

## Epilogue

# Living at the End Times

*Behold, O monks, this is my last advice to you. All component things in the world are changeable.*

*They are not lasting. Work hard to gain your own salvation.*

Shakyamuni Buddha's last words

**W**hat this book has endeavoured to show beyond any shadow of a doubt is that Wholeness—Consciousness, Reality, God, Universe, or whatever name we want to give it—is the union of all opposites. The Principle of Unity thus enables a knowing being to embrace the Totality of Existence as a coherent whole, with no divisions or borders anywhere, no separation between any beings, including the Divine and Nature. Reality is not form or formlessness, time or timelessness; it is both-and, beyond even these categories. Reality is ineffable, nondual Wholeness, embracing all opposites.

So what do we see when we abstract the horizontal dimension of time from Consciousness? Well, we see that all forms arise from formlessness and return there in the Eternal Now. For instance, atoms, molecules, cells, plants, and animals, including human beings come and go. Expanding our vision, relationships, families, nations, civilizations, species, planets, stars, galaxies, and physical universes also come and go, in different finite timescales, the differences being mathematically irrelevant.

All beings in the relativistic world of form pass through a birth, growth, decay, and death process, with no exception, like waves and ripples on the surface of the vast ocean of Consciousness. This picture arises inevitably from the Principle of Unity. It is a vision of elegant simplicity, bringing great joy and tranquillity, so it must be a true representation of the Totality of Existence. While the Universe is constantly changing, in the abstract, nothing changes; only the details change.

Difficulties arise with this vision when we identify with a particular detail, such as our bodies, jobs, religious beliefs, or nations in an egocentric or ethnocentric manner. Even identifying with humanity, planet Earth, or the physical universe that came into being some fourteen billion years ago through what has come to be known as the big bang, in an anthropocentric, geocentric, or cosmocentric manner, can lead to delusion and suffering.

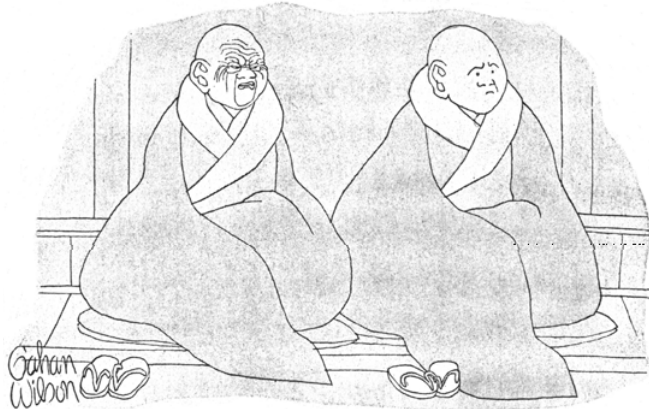
Of course, this is not a black and white situation. We are all both *Homo divisionis* and *Homo divinus* to some extent or other, with the atheistic scientists and monotheistic fundamentalists furthest removed from the Truth, perilously seeking to hold on to the status quo at these times of unprecedented rates of evolutionary change. But what is an either-or situation is whether this book will ever be published and what influence it might have if it is. The unspoken consensus today is that *Wholeness* is unpublishable because the Principle of Unity, Integral Relational Logic, and the Unified Relationships Theory are not understandable by split minds fragmented by decades, centuries, and millennia of personal, cultural, and collective conditioning.

However, Newton's *Principia* and Einstein's theories of relativity were published even though few understood these revolutionary worldviews when they were first appeared in printed form. And when they were, these books had an influence far beyond those who understood these theses. If Life intends it, a similar situation could arise with *Wholeness*. After all, this book describes the much sought-for solution to the ultimate problem of sci-

ence. And its very existence could have a profound effect in the direction that evolution takes following the collapse of the global economy at the beginning of the next decade.

## Stillness

As no structures are permanent, this is as true of the Unified Relationships Theory as of any other structure. So as it has been conceived, born, and grown through infancy, childhood, and adolescence into adulthood, it is time to let it die, to dissolve into ineffable, nondual Wholeness. We have now reached the end, where we began, in the Eternal Now. We can thus do no better than illustrate this space of utter Stillness than with this cartoon given to me by a friend in 1992, which she cut out from the *New Yorker*:



Young monk: *What happens next?*

Elderly monk: *Nothing. This is it!*

Figure E.1: *Living in Stillness*