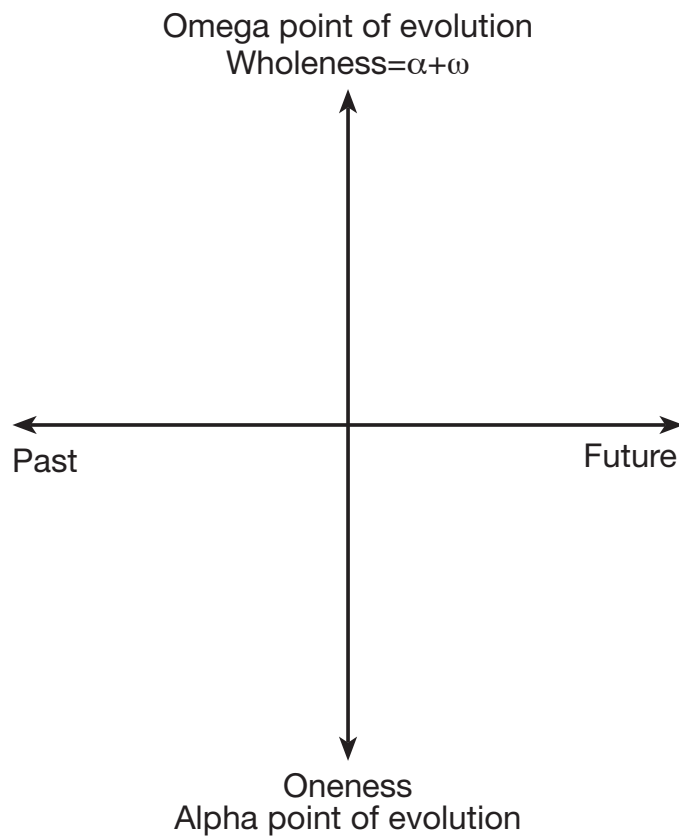


Guide and Synopsis for
The Unified Relationships Theory
Healing the Fragmented Mind



Paul Hague

January 2007

Background

This document contains a guide and synopsis of a revolutionary book that I have been researching and writing since April 1980, explaining why scientists and technologists are causing the pace of evolutionary change to accelerate exponentially. It is revolutionary because science cannot explain the creative evolutionary energies that cause us to behave as we do within the fragmented framework of Western civilization. We need a radically new, vital science and a coherent world-view to manage our business affairs with full consciousness of what we are doing. Specifically, we need to recognize that Consciousness is the overall context of all our lives, embracing Love, our divine Essence, replacing the superficial, materialistic belief that the physical universe is the primary reality.

I am distributing this guide and synopsis at the present time because I have taken this research work as far as I can on my own. To communicate the results of my inquiries, which answer all the fundamental questions of human existence that I began to ask as an eight-year-old, I have three basic requirements:

1. A quiet, nourishing base, preferably in Nature in community with others seeking a new way of being, where I can not only complete the writing of this book, but also live the Truth that has been revealed as the result of many years of deep self-inquiry.
2. As I am a generalist integrating all knowledge in all cultures and disciplines at all times into a coherent whole, I am seeking specialists in their various fields to review their subjects as I address them in the book and visionaries who can work with me to see where we can take the unified relationships theory into the future.
3. Funding to enable me to complete this communications project.

This book project is part of the scientific leg of a three-part revolution that we urgently need to cocreate in science, spirituality, and economics. The full strategy for change, called 'Awakening to Total Revolution', is available from my web site at [pdf_files/strategy_for_change.pdf](#).

A three-year-old draft of about half this book, including a full description of integral relational logic, the framework for the unified relationships theory, is available from [wholeness.shtml](#). My entire first book, *The Paragonian Manifesto: Revealing the Coherent Light of Consciousness* published in December 2004, can now be downloaded from [manifesto.shtml](#).

My latest, more scholarly, writings are 'Awakening to Timeless Evolution' at [pdf_files/awakening_to_timeless_evolution.pdf](#) (January 2006) and 'The Unified Relationships Theory: Healing the Fragmented Mind' (December 2006) at [pdf_files/unified_relationships_theory.pdf](#). To bring the comprehensive evolutionary vision included in the unified relationships theory to the notice of the general public, I also plan to write and produce a 13-part television series on 'Our Evolutionary Story', whose draft synopsis is at [tv/our_evolutionary_story.pdf](#) (August 2006). Further copies of this document are available from [pdf_files/urt_guide_and_synopsis.pdf](#).

If you can assist me to fulfil any of these immediate requirements, do please contact me at:

Paul Hague
Paragonian Foundation
Hällungevägen 60
444 97 Svenshögen
Sweden
Tel: +46-303-775536
E-mail: paul@paragonian.org
Web: www.paragonian.org

Structure of book

Author's Note	In the Foyer
	Programme Notes
Prologue	Setting Out
Act I	Our Changing World
Scene 1	The World of Form
Scene 2	The Growth of Structure
Scene 3	Organizing our Records
Scene 4	Automating the Workplace
Scene 5	The Loss of Certainty
First Interlude	Modelling the Programmer's Job
Act II	An Experiment in Learning
Scene 1	Clearing the Ground
Scene 2	Preparing the Ground
Scene 3	Planting the Seed
Scene 4	Through the Looking Glass
Scene 5	Transcending the Categories
Second Interlude	Modelling the Syllogism
Act III	Vital Science
Scene 1	Metaphors for Consciousness
Scene 2	The Large and the Small
Scene 3	An Evolutionary Perspective
Scene 4	Natural Healing
Third Interlude	Form and Entropy
Act IV	The New Humanity
Scene 1	The Global Crisis
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Scene 3	Awakening to Ourselves
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Guide and Synopsis for *The Unified Relationships Theory* *Healing the Fragmented Mind*

The principal purpose of *The Unified Relationships Theory: Healing the Fragmented Mind* is to complete the revolution in science that has been taking place during the past few decades, just as Isaac Newton's *Mathematical Principles of Natural Philosophy* completed the Copernican revolution in 1687. The main aim of this epoch-making scientific revolution is to explain why scientists and technologists are causing the pace of evolutionary change that we are experiencing today to accelerate exponentially.

The reason why scientists are not currently engaged in solving this last great mystery of science is that it cannot be solved using conventional scientific method or within the context of the world-view that has governed the so-called natural sciences over the centuries and millennia. Hence the urgent need for a major revolution in science. For any species that does not adapt to its changing environment cannot expect to survive for very long. The human race is no exception to this general principle. On the other hand, if we can awaken to Total Revolution, in Vimala Thakar's terms, we have the wonderful opportunity at these troubled times of fulfilling many people's greatest dream: a New Humanity living in love, peace, and harmony with each other and our environment.

The essence of this scientific revolution is the recognition that Consciousness is the overall context for all our lives, embracing our divine Essence, which we can most simply call Love, our immortal Ground of Being. In this way, we can heal our split minds, which have become deeply fragmented as the result of thousands of years of development of the egoic, analytical mind.

At present, Western civilization has three different contexts for science, religion, and economics. In science, the physical universe is regarded as the primary reality, all phenomena in the Universe, including our deepest mystical experiences, being potentially explainable in terms of the quantitative laws of physics; in religion, the Christian concept of God, the Supreme Being in whose image human beings are created, provides the context; and in business, the materialistic, competitive global economy determines how we distribute goods and services between each other.

By unifying the concepts of God and Universe in Consciousness, we can recognize, with the mystics, that Consciousness is all there is and that Love is the divine Essence that we all share. We can thereby heal what Erich Fromm called our sick society in a series of brilliant books from *The Fear of Freedom*, through *The Sane Society*, to *To Have or To Be?*, and thus cocreate the life-enhancing, ecologically sustainable Sharing Economy when the pathogenic global economy self-destructs in a few years' time.

This might appear to be a rather ambitious project. But such a radical transformation of the West's traditional world-view is quite on the cards. For instance, in 1986, Willis Harman, then president of the Institute of Noetic Sciences, said at a conference called 'Charting Paradigm Shifts', "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."

It is important to note that the *unified relationships theory* (URT) is not revolutionary in a cosmic sense. It only appears to be revolutionary because Western civilization, which dominates the world through the dysfunctional global economy, has reached an evolutionary cul-de-sac, further removed from Reality than any other civilization in history. Actually, from a cosmic perspective, the URT is perfectly natural and commonsensical, expressing what is essentially an Eastern world-view in a Western language that has evolved from mathematics and computer science.

In brief, the URT states, using the most rigorous scientific reasoning, what many mystics and spiritual seekers intuitively know today: all beings in the Universe, viewed as Consciousness, are related to all other beings in undivided, seamless Wholeness. In other words, we are all one, not separate from God, Nature, and each other, as the egoic, analytical mind has led us to believe.

By looking at the Universe in the general terms of structure, form, relationships, and meaning, rather than space, time, matter, and energy, we can see that meaningful structure-forming relationships, whether they be physical or nonphysical, must be energetic and synergistic. For when only relationships between forms and structures exist, then there is no other causal explanation for change in the Universe. In other words, meaning is energy, a generalization of the relationship between mass and energy made famous by Albert Einstein's equation $E=mc^2$. The URT is so-called because fields in science are a special case of relationships, including human relationships. The URT is thus a generalization of Einstein's unified field theory postulated in 1925, which physicists call the theory of everything or grand unified theory today.

Developing the URT

I began the questioning that led to this synthesis of everything as an eight-year-old in 1950 when I realized that the concepts of God and Universe, the contextual concepts for religion and science, respectively, are incompatible with each other. This gave me much distress, for without an overall context for our lives, we cannot tell whether what we are taught or discover for ourselves is true or false. Furthermore, unless we can end the war between science and religion, the two principal ways of finding truth and meaning, there will never be Peace on Earth.

However, it wasn't until 1980 that Life gave me the opportunity to heal this deep split in the Western psyche. At the time I was developing an innovative UK marketing programme for IBM for decision support systems and personal computing, nearly two years before IBM announced its personal computer. It was while doing this job that I realized that while we scientists and technologists are causing the pace of change in the world to accelerate exponentially, we do not understand the evolutionary energies that cause us to behave as we do. This is rather like driving along the highway faster and faster with our eyes closed, a very dangerous activity, which is causing severe psychological and ecological damage, leading us to the brink of extinction as a species.

So for the past twenty-seven years, Life has led me to manifest a way of being that could enable us to live harmoniously and consciously with the unprecedented rate of evolutionary change that we are experiencing today, without resistance. As a result, I am today as much a mystic as a mathematician, philosopher, scientist, technologist, or businessman. For we cannot understand why we behave as we do by pointing the Hubble telescope at outer space or by watching the rapid movements of subatomic particles in the giant LHC atom smasher at CERN. We can only discover the origin of the Universe, and the origin and ultimate destiny of our species through self-inquiry in inner space, the last great frontier.

The key to this voyage of self-discovery is the recognition that evolution is not just a biological process. The development of the species here on Earth was preceded by many billions of years of physical development, which formed the atoms, stars, and all the other physical structures studied by material scientists. And since we were given the great gift of self-reflective Intelligence about 25,000 years ago, the primary focus of evolution has been on the development of the mind, which the French palæontologist and Jesuit priest, Pierre Teilhard de Chardin, called noogenesis.

So if we are to understand what is happening to us all as a species at the present time, we need to learn to develop a model of our learning processes. Evolution can thus become fully conscious of itself within us through the invention of the stored-program computer in the middle of the last century. For the computer is an extension of the mind, unlike the many other tools that we have developed over the millennia to extend our rather limited physical abilities.

Healing the Fragmented Mind

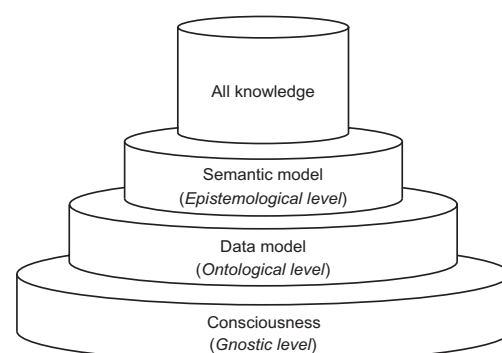
Today, computer scientists are much involved in trying to create artificial intelligence, consciousness, and life, without fully understanding the human thinking and learning processes behind their activities. So if we are to discover what it truly means to be a human being, in contrast to our machines and the other animals, we can reverse this process and use the computer as a mirror. The result of such studies is *integral relational logic* (IRL), a nonlinear science of reason that truly represents the way that we think, learn, and organize our ideas, unlike linear deductive logic and mathematical proof, which have evolved from Aristotle and Euclid, respectively.

The foundations and framework

IRL is the framework, system of coordinates, and skeleton for the coherent body of knowledge that is the URT. It has evolved from the relational model of data, which Ted Codd developed in the late 1960s when working for IBM, and object-oriented modelling methods, which had their origin in the Norwegian Computing Centre in the mid 1960s. The relational model of data provides the basis of nearly all databases on the Internet; and object-oriented modelling methods are incorporated into such programming languages as Smalltalk, Java, and C++, and such business modelling methods as the Unified Modeling Language (UML), developed by Rational Software Corporation in the 1990s, now a subsidiary of IBM.

IRL is able to model not only the way we learn, but also all evolutionary processes, because it takes the process of conceptual abstraction used by pure mathematicians, computer programmers, and information systems architects to its ultimate level of generality. So just as we form concepts of ever-greater abstraction, such as human, mammal, and animal, we can form Aristotle's metaphysical concept of being, representing everything that exists. **Being** is the superclass of all concepts in the world of learning, just as **Object** is the superclass of all classes in information systems in business.

In this way, we can rebuild the entire world of learning on the solid foundation of Consciousness, as this diagram, explained in the book, illustrates. IRL, the framework for the URT, then becomes two further levels of the foundations, which serve to provide not only mathematics with a sound foundation, which was lost with Gödel's incompleteness theorems in 1931, but also all knowledge. With this foundation and framework we can create a systemic procedure for determining the truth and falsity of all our learning, including what we learn about ourselves, which is lacking in Western civilization today.



The mathematical antecedents of the IRL can best be understood by making a clear distinction between pure and applied mathematics. Mathematics, as applied by physicists and engineers, is very much the science of space and number. However, pure mathematics, including the new maths based on the concepts of abstraction and set, is more the science of patterns and relationships. In *A Mathematician's Apology*, the eminent pure mathematician, G. H. Hardy described the role of the mathematician in this way: "A mathematician, like a painter or a poet, is a maker of patterns." "The mathematician's patterns, like the painter's or the poet's, must be *beautiful*; the ideas, like the colours or the words, must fit together in a harmonious way." As he points out, the beauty and power of pure mathematics lies in its generality and depth. So pure mathematicians are as much artists as scientists, a creative principle that is central to the complete unification of mathematics and mysticism and science and spirituality.

At the heart of IRL is a statement of the utmost simplicity, generality, beauty, and depth: *Wholeness is the union of all opposites*, which I call the *Principle of Unity*, the fundamental design principle of the Universe. The Principle of Unity offers an all-inclusive, both-and approach to life, in contrast to the exclusive, egoic, either-or approach that has predominated human affairs for

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thousands of years, with a few notable exceptions, such as Lao Tzu, Shankaracharya, and Heraclitus. This universal truth unifies all the opposites that can give us so much difficulty, such as Wholeness and Oneness, Transcendence and Immanence, Emptiness and Fullness, the Absolute and the relative, the Divine and human, the Impersonal and personal, Nonduality and duality, God and the universe, Stillness and busyness, self and other, inner and outer, science and spirituality, mysticism and mathematics, religion and reason, feminine and masculine, intuition and rationality, life and death, past and future, and time and the timeless.

The Principle of Unity is the shortest possible expression of the URT. The next shortest I have written so far is these five sentences:

Beginning at the end, the origin of the Universe, viewed as Consciousness, is the Datum, that which is given, which is without form, and void.

It is from this Emptiness that Life creates all structures, forms, and relationships in the manifest universe, called data patterns prior to interpretation by a gnostic being.

Through the action of the Logos, called *Dharma*, *Tao*, or *Rita* in the East, these data patterns can be interpreted and organized in a coherent, meaningful manner showing that the holographic Universe has a deep underlying structure described as an infinitely dimensional network of hierarchical relationships.

All the concepts that are formed by this process of interpretation are in pairs of opposites, revealing the fundamental design principle of the Universe: *Wholeness is the union of all opposites*, called the Principle of Unity.

To end at the beginning, this universal truth unifies the nondual, formless Absolute and the relativistic world of dual forms, which leads back to the Datum of the Universe at the end of time, when Alpha and Omega are one.

Expressions of the URT

However, because the URT integrates all knowledge in all cultures and disciplines at all times into a coherent whole, it can be expressed in any number of words, diagrams, and pictures. If we restrict ourselves just to the written word, we can say that the theory of everything consists of all the books and encyclopædias that have ever been written or ever will be written in all the bookshops and libraries in the world. In this electronic age, another expression of the theory of everything is the Internet, viewed as a whole.

I published an introduction to the URT in 154 pages in 2004 called *The Paragonian Manifesto: Revealing the Coherent Light of Consciousness. The Unified Relationships Theory: Healing the Fragmented Mind* will probably contain about 800 pages, which should be sufficient to enable students to grasp the essence of this solution to the ultimate problem in science. A 9,000-word introduction is available on my web site under Articles.

A draft of about half this seminal book, including a detailed description of IRL, has been available for download on the Internet for the past three years. However, since then my gnostic understanding has deepened considerably and the clarity of my thoughts has led me to make a number of changes in terminology. So what is available right now needs some editing. The last two parts, about how we might take the URT into the future, also need a fair amount of research, for which I shall be seeking specialists in their various fields for assistance.

However, it is important to note that no number of words satisfactorily represents the genuine theory of everything. As David Bohm has pointed out, *theory* derives from the Greek *theoria*, which has the same root as *theatre*, meaning ‘spectacle’ or ‘seeing’. So a theory is a form of insight, which can only be seen with self-reflective Intelligence, the eyesight of the coherent light of Consciousness.

In this way, we can say, with Meister Eckhart, the pre-eminent Christian mystic, “The eye with which I see God is the same as that with which he sees me.” This eye is what some mystics call the Witness, which we can also call Intelligence. We can then know what Stephen W. Hawking calls the

‘mind of God’, although this is not really an appropriate term for Intelligence and Consciousness lie far beyond the mind.

But even these words are limited. Consciousness is actually a seamless continuum with no borders or divisions within it. So Consciousness, as nondual Wholeness, is ineffable, quite impossible to express in words. Hindus call it *satchidananda*, a compound of *sat*, ‘absolute, eternal, unchanging Being’, *chit*, ‘absolute Consciousness’, and *ananda*, ‘bliss, absolute joy’. This divine bliss is what both Hindus and Buddhists call *nirvana*, which means ‘extinction’ (of the sense of a separate self).

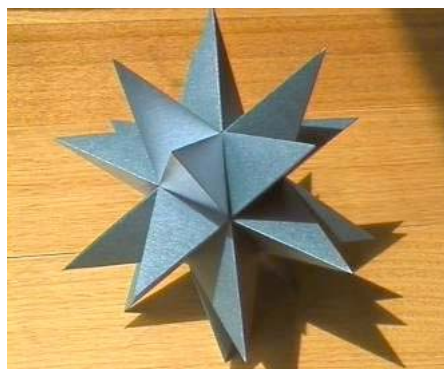
I use *Consciousness* (with a capital C) to denote the Divine because this word derives from the Latin *cum*, ‘together with’ and *scire*, ‘to know’, cognate with *science*. So when we integrate all knowledge into a coherent whole, our individual consciousness expands to such a degree that it becomes coterminous with Consciousness itself.

Capitalizing *Consciousness* is a general principle I use in my writings to distinguish the mystical aspects of the Divine from their mundane equivalents. For instance, to show how the unified relationships theory describes the perennial wisdom that underlies all the religions, without direct reference to those religions, I capitalize these English words: *Love* and *Peace*, *Wholeness* and *Truth*, *Life* and *Freedom*, *Spirit* and *Logos*, *Source* and *Home*, *Unity* and *Oneness*, *Stillness* and *Ground of Being*, *Existence* and *Reality*, *Essence* and *Milieu*, *Fullness* and *Emptiness*, *Transcendence* and *Immanence*, *Cosmos* and *Universe*, and *Consciousness* and *Intelligence*.

A parallel development

The unified relationships theory is thus both the pinnacle of human learning and the ultimate goal of spiritual practice. To illustrate the way that the URT is the culmination of thousands of years of human evolution, we can compare this evolutionary process to the completeness of the uniform polyhedra, those having regular polygons as faces and equivalent vertices. The completeness of this subject beautifully mirrors the exquisite sense of Wholeness I enjoy today, giving me much joy and satisfaction.

The history of the discovery of these solids well reflects the evolution of ideas. What are today called the five regular Platonic solids (tetrahedron, cube, octahedron, dodecahedron, and icosahedron) have been known at least since Pythagoras and Theaetetus in the sixth century BCE. Archimedes also knew about the other thirteen convex uniform polyhedra in a now-lost work. However, it was not until the beginning of the seventeenth century that Johannes Kepler published the complete list of these Archimedean solids, pointing out that the prisms and antiprisms, which are infinite in number, also fit the definition of uniform polyhedra. He also discovered two of the nonconvex regular polyhedra, the small and great stellated dodecahedra, shown here. But it took another two hundred years before Louis Poinsoit discovered the great dodecahedron and the great icosahedron, completing the set of what are now called the four Kepler-Poinsoit solids.



Of the fifty-three nonconvex uniform polyhedra, A. Badoureau, Edmund Hess, and J. Pitsch discovered all but twelve of these in the 1870s and 80s. But it took another half century before H. S. M. Coxeter working with J. C. P. Miller in Canada discovered the other twelve. However, they did not publish their discoveries until 1954, along with M. S. Longuet-Higgins, who had independently discovered eleven of the twelve, in the hope of proving that their list was complete. S. P. Sopov and J. Skilling, working in Russia and the UK, respectively, independently made such a proof in the 1970s. Actually Skilling found one other solid, which could also be considered a uniform polyhedron, depending on how this term is defined.

Skilling was able to develop his proof because August Möbius, who devised the famous one-sided Möbius strip, showed that there are only three basic symmetrical ways of tiling the sphere with congruent spherical triangles—tetrahedral, octahedral, and icosahedral—the first being a special case of the second, if we discount the infinite set of symmetry groups when two of the angles in the spherical triangles are right angles. Hermann Schwarz then extended this idea by showing that there are a finite number of symmetrical tilings consisting of two or more Möbius triangles, now known as Schwarz triangles. Willem Wythoff used these Schwarz triangles to develop a kaleidoscopic way of generating all but one of the 75 uniform polyhedra. Coxeter and his associates used this Wythoff construction in their 1954 paper.

With the availability of computers, Zvi Har'El from Israel devised a generalized algorithm for calculating the metrics of all the uniform polyhedra, using this to generate graphical representations of these solids. Ralph Mäder from Switzerland then ported this algorithm to *Mathematica*, one of the most amazing computer programs ever devised. *Mathematica* is a treat for mathematicians because it uses a symbolic computer language able to handle symbolic expressions and calculations with equal facility. Stephen Wolfram, the creator of *Mathematica*, then used this program to write *A New Kind of Science*, showing that complexity can arise from a few simple principles. Of course, Stephen implicitly used IRL in developing his ideas, like everyone else, showing that his new kind of science is just a special case of the URL.

One remarkable point about these historical developments is that while Euclid's *Elements*, a deductive synthesis of much of the mathematics known to him, ends with a study of the five Platonic solids, he did not discover the two stellated forms of the dodecahedron at least. Yet he was clearly familiar with the pentagram, the stellation of the pentagon, for this stellation is closely related to his famous fifth parallel postulate, which caused so much consternation over the centuries. So why did neither he, nor any other mathematician for two millennia, think of stellating the faces of the dodecahedron to see where they meet? It is curious that most of the beautiful uniform polyhedra were not discovered until the nineteenth century, and it was not until the computer age that mathematicians could prove that the subject is complete.

A similar situation exists in the development of a science of reason that truly represents how we human beings learn and think. In ancient Greece, Heraclitus, the mystical philosopher of change, was the great both-and thinker, and Aristotle, the rationalistic founder of deductive logic, incorporated his either-or thinking in his Law of Contradiction. But just as Euclid was not aware of the four regular nonconvex polyhedra, neither Heraclitus nor Aristotle were conscious that they were using integral relational logic to develop their ideas. Perhaps this is not surprising because then, as now, there was a deep division between rationality and mysticism. Indeed, Aristotle accused Heraclitus of not reasoning, and the latter was known as 'the Obscure' by his contemporaries.

In hindsight, it is amazing that we sometimes cannot see what is staring us in the face. This happens not only at the individual level, but also at the collective level over hundreds and thousands of years. So even though we have all been using IRL to organize our ideas for thousands of years, it is only in the computer age that what has been hidden for so long can be made explicit, that we can unify rationality and mysticism. In this way, the thousands of years of human learning can reach completion at the Omega point of some fourteen billion years of evolution as a whole.

Starting afresh at the very beginning

As a further guide to potential readers of this book, studying the URT is rather like a detective story, following clues and backtracking when they do not lead anywhere. And just like the stuttering way that human learning has progressed over the centuries, sometimes the detective cannot see what is staring him in the face. For instance, just as one of the televised films of Agatha Christie's thrillers is about to reach its denouement, Hercule Poirot sometimes castigates himself

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for being stupid in not seeing the obvious. He then goes on to show the suspects gathered together how the apparently incongruent clues fall neatly into place, revealing whodunnit.

Integrating all knowledge into a coherent whole has followed a similar path, following up clues, backtracking when they lead nowhere. The difference between this process of self-inquiry and a detective story is that the detective reveals the murderer, while studying the URT leads to God, by which I mean, in particular, Wholeness and the Truth, Oneness and Stillness, Love and Peace, Life and Freedom, and Consciousness and Intelligence. In this way, we can answer the most fundamental question any of us can ask ourselves, “Who am I?”, the central question of *jnana-yoga*, the path of abstract knowledge in the East, which beautifully complements the mathematical abstraction of integral relational logic.

The roots of words reveal other similarities here. *Detect* comes from the Latin word *detegere*, ‘uncover’ and *denouement* has a Latin root *dis-*, ‘reversal’ and *nodare*, ‘to knot’. So the detection work involved in untying the knots of the entangled world of learning uncovers the final denouement of fourteen billion years of evolutionary history, enabling us to see the Totality of Existence in universal order. But to do so, we need to pass through an apocalypse, from the Greek *apokaluptein*, ‘uncover, 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. Pulling the veil away from our eyes is especially essential today, as Western civilization has reached a dead-end in its development. The only choice we have available to us is to backtrack and start afresh at the very beginning.

Although such an evolutionary process is unusual, it is not without precedent. While evolution normally develops from immediately preceding structures, when evolution faces a dam blocking its flow, it sometimes backtracks to an earlier point and continues development from there. In *The Ghost in the Machine*, Arthur Koestler described a pair of words that denote these two complementary evolutionary phenomena. They are *gerontomorphosis*, the ‘shaping or forming of the old’, and *pædomorphosis*, ‘the shaping or forming of the young’.

During gerontomorphosis, evolution progresses from immediately preceding forms and structures, as in phylogeny. However, as Koestler puts it, “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.”

During pædomorphosis, on the other hand, 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 ontogenetic level.

These principles of pædomorphosis and gerontomorphosis apply equally in the noosphere. What Thomas S. Kuhn called ‘normal science’ is a good example of gerontomorphosis at work at any one time, and scientific revolutions sometimes display pædomorphic characteristics. Normal science “means research firmly based upon one or more past scientific achievements, achievements that some particular scientific community acknowledges for a time for its further practice”. And “at times of revolution, when the normal scientific tradition changes, the scientist’s perception of his environment must be re-educated—in some familiar situations he must learn to see a new gestalt.”

For instance, Copernicus’ heliocentric theory of the solar system effectively returned to Aristarchus’ view developed before the Ptolemaic and Aristotelian geocentric view gained a grip on conventional thinking. In current terms, the over specialization of the world of learning and of the business world has led Western civilization to reach an evolutionary cul-de-sac, a dead-end of the maze. The only way forward for humanity is start afresh at the very beginning, at the Alpha point of evolution in the eternal Now.

In temporal terms, we need to go back just 25,000 years to the time that our ancestors acquired the great gift of self-reflective Intelligence. In effect, they were like preverbal babies in

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adult bodies before the conceptualizing mind began to form. They were in a natural state of innocence, able to look both inwards into the depths of the psyche and outwards at their physical environment, with what is called in the East ‘no-mind’. It is out of these early developments that the myths of the gods and goddesses arose, as Barry Long points out in *The Origins of Man and the Universe: The Myth that Came to Life*.

It is quite rare in the history of human learning for evolution to backtrack to an earlier point, because when we are children, before we have learnt to think for ourselves, we tend to be conditioned by the culture we were born into, leading us to behave more like machines than the divine, cosmic beings we truly are. One exception to this principle was René Descartes, who being dissatisfied with Aristotelian science, attempted to construct a complete philosophic edifice *de novo*. While he adopted a rigorous scholastic approach, he did not accept the foundations laid by his predecessors. As Bertrand Russell pointed out in *History of Western Philosophy*, “This had not happened since Aristotle, and is a sign of the new self-confidence that resulted from the progress of science.”

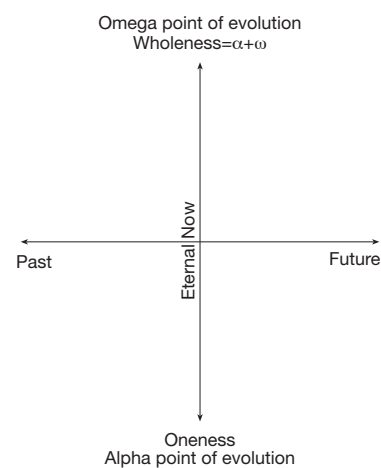
Descartes, who is commonly called the founder of modern philosophy, began his reflections as the result of a dream he had in Ulm in Bavaria on 10th November 1619: “the unification and illumination of the whole of science, even the whole of knowledge, by one and the same method: the method of *reason*.” By adopting an attitude of systematic doubt, Descartes sought to find something that he could know with unshakeable certainty, which he expressed in his famous statement, “I think, therefore I am”. The results of his reflections were published in *Discourse on the Method of Properly Conducting One’s Reason and of Seeking the Truth in the Sciences* in 1637, to give his epoch-making book its full title.

By adopting a principle of utmost scepticism about everything that we human beings have learned over the millennia, questioning all the fixed scientific, religious, and economic assumptions on which Western civilization is based, the unified relationships theory fulfils Descartes’ dream. It thereby reveals the only thing we can know with absolute certainty: the Divine is our immortal Ground of Being. In terms of popular culture, this is rather like the death and rebirth process that Neo went through in *The Matrix*, a movie intended to show that our mechanistic minds lead us away from our true humanness.

In brief, machines, like computers, function solely in the horizontal dimension of time, whereas human creativity occurs in the vertical dimension of time, using energies that arise directly from our divine Source, like a fountain. For nothing new that has never been seen before can arise from the past. So if we are to realize that we are truly divine, cosmic beings, we need to be free, as much as possible, of our scientific, religious, and economic conditioning, which causes us to behave rather like our machines. Furthermore, it is by living in the eternal Now, free of past constraints and future worries, that we can live in equanimity with death, in whatever form it might take.

The unified relationships theory has arisen in this way through the power of Life. By starting afresh at the very beginning, at the Alpha point of evolution, it can carry the practitioner to the Omega point of evolution, able to see the whole of evolution from its origin to its ultimate destiny. For by the Principle of Unity, Alpha and Omega unify in the eternal Now, when we can say, with John the Divine, “I am Alpha and Omega, the beginning and the end, the first and the last.”

This does mean, however, that studying the URT is not an act of personal will. The URT emerges in individual consciousness when the time is right through the power of the Logos, the immanent, rational, organizing principle that governs the Cosmos, in Heraclitus’ terms. In



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Christian terms, we can only fully heal our fragmented minds through the will of God. In terms of the Advaita sages, in Reality there is no doership, no separate being who can be said to do, or indeed own, anything.

In evolutionary terms, we are all the products of some fourteen billion years of evolution. Our unique paths through life are the result of all these years of development, being constantly refreshed by the creative power of Life in a manner that cannot be predicted at the micro level. It is only when we look at evolution as a whole at the macro level that we can see where evolution is carrying us all as a species. For instance, because the creative power of Life is constantly and irrepressibly pouring through me, I do not know what I shall be doing from one hour to the next. However, I do know my ultimate destiny as a human being. It is to return Home to Wholeness, paradoxically from which none of us have ever left.

Educational tools

As the world-view described in this book cannot be seen with normal eyesight, I have developed a prototype of the ocean of Consciousness as a 10-cm plastic ball, showing both the surface of the Universe and its depths, which are only accessible through insight, through self-inquiry, inaccessible by the five physical senses. The inside of the model consists of three orthogonal planes, which intersect the surface of the sphere in the simplest Möbius triangles: equilateral spherical triangles where each angle is 90° . On the surface of these planes will be words, pictures, and diagrams describing the relationships between the centre of the ocean and its depths and surface. This model is a generality of David Bohm's notion of the holomovement in the implicate order, which unified the incompatibilities between quantum and relativity theories. If we can manufacture this ball in the millions, this will enable the general public to hold the infinite Universe in their hands.

To help people to see the underlying, unifying structure of the holographic Universe, I would also like to commission someone to write a graphical computer program illustrating the tabular and graphical structures of IRL, making explicit what is implicit within all of us. IRL has evolved from business modelling methods that today use the graphical facilities of computers. And there are many graphical programs showing how to organize concepts and ideas, such as mind maps and thesaurus generators. Three I know about on the Mac are ConceptDraw, OmniGraffle, and Inspiration. Furthermore, three programming languages, APL (A Programming Language), Logo, and Smalltalk were specifically designed by Kenneth Iverson, Seymour Papert, and Alan Kay, respectively, as educational tools.

The seed idea for such an educational program is also present in Richard Dawkins' program *The Blind Watchmaker* and in Stephen Wolfram's *A New Kind of Science Generator*. Richard sought to demonstrate in his program that evolution progresses without divine intervention, which is very far from the truth. As the URT shows with the utmost simplicity, all programs that have ever been written have arisen through the creative power of Life, including *The Blind Watchmaker*.

Awakening to Total Revolution

This book and educational tools are just one leg of a three-part strategy for change being developed by the embryonic Paragonian Foundation. The motto for the Foundation is 'Awakening to Total Revolution', inspired by Vimala Thakar's *Spirituality and Social Action: A Holistic Approach*. As she said in the first paragraph of this book, "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."

The three main branches of the Foundation are the Paragonian Fellowship, University, and Business Academy, addressing the spiritual, educational, and economic aspects of the cultural revolution in consciousness that evolution is guiding us to make. The mottos of these three living

organisms are ‘Awakening to Love’, ‘Awakening to ourselves’, and ‘Working harmoniously together’. A fourth constituent of the Foundation, Paragonian Publications, will publish this book.

I coined the word *paragonian* in 1984 to denote a society living in love and peace, in harmony with the Principle of Unity, not denying its truth, as Western civilization tends to do. *Paragonian* comes from the Greek *para* ‘beyond’ and *agon* ‘contest’ or ‘conflict’, a word that is also the root of *agony*, until the 17th century meaning ‘mental stress’, and *antagonist*, ‘a person that one struggles against’. So *paragonian* means ‘beyond conflict and suffering’, a healthy, liberated, and awakened way of being that we can realize when we live consciously in Oneness, in union with the Divine, at the Alpha point of evolution. *Paragonian* thus denotes the essence of *Advaita* in a word with a Western etymology.

Paragonian is just one change that I have needed to make to the English language in order to communicate the URT. Because Western civilization is a culture far removed from Reality, words in all European languages reflect a world-view that is as erroneous as the Middle-Age belief that the Earth is flat with the Sun circling around it. Despite what we have learned since the last great scientific revolution, our erroneous world-view means that we are still living very much in what the Renaissance philosopher, Petrarch, called the Dark Ages.

There is another parallel here, this time with our ancestors’ centuries-long attempt to make sense of the solar system. In *The Sleepwalkers*, Arthur Koestler brilliantly narrates this struggle from the ancient Greeks, through Copernicus, who he called the ‘timid canon’, Kepler, and Galileo, to Newton. Yet because we are running our business affairs having little understanding of what we are doing, we are still sleepwalkers, or more accurately sleepdrivers, despite all the attempts of intuitive spiritual seekers and teachers to awaken the populace to what is happening to us all.

Because the URT is not science, philosophy, or religion, in the sense that these words are used today, I have coined *panosophy*, from the Greek word *panosophos*, meaning ‘all-wise’, to denote that the URT is transcultural and transdisciplinary. Actually *panosophy* is not a new word. The *Oxford English Dictionary* records that it was used as early as 1642, albeit with a slightly different spelling, to mean “universal or cyclopædic knowledge; a scheme or cyclopædic work embracing the whole body of human knowledge”. The URT cannot therefore be understood in terms of today’s fragmented and deluded world of learning. Rather, it is the other way round. Everything in the world of learning can be understood in terms of the URT with a healthy, translucent mind.

Changing the meanings of *God* and *universe* also requires us to make changes to the meanings of many other words. My general approach to these redefinitions is to look at the etymological origins of words, which David Bohm called the archæology of language. It is illuminating to note that the root meanings of words are often closer to the Truth than modern meanings.

The Unified Relationships Theory: Healing the Fragmented Mind is intended as a work of scholarship, providing the coherent cognitive foundation for the Paragonian Society and the life-enhancing, ecologically sustainable Sharing Economy that will emerge when the viciously competitive global economy self-destructs at the beginning of the next decade. However, with civilization as we have known it for hundreds and thousands of years about to come to an abrupt end, we urgently need a way of telling the masses about the wonderful opportunities that will arise from this apocalypse, literally revealing the radiant light of Consciousness that will lead us into the Age of Light.

To this end, I plan to write and produce a 13-part television series on ‘Our Evolutionary Story’, inspired by David Attenborough’s *Life on Earth*, broadcast by the BBC in 1979. It was this enthralling series that drew my attention to the accelerating, exponential rate of evolutionary change, which initiated my inquiries into why we scientists and technologists are causing so much change in the world today. ‘Our Evolutionary Story’ will show, using a timeline that is based on the finite limit of an infinite series of diminishing exponential terms, that evolution is currently passing through its most fundamental turning point in its fourteen-billion-year history, and that the only

way we can live harmoniously with this unprecedented rate of change is to work harmoniously together with a common vision in the eternal Now. A synopsis for this television series is available from my web site under TV series.

The summoning of Everyman

Now as the URT can explain everything in the Universe that can be explained, what does it say about how the URT has come into being? In particular, who is the author of this book? Well, in this matter, as in many others, appearances can be deceptive. As a human being living on the surface of the ocean of Consciousness, I am a male Caucasian, born in south-east England in the middle of the Second World War. As a citizen, I have the Swedish and British equivalent of a social security number and I have a name: Paul. In this capacity, I have had many roles in life, as a son, brother, friend, student, lover, husband, father, and many different roles in business, for instance. When strangers ask me my occupation, I generally say that I am a writer or computer consultant.

But neither my body and thoughts nor any of these roles determines my identity, which could be stolen, an issue that preoccupies many today. Because I am not separate from the Divine, Nature, or any other human being for a single instant in my life, my true identity is who I am in my most intimate moments. For instance, when I am alone with the Divine in meditation, when communing with Nature in the Scandinavian wilderness, or when I am making divine love with my beloved, when two become one in the most beautiful meditation available to any of us. And when the Divine and human merge in this way, there is no separate being who can be said to be doing or becoming anything; there is just being, peace, and tranquillity.

So as the URT is the all-inclusive theory of everything, embracing all scientific theories, philosophical schools of thought, religious doctrines and scriptures, and economic ideologies, it does not make sense to say that the author of this book is Paul Hague. As an individual, I am tuned into the Cosmos, in tune with the whole of humanity, feeling all of humanity's fears, pains, hopes, and joys. Because we are all interrelated to each other through the depths of the ocean of Consciousness, grounded in Love, our divine Essence, the whole of humanity is involved in whatever happens to any of us individuals.

It is therefore more appropriate to say that the author of this book is Everyman, the principal character in the sixteenth century morality play, *The Summoning of Everyman*, where Everyman is every woman, man, and child on Earth. For as John Donne beautifully wrote in the seventeenth meditation in *Devotions upon Emergent Occasions*:

No man is an Island, entire of itself; every man is a piece of the Continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in Mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.

The Summoning of Everyman and *Devotions upon Emergent Occasions* were written when life expectancy was much lower than it is today (only just over half of Anne and John Donne's many children survived into adulthood). Today, we are facing death on quite another scale: the imminent death of Western civilization and the inherently unstable global economy, which could lead to the extinction of our entire species before we have reached our fullest potential as superconscious, superintelligent beings.

From the holistic perspective of Consciousness, *Homo sapiens sapiens* is one being, like our bodies. As individuals, we are all cells in the body politic. And just as the cells in our bodies have a life and death cycle shorter than that of our bodies, the human race has a life and death cycle longer than the lifetime of any of us as individuals. But this does not mean that the human race is immortal. It is not; it is subject to exactly the same laws of the Universe as every other being. But it does mean that our health, well-being, and survival as a species is dependent on us working

harmoniously together with a common vision. If the cells in our bodies behaved as we do in society today, we would not live for long.

The Board of Directors of the *Bulletin of the Atomic Scientists* at the University of Chicago are well aware of the dangers facing humanity today. At 14:30 GMT on 17th January 2007, they moved the hands of the Doomsday Clock forward by two minutes to five minutes to midnight, “the figurative end of civilization”.

They made this change because, as they said in their press announcement, “We stand at the brink of a Second Nuclear Age. Not since the first atomic bombs were dropped on Hiroshima and Nagasaki has the world faced such perilous choices.” They went on to say, “The dangers posed by climate change are nearly as dire as those posed by nuclear weapons.”

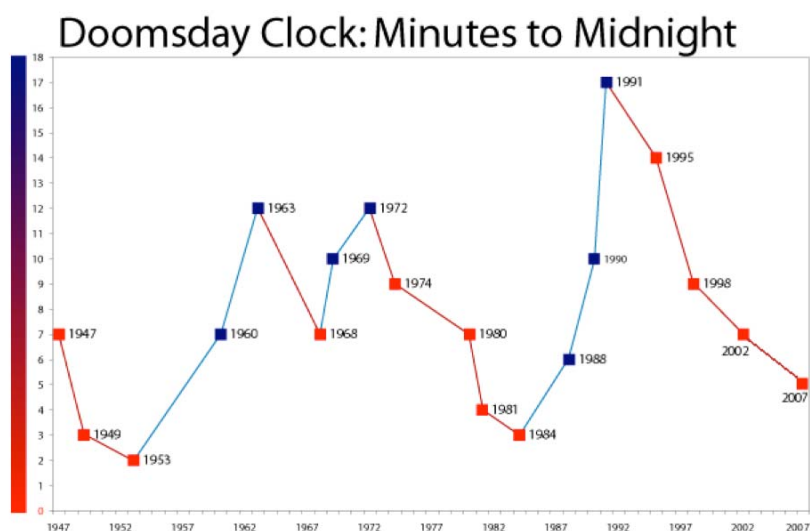
In the Board’s full statement, they then said, “Turning back the Clock will depend on humanity’s ability to think in new ways about how to cooperate to achieve common goals. We ask scientists, in the words of Eugene Rabinowitch [cofounder of the *Bulletin*], not to ‘retire in resignation and despair to their laboratories’ but to publicly engage these issues and make their voices heard.”

This means that we urgently need to use the unified relationships theory to liberate science from bondage, from the beliefs of those scientists who seek to keep Life and the Truth out of science, expressed in such books as *God, the Failed Hypothesis: How Science Shows That God Does Not Exist* and *The God Delusion* by Victor J. Stenger and Richard Dawkins, respectively. For this announcement did not mention an even greater danger (and opportunity) facing humanity today: our ignorance of what is causing the pace of evolutionary change to accelerate exponentially and our inability to adapt to this unprecedented rate of change. It is only by addressing this key issue with full consciousness and intelligence that the threats from nuclear war and climate change can be dealt with. It is this critical issue that *The Unified Relationships Theory* is endeavouring to bring to the attention of scientists, business leaders, and politicians, and hence to the general public.

This book is about the summoning of Everyman, but in a quite different manner from the original Christian play. Specifically, neither the moral imperatives, which have guided human affairs for centuries, nor the immortality symbols that we have created over the years to assuage the fear of death that arises from our separation from our immortal Ground of Being are any longer appropriate.

In the past, the primary immortality symbol has been the belief in an immortal soul that either reincarnates indefinitely or has eternal life after death. However, by studying the way that mathematicians and computer programmers treat time in their functions and algorithms, the way that mathematicians handle the notion of infinity, and the way that integral relational logic treats the superclass **Being**, a generalization of **Object**, the superclass in object-oriented modelling methods, the URT shows with absolute certainty that while there is a soul, it is not immortal.

Today, the primary immortality symbol is money, which will no longer serve its purpose when the global economy collapses in a few years’ time. This will lead us to realize that the only immortal being in the Universe is Consciousness. We can be much helped in this realization by the three fundamental marks of being (*trilakshana*) identified by Shakyamuni Buddha, who devoted his life to discovering the root cause of suffering and thereby eliminating it. These are:



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1. There is nothing whatsoever that is permanent in the Universe, including our bodies and any groups, from our family to our species, which we feel we belong to (*anitya*).
2. If we do not recognize this fundamental principle of existence, we shall suffer (*dubkha*).
3. The way to end suffering is to be free of the sense of a separate self, of attachment to the egoic mind (*anatman*).

Structure of book

Accordingly, to help us become free of our fear of death, grounded in Love, this book is structured in the form of a drama. It consists of four acts with three interludes, which function rather like appendices in a conventionally structured book.

I shall invite the readers to imagine, if they will, that they are spending the evening at the theatre to see a play or an opera. So not only is Everyman the author of this book; Everyman is also the only character in this little drama. Everyman represents every woman, man, and child in the world, no matter what their position in society might be, whether they be presidents, popes, or professors, or just ‘the man on the Clapham omnibus’, as they say in England. So this book is more a soliloquy than a dialogue, a style that Plato and many others after have favoured. For healing the fragmented mind is dependent on us changing from an either-or mode of thinking to a both-and approach, able to see both sides of every situation.

I want to focus attention here on what we share in common, beyond our collective, cultural, and personal conditioning, rather than on our unique differences. For the wars between the religions that have bedevilled human affairs for millennia arise because the monotheistic religions, in particular, believe that their God is the one true God, to be defended to the death if necessary. This is why there have been so many holy wars—wars about the Whole—throughout human history. Yet there is only one Absolute, which is Consciousness, the overall context we all share, grounded in Love, our divine Essence, beyond our individual, unique essences, which we can call our souls.

So although this book is autobiographical in nature, based on some experiences that are unique to me, it is essentially about what we all share in common as Everyman, when we remove all the armour plating with which we so often surround ourselves and stand utterly naked and vulnerable. From this perspective, we all share three fundamental characteristics:

- Whatever our religious beliefs, we are all divine creatures, at no instant in our lives separate from the Absolute, from Nature, or each other.
- Beyond our conditioning, we all reason and organize our ideas in essentially the same way, which reflects the unifying structure of the Universe.
- As a species, we are being carried by evolution to Wholeness and the Truth, to the end of time, when Alpha and Omega are one.

These three key factors are leading us to be free of the fear of death, which has governed so much human behaviour for the past few thousand years, ever since the Fall in the mythical Garden of Eden. For we discover when we integrate all knowledge into a coherent whole that only Consciousness is real and immortal; everything in the world of form goes through a transitory life and death cycle, including our bodies, Western civilization, and the human race itself.

It is only when we know this in the depth of our being that we can come fully alive. For life and death, like all opposites, are just two sides of the same coin. If we are afraid of death, we are also afraid of life, held back by our fears from realizing our fullest potential as human beings.

Front matter

This book is dedicated to our children, with these words: “For all children everywhere, born and yet to be born, for you are destined to be carried by evolution to its glorious culmination.” For, as Max Planck sadly remarked in his autobiography, “a new scientific truth does not triumph by

convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it.”

So this book is more addressed to open-minded young adults, who were Indigo children when growing up, than their elders seeking to hold on to the status quo in these times of unprecedented evolutionary change. But if these children are to function in the world at all, they cannot have escaped from the constraints that Western civilization imposes on our development.

Accordingly, as the unified relationships theory cannot be accommodated within today's fragmented world of learning, the first three sections are concerned with orienting the reader towards a radically new way of looking at ourselves and the world we live in. The preface, called 'Author's Note: In the Foyer', provides some background information to this book and a guide to reading it, before we take our seats in the theatre. Specifically, it describes the seven fundamental questions of human existence that I asked myself at the ages of 8, 16, and 37, which this book will answer. These questions are:

1. What is the relationship between God and the Universe? Both these words indicate wholeness in some sense, but it is by no means clear in the West how they relate to each other. (aged 8)
2. When nations go to war with each other, why do they each believe that God is on their side and against the other? (aged 8)
3. Why do Christians talk so much about love and peace, yet spend so much time fighting each other and members of other religions? (aged 8)
4. What can we know about the Universe that is beyond the frontiers of science at any one time? (aged 16)
5. What is causing the pace of change in society to accelerate exponentially, where have we human beings come from, and where are we all heading in such a frantic rush? (aged 37)
6. Will computers ever exceed human intelligence, and if not, what quality do human beings have that machines can never have? (aged 37)
7. Whatever the answer to this question, what are the long-term prospects for employment and the quality of life at work? (aged 37)

The next section called 'Programme Notes' corresponds to the programme that we might be given or buy when we enter the theatre. It contains the synopsis for the book, just as the latter part of this document does.

As we take our seats in the theatre, the Prologue, called 'Setting Out', begins. As the subtitle of the book is *Healing the Fragmented Mind*, the Prologue looks at this healing process as a medical practitioner might treat a patient in four steps. These are noticing the symptoms, finding the cause of our malaise, identifying the cure, and applying the remedy. Erich Fromm pointed out in his greatest masterpiece *To Have or To Be?* that this four-step process corresponds to the Buddha's Four Noble Truths.

This book takes a similar approach. Our schizoid, delusional, and obsessive behaviour is caused by the sense of separation from God, Nature, and each other that has been instilled in us by thousands of years of development of the egoic, analytical mind. This has led Western civilization to be built on seven pillars of unwisdom, in Arthur Koestler's terms, misconceptions of God, Universe, Life, humanity, money, justice, and reason. So the remedy is to rebuild the entire world of learning on the seven pillars of wisdom, recognizing that all beings are related to each other in ineffable, nondual Wholeness, which this book will set out to do.

Our changing world

We then come to Act I, 'Our Changing World'. This addresses questions that no institution in the world is attempting to answer today. This is because these questions cannot satisfactorily be

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answered within the context of any prevailing scientific paradigm, philosophical school of thought, religious doctrine, or economic ideology.

The overall purpose of this act is to prepare the way for the unification of the psychospiritual and physical energies at work in the Universe. It is important to note here that the concept of energy is not fixed in stone. It has gone through many changes over the past few centuries, which were discussed at the Mystics and Scientists conference in the UK in 1997, called 'The Nature of Energy'. For while the physicists hold on to their traditional concept of energy, it is not possible to unify this with the psychospiritual energies recognized by psychologists and spiritual teachers.

The key to this unification lies in a question I asked David Bohm in November 1980, the first time I met him, "What is the source of the nonphysical energies at work in the Universe?" Bohm replied, "Energy does not have a source, it is contained within structure". As I now know, this answer is only partially correct. While structures are energetic, all energy arises from our divine Source as Life.

And the ability of structures to effect change in any particular situation is determined by meaning. Meaning is energy. Furthermore, when structures form relationships to create ever more complex structures, the synergy of structures arises, in which the whole is greater than the sum of the parts through the new relationships that are formed, miraculously out of nothing. It is this synergistic effect of structural transformation that is causing evolution to accelerate at exponential rates.

To explain how this happens, the first scene in this first act, 'The World of Form', shows that all forms and structures, whether they be material or nonmaterial, can be looked at in essentially the same way. Furthermore, we begin to look at the difference between the appearance and essence of forms, for this leads us to our divine Source in later scenes.

The second scene, 'The Growth of Structure', looks at the way that structures grow and develop, most especially at the S-shape of the growth or learning curve. It also shows, using the findings of complexity theory, why we human beings are poised at the threshold of the most momentous change in the fourteen billion years of evolutionary history. I use a little mathematics in this chapter to illustrate my points.

The next two scenes look specifically at the growth of the information technology industry, and at the tools and techniques it is using. For it is these techniques that not only enable us to organize all knowledge into a coherent whole, they also provide the tools that we shall need to build the Sharing Economy that will arise from the collapse of the global economy, the subject of the final scene in Act IV, 'The New Humanity.

These two scenes are called 'Organizing our Records', which looks at the way we human beings have been recording our activities from the first uses of language to the present day, and 'Automating the Workplace', which looks at the evolution of the tools and techniques that information systems architects have developed over the years to automate as many jobs as possible in the workplace, as the cost of computers has dropped lower and lower in comparison with the cost of human labour. The fact that unemployment is still in manageable proportions in most developed countries is circumstantial evidence that human potential is far greater than computer potential.

The last scene in this act is called 'The Loss of Certainty', inspired by Morris Kline's *Mathematics: The Loss of Certainty*. It looks at the way that science, mathematics, and logic have spent the past two millennia or more in searching for certain truth in the ever-changing world of form, an impossible task. In science, this scene will trace the evolution of scientific method from Aristotle, through the two Bacons and Galileo, to Hume, Popper, Kuhn, Lakatos, Feyerabend, and Wilber, in particular. In mathematics and logic, we shall trace the development of linear reasoning from Aristotle and Euclid, through Boole, Frege, Hilbert, Russell, and Whitehead, to Gödel, Church, and Turing. These studies will prepare the way for Act II, which will show, beyond any

doubt, that the Truth can only be found through nonlinear reasoning, leading to God, the ineffable, nondual Ground of Being.

Then follows the first interlude, ‘Modelling the Programmer’s Job’, which is a little more technical than the main unfolding. Nevertheless, this research played a vitally important part in the development of the URT and so I need to include it in this book. This interlude shows within the context of conventional science why the efforts of computer scientists to create artificial intelligence, artificial consciousness, and artificial life can never be realized. This is because while computers have the facilities to dynamically change their programs in mid-flight, so to speak, they do not have the ability to program themselves without the assistance of human beings. It was the programming language APL, which IBM used as a management information tool in the 1970s, which first brought the possibility of computers programming themselves to my attention. But other languages, such as LISP and the functional programming languages, which are very close to the purity of pure mathematics, have similar facilities.

An experiment in learning

Why computers are not able to program themselves without human intervention is the subject of Act II, ‘An Experiment in Learning’, which describes integral relational logic, the framework or system of coordinates for the unified relationships theory. In essence, it describes in words and other symbols the experiment in learning that I have been engaged in since 1980. From our cultural perspective, it is a revolutionary part, demolishing the tower of Babel that represents the world of learning today. Specifically, this part overturns Aristotelian logic and Euclidean axiomatics, just as René Descartes overturned Aristotelian science with his *Discourse on the Method* and Albert Einstein abandoned Euclidean geometry in developing the general theory of relativity.

Learning IRL is similar to biological growth processes. A seed is formed, which is planted in fertile ground, and which then grows into full maturity. I therefore begin this act with a scene called ‘Clearing the Ground’. For if we have not made a clearing in the jungle, the seed that we shall plant will have little chance of taking root and germinating. Having cleared a space in the forest, the next step is to prepare the ground, the subject of the next scene, ‘Preparing the Ground’.

We are then in the position to plant the seed, to describe the core of IRL itself. This is a little tricky because I use IRL to define IRL. So it is a little like picking yourself up by your own bootstraps, just as a computer starts up with a bootstrap program. Nevertheless, it is quite possible, as the scene called ‘Planting the Seed’ describes. It is in this scene that the framework for the URT is described in some detail. This scene answers the question that I asked myself as a sixteen-year-old, “What can we know about knowledge that lies beyond the frontiers of science at any one time?” The answer being that we can know its deep, underlying structure.

Once the seed has been planted, the first thing it does is to divide into two. For every time we create a concept, we also create its opposite. Everything in the Universe has a mirror image, leading to the title of the fourth scene, ‘Through the Looking Glass’, inspired by Alice’s adventures, highlighting the paradoxical world we live in. This scene describes how the Principle of Unity has evolved from the principle of duality in projective geometry, and how this fundamental principle of Existence can encompass all possible ways of looking at pairs of opposites, including painful double binds. These are described in diagrammatic form as the circle, triangle, and cross of duality, the last of these being a generalization of Ken Wilber’s famous four-quadrant model.

Then, having spent many years clearing and preparing the ground, planting the seed, and nourishing it, this great dual structure needs to die. For no method or technique can lead all the way to the realization of Wholeness and the Truth. Thus ‘Transcending the Categories’ is the title of the last scene in this act. This is the climax of the book, for we have now reached ineffable, nondual Wholeness, the union of all opposites, at the Omega point of evolution, establishing God

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as a scientific concept. I thereby answer the first of the seven fundamental questions of human existence that I asked myself when I was eight years of age.

In a sense there is no need to read any more, or even for me to write any more. There is no longer any time, past, present, or future, nothing to do or wish for. Nevertheless, even though we have reached the ultimate point of evolution, we all live in bodies in the world of form. And from this perspective, we shall continue to need to deal with the practicalities of life, as evolution passes through its point of accumulation, in systems theory terms. So the remainder of this book deals with this critical issue, building flesh on the skeleton of the coherent body of knowledge that is the unified relationships theory. In this way we can sort out the mess that our less than fully conscious ancestors have led us into today.

The second interlude, ‘Modelling the Syllogism’, which is not essential reading, then shows how IRL can be used to model Aristotle’s reasoning. The point here is that Aristotle did not use deductive reasoning in laying down the foundations of Western logic, he implicitly used integral relational logic.

A vital science

The focus of Act III, called ‘A Vital Science’, from the Latin word *vitalis*, ‘of life’, from *vita*, ‘life’, is to bring science to life. For a science that denies the existence of Life, as both holistic and reductionist science tend to do, cannot possibly be true. Science, as it is understood today, has reached a dead end in its development, as John Horgan’s book *The End of Science: Facing the Limits of Knowledge in the Twilight of the Scientific Age* indicates all too well. So it is vitally important that we take science in a radically new direction, a direction that is based on the Truth.

The purpose of the first scene in this act, called ‘Metaphors for Consciousness’, is to establish Consciousness as the overall context of all our lives, rather than the physical universe, as science believes today. I thought about calling this scene ‘A Science of Consciousness’, but there can no more be a science of Consciousness, any more than there can be a science of Love or of God. For the Divine, the absolute Whole, is ineffable. So to describe Consciousness it is necessary to use two familiar metaphors, that of an ocean and of light.

The next scene, ‘The Large and the Small’ is concerned with putting our understanding of the physical universe into the overall context of Consciousness. The large is concerned with the physical universe, or perhaps I should say universes, for physicists today are speculating on the possibility of multiple universes. The key point here is that what is called the ‘big bang’ is just an abstraction from Consciousness, which came into being through the action of Life, arising directly from the Divine. From this perspective, it is quite possible to visualize multiple big bangs, most probably arising from their opposite, black holes, the big bang that we know about being just the most recent.

At the opposite end of the size spectrum, I show how the generally accepted standard model of fundamental particles and interactions can be represented in the structures of IRL. This is inevitable because particle physicists use IRL in developing their ideas just like everyone else. Again, it is vital to understand that there is no particle or group of particles that is the fundamental building block of the Universe, for all particles, like everything else in the physical universe, are merely abstractions from or appearances in Consciousness.

To unify the two fundamental theories of physics—relativity and quantum theories—I then show how David Bohm’s theory of the implicate order, as he presented it in 1980, is just a special case of the URT. For the holomovement, an undivided flowing movement, viewed as a river, flows into the vast ocean of Consciousness.

The third scene in this act, called ‘An Evolutionary Perspective’, looks at the whole of evolutionary history from the vantage point of the Omega point of evolution. The key issue here is

that until we reach this ultimate point of evolution, we cannot possibly understand where we human beings have come from and where we are all heading in such a frantic rush. It is from this perspective that we can reconcile the great conflict that exists today between the Darwinists, who believe that evolution is blind, and the Creationists, promoting intelligent design. In doing this, I also show how the twelve-part spectrum of evolutionary theories published in the January-March 2007 issue of the *What is Enlightenment?* magazine can be integrated into a coherent whole. I shall naturally focus more attention here on the URT's immediate predecessors, such as the evolutionary theories of Aurobindo Ghose, Henri Bergson, Jan Christiaan Smuts, Pierre Teilhard de Chardin, and Ken Wilber.

The primary purpose of the fourth scene, called 'Natural Healing', is to show how alternative and complementary medicine can be fully integrated into the unified relationships theory. I am not so much concerned here with the multitude of potions and technologies available through health shops and therapists. Rather, I would like to emphasize the healing power of nonphysical psychospiritual energies, such as subtle energies, whose ultimate source is Life itself. For *nature* comes from the Latin word *nasci*, 'to be born', and everything in the relativistic world of form is born through the power of Life.

Life has immense healing power, as I know from my own experience. Developing integral relational logic and the unified relationships theory has led me to be healthier and happier than at any time in my life despite the fact that many do not yet accept the authenticity of this synthesis of everything. But I do not want to focus attention just on my own experiences. There is a wealth of other people's experiences that fully confirm the healing power of psychospiritual energies.

The third interlude, 'Form and Entropy', is intended to sort out perhaps the most confusing subject in all of science: the second law of thermodynamics. For long, it was held that this law would lead inevitably to the heat death of the universe. However, such a view cannot accommodate the obvious fact that there is a creative process also taking place in the Universe. In recent years, the systems theorists have attempted to address this issue through the concept of self-organizing systems. But they do not go far enough. They have not yet acknowledged that it is Life, through the Logos, that is bringing order to forms and structures. In bringing Life to science, we also have the opportunity of clearing up some of the confusions introduced by Claude Shannon's so-called theory of information, which is linked closely to the concept of entropy in thermodynamics.

Although the theory of information has nothing to say about meaning, despite the fact that information systems architects sometimes define information as data with meaning, this theory can explain why this book and synopsis need to be so long. In communications theory, which is a better name for this theory, the more improbable a message, the more signs are needed to communicate it from point A to B. Some leading intellectuals in the awakening-of-consciousness movement have asserted that the unified relationships theory, as the genuine theory of everything, is impossible. So in theory, we need an infinite number of signs to communicate it. Or none at all. To communicate the ineffable, no words are needed.

The New Humanity

We now come to the sixty-four thousand dollar question facing the human race today. Can we adapt to the most momentous change in fourteen billion years of evolutionary history and so reach our fullest potential as a superconscious, superintelligent, compassionate species before our inevitable death? At present, Western civilization is blindly accelerating towards a major catastrophe in which millions, if not billions, of people could die as the result of the panic that would ensue, as some writers of novels of the future have foreseen. So can we wake up before the global economy collapses at the beginning of the next decade, and thereby begin to build the infrastructure of the

Healing the Fragmented Mind

Paragonian Society and the Sharing Economy while there is still some order in society, or will this economic collapse be the apocalyptic trigger that will awaken people out of their delusions?

As *The Unified Relationships Theory* outlines the principles that underlie the laws of motion of society (refuting Marx's claim that he had found such laws), just as Newton's *Principia* described the laws of motion of physical bodies, this book has the potential to assist with this awakening process before there is complete chaos. So Act IV, 'The New Humanity', is being written with this possibility in mind. It will show that it is madness to continue to obey economic laws that are driving humanity to the brink of extinction and to continue to send our children to schools that teach them lies about God, the Universe, Life, money, justice, reason, and what it means to be a human being.

Our survival is dependent on us recognizing that we are all one, freeing us from the delusion that we are separate from God, Nature, and each other. And if we could do this, the immense synergy that we could generate would transform our conflict-ridden society into a society based on Love and Peace at speeds that few can possibly imagine today.

The key point here is that we cannot get to where we are going by starting where we are today. If the children born since the beginning of this millennium are to have any chance of growing old enough to have children of their own, we need to pass through the biggest change in fourteen billion years of evolution. This quantum leap, foreseen by writers such as the Danish mystic, Martinus, and Peter Russell, will happen at seven different levels, described in the prologue of this act, listed in my first book and on my web site under Vision.

In essence, if we are to reach our fullest potential as awakened, healthy, liberated individuals living in an awakened, healthy, liberated society we must awaken to Total Revolution. The extent to which we can do this depends on how close we can come to the Alpha and Omega points of evolution, which I call Oneness and Wholeness or Love and Consciousness, respectively. This final part looks at the prospects of this great social revolution.

However, first we need to review all the factors that are leading to the great global crisis we face today as an integrated whole. For the radical changes that we urgently need to make can only arise out of crisis, either personal or collective. If we are content with living our lives in the way we do, then it will be quite impossible to adapt to the accelerating pace of change we are experiencing today. In this respect, it is important that we do not look at human existence through rose-tinted glasses, as some New Agers tend to do. This subject will therefore be the first scene in this act, called 'The Global Crisis', updating John Leslie's *The End of the World: The Science and Ethics of Human Extinction*.

The other three scenes in this act are titled with the mottos of the Paragonian Fellowship, University, and Business Academy, addressing the spiritual, scientific, and economic revolutions that we urgently need to cocreate. The second scene, 'Awakening to Love', looks at what we need to do to become whole, holy, and healthy, three words that all have the same Germanic root. In essence, we need to end the sense of separation that has been instilled in us by the culture we live in. Today, we are taught by religious leaders, psychologists, and medical practitioners that we are separate from God, by scientists that we are separate from Nature, and by economists, politicians, and business leaders that we are separate from each other. This is a recipe for disaster, which can only be completely resolved when we learn to see that our divine Essence is Love.

In Scene 3, 'Awakening to Ourselves', we look at what we need to do to help each other to wake up. Today, the education system is focused on suppressing our natural intelligence by focusing attention on the development of the intellect. We thus obviously need to establish educational environments in which the young, in particular, are encouraged to question all the beliefs and assumptions that are embedded in Western civilization. As far as I am aware, there is no school or university anywhere the world that is as yet doing this. So this scene looks at the possibility of bringing such a mystically based education system into being.

Guide and Synopsis for *The Unified Relationships Theory*

As the URT can explain everything that can be explained, this scene will also show how people's conservatism and resistance to change, which inhibits us from living in love, peace, and harmony with each other and our environment, is just a manifestation of a general tendency of structures to maintain themselves in what systems theorists call homeostasis. Abraham Maslow's notion of the Jonah syndrome is also an important factor here, not only inhibiting us from reaching our fullest potential as individuals, but also inhibiting others from doing so.

Scene 4, 'Working Harmoniously Together', addresses the central issue of how we might cocreate the Sharing Economy based on Wholeness and the Truth, Love and Peace, and Life and Freedom, recognizing that we are all one. This is the greatest challenge facing humanity today, for it is in this area that people's fears are the greatest, for money, as an immortality symbol, provides many with their sense of security and identity in life. But to view our business activities through the eyes of econometric, financial, and management accounting models clouds our vision, preventing us from seeing what is really happening in society. So it is of the utmost urgency that we begin to build the infrastructure of the Sharing Economy based on the business modelling methods described in Scenes 3 and 4 of Act I, generalized into a universal science of reason in Act II.

Back matter

The Epilogue, 'Homeward Bound', will describe a little what life might be like in the Paragonian Society if we can pull through the great global crisis relatively unharmed. It will be a deeply spiritual, even mystical, society, tuned into the collective psychic energy field in the depths of the ocean of Consciousness. This healthy, liberated society will be awakened by a radiant light illuminating the whole planet, emanating from the coherent light of Consciousness. The peaceful, superconscious, superintelligent Age of Light will thus be quite unlike any of the twenty-odd civilizations that emerged during the patriarchal epoch, studied in depth by Arnold Toynbee in his monumental *A Study of History*.

The notes section, called 'Commentary', will provide, among other things, a description of the evolution of my insights. Generally, when people write scientific treatises, they present their work in tidy order, a far remove from the chaotic way that ideas often emerge in consciousness, as Philip J. Davis and Reuben Hersh point out in *The Mathematical Experience*. The outstanding exception to this was Johannes Kepler's *New Astronomy* as Arthur Koestler explains in *The Sleepwalkers*. So I do not wish to deceive people that this highly organized book suddenly emerged just as it is printed. It did not, far from it. It has taken over half a century of deep questioning and solitary learning for the content of this book to become manifest in consciousness. These notes on my personal experience are expanded in a draft autobiography I have written called *Returning Home to Wholeness: A Brief History of Me* and several shorter articles I have written.

The 'Glossary' is also an important section in this book. While this book is not based on the known, it uses a language from the past, which inevitably leads to considerable difficulties. For the English language has become grossly distorted over the years to denote a thoroughly materialistic and mechanistic world-view. So I have needed to change the meanings of many words in order to express myself as clearly as possible, as I have mentioned in this guide and synopsis.

The bibliography, called 'Bedtime Reading', should really include all the books that have ever been written. However, I shall restrict it just to those books that have been most influential in the development of the URT. In the years to come, we shall also be able to include other panosophical books that have been written within the overall context, framework, and foundation of Love, Consciousness, the Principle of Unity, integral relational logic, and the unified relationships theory.