behave as we do.

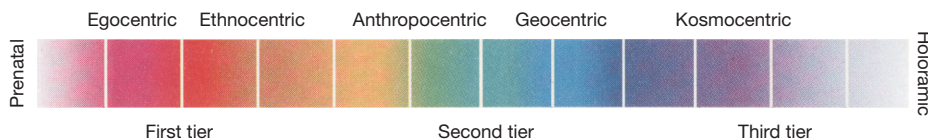
Many utopian and dystopian visionary novels have been written over the years, and perhaps we could learn something from them. However, as IRL and the URT provide a scientific description of the psychodynamics of society as a whole, we could use the theory of everything to design a society living in harmony with the fundamental laws of the universe. But whether such an 'ideal' Utopian society will emerge on a global scale before the global economy collapses like a house of cards looks most unlikely. Nevertheless, *Eutopia* is still possible, for perfection is the union of perfection and imperfection.

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Daniel Pinchbeck provides a vivid metaphor here. As he says, “One way to envision the shift between world ages is as a snake shedding its skin; while the new scales form underneath, the surface layer has to remain functional or the snake will not survive.” We have the technology and skills available today to form new scales, which would provide the infrastructure for the Sharing Economy as the global economy self-destructs. All we need is the will and resources to apply these skills with a quite new, life-enhancing, healing purpose and magic could happen.

Team building

In a sense, the resources we need for Project Heraclitus are all human beings on our beautiful planet Earth working harmoniously together with a common vision. However, individual people are at a very wide range in their awakening, healing, and liberating processes, as Ken Wilber’s 3-tier, 12-step Spectrum of Consciousness depicts.



This means that we need people to act as leaders for Project Heraclitus and its subprojects Agape, Aditi, and Eutopia, assuming that people will be willing to follow the inspiration of these leaders. For leaders can only lead if there are followers willing to change the direction in which they live their lives.

The leadership of Project Agape is a little tricky, for collective leadership would be far more effective than a single individual appearing as a saviour at these apocalyptic end times, the dawn of an eschatological epoch of quite exquisite beauty. There was an extensive article on this subject by Carter Phipps in the Spring/Summer 2003 issue of *What is Enlightenment?* magazine. As Carter tells us, the Jews expect the Messiah, the Christians the second coming of Christ, together with the anti-Christ, the Muslims the Mahdi, the Hindus the Kalki Avatar, and the Buddhists Maitreya.

To avoid the emotional distractions that could arise from such notions, it is perhaps best to focus attention on Impersonal Nonduality, as a neutral phrase that well represents the essence of the Spiritual Renaissance taking place today. Two such teachers of Nonduality at the forthcoming Science and Nonduality conference are Gangaji and Rupert Spira. But we should not forget Eckhart Tolle, whose books have been enthusiastically promoted by Oprah Winfrey.

In the last paragraph of *A New Earth*, Eckhart wrote, “A new species is arising on the planet. It is arising now, and you are it!” But what should we call such a species? In the past, biologists have given species their names, *Homo sapiens sapiens* ‘wise, wise human’ being humanity’s name, which we are very far from living up to. Barbara Marx Hubbard has gathered together some more appropriate names for the new human that is being born in millions of us, as she observes. These include *Homo progressivus* (Pierre Teilhard de Chardin), Gnostic human (Aurobindo Ghose), *Homo sapiens sapiens sapiens* (Peter Russell), *Homo noeticus* (John White), and *Homo universalis*, Barbara’s favourite name.

The name that I favour is *Homo divinus*, because it best denotes the first pillar of wisdom underlying the New Earth. I would then call those focusing their primary attention on this first pillar *Homo divinus divinus*, earlier exemplars being Siddhartha Gautama and Jesus of Nazareth. Those involved in building the second to sixth pillars of wisdom on the first and seventh could then be called *Homo divinus universalis*, living in two realities, both the mystical and the mundane. So could a group of spiritual leaders agree on a common terminology for that which we all share?

However, agreeing on words and the concepts that they represent is but a small part of the challenges facing humanity at the present time. Virtually everyone on Earth is psychologically wounded from millennia, centuries, and decades of collective, cultural, and personal conditioning. The collective wounds

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have been caused by the abominable way that men have been treating women as second-class citizens for the past 5,000 years; society is grievously sick because it is based on the seven pillars of unwisdom; and our innate oceanic ecstasy has been disturbed by pre- and perinatal traumas and early childhood experiences.

If we are to heal our schizoid minds, then these wounds need to be brought up to the surface and examined with self-reflective Intelligence in the blazing light of Consciousness, from which nothing can be hidden. This is rather like opening Pandora's box, which contained all the evils of the world, as a metaphor for this healing process of self-inquiry. Perhaps it is not surprising that when I asked a friend some thirty years ago why she did not look inside to find out what made her so unhappy, she replied, "I'm afraid of what I might find out." To allow all these subconscious demons to be purged from the psyche without too much disturbance, we really need to create an open, loving, safe environment, not only when attending courses and on retreat, but in everyday life, like a worldwide Buddhist sangha. And then we would discover that Pandora's box contains not only Hope, but also Love.

However, many even find the Divine terrifying. For instance, John Polkinghorne, a former quantum physicist who became a Christian priest in the UK, wrote a book called *Questions of Truth: God, Science and Belief*. In this book, which is fifty-one responses to questions about the relationship between conventional science and traditional religion, Polkinghorne says, "God hides from us because if we ever clapped eyes on an infinite being, we'd be unable to carry on as we are. We'd be overwhelmed to the point of hopelessness. We'd sort of shrivel up."

Elaine Pagels makes a similar point in *Beyond Belief*, the quotation in this passage coming from the sayings of Jesus in the *Gospel of Thomas*:

Discovering the divine light within is more than a matter of being told that it is there, for such a vision shatters one's identity: "When you see your likeness [in a mirror] you are pleased; but when you see your images, which have come into being before you, how much will you have to bear!" Instead of self-gratification, one finds the terror of annihilation. The poet Rainer Maria Rilke gives a similar warning about encountering the divine, for "every angel is terrifying."

Now while returning Home to Oneness with Unity Consciousness is an immense challenge, taking the next step—returning Home to Wholeness with Cosmic Consciousness—is even greater. In particular, the issue of terminology in Project Aditi—integrating all knowledge in all cultures and disciplines at all times—is even more challenging than in Project Agape. For the technical words and concepts that specialists develop within their own fields of expertise rarely form a coherent whole. This is similar to a problem facing information systems architects, but on a much larger scale. For instance, sales, finance, and distribution departments view the concept of customer from different aspects, which designers need to recognize to form a concept that can embrace all these particular views. And when I worked in an IBM software development laboratory on an island in the Stockholm archipelago in the 1990s, terminology meetings were sometimes quite heated, as designers had different views of the conceptual models underlying products and of how customers might understand the words being proposed.

For myself, I approach this problem through what David Bohm called the 'archaeology of language'. For the etymological roots of words are often closer to ancient wisdom than modern meanings, reflecting, as they do, the seven pillars of unwisdom. So we need a small team of lexicographers to work on a coherent glossary, currently some 200 terms in nearly 50 pages, which provide the semantic infrastructure for the Unified Relationships Theory. But, as English has a particularly rich vocabulary, how this glossary could be translated into other languages is far from clear at present.

Project Aditi will need to produce many deliverables if its objects are to be met. One is a work of scholarship called *Wholeness: The Union of All Opposites*, currently some 700 A4 pages. An alternative title is *Semantic Principles of Natural Philosophy* to denote that it is intended to complete today's scientific revolution, just as Newton's *Mathematical Principles of Natural Philosophy* completed the Copernican

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revolution in 1687 by unifying Kepler and Galileo's extraterrestrial and terrestrial models. The three parts of *Wholeness* are titled *Integral Relational Logic: An Egalitarian, Commonsensical Science of Thought and Consciousness*, *The Unified Relationships Theory: The Grand Unified Theory of Everything*, and *Returning Home to Paradise: The Story of Human Phylogeny from Alpha to Omega*. Even though they are heavily cross-referenced, perhaps they could be published as three volumes to make them more manageable. However, it is not necessary for many people to read this book, anymore than many have read *Principia*, even in translation. All that is necessary is that it exists as a germinating source for whatever else people might be inspired to develop.

Nevertheless, publishing *Wholeness* is still a massive undertaking, far beyond the capabilities of Paragonian Publications, as they exist at the moment. At present, the creative writing is 90 to 95% complete. But to publish the book in printed form as a polished product, in either one or three volumes, will require at least book and web designers, content and language editors, indexers, illustrators, distributors, and marketers.

A friend of mine in Sweden is exploring the technical issues of publishing *Wholeness* as a free-flowing ebook, such as Amazon's Kindle and Apple's iBooks. Pär is also investigating the possibility of setting up an Open Source project to develop an educational product that could be used by students to learn Integral Relational Logic. After all, IRL has evolved from graphical information systems modelling methods, which have cousins in a wide variety of conceptual and thesaurus modelling tools. However, none yet reflect the fact that IRL underlies them all. So a computer tool that mirrors the underlying structure of everyone's thought processes would be most helpful.

We also need a way of communicating our evolutionary story to the general public. To this end, in 2006, I drafted the synopsis for a 13-part television series, inspired by David Attenborough's *Life on Earth* broadcast by the BBC in 1979. For in the first episode, Attenborough illustrated the exponential rate of evolutionary development by mapping the last 3.5 billion years to the 365 days of the year, illustrating that the dinosaurs, for instance, had roamed the Earth as recently as the middle two weeks of December. It was this model that led me to see that the creative marketing programme that I was developing for IBM at the time was just the latest manifestation of all these evolutionary processes. This will be a major project, requiring documentary producers and a big support team. However, it is absolutely essential. Today, on the Swedish cultural channels, mainstream scientists are trying to answer the big questions facing humanity today within the framework of the seven pillars of unwisdom.

One of these is Martin Rees, who presented a series of three programmes titled *What We Still Don't Know*, the title of a book due to be published in 2012. This series of three programmes began with these fundamental questions, "Was there a beginning?" "Are we alone?" "What's the future of the cosmos?" and "What is the nature of reality?" Martin is the Astronomer Royal in the UK and a former President of the Royal Society (from 2005 to 2010). In his Reith lectures on the BBC in 2010, he told us that in the 1660s, when Christopher Wren, Robert Hooke, Samuel Pepys, and other 'ingenious and curious gentlemen' (as they described themselves) established the Royal Society, their motto was to accept nothing on authority (Latin *Nullius in verba*, also translated as 'Take nobody's word for it,' from Horace's *Epistles*).

So could the Royal Society accept as authentic the three volumes of *Wholeness*? After all, they accepted Newton's *Mathematical Principles of Natural Philosophy* as an epoch-making book in 1687, even though Edmund Halley, Newton's publisher, read successive versions of the work with utmost astonishment, as Richard Westward tells us in *Never at Rest*. So maybe the Royal Society could accept *Semantic Principles of Natural Philosophy*, which similarly accepts nothing on authority, based, as it is, on the direct human experience of Absolute Consciousness.

If so, then establishing Consciousness as Ultimate Reality would no longer be a fringe activity, debated by relatively free-thinking scientists endorsing each others' books and speaking at each others' conferences.

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This epoch-making scientific revolution would become mainstream science, having liberating repercussions around the world, maybe even in North Korea, the most closed society in the world today.

If we were able to accelerate the convergence of science and ancient wisdom in this way, then this life-shock would also accelerate the collapse of the financial infrastructure of the global economy, giving us the wonderful opportunity to cocreate the life-enhancing Sharing Economy. For capitalism is a confidence trick, perpetrated on the gullible populace by bankers, economists, and accountants, leading to an ever-widening gap between rich and poor in financial terms.

During the past few years, the unsustainable banking system has been shaken almost to its foundations, but it hasn't toppled over yet essentially because it is maintained by people's confidence, measured by a confidence index published once a month. This is a measure of how much unsustainable rampant consumerism can drive the economic growth necessary to maintain people in jobs that prevent them from realizing their fullest potential as human beings. So even though the global economy is causing severe psychological and ecological damage, driving humanity to the brink of extinction, people are led to believe that such a pathological system is necessary to protect their precarious sense of identity and security in the world.

Given this scenario, it will be the task of the Paragonian Business Academy to develop the global information systems required by the Sharing Economy. Some progress could be made here by some independent designers and programmers working within the Open Source framework, like the community currencies of Michael Linton, the originator of Local Exchange Trading System (LETS). However, eventually we shall need the support of the big players in the information technology industry, like IBM, Apple, and Microsoft. For myself, I worked for IBM for twenty years, I have used Apple's products for twenty-five years since my Norwegian mother-in-law bought me a 9-inch, 1MB Macintosh Plus in 1986 as a wedding gift, and I have used several of Microsoft's products in my professional business career. So even though I don't have the skills myself to develop such a life-enhancing economy, I know what skills are required and so could help to set up a suitable team.

Of course, while we continue to live in a monetary economy, we shall need funding for these ambitious projects. The most likely candidate here is the John Templeton Foundation, which "serves as a philanthropic catalyst for discoveries relating to the Big Questions of human purpose and ultimate reality. We support research on subjects ranging from complexity, evolution, and infinity to creativity, forgiveness, love, and free will. We encourage civil, informed dialogue among scientists, philosophers, and theologians and between such experts and the public at large, for the purposes of definitional clarity and new insights." Sadly, however, this Foundation seems mainly to support projects and individuals seeking to defend the seven pillars of unwisdom. For instance, Martin Rees, who we could call the human face of mainstream science, was awarded the Templeton Prize in 2011, much to the annoyance of Richard Dawkins. So the John Templeton Foundation may not be willing to fund the Paragonian Foundation, seeking to cocreate teams to carry humanity into the Wisdom Society based on the seven pillars of wisdom.

Yet we have so little time. The inherently unstable debt-based economy could collapse at any time, like a house of cards. For I have known since the late 1970s that it contains the seeds of its own destruction within it. But every cloud has a silver lining, a proverb inspired by John Milton's poem *Comus*. So when this happens, the awakening, liberation, and healing of Love, Intelligence, and Consciousness could then accelerate through the human race faster than most can possibly imagine today. It will be like a tsunami arising from the depths of the Ocean of Consciousness sweeping away all before it so that we could fulfil Teilhard's prophecy made before most of us were born: "Evolution is an ascent towards consciousness. Therefore it should culminate forwards in some kind of supreme consciousness." As he said, "All we need to do, in order to imagine, discover, and attain superlife, is to think and move ever further ahead in the directions where the past lines of evolution take on their maximum coherence."