

Bibliography



Figure B.1: *“By God, for a minute there it suddenly all made sense!”*

Because we live in a paradoxical universe, governed by the Principle of Unity, it is both necessary and unnecessary to read books for it all to make sense. For the ultimate goal of evolution is to return Home to Wholeness, from which we have never left. So the Ultimate Cosmic Vision is accessible to all knowing beings at every moment of our lives. But we are not conscious of this fact when we are conceived and born. It takes much learning and self-inquiry for evolution to become fully conscious of itself; for all the diverse streams of evolution to converge in Wholeness. And when they do, there is no longer any need to read books, for Wholeness is Ineffable and Divine. We can just rest in the Blissful Stillness of Wholeness, knowing that our life’s work is accomplished.

However, on my way to this insight, I have been heavily dependent on books, especially as I have spent most of my life in solitude, far away from the main centres of learning. I have needed to keep my distance from society because Western civilization is based on seven pillars of un wisdom, which need to be demolished so that we can rebuild the entire world of learning on the Truth, within a single, all-encompassing framework.

In doing this, I have had one great advantage over most of my contemporaries. I realized at eight years of age that what I was being taught in religion and science did not make sense as a coherent whole because their contextual contexts of God and the Universe—as taught in the West—are incompatible with each other. So having no means of determining the truth or falsity of what I was being taught, I learned almost nothing at school and university. Indeed, it was only at the ages of 11, 16, 18, and from 22 to 34 that I felt reasonably assimilated into the culture of my birth. The rest of the time, I have been a stranger in my own land. So nearly everything that I know today, I have learnt since I was thirty-eight in 1980 through my own studies.

Another advantage that I have had over conventional academics is that I have had an extensive business career, working at the sharp end of the technological revolution. This experience gave me the tools I needed to build the framework for the theory of everything. First, I learned about Ted Codd’s relational model of data in 1972, when working in a sales office for IBM in London, later brilliantly developed and described by his associate

Chris Date. Then in 1978, I learned the basics of A Programming Language (APL), developed by Kenneth Iverson, which led me to realize that the aims of the artificial community are impossible, as explained in Chapter 8, 'Limits of Technology'; we human beings are the leading edge of evolution on this planet, not machines like stored-program computers.

In 1990, I rejoined IBM in Stockholm at its Nordic Software Development Laboratory, learning something of the object-oriented modelling methods being developed by James Rumbaugh, Grady Booch, and Ivar Jacobson, among others, which was to lead to the Unified Modeling Language (UML). And after I took early retirement in 1997, I worked as a consultant for a company making complex software products for investment banks, which gave me the opportunity to see, first hand, the relationship between the two principal information systems modelling methods, which have become unified in Integral Relational Logic.

At the turn of the millennium, I was still hopeful that we would be able to use IRL and the Internet as the infrastructure for the life-enhancing, ecologically sustainable Sharing Economy that could emerge following the collapse of the global economy some ten years later. But, as I can see today, the forces against this are so strong it is most unlikely to happen, at least, not on a global scale.

Nevertheless, as Life has guided me to complete this book, maybe there is still some social purpose in doing so. But what should be included in a bibliography for the Unified Relationships Theory? In a sense, a transcultural, transdisciplinary synthesis of everything should reference every book that has ever been published or ever will be, which is obviously impossible and not really relevant. But we do need to understand the difference between this bibliography and conventional bibliographies for scholarly works.

First, these tend to be written by specialists, adding branches, twigs, and leaves to the already existing tree of knowledge, citing authorities from the past for what they are saying. However, over the centuries and millennia, a few individuals have sought to integrate what has already been learnt, counteracting the divergent tendencies of evolution. Among my contemporaries, the multidisciplinary, convergent studies of Peter Russell and Ken Wilber have played a major role in the synthesis of all knowledge presented in this book, describing, in their different ways, a world vision that is remarkably similar to my own. Yet, they are still rather conventional, building on tradition rather than starting afresh at the very beginning. So their integral studies do not match my life experiences as a coherent whole.

Only the URT can fully explain what has happened to me in my lifetime, and, as an extension, what is happening to humanity as a whole. What this means in terms of this bibliography is that *Wholeness* has not evolved from any previous works of scholarship. Rather, it has emerged directly from the Divine Source that we all share, in the vertical dimension of time. Of course, this is the way all books emerge in consciousness, as some mystics might describe. Furthermore, while *Wholeness* contains some personal reflections and experiences, at heart, it is impersonal. The gnostic and ontological foundations of the Universe are shared by us all. So *Wholeness* cannot be compared with any other book, for its content embraces everything that has ever been written, spoken, or thought by anyone whomsoever. And to see this, we need to stand on the summit of the mountain of all knowledge, balanced by diving to the depths of the Ocean of Consciousness, taking all evolutionary and involutory processes to their glorious culmination.

This is undoubtedly the most difficult principle for people to accept, for it effectively means that if evolution is to become fully conscious of itself in us human beings we need to take a god's eye view of ourselves, not a narrow egocentric, ethnocentric, anthropocentric, geocentric, or kosmocentric perspective. And this can only happen when all the divergent streams of evolution converge at the Omega point of evolution, which is also the Alpha point, as this book describes.

To make a selection of books, papers, articles, DVDs, and television programmes to include in the bibliography, I have included all works referenced in this book, plus a number of others that have had an influence on the development of the self-reflective picture of the Totality of Existence that I can see today. In doing this, I have made no attempt to categorize these works, either by subject or in terms of their importance for me. So let me address this second point here, illustrating in another way where I have come from.

During the early 1980s, as I struggled to understand what was happening to me and society as a whole, I was particularly influenced by the works of David Bohm, Erich Fromm, Arthur Koestler, Pierre Teilhard de Chardin, and Alan Watts. During this period I came across the paradigm shift in science being developed by such people as Fritjof Capra, Marilyn Ferguson, Willis Harman, and Rupert Sheldrake. At first I thought that I could integrate my work with theirs because there were so many similarities. But it was not to be. As I can now see, IRL is not a part of any paradigm, new or old.

During the second half of the 1980s and first half of the 1990s, the main focus of my attention was on my psychospiritual awakening, on earning a living in the world once again, and on my second marriage. I did comparatively little reading or writing during this time. What reading I did was mainly focused on the works of Barry Long, whose *Course in Being* seminars I attended for many years, J. Krishnamurti, Osho, and Ramana Maharshi. As my mystical experiences deepened in this way, the works of Elaine Pagels and F. C. Happold were of central importance in putting the early history of Christianity into perspective, showing me why I was so averse to the teachings of the Church of England as an adolescent. The works of Robert Forman and William James were also a great influence in my conceptual understanding of mysticism during this period.

The field of economics has been the most difficult, because it is in this area where the prevailing culture most inhibits the development of the ideas that are necessary to get us through the great economic and ecological crisis we face today. Nevertheless, I have had some most interesting conversations with many people on this subject, including these authors, many of whom I have met or spoken to: James Robertson, Hazel Henderson, Michael Linton, David Boyle, E. F. Schumacher, Willis Harman and John Hormann, and Alexander King and Bertrand Schneider of the Club of Rome. Margrit Kennedy and Bernard Lietaer, have been less influential because by the time I came across their work, I could see that the only viable way forward for humanity is a mystical path, focusing attention on returning to our Divine Source.

Mathematics has played a less important role than I thought it would when I began this project. As mathematics is generally regarded as the language of science, I originally thought that I would need some advanced mathematics to establish the scientific truth that there are psychospiritual energies at work in the Universe. To this end, in the early 1980s, I thought that René Thom's aptly-named Catastrophe Theory, further developed by Christopher Zeeman, would provide the mathematical tool that I needed to model the catastrophe that I saw humanity blindly accelerating towards. But in the event, all I have needed for this purpose are the information systems modelling tools familiar to me from my business career.

However, I have been concerned about two particular aspects of mathematics: its foundations and the way that mathematician actually learn, rather than what they put down on paper. In this respect, these authors have been most influential: Jaques Hadamard, G. H. Hardy, Philip J. Davis and Reuben Hersh, Morris Kline, Ernest Nagel and James R. Newman, and, of course, Kurt Gödel, whose incompleteness theorems I struggled through in the 1980s. In terms of conventional mathematics, few can clearly see what is happening to humanity at the present time because of a lack of understanding of the mathematical concepts of infinity, studied by Georg Cantor, and exponential series, as described on page 101 in Chapter 3, 'Unifying Opposites', and page 167 in Chapter 6, 'An Integral Theory of Evolution', respectively. The mathematical recreations of W. W. Rouse Ball and H. S. M. Coxeter have also played an important role in my development, preventing me, along with music, from going totally insane when nothing in the world made any sense whatsoever.

And what of philosophy? Philosophy is a curious subject that only really exists because of the great schism between science and religion in Western culture, from which I have felt alienated since a boy, for reasons I can now see. For when this schism is healed, the need for philosophy as a separate subject simply disappears. So, apart from Heraclitus and René Descartes, I have been very little influenced by the great philosophers of the past two and half thousand years, although it has been fascinating to notice that some of the bootstrap concepts of Integral Relational Logic played a key role in the philosophies of Plato and Aristotle. Nevertheless, I have needed to read something about what the philosophers have been up to during all this time. Bertrand Russell, Karl Popper, Antony Flew, and, more generally, Richard Tarnas have been important here. Nevertheless, as philosophy has played an important role in the development of the Western mind, I have needed to study this subject to

some degree to understand the crisis that the West faces today. Brian Magee's television programmes have been most helpful in giving a broad view in this respect.

So what about conventional science? Having realized as a sixteen-year-old that physics, generally regarded as the principal scientific discipline, is not based on the Truth, I have not been as culturally conditioned as most of my contemporaries. Even the mystics believe that the physicists can tell us how the Universe is designed. Nevertheless, I have needed to study the physicists to understand some of the major influences human phylogeny. To this end, apart from the physicists already mentioned, I have consulted the writings of Stephen W. Hawking, Paul Davies, Brian Greene, Roger Penrose, and Amit Goswami, among several others.

While the physicists are seen as the custodians of the concept of Universe, the biologists are generally regarded as the custodians of the concepts of life and evolution. So as some biologists have sought to bring life back to science, some have been attempting to show that biology should be regarded as the primary science, usurping physics' throne. Elisabet Sahtouris has been most prominent in this respect, no doubt much influenced by the self-organizing systems of Humberto R. Maturana and Francisco J. Varela. But such notions do not bring Life, arising directly from our Divine Source, back to science.

Of course, mainstream biologists, believing that the DNA molecule contains the secret of life, don't even go this far. Nevertheless, to understand something of the culture I live in, I have needed to familiarize myself with the writings of such biologists, including Francis Crick, James D. Watson, and Richard Dawkins, the most vociferous of them all, leading a crusade against organized religion and the Creationists, but in so doing, throwing the mystical baby out with the religious bathwater.

If any specialist subject can be regarded as the primary science, it is psychology, because if we do not understand ourselves, we cannot know whether our scientific theories are true or not. I first became interested in psychology when I was appointed a first-line manager in an IBM sales office in 1974, the works of Thomas A. Harris and Eric Berne, recommended to me by my friends, being of initial interest.

But I only really became interested in psychology in 1980, when I wondered whether the global economy would self-destruct within thirty years because artificial intelligence is possible or because it is not. This initially led me to study the mathematical foundations of computer science to an extent not necessary to design and develop information systems in business. So I first turned to the beginnings of mathematical logic, developed by George Boole, and the first programmable computer designed by Charles Babbage, insightfully described by Ada Lovelace, the poet Byron's daughter, all of whom lived in the nineteenth century. But, of course, it was in the middle of twentieth century that mathematicians, scientists, medical practitioners, psychologists, and philosophers sat down to try to understand just what we had had invented in the stored-program computer and the relationship of human beings to this machine, which extends our mental abilities, unlike the many tools we have developed over the years to extend our rather limited physical abilities. It is a very confused story because most don't know what it means to be a human being and so cannot know what we have invented.

It was to take well over twenty years to unravel this mess. Regarding the mathematical foundations, I was much helped by Clive W. Kilmister, Jean van Heijenoort, and Brian Randell, the last two having collected together in one volume many of the seminal papers and letters. These works helped me develop an intuitive understanding of the foundational works of Alan Turing, Alonzo Church, Alfred Tarski, and John von Neumann, for instance. I say intuitive because as I studied these works Integral Relational Logic was emerging in consciousness, telling me that the semantic modelling methods of business are more significant than mathematical modelling methods, a fundamental principle that applies to all the sciences, including physics.

Nevertheless, I still needed to familiarize myself with what Joseph Weizenbaum rather disparagingly called the artificial intelligentsia,¹ people attempting to show that human beings are machines and nothing but machines. A few of these have been Norbert Wiener, Marvin Lee Minsky, Donald Michie, Douglas R. Hofstadter, and his associate Daniel C. Dennett. And I also needed to spend much time clarifying the confusion caused by Claude Shannon's so-called theory of information. Two voices crying in the wilderness, showing by rational argument that human beings are not machines, were J. R. Lucas and John Searle. In social terms, three highly influential writers believing that technological development can drive economic growth indefinitely are James

Martin, Bill Gates, and Raymond Kurzweil. Of course, there are many more in the information technology industry with such beliefs.

The main reason why people cannot discover who they truly are because of the traditional work ethic, which inhibits us from following the ancient adage “Know thyself,” by answering the most challenging question that any of us can ask ourselves, “Who am I?” Of course, we cannot answer this question within the context and framework of Western civilization, whose religious, scientific, and economic ethos is designed to prevent us from discovering what it truly means to be a human being. We can only do so by bringing our personal, cultural, and collective conditioning into consciousness, examining in minute detail all the hidden energies that cause us to behave in the way we do.

As I have been seeking to be free of my cultural conditioning from a very early age, one of my top priorities in this respect was to understand the personal conditioning that led me to become a rebel. Some meetings with David Wasdell in 1985, then a primal therapist who had studied the effects of pre- and perinatal traumas on later development, but today a leading climatologist, set me on this psychotherapeutic path. The works of the depth psychologists such as Stanislav Grof, Abraham Maslow, and Carl Jung have been most helpful here. On the other hand, I have learnt very little from Sigmund Freud, who initiated the psychological revolution.

But it has been the practical experience of everyday living and many psychotherapeutic trainings that have been most helpful here, far more than the multitude of self-help books on the market, which have not generally touched me directly. At the beginning of this millennium, these self-inquiries led me from psychology to mysticism, towards such teachers as Vijai Shankar, Nukunu, and Vasant Swaha, and through their writings, Ramesh S. Balsekar, Nisargadatta Maharaj, and Andrew Cohen.

As I have been acutely aware that the Unified Relationships Theory is the much sought-for Holy Grail and Philosophers’ Stone of human learning, to deal as calmly as possible with this potentially emotional situation, I have also needed to study the pathology of genius, particularly as investigated by Anthony Storr. In this respect, I have been particularly interested in the challenges facing scientific revolutionaries, such as Isaac Newton, Charles Darwin, Albert Einstein, and David Bohm. To this end, I have read several biographies, including those by Frank E. Manuel, Richard S. Westfall, Michael White, Banesh Hoffmann, Jeremy Bernstein, and F. David Peat.

To understand humanity’s ultimate destiny as a species, it has been necessary to bring our collective conditioning into consciousness, as well as my personal and our cultural conditioning. To this end, I have gone back to the very origins of human learning, some 25,000 years ago, when our forebears were given the great gift of self-reflective Intelligence. Barry Long and Ken Wilber, already mentioned, have been most helpful here, as has Aurobindo Ghose. And to understand a little of the early myths and civilizations, Joseph Campbell, Anne Baring, and Michael Wood have been most helpful here.

Of course, what happens to humanity in the coming years depends to a great extent on us working harmoniously together with a common vision. In the 1990s, I subscribed to some journals, including *ReVision*, *Noetic Sciences Review*, *Journal of Consciousness Studies*, *Resurgence*, and *New Economics*, in the hope of finding someone on this planet who could understand what I am saying, and during the first decade of this century, I subscribed to the *Network Review* and *What Is Enlightenment?*, now called *EnlightenNext*, with a similar purpose. But to no avail. It would appear that no one is destined to understand the Principle of Unity, Integral Relational Logic, and the Unified Relationships Theory before the global economy collapses during this decade and even before *Homo sapiens sapiens* ‘wise, wise human’ becomes extinct, most probably during this century. For while some of my closest women friends have occasionally sensed the universal truth of the Principle of Unity, the feeling that everything makes sense has not lasted for long, like the professor in the library. For the Principle of Unity is the most dangerous idea in the world. If its implications are to be fully explored, this would totally shatter one’s identity as a human being, having a special place in the overall scheme of things, not something that many are prepared to face.

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