

Glossary

Western civilization is based on the false assumption that we human beings are separate from God, Nature, and each other. This has led us to believe that the physical universe is the primary reality, that all human experience can be explained in terms of the laws of physics, and that the physicists can tell us how the Universe is designed. All the languages of Western Europe reflect this misconceived view of reality.

āēīōū

So if we are to build a society based on Wholeness and the Truth, we need to make some fundamental changes to the meanings of words, as they exist today. Studying the etymology of words helps greatly here, an approach that David Bohm called the ‘archæology of language’. For we often find that the roots of our language are much closer to Nature, and hence the Truth, than modern meanings of words. For the root of *etymology* is the Greek *etumos* ‘real, true’.

However, not always. The word *physics* has a Greek root, *phusike*, meaning ‘nature’. In turn, *nature* has a Latin root meaning ‘birth’. But materialistic science does not study the birth of beings, including our own thoughts, since to do so it would need to include God the Creator in its inquiries. So what was called ‘natural philosophy’ in Newton’s time and what is called ‘natural science’ today are very far from being natural. Science today studies only the superficial appearance of beings, not their innate essence.

The starting point for changing the meanings of words is to establish an overall context in which we can interpret all the data patterns of our experience, both outer and inner, and the relationships between them. The fact that we do not have a coherent context for our learning is most simply revealed with the opening words of the Lord’s Prayer, which Christians are taught to recite as children: “Our Father, which art in heaven”.

But what do these words mean? Father is the first element in the Christian trinity: God the Father, Son, and Holy Spirit. And heaven is out there among the stars in the physical universe. But which of these is our true environment? How can God, the Supreme Being, be a part of the physical universe?

The concepts of God and Universe both denote wholeness in some sense. However, traditional teachings cannot tell us how these two concepts, which provide the overall context for religion and science, respectively, can be reconciled. And without an overall, unified context, how could we possibly determine whether what we are being taught is true or not? How can we live in love and peace together in such a meaningless, warlike environment?

However, when we look deeply into ourselves and learn to integrate all knowledge in all cultures and disciplines into a coherent whole, we discover that it is Consciousness (with a capital C) that provides the overall context for all our lives, no matter what our cultural background might be.

We can choose this word to denote the Absolute because it derives from the Latin words *cum* meaning ‘together with’ and *scire* meaning ‘to know’, a word that is cognate with *science*. So the more we learn to integrate our knowledge into a unified, coherent whole, the greater the consciousness that naturally arises, in conformity with Pierre Teilhard de Chardin’s law of complexity-consciousness.

Within this overall context of Consciousness, we can then adopt the principles of conceptual clarity, simplicity, integrity, and consistency used by information systems architects in business to create an integrated set of concepts and words that relate to each other as a coherent whole. We call this thoroughly systematic approach to concept formation radical egalitarianism, a term suggested by Chris Clarke, a professor of mathematical physics in England.

When defining words from the traditional religions in the world, we are drawing particularly on Shambhala's *The Encyclopedia of Eastern Philosophy and Religion* and *The Oxford Dictionary of World Religions*. Regarding technical terms, we are drawing on IBM's *Dictionary of Computing* and various technical dictionaries on the Internet. More generally, we are drawing on the *Oxford English Dictionary*, *The Oxford Dictionary of English Etymology*, *Chambers Dictionary of Etymology*, *Bloomsbury's Dictionary of Word Origins*, *Cassell's Latin Dictionary*, the *Pocket Oxford Classical Greek Dictionary*, *Indo-European Language and Culture* by Benjamin W. Forston IV, and *The American Heritage Dictionary of Indo-European Roots*, revised and edited by Calvert Watkins.

Absolute

[Latin *absolvere* 'set free' from *ab* 'away' and *solvere* 'loose'. Participle *absolutus* meant 'perfect, complete'.] The ineffable Absolute provides the overall Context for all our lives. So when we live in union with the Absolute, we are set free from *samsara*, from the conflicts that arise in the dualistic world of form; we are perfectly complete.

To say that the Absolute does not exist is like saying that we human beings consist of organs, cells, molecules, atoms, subatomic particles, thoughts, feelings, emotions, and so on, but we do not exist as a whole, as individuals. Indeed, the Absolute not only exists, but it is also the only true Reality.

See also *Wholeness, Oneness, Truth, Life, Freedom, Love, Peace, Stillness, Emptiness, Fullness, Datum, Context, Source, Now, and Ground of Being*.

abstraction

[Latin *abs* 'away' or 'from' and *trahere* 'to draw'.] The interpretative action of changing data into information and information into knowledge. For instance, if we observe many instances of data patterns that look similar, we abstract their similarities and might call them spaniels. Similarities between spaniels and other similar beings can be abstracted to form the concept of dog. This process continues with the concepts of mammal, vertebrate, animal, and living being, leading to the concept of being, the concept of greatest abstraction, which formed the basis of Aristotle's metaphysics.

Advaita

[Sanskrit 'not-two, Nonduality'.] Denotes the Absolute alone. Advaita is not a philosophy or religion and should not be confused with Advaita-Vedanta, one of the three branches of Vedanta, the others being Dvaita-Vedanta ('dualistic') and Vishishtavaita-Vedanta ('qualified nondualism'). When we know the nondual Absolute in the depth of our being, we know that there is no separate entity that can be said to do or own anything; there is no doership or ownership. We are all the products of fourteen billion years of evolution, ultimately with no free-will to make a choice about how we live our lives.

alone

[Old English *eall* 'all', from PIE-base **al-* 'all' and **ān* 'one'] To be alone is thus to be 'all-one', living in Oneness, in solitude. As such aloneness is a truly beautiful situation, which can turn sour if there is any longing for the situation to be different, when aloneness becomes loneliness, a mental disturbance.

Alpha point of evolution

[First letter in the Greek alphabet, A or α.] Evolution did not begin some fourteen billion years ago with the most recent big bang or with the emergence of the first self-reproducing forms of life on Earth some three and a half billion years ago. The starting point for all growth processes is our divine Source in the eternal Now called God the Creator in Christianity. This is Oneness, the Alpha point of evolution, which is just the other side of the coin from the Omega point, for Wholeness is the union of all opposites.

anarchy

[Greek *anarchia*, from *anarchos* 'without a leader', from *an* 'without' and *archos* 'chief, head, ruler'] In a society where the leaders are directing the people further and further into delusion, farther and farther away from Reality, anarchy, 'rule by no one', is clearly to be preferred. However, this is to disregard the underlying structure

of the Universe as an infinitely dimensional network of hierarchical relationships and the Divine, Cosmic energies that bring order to chaos. The PIE-base of *archos* gives an indication of what is needed here (See -archy).

anatman

[Sanskrit ‘nonself’, Pali *annata*.] Buddhist term, the third of the three marks of being. The ego in Buddhism is thus transitory, with no permanent existence. The notion of rebirth or reincarnation in Buddhism is thus “a karmically controlled continuity of consciousnesses between lives but denies that there is an atman or inherently existing self which is the bearer of these consciousnesses” (known as *punabbhava*, ‘again-becoming’. [Oxford] This is getting quite close to the Truth, but still contains an element of time within it, when in Reality, time is just an appearance in Consciousness, most closely encapsulated in the notion of the eternal Now.

animate

[Latin *animalis* ‘consisting of air, living, having a soul’, from a PIE base **anǵ-* ‘to breathe’, also root of *equanimity*, *pusillanimus*, and *anemone* in English, *aniti* in Sanskrit, and *anda* ‘breath, spirit’ and *ande* ‘spirit, soul’ in Swedish.] To be added.

anitya

[Sanskrit ‘impermanence’, Pali *anicca*.] The first of Buddhism’s three marks of being indicating that no being in the relativistic world of form has a permanent existence, for the whole Universe is in a constant state of change. So conservatism, holding on the status quo, at these times of accelerating evolutionary change leads not only to suffering, but also threatens the very survival of the human race. The beautiful mandalas created by Tibetan monks with tiny grains of coloured sand, which are then thrown into the sea or some other convenient place, well illustrate the principle of *anitya* in action. See Figure P.3 on page xxv.

apocalypse

[Greek *apokaluptein* ‘to uncover’ or ‘to reveal’ from the Greek prefix *apo* ‘from, away’ and *kaluptra* ‘veil’.] So *apocalypse* literally means ‘draw the veil away from’, indicating the disclosure of something hidden from the mass of humanity. If we human beings are to live free from the fear of death in the eternal Now, we need to discover the truth of life on Earth, what it truly means to a human being, in contrast to our machines. This means that we need to be free of our mechanistic conditioning, which acts like a cloud of unknowing, in the words of an anonymous fourteenth century English mystic.

As individuals, such a radical transformation of consciousness can only happen when we feel discontent with traditional religious, scientific, and economic belief systems of both West and East. Using the metaphor of *The Matrix*, we need to take the red pill rather than the blue one. How bright the redness of this pill depends on the level of our discontent. We can suddenly switch from blue to red in a revolutionary discontinuity of evolution, an abrupt apocalypse or revelation. Or this process of transforming blue into red, or in the alchemist’s language, base metal into gold, can be more gradual.

However, at the social level, there are now clear indications that we are rapidly heading towards a deep-rooted awakening of Love, Consciousness, and Intelligence, which will most likely come about through the breakdown of the global economy at the beginning of the 2010s. As few are as yet prepared for this evolutionary inevitability, it could well prove to be every bit as tumultuous as John the Divine prophesied in the Apocalypse or Book of Revelations in the Bible, although he was thinking of the decline and fall of the Roman Empire at the time, not of the American economic hegemony.

arch-

[Greek *arkhi-*, from *arkhe* ‘beginning, origin; cause, motive, principle, element; leadership, power, rule, etc.’, from *arkhos* ‘leader, ruler’, from *arkhein* ‘to begin, rule, command’ of uncertain origin, but showing some archaic Indo-European features.] The primary meaning of *arkhe* is most revealing here. Leadership logically begins at the beginning, at the origin of the Universe, at the first cause. But throughout history, political leaders have not been logical; they have put second things first. One leader who saw this absurdity was Jesus of Nazareth,

who famously said, “many *that are* first shall be last; and the last first,” the Greek words for *first* and *last* being *protos*, as in *prototype*, and *eschatos*, the root of *eschatological* ‘the study of the end times of humanity’.

archetype

[See *arch-* and *tupos* ‘model, stamp, impression, type’]

architect

[Greek *arkhitektōn* ‘builder, architect, engineer’, from *arkhi-* (see *arch-*) and *tektōn* ‘builder’, from PIE base **teks* ‘to weave, fabricate’, also root of *context* through Latin *texere* ‘to weave’ and *technology* through Greek *tekhne* ‘art, craft, skill’.]

-archy

[See *arch-*] During the past few millennia, the archies of the world (like cracies and ocracies) have been forms of government or domination determined by the meaning of the prefix. As such, they reflect a world run by the fragmented, split mind, obviously unsustainable and inappropriate for the Age of Light. Some of the archies that need to disappear are therefore matriarchy, monarchy, oligarchy, and patriarchy.

anarchy, heterarchy, hierarchy, holarchy, homarchy,

arrogant

[Latin *arrogāntem* ‘assuming, overbearing, insolent’, present participle of *adr-*, *arrogāre* ‘to claim for oneself’, from *ad-* ‘to’ and *rogāre* ‘to ask, inquire, question’, from PIE base *reg-* ‘to move in a straight line’, the sense of asking coming from ‘stretching out the hand’. This general base has a wide number of other derivatives based on the more particular meaning ‘to direct in a straight line, lead, rule’, including *realm*, *rector*, *rectify*, *right*, *rich*, *royal*, and *reckon*.] To be added.

art

[Latin *ars* ‘skill, way, method’, from *art-*, from PIE base **ar-* and **arə-* ‘to fit together’, also root of *coordinate*, *reason*, *read*, *harmony*, *order*, and *arithmetic*.]

atman

[Sanskrit *ātman* ‘breath, spirit; soul, essence, self’, from PIE base **ētmēn-* ‘breath’, also root of Old English *æðm*, *eðm* ‘breath’, cognate with Greek *asthma* ‘shortness of breath’.] Hindu term for “the real immortal self of human beings, known in the West as the soul” (Shambhala). As there is no separation between the individual and the Absolute, atman is identical with Brahman and has the same qualities. It is most important here not to confuse the Absolute, as the Essence of the Universe, and the soul, as the unique essence of individual human beings acting in the world of form. By avoiding such confusion, we can resolve the apparent differences between Advaita and the Buddhist and Hindu notions of anatman and atman.

atom

[Greek *atomos* ‘indivisible’ from *a-* ‘not’ and *temnein* ‘to cut’] The analytical mind is constantly cutting up concepts into finer and finer pieces in an ever-lasting manner. So why do the particle physicists still believe that they will find a concept that they cannot cut up any more. Why doesn’t everybody see that this atomistic belief in a fundamental particle out of which all matter is formed false?

attribute

[Latin *attributus*, past participle of *attribuere* ‘to assign to’, from *ad-* ‘to’ and *tribuere* ‘to divide out, allot, assign’.] In IRL, a property or characteristic assigned to an entity as an instance of a class, such as the height of a mountain, a person’s name, the rate of flow of a river, the date of an event, or the colour of a blouse. The property is the attribute value, with ‘colour’ being an example of an attribute name.

autosoteria

[Greek *autos* ‘self’ and *sōteria* ‘salvation, preservation’, from *sōtēr* ‘saviour, preserver, deliverer’, from *sōs* ‘safe and sound, healthy, entire; sure’ from PIE base **teuā-* ‘to swell’, meaning that something that is swollen is strong.] The tendency of structures for self-preservation, like the immune response of the body. However, we should note that no structure in the Universe is impermanent. So to put one’s faith and trust in structures, of whatever form, is delusionary. The only true path to salvation is to be grounded in Immortal Wholeness or Oneness. See also homeostasis, safe, anitya, and trilakshana.

avidya

[Sanskrit ‘ignorance’, Pali *avijja*.] A term used in both Hinduism and Buddhism to indicate our conditioned minds, unable to distinguish the relativistic, phenomenal world of form from our Immortal Ground of Being, to differentiate transient maya from intransient Reality. Ignorance of the Truth thus prevents us from using our Divine Intelligence to understand what it truly means to be a human being. There is no equivalent word in European languages because these reflect a culture living in ignorance, unaware that we are not separate from the Divine for a single instant in our lives.

Babel, Tower of

[Hebrew *bābel*, from Assyrian *bāb-ilu* ‘gate of god’, also name for Babylon in Jewish *Tanakh*.] This tower has become a symbol for the confused world of learning because the Hebrew word for *confound* was *bālal* ‘to confuse, mix up’, which sounds like *bābel* (Genesis 11:9). However, there is no etymological connection between *babble* and the Tower of Babel, as some have suggested. *Babble* is essentially an imitative word, which has come to be associated with the Biblical story because it means ‘unintelligible foreign speech sounds or confusing chatter’.

being

[Old English *beon* ‘to become, come to be’.] The central concept in Aristotle’s ontology in *Metaphysics*. Any form that exists. The word is of the utmost generality, denoting any object, event, process, system, organism, state, feeling, form, structure, relationship, field, concept, ideal, belief, opinion, class, character, symbol, religion, discipline, ism, ology, osophy, theory, language, culture, civilization, or any other entity that any knowing being can perceive, conceive, or imagine.

Being

[See *being*.] The Absolute or Supreme Being, embracing both the formless and all beings in the relativistic world of form.

belief

[Old English *geleafa* of Germanic origin.] “An acceptance that something exists or is true, especially one without proof.” (COED) In spiritual matters, the ability to turn belief into knowledge is dependent on the ability of the individual to penetrate the depths of the psyche. Theists and atheists are people who believe and don’t believe in the existence of God. Agnostics are those who do not know what to believe. However, gnostics are people who know God in their own, direct experience, without need for belief.

biocracy

[Greek *bios* ‘life’, from same PIE base as *vital*, and *-cracy* ‘power, strength’ etc.] “A form of governance in which all life has participation; a concept that recognizes nature as the force regulating the physical universe.”¹ “We need to move from a democracy to a biocracy. A process of decision making where the interest of nonhuman species, local and global ecosystems, and future generations are taken into account, because their interest is our interest.”²

Brahman

[Sanskrit ‘the eternal, imperishable Absolute.] Brahman is the Hindu term for nondual Consciousness, which cannot be grasped by the dualistic mind of monotheistic religions, believing that God is other.

category mistake

Term coined by Gilbert Ryle to indicate that it is erroneous to put a collective or general concept in the same category as particular concepts. For instance, it is a category mistake to put Christ Church, the Bodleian Library, and the Ashmolean Museum into the same category *as* Oxford University; they are actually members of the class Oxford University. Similarly, but slightly differently, in the Unified Relationships Theory, it is a category mistake to consider transdisciplinary panosophy in the same class as science, philosophy, or religion.

circle of duality

The circle of duality shows the relationship between the extremes of a pair of opposites or poles, such as black and white, and the range of values that lie between them, such as various shades of grey. It thus accomodates Aristotle’s Law of Excluded Middle within IRL.

An example of the circle of duality is the range of different political systems. At the extreme are the totalitarian regimes, which we can call communism and fascism on the left and right, respectively. Moving down the circle, we can call the less political extreme systems socialism and conservatism, on the left and right, respectively. Then at the bottom of the circle, we find the middle way, or liberalism, the political system with the greatest freedom for its citizens, one where conflicts between the opposites can be dealt with for the benefit of all.

See also the *sphere of duality*, which specifically illustrates the relationship between Wholeness and Oneness. See Figure 3.7 on page 100.

citizen

[Old French *cit * ‘city’ from Latin *civitas* ‘citizenship, union of citizens, state’ from *civis* ‘citizen’. In Roman times, the abstract notion of citizenship was formed before those of city and citizen, opposite to the way these words are formed in English, in a similar manner to *polis* and *polites* in Greek.] ****

civilization

[Latin *civilis* ‘relating to a citizen’ from *civis* ‘citizen’ from PIE base **kei-* ‘to lie; bed, couch; beloved, dear’, also root of Sanskrit *siva-* ‘trusty, worthy’. Other derivatives include *Shiva* ‘the Hindu god of destruction’, *cemetery* from Greek *koiman* ‘to put to sleep’, and Old English *hiwen* ‘household, family’, related to *home*.] ****

clarity

[Latin *claritus* ‘clearness, brightness’ from *clarus* ‘clear, distinct, bright, shining, brilliant’.] One of the four fundamental principles of concept formation in IRL. By using our divine Intelligence in the coherent light of Consciousness, free of our mechanistic conditioning, we pay careful attention to the similarities and differences in the data patterns of our experience. As David Bohm points out, in general, we can bring our our concepts into universal order by giving attention to similar differences and different similarities.

Using the language of mathematics, those data patterns that have some quality or attribute in common, we can put in one set, while those with different properties we put in another set. For example, a child can learn to distinguish red, green, and blue blocks in the shape of circles, triangles, and squares, putting them in groups of blocks with similar characteristics. There is no other way to learn. This glossary has been formed using this very simple process.

class

[Latin *classis*, ‘one of the six divisions or orders in which Servius Tullus divided the whole Roman people’, originally in the sense of ‘summon or call to arms’.] In IRL, denoting a collection of entities that have a set of attributes in common, derived from the concept of class in object-oriented modelling.

cognitive faculties

Cognitive faculties in human beings correspond to active and passive data types in stored-program computers. As Gilbert Ryle showed, we have two types of knowledge, we ‘know how’ and we ‘know that’. These are our skills and theories, corresponding to active and passive data in computers. And like computers, our skills can be divided into two groups, those that are already developed, like playing tennis or chess, and those that help us to develop our skills and knowledge, our thinking and learning skills.

Using these concepts, we can then ask the question, “Could a computer program itself without human intervention?” The answer is a resounding NO! Our creative thinking and learning activities are a gift of Life arising directly from our Divine Source. So if we are to realize our fullest potential as human beings, it is essential that we be free of our collective, cultural, and personal conditioning, which leads us to behave more like machines than the divine, cosmic beings we truly are. See Figure 8.9 on page 221.

collumination

[Latin *cum* ‘together with’ and *lumen* ‘light’ on model of *illumination*.] (1) The coherent light of Consciousness, enabling us to view the Totality of Existence holographically, rather like the coherent light of a laser, in contrast to the diffuse light of the sun or a light bulb. With collumination, we can then see that the Universe has a deep underlying structure; every whole in the Universe possessing the property of self-similarity, like a fractal. (2) The action of colluminating.

colluminate

[See *colluminaton*] The skill of combining thinking or cogitation with a meditation technique such as vipassana or insight meditation. When colluminating, practitioners watch the creation of their own thoughts arising from their divine Source, allowing the Logos to organize them all into a coherent whole, thus revealing collumination, the coherent light of Consciousness, when the mind becomes translucent, fully healed in Wholeness. See also *involution*.

community

[Latin *communitās* ‘fellowship, community’, from *commūnis* ‘shared, common, general, universal, public’ (opposite to *proprius* ‘individual, private’), also root of *common*, *communicate*, and *communism*, from *cum* ‘together with’ and *mūnus* ‘office, function, duty’, from PIE base **mei-* ‘to change, go, move’, with derivatives referring to the exchange of goods and services within a society as regulated by custom or law, also root of *mutate*, *mutual*, *mitra* ‘friendship’, *miss* ‘in a changed manner’, *municipal* ‘service performed for the community’, and *migrate*.]

So *community* literally means ‘changing together’, synergistically sharing the common purpose to discover what communities share in common. That is, if the long running wars between science and religion and between all the religions, nations, companies, economic ideologies, and sexes are ever to come to an end, the international community needs to realize that we all share the Divine, Cosmic qualities of Love, Consciousness, and Intelligence and that the Principle of Unity—Wholeness is the union of all opposites—is the fundamental guiding principle of the Universe, and therefore also what we all share in community with all other beings.

concept

[Latin past participle *conceptum* of *concipere* ‘to conceive’, from *cum* ‘together with’ and *capere* ‘to take’.] A mental image or picture, grounded in Consciousness. All our concepts taken together form a conceptual model or vision of the Totality of Existence. However, when this vision is not grounded in Consciousness or is fragmented as the result of specialization, our cosmic vision can become distorted, preventing us from seeing our lives as they truly are.

concept formation

In IRL, the framework for panosophy, all concepts are formed with the four principles of clarity, simplicity, integrity, and consistency, collectively called radical egalitarianism.

conservatism

autosoteric

conscience

[Latin *conscientia*, ‘joint knowledge with another person, being privy to, knowledge within oneself’ pr. pple. of *conscire*, ‘to be conscious of guilt’, see *Consciousness*.] The collection of structures—thoughts, beliefs, feelings, etc.—which determine behaviour. When conscience is unified with Consciousness, grounded in Love, the result is conscientious, caring behaviour, concerned about the whole. But when conscience is separate from Consciousness, feelings of pride and guilt can arise from a belief in what is right and wrong. Having a guilty conscience is a familiar term. See *guilty*.

Consciousness

[Latin *cum* ‘together with’ and *scire* ‘to know’]. As Consciousness is ineffable, embracing all opposites in nonduality, as this diagram illustrates, it can only really be understood through figurative metaphors much used by people to describe their mystical experiences. First, we can view Consciousness as the ocean of Consciousness, a great ball of water, whose centre is Stillness, the absolute, divine Source of all existence, which we can call the Godhead. When we live in union with the Godhead, we realize Oneness in unity consciousness. The surface of the ocean of Consciousness is the physical universe of our senses. In between the surface and the centre lies the psyche, a multitude of nonphysical energies which mostly cause us to behave as we do. When we learn to integrate all knowledge into a coherent whole, we become one with the whole ocean, realizing cosmic consciousness. The ocean of Consciousness is thus an extension of the concept of the holomovement, which David Bohm introduced to unify quantum and relativity theories.

Secondly, we can view Consciousness like a sun, whose rays radiate from the centre, again our divine Source. But the light from this sun is not scattered or dispersed, like the light from the Sun; it is coherent, rather like the light from a laser. When we use the coherent light of Consciousness to view the Totality of Existence, we can use our Intelligence to view the Universe holographically. See Figure 3.13 on page 105 and Figure 4.5 on page 113.

consciousness

[See *Consciousness*] Our experience of Consciousness as individual human beings. As such, in contrast to Consciousness, consciousness can expand and be transformed, leading us to unity and cosmic consciousness in Oneness and Wholeness, respectively. When unity and cosmic consciousness unify in the utmost depth and breadth, consciousness becomes coterminous with Consciousness itself.

consistency

[Latin *consistentem* pr. pple. of *consistere* from *cum* ‘together with’ and *sistere* ‘to cause to stand’.] One of the four fundamental principles of concept formation in IRL meaning ‘adhering to the same set of principles’. Western dictionaries then go on to say that consistency means ‘not contradictory’. But such a view of consistency is not egalitarian, not consistent; it treats some concepts, in this case paradoxes, in a different way from other concepts. IRL corrects this dualistic approach to learning for the Universe is essentially paradoxical. It follows E. F. Schumacher’s maxim for mapmaking: “Accept everything; reject nothing.”

To illustrate this principle, the equation $s=vt$ has exactly the same form as $V=iR$, $F=ma$, and $cost=quantity \times price$. So mathematicians (and computer programmers) treat space, time, and mass in exactly the same way as all other variables. We do the same in IRL, thus freeing ourselves of the delusion that the physical universe provides the overall context for our lives and that all phenomena in the Universe, including human behaviour, can be explained in terms of the laws of physics.

Context

[Latin *contextus*, past participle of *contexere* ‘to join together’, from *com-* ‘together with’ and *texere* ‘to weave’, from PIE-base **teks-* ‘to weave, fabricate’, also root of *tissue*, *subtle*, *architect*, and *technology*.] The Datum of the

Universe, the overall environment or setting in which we interpret the data patterns of our experience, weaving them all together in a coherent whole. This means that the overall context for our lives is not the physical universe, the Earth, the global economy, or any set of religious or cultural beliefs. Rather, it is Consciousness, for Consciousness is all there is.

In the context of context, Consciousness, which is a seamless continuum without any borders or divisions within it, can be regarded as the faculty of Consciousness, from the Latin *facilis* ‘easy’, which was formed from *facere* ‘to do’. So when we know that we are, in essence, Consciousness, we can perform our activities without effort, flowing easily with Life within us. We can then regard the Totality of Existence that emerges from Consciousness as the content of Consciousness, as Peter Russell teaches.

coordinate

[Latin *com-* ‘together with’ and *ordinātus*, past participle of *ordināre* ‘to set in order’, from *ordō*, *ordin-* ‘order’, from PIE-base **ar-* and **arə-* ‘to fit together’, also root of *harmony*, *artist*, *reason*, *read*, and *arithmetic*.] IRL provides the coordinates or framework for ordering all knowledge into a coherent whole, rather like the way that Descartes’ system of coordinates provides an algebraic framework for Euclidean space.

Cosmos

[Greek *kosmos* ‘order’, applied by Pythagoras and his followers to the orderliness of creation, of the world or universe, cognate with cosmopolitan ‘citizen of the world’.] The Universe viewed as an ordered Whole. Astronomers, people who study the stars and other celestial objects in outer space, are thus not cosmologists who can tell us anything about the origin of the Universe. The origin of the Universe is the Alpha point of evolution, beyond space and time, which we can reveal through self-inquiry in inner space.

-cracy

[Greek *kratos* ‘strength, might, power, force; rule, authority’, from *kratein* ‘to rule’, from PIE-base **kar-* ‘hard’, also root of *hard* and *cancer*, Latin for *crab*, a marine animal with a hard shell.] During the past few millennia, the cracies and ocracies of the world (like archies) have been forms of government or domination determined by the meaning of the prefix. As such, they reflect a world run by the fragmented, split mind, obviously unsustainable and inappropriate for the Age of Light. Some of the cracies that need to disappear are therefore aristocracy, autocracy, bureaucracy, democracy, meritocracy, plutocracy, technocracy, and timocracy.

If we look deeply inside ourselves for what actually governs our lives, we see that it is the Divine, from which we are not separate for a moment. So we could call a utopian system of government a theocracy, except that this word has historically meant “A form of government in which God (or a deity) is recognized as the king or immediate ruler, and his laws are taken as the statute-book of the kingdom, these laws being usually administered by a priestly order as his ministers and agents.” (OED) A similar problem arises with the word *logocracy*, regarded as ‘government by words’, not by the Logos, the immanent intelligence that brings order to chaos.³

As an alternative, we could use *biocracy*, as some are doing today: ‘government by life’. But again, it is not generally known that Life is not a property of the DNA molecule. Rather Life arises directly from our Divine Source, like a fountain. Which leaves *holocracy*—also curiously called *holacracy* on the Web—in contrast to *holarchy*. A holocracy is a system that is governed by Wholeness, as the union of all opposites.⁴

crisis

[Latin ‘judgement’ from Greek *krisis* ‘separation; discord, dispute; choosing, deciding, judgement, sentence; trial, examination, lawsuit, court of justice, punishment; issue, event, outcome’ from *krinein* ‘to separate, judge, decide’, from PIE base **krei-* ‘to sieve, discriminate, distinguish’.]

cross of duality

It is not uncommon when considering opposites to look at more than one at a time. For instance, Carl Jung defined four psychological types, in pairs of opposites, the rational—thinking and feeling—and irrational—sensation and intuition. We can call first of these pairs of opposites—thinking and sensation—masculine, for they are more predominant in men than women. Conversely feeling and intuition are more feminine in nature. The

cross of duality illustrates these relationships. A and not-A are rational and irrational, respectively, while B and not-B are masculine and feminine, respectively. If we then add Jung's concepts of extrovert and introvert, the cross of duality would then be three dimensional. In principle, there is no limit to the number of dimensions.

Another example of the cross of duality is Ken Wilber's four-quadrant model of beings to their environment. In this model, A and not-A are individual and social or communal, respectively and B and not-B are interior and exterior, respectively. The four quadrants are then intentional, behavioural, cultural, and social, each of which contains a hierarchy of concepts. See Figure 3.10 on page 102.

culture

[Old French *couture*, from Latin *cultura* 'tilling, cultivation', from *cultus* past participle of *colere* 'to till, take care of, pay respect to, honour, worship', also root of *cult*, from PIE base **k^wel-* 'to revolve, move around, sojourn, dwell', also root of Greek *telos* 'completion of a cycle, consummation, perfection, end, result', root of *teleology* 'the study of ends or final causes, especially as related to the evidences of design or purpose in nature', Old English *hweol*, 'wheel', Greek *kulkos* 'circle, wheel', root of *circle*, Sanskrit *cakram* 'circle, wheel' and *chakra* 'one of the seven centres of spiritual energy in the human body', and *palimpsest*, *palindrome* from Greek *palin* 'again, backwards, revolving'.] This collection of words deriving from a common PIE base give us a clue to how culture could evolve during the eschatological epoch that we are now entering. The ultimate cause of life on Earth is the integration of everything, in what Pierre Teilhard de Chardin called a megasynthesis. In a similar fashion, Frederic Harrison said in his 'Herbert Spencer Lecture' in 1905, "The telos of philosophy is a constructive re-organization of all human knowledge in a synthesis, or correlation of parts. The telos of human life is the practical and continuous amelioration of the material, social, and moral conditions of the human organism—the unity of the brotherhood of Man on this planet." (OED)

What Harrison omitted from this vision, being a positivist following Comte's scientific approach to social evolution, is that the telos of human life is essentially spiritual, even mystical. To be added. Need to write about this in the main body of the book first.

data

[Plural of Latin *datum* 'that which is given', neuter past participle of *dare* 'to offer, give; to cause, bring about, put', from PIE base *dō* 'to give', also root of *donor*, *endow*, *dowry*, *betray*, *surrender*, *dose*, and *Pandora* ('having all gifts, all-gifted', from Greek *dōron* 'gift').] In IRL, the patterns of our experience prior to interpretation as information, often called data patterns for clarity. Used as an uncountable noun like sand and snow, because it is not possible to count the data patterns of our experience, not a collective noun like *flock*, *team*, and James Lipton's splendid *exaltation of larks*, or a countable noun like *day* and *girl*.

Datum

[See *data*.] The Immortal, Formless Ground of Being, out of which all data patterns in the relativistic world of form arise prior to interpretation by a knowing being.

data types

In computer science, data types are regarded as classes of data, originally determined by the architecture of the hardware, such as integers and floating point numbers of varying precisions. In IRL, these are passive data types, for in a stored-program computer, programs are also data types, which we can call active. Because programs are stored in the computer, unlike early computers in the 1940s, active data can be processed by programs just as passive data can. We can further distinguish two different types of program, those that have been generated, which process passive data, and those that process data in active form. These we can call active-passive and active-active, respectively.

By comparing these data types with the corresponding cognitive types in human beings, we can show that human beings are the leading edge of evolution, not computers. The health, well-being, and even survival of the human race is thus dependent on us changing the focus of our attention; away from technological development towards the awakening of human love, consciousness, and intelligence. See Figure 8.5 on page 214.

death

[Old English, from Teutonic verb base **dau*, ‘die’, and noun base **thuz*, ‘act, process, condition’. So *death* “means literally ‘act or process of dying’, in the same way as *birth* means ‘act or process of bearing’”.] Ever since we human beings were given the exquisite gift of self-reflective Intelligence some 25,000 years ago, we have been preoccupied with death. For we are the first species to be aware of the death of our own bodies, a situation that can generate great fear and anxiety when we egoically become separate from our immortal Ground of Being.

Historically, our fear of death has been appeased by various immortality symbols, the dominant one in the world today being money. However, with the inherently unstable global economy about to self-destruct, these immortality symbols will no longer have any psychological strength. The health, well-being, and survival of our species is thus dependent on recognizing that all beings in the Universe go through a conception/birth, growth, decay, and death process, arising from and returning to Consciousness, the seamless, borderless continuum that is Reality. So both birth and death are an illusion, an appearance in Consciousness, not real in an absolute sense. This principle applies to all beings in the Universe, including bodies, civilizations, species, stars, like the Sun, galaxies, and universes.

design

[

dharma

[Sanskrit, ‘carrying, holding’, in Pali *dhamma*.] In Hinduism, “a comprehensive term used to refer to that which determines our true essence ... the lawful order of the Universe, and the foundation for all religion”. A central notion in Buddhism, along with *shunyata*, with various meanings: (a) The cosmic law underlying our world, specifically the law of karmically determined rebirth; (b) The teaching of the Buddha; (c) Norms of behaviour and ethical rules; (d) Manifestation of Reality; (e) Mental content; and (f) Factors of existence considered as building blocks of the empirical personality and its world.

These definitions indicate that the dharma is closely related to what are called Life and the Logos in the Unified Relationships Theory. See also *Tao* and *Rita*.

dimension

[Latin *dīmēnsiō* ‘a measuring’, from *dīmētiri* ‘to measure out’, from *dis-* ‘separately’ and *metiri* ‘to measure’.] In IRL, any quantitative or qualitative domain of values that provides a measure for the attributes of a class of entities. As there is no limit to the number of these domains of values, we can see that the Universe has an infinite number of dimensions, not the finite number considered by scientists today. See also *measure*.

divine

[Latin *divinus* ‘pertaining to a deity’ from Indo-European **deiwos*, whose root sense is ‘shining’, also root of the Sanskrit *deva* ‘shining one’, *deity*, and *diva*, as expressed in Bellini’s exquisitely beautiful aria in *Norma*: *Casta diva* ‘chaste goddess’.] We can see from this etymology that the Proto-Indo-Europeans conceived of the gods as shining, as of the bright sky in the heavens, in contrast to humans, who are conceived as earthlings. Yet the divine, radiant light of Consciousness is within all of us, which can shine through us when we disperse the thick clouds of unknowing, which envelop us in ignorance. See also *human*.

duality

[See *dualism*] Nondualism, the condition of viewing opposites as complementary, like two sides of the same coin, inseparable from each other. In duality, we can thus see both our own particular perspective and that of others, leading to respect and tolerance. A familiar example of duality is John Gray’s book *Men are from Mars, Women are from Venus*, helping women and men to understand their differences and so live more harmoniously together. Another example is Niels Bohr’s notion of complementarity, introduced because light sometimes displays itself as a wave and sometimes as a particle. David Bohm’s theory of the implicate order, which unified quantum and relativity theories, is another example growing in acceptance.

See also *nonduality* and Figure 3.12 on page 104.

dualism

[L. Latin *dualis* ‘containing two’.] The condition of looking at pairs of opposites as separate from each other, in conformity with Aristotle’s Law of Contradiction, which provides the unstated axiom of mathematical proof and deductive logic. It is through dualism that all conflicts and wars arise because when we egoically view only one side of a pair of opposites, the other side often appears as an enemy. This is most critical when we believe that God is on our side when politicians wage war, typically expressed in the phrase “God bless America”. For such behaviour, which has characterized the me-epoch during the past 4,500 years, illogically leads to holy wars, wars about the nondual Whole, the union of all opposites. See Figure 3.11 on page 103.

duhkha

[Sanskrit ‘suffering’.] The second of Buddhism’s three marks of being indicating that if we do not accept the impermanence of everything in the relativistic world of form, we shall suffer. We can be free of suffering by recognizing that there is no separate being in the Universe who can be said to own or do anything, a fundamental principle of the Paragonian Society and the Sharing Economy.

Eden

[Hebrew *eden* ‘pleasure, delight’, possibly referring to Sumerian *edin* ‘steppe, plain; grazing land between the two long rivers’.] What the Bible calls the Garden of Eden may well refer to the area between the Euphrates and Tigris rivers in modern Iraq, for it was in the city of Uruk that the first forms of writing were found to manage its business affairs. And it was the invention of writing that led to the dawn of history and the birth of linear time, causing the Fall. The ancient Greeks called this area *Mesopotamia*, also meaning ‘the land between the two rivers’. See Figure 11.5 on page 273.

education

To be added.

egalitarianism

[French *égalitaire* from *égal* ‘equal’.] In IRL, all concepts are formed in exactly the same way according to the principle of consistency. So the concepts of space, time, God, and human being have no special significance in panosophy; all concepts are handled equally. It is a natural step from this all-embracing approach to learning to regard all human beings, indeed all beings, as being equally significant, deserving of our love and respect, no matter what their backgrounds might be.

ego

[Latin ‘I’] The capacity of a human being to function effectively in the relativistic world of form, while remaining in union with the Divine. While we can meet in Love, beyond the ego, we cannot completely kill the ego even when totally immersed in the Divine. Even the archetypal mystic, Ramana Maharshi, would turn when his name was called. A problem with the ego arises when we lose conscious touch with Wholeness and Oneness, leading to separation, fear, selfishness, and conflict. See also *Self*.

empathy

[Greek en- ‘in, into, within’ and *-patheia*, from *pathos* ‘suffering, passion, emotion, feelings’, from PIE-base *k^went(h)-* ‘suffer’, translated from German *Einfühlung* ‘projecting’, from *Fühlung* ‘feeling, contact, sense’, apparently poetic licence for *Gefühle* ‘feeling’, used by Goethe and Rilke. However, the OED suggests an adaptation from Greek *empathēia*.] The OED gives this original meaning from 1904: “The power of projecting one’s personality into (and so fully comprehending) the object of contemplation”, as applied in aesthetics. The AHDEL gives this primary psychological meaning: “Identification with and understanding of another’s situation, feelings, and motives”.^{wēə}

Emptiness

[Old English, *ǣmtig*, ‘unoccupied, at leisure’] Emptiness (with a capital *E*) is a translation of *shunyata*, the central notion in Buddhism, also translated as ‘Void’, out of which the Universe is created, as the opening words of the Bible indicate. But Ultimate Reality is not just Emptiness. Because Wholeness is the union of all opposites, Reality is just as much Fullness, the other side of the coin from Emptiness. A sense of Emptiness arises out deep meditation, when we come into union with the centre of the ocean of Consciousness in Oneness. Fullness, on the other hand, arises when we learn to integrate all knowledge in all cultures and disciplines into a coherent whole, called the Unified Relationships Theory. The one leads to Unity Consciousness and the other to Cosmic Consciousness, which together are Consciousness itself.

energy

[Greek *en* ‘in’ and *ergos* ‘work’.] In the Unified Relationships Theory, the capacity of a structure to cause change, this facility sometimes coming from the innate essence of the structure, not just from the surface. Ultimately, all energy in the Universe arises from its Divine Essence as Life or God the Creator, arising directly the Divine Source.

entropy

[Greek *en-* ‘in’ and *trope*, ‘turning, transformation’, modelled on *energy*.] Coined by Clausius in 1865. “The entropy of a system is the measure of the unavailability of its thermal energy for conversion into mechanical work.” (OED) See also *negentropy* and *holotropic*.

enlightenment

[French *en-* in, from Latin *in-*, ‘in’, Old English, *leoht*, from Indo-European **leuk-*, **louk-*, **luk-*, ‘illumination’, and *-en*, suffix for ‘make’.] “What is Enlightenment?” John White asks in a book of that name and Andrew Cohen asks in a quarterly magazine that he publishes. So can we answer this question? Well, it is easier to say what enlightenment is not than to say what it is. Enlightenment is not Wholeness, for Wholeness is a cosmic concept and enlightenment is an anthropocentric concept. So when we say that one individual is enlightened and another is not, there is separation, which is not Wholeness.

Therein lies the paradox of enlightenment. J. Krishnamurti and John White came close to defining enlightenment in an interview in April 1984. We can adapt their dialogue and say that enlightenment is direct and immediate perception of Reality and the Truth, when there is perception, but no perceiver as a separate entity. For Krishnamurti, enlightenment means complete freedom from the conditioning that separates, that leads to fear, guilt, pride, and other such emotions. There are no ideals in enlightenment, for ideals arise from thought and Ultimate Reality transcends thought. So enlightenment is the ability to see *what is*, to see situations just as they are, without filters or clouds that impede our vision.

entity

[Late Latin *ens* (genitive *entis*) proposed by Caesar as present participle of *esse* ‘to be’.] In IRL, an instance of a class of beings.

epistemology

[Greek *episteme*, ‘knowledge’, and *-logia*, from *-logos*, ‘one who deals or treats of a certain subject’, such as *astrol-ogos*, astronomer.] In IRL, knowledge about knowledge, corresponding to metadata or semantic models in business information systems modelling systems.

esoteric

[Greek *esōterikos* ‘belonging to an inner circle’, from *esōterō* comparative of *esō* ‘within’, from PIE base *en-* ‘in’.] Aristotle is said to have classified his works as ‘esoteric’ and ‘exoteric’, but later writers employed esoteric specifically to designate the secret doctrines that Pythagoras taught to a select few of his disciples. We can use these opposites today to distinguish esoteric and exoteric aspects of religions and spirituality, where the former refers

to the hidden, mystical, Immortal Divine, while the latter denotes the organized religions, focused on morality and people's fear of death.

Essence

[Latin *essentia* from *esse* 'to be', formed in imitation of corresponding Greek words based on *einai*, 'to be'. See also *is*.] The Divine as the ineffable, innate quality of the Totality of Existence of all beings, viewed as Immanent, Nondual Love, which has no opposite.

essence

[See *Essence*.] The innate quality of any being in the relativistic world of form, called the soul in human beings.

Eternity

[Late Latin *aeternalis*, from Latin *ævum*, 'age', cognate with *aeon* 'an indefinite period of time', from the Greek *aion*, 'age'.] In the Unified Relationships Theory, there are an infinite number of infinite cardinals, discovered by Georg Cantor, and time is simply an abstraction from Consciousness, treated in exactly the same way as all other variables, as in mathematics, not real in any absolute sense. So the notion of an infinite period of time, which provides many with their immortality symbols, makes no sense. As Wholeness is the union of all opposites, we can most simply say that Eternity is Now, apparently a zero period of time, the other side of the coin. Apparently, because the Eternal Now is not a moment in the horizontal dimension of time; it is essentially timeless. So as everything that happens happens in Wholeness, the Eternal Now is just another expression of the Divine.

evolution

[Latin *evolvere*, 'to roll out, unroll', from *ex*, 'out', and *volvere*, 'to roll', originally denoting the unrolling of a papyrus or parchment roll.] Evolution is an accumulative process of divergence and convergence, proceeding in an accelerating, exponential fashion by synergistically creating wholes that are greater than the sum of the preceding wholes through the new relationships that are formed, apparently out of nothing. What is driving this entire process is the creative power of Life arising directly from the Emptiness of our Divine Source in the Eternal Now. For evolution doesn't really take place over time; everything that happens happens in the moment.

This does not mean that there is an intelligent designer directing the entire process, like an information systems architect in business, for no being in the Universe is separate from any other. The Universe is designed, but there is no designer thereof. At any one moment, Life is normally working on structures that already exist in a gerontomorphic process, but sometimes going back pædomorphically to some earlier point.

If we human beings are to model this entire evolutionary process from Alpha to Omega, we need to go back to our Divine Source and start afresh at the very beginning. The potential to undergo what might appear a massive undertaking is present within all of us. It is in this sense that evolution is a process of unrolling or unfolding, making explicit in the explicate order what is implicit in the implicate order. But it does not really begin in the Void. As by the Principle of Unity, Emptiness and Fullness coexist, we can just as well say that evolution arises from Wholeness. For everything that exists in the manifest world of form is simply an abstraction from or appearance in Consciousness.

See also *involution*.

Existence

[Medieval Latin, *existentia*, from Latin *ex-* 'out, and pr. pple. of *sistere*, 'be placed, stand firm or still'.] From this etymology, something that exists is something that stands out or is perceptible. As such, existence is often equated with reality. But those beings that we call reality are just appearances in Consciousness, not real in an absolute sense. We can therefore call all beings in the relativistic world of form existence. However, doing this, excludes Ultimate Reality, which does not 'stand out'; it is the overall context or environment in which everything stands out. As Reality also exists, we can denote this fact by capitalizing Existence, short for the Totality of Existence, including both the formless Absolute and the relativistic world of form.

exoteric

[Latin *exōtericus* ‘external’, from Greek *exōterō*, comparative of *exō* ‘outside’, from PIE base **eghs-* ‘out’.] See *esoteric*.

explicate order

[See *explicit*.] The explicate order is that aspect of the Universe that is accessible to our senses of sight, hearing, touch, taste, and smell. It lies on the surface of things, like waves and ripples on the surface of the ocean of Consciousness, which clearly have no separate existence, as such. It is evolution that makes manifest in the explicate order what is implicit in the implicate order, which lies beneath the surface of things. See also *implicate*.

explicit

[Latin, *explicitus*, pa. pple. of *explicare*, ‘to unfold’, from *ex-*, ‘out’, and *plicare*, ‘to fold’.] *Explicit* is closely related to *evolution*, with its root meaning ‘unroll’. In terms of human learning, in the middle of the twentieth century, we invented the stored-program computer, a machine for processing symbols. If there are no symbols, there is nothing to process. We can use this fact to discover how we think, learn, and organize our ideas in IRL, which makes explicit how we have implicitly been learning for thousands of years. See also *implicit*.

field

[Old English, *feld* ‘area of flat, open land’, from PIE base **plth-*, the root of Greek *platus* ‘broad’, probably the root of *plateau*.] There is nothing in the etymology of *field* that suggests that fields should be enclosed by fences and hedges, separating one from the other. But this happened in two waves of enclosure in England, when what were previously considered ‘commons’ became private property. Similarly, fields in academia are often enclosed by specialists, who consider them their own domain, not allowing generalists in. In physics, fields are “The area or space under the influence of, or within the range of, some agent”, generally regarded as causal.

In the Unified Relationships Theory, fields are special types of relationships, which are causal, like fields in physics, including morphogenetic fields. And there are no hedges separating one field from another in the world of learning; they have all been demolished. We can then view the Universe as an undivided, seamless continuum, without any borders, which leads to Wholeness, the ability to see the Totality of Existence as a coherent whole.

form

[Latin *forma*, ‘form, figure, shape’, from *formare*, ‘to form, shape, fashion’, uncertain earlier derivation] Arrangement of parts (OED), an abstract building block in IRL, providing the basic element in structures. See also *information*.

foundations of knowledge

When we learn to integrate all knowledge in all cultures and disciplines at all times, we need to establish the foundations that are common to all these various approaches to learning. The immovable rock on which all knowledge is built is Consciousness or the Truth, which we experience through gnosis.

On top of this, we build the ontological level, which describes knowledge that applies to all beings as data patterns, prior to interpretation as information and knowledge. This level is common to us all, no matter what culture or discipline we are specialists in. The epistemological level is a semantic model, or knowledge about knowledge, describing the relationships between concepts after interpretation. As our interpretations can vary depending on the circumstances, there is nothing fixed at this level of the foundations.

The key point about the gnostic and ontological foundations is that they do not constitute a paradigm or fixed pattern that can inhibit our learning. All structures are possible within the framework provided by these levels. See Figure 1.21 on page 52.

Freedom

[Old English *freo*, from Indo-European base **prijos*, ‘dear, beloved’, also the root of *friend*. Originally, *free* was a term of love and affection uniting the members of a family in a common bond, and implicitly excluding their servants or slaves—those that were not ‘free’.] Paradoxically, Freedom, with a capital *F*, arises through the rec-

ognition that we human beings do not have free-will to decide the course of our lives, for in Reality there is no separate being who can make such a choice. When we live in Wholeness in this way, there are no restrictions on how or what we might learn or on what we might do, unlike our so-called free society, which is constantly seeking to put us in chains. As Erich Fromm wrote in the middle of the Second World War, we fear Freedom, no matter what our politicians might tell us. The so-called free-market economy is a straitjacket on us all, which we need to shake off if we are to have any chance of finding true Freedom, without which we cannot find Love.

Fullness

[Old English, cognate with many Teutonic words, from Indo-European root **ple*, the root of Latin *plenus* ‘full’, the root of many other words, such as *plenty*, *plural*, *replete*, *supply*, and *surplus*.] Fullness, with a capital *F*, denotes Wholeness, the opposite of Emptiness or Oneness, where Fullness is the union of Fullness and Emptiness, just as Wholeness is the union of Wholeness and Oneness.

function

Tolle’s distinction from *role*.

generalist

[Latin *generālis* ‘general, belonging to a kind’, from *genus* ‘kind’, from same PIE base as *genesis*.] Because of the divergent tendencies of evolution during the past several thousand years, we live in a society of specialists with fragmented, split minds, quite unable to understand what is happening to humanity at the present time. To heal our fragmented minds in Wholeness, the remedy is thus to become generalists, taking the natural evolutionary process of conceptual abstraction to its utmost level of generality.

This is a natural evolutionary development of the jobs of information systems architects, viewing an entire business enterprise as a coherent whole. For these people are specialists in the highly abstract modelling methods that built the Internet, able to see the big picture. In a similar manner, my local doctor in Sweden calls herself ‘*specialist i allmänmedicin*’, a specialist in general medicine, corresponding to a general practitioner in the UK. So when we view the Universe as a meaningful information system, we can specialize in generalities, able to see the simplicity of the Universe, beneath all the apparent complexity.

genesis

[Both Latin ‘the constellation that presides over one’s birth’ and Greek ‘origin, birth, creation, generation; a being, creature; race’, from PIE base **genə-* ‘to give birth, beget’, with derivatives referring to aspects and results of procreation and to familial and tribal groups.] The beginning, origin, or mode of formation of something. When applied to the Universe as a Whole, *Genesis* (with a capital *G* to denote the Absolute) refers to the Ineffable, Formless Divine and the means by which the entire world of form arises; that is through the creative action of Life and the Logos.

genetic

[Greek *genesis* ‘origin’, on the analogy of pairs of words like *antithesis* and *antithetic*.] *Genetic* was first used in biology in 1859 in Darwin’s *On the Origin of the Species* to refer to an affinity, connection, or relationship that is the result of a common origin. The science of genetics then came to mean the study of the laws of origination and heredity, giving rise to a host of words with suffixes *-genetic*, *-genesis*, and *-geny* to mean ‘the origin and development’, such as *ontogeny* ‘of the individual being’, *phylogeny* ‘of the species’, *morphogenesis* ‘of forms’, and *hologenesis* ‘of wholes that are greater than preceding forms’, of increasing levels of generality. Then in 1909, Wilhelm Johannsen introduced the word *gene* (in German), using it in English in 1911 to be used in the science of genetics as an element in gametes, “demonstrated by modern Mendelian researches” (OED).

Then, following the discovery of the structure of the DNA molecule by Crick and Watson in 1953, the basic mechanism of biogenetic inheritance was discovered. As the *Scientific American* said in 1971, “When we speak of genes, we usually have in mind the hereditary material—the DNA—in the chromosomes of the cell nucleus” (OED).

But human behaviour for the past five thousand years and more has been determined more through noogenesis than biogenesis. As modern materialistic science does not recognize what is patently obvious to anyone with a modicum of intelligence, Western civilization has thus moved as far away from Genesis, from the Origin of the Universe, as possible. This is not a matter of nature versus nurture, for mechanists don't even understand that Nature too originates in the Divine Source that we all share. So if we are to realize our fullest potential as Divine, Cosmic beings, free of our mechanistic conditioning, this can only happen when *genetics* truly returns to the Origin of the Universe.

generous

[Latin *generōsus* 'of noble birth', from *genus*, from same PIE base as *genesis*.] In the sixteenth and seventeenth centuries, to be of noble birth came to mean 'magnanimous, free from meanness or prejudice; liberal, munificent'. If this were really so, the human race would not be in the terrible mess it is in today. Nevertheless, it is interesting to note that *generosity*, like *kindliness*, is our true *nature*, all words deriving from the PIE base **genā-* 'to give birth'.

genuine

[Latin *genuīnus* 'natural, innate', from same PIE base as *genesis*.] We can see from the root of *genuine* that the URT—the genuine theory of everything, as a self-reflective, coherent map of the Universe—can only arise from and through Genesis, through the creative power of Life arising directly from our Divine Source, the Origin of the Universe.

genus

[Latin 'kind; birth, descent origin; race, stock, family, house', from same PIE base as *genesis*.] Like *kind* and *class*, *genus* has come to mean 'a group or set of entities with common attributes', a meaning not dissimilar to *genre*. In biological taxonomy, a genus is a group of species with similar attributes, one of eight major ranks of living organisms, of increasing levels of generality. The ultimate genus is the all-inclusive superclass **Being**—arising through and from Genesis—the key to the innermost secret of the Universe: the Principle of Unity.

genius

[Latin 'the guardian spirit of a man or place', from same PIE base as *genesis*.] During the fourteenth to the nineteenth centuries, the OED tells us that *genius* was used very much with the original Latin meaning: "With reference to classical pagan belief: The tutelary god or attendant spirit allotted to every person at his birth, to govern his fortunes and determine his character, and finally to conduct him out of the world; also, the tutelary and controlling spirit similarly connected with a place, an institution, etc.", most of the citations referring to place rather than human being. For if the Christians had acknowledged the existence of the creative power of Life present within each of us, this would have destroyed the first principle of unwisdom on which Western civilization is based.

So in these days of celebrities, who seem to give many vicarious pleasure, *genius* has come to mean 'a person with exceptional intelligence and creative power'. Such abilities are only exceptional because we have organized society to stultify children's natural intelligence, for it is intelligence that sees the lies on which Western civilization, at least, is based. So to maintain the status quo, it is essential for the authorities to suppress people's natural genius as much as possible.

gentile

[Latin *gentilis* 'belonging to a *gens* 'nation'', in Late Latin 'foreign, heathen, pagan', from same PIE base as *genesis*.] Curiously, in applications deriving from the Vulgate, *gentile* came to mean in the fifteenth century, not 'one who belongs to the same nation or clan', but one who belongs to the opposite, specifically those who are not Jews. The Late Latin *gentilēs* was used to translate Greek *ethnikos*, referring to *ta ethne* 'the nations', in turn translating Hebrew *ha goyim*, 'the (non-jewish) nations'. There is some confusion here because *Stones Concordance* suggests that Hebrew *goy* regularly meant in the Old Testament any people *in contrast* to Israel.

From the same Latin root, we find *gentle*, originally meaning ‘well-born, belonging to a family with position’, as with the English rank of gentleman, which led to the meanings ‘courteous, noble’, leading to such meanings as ‘mild in disposition or behaviour; kind, tender’, most especially as applied to the ‘gentler sex’, namely women.

We thus see the seventh pillar of unwisdom in evidence here. But just like words *pagan*, *heathen*, and *barbarian* indicate, those who were not Christians or Jews were etymologically, at least, more peaceful and grounded in Nature than these disparaging terms would seem to suggest.

gerontomorphosis

[Greek *gerontion*, ‘old man’, and *morphe*, ‘form’, cognate with *geriatric* through *geras*, ‘old age’.] Term coined by Gavin de Beer in contrast to W. Garstang’s *pædomorphosis*, to mean ‘the shaping of the old’. This refers to the evolution of structures that are fully formed, that have become highly specialized, unable to adapt to their changing circumstances. As Koestler put 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.” (Koestler, *Ghost in the Machine*, p. 165.)

gestalt

[German *Gestalt* ‘shape, form, pattern’ past participle of *stellen* ‘to place’, from PIE base **stel-* ‘to put, stand’, also root of *still*, *install*, and *stalk*, among others.] Has been imported into English from gestalt psychology to denote wholes that are greater than the sum of their constituent wholes. When healing the fragmented mind in Wholeness, we are thus led to see a new Gestalt, in Thomas Kuhn’s words in *The Structure of Scientific Revolutions*, ultimately and paradoxically quite without form.

gnosis

[Greek ‘investigation, knowledge’, cognate with *know* and *jnana*.] Direct, immediate inner knowing of the Divine in Oneness and Wholeness. See also *jnana*.

gnostic

[Greek *gnostikos* ‘pertaining to knowledge’, cognate with *know* and *jnani*.] A person with direct, immediate inner knowing of the Divine, a mystic. See also *jnani*.

god

[Old Teutonic base **gudam*, either from PIE base **gheu(ə)* ‘to invoke’ or **gheu* ‘to pour a libation, offer a sacrifice’.] We can see from the uncertainty about the PIE base of *god* that there is much debate how the meaning of this most fundamental of religious words has evolved. All we can really know through the vast expansion of consciousness happening in the world today is that ever since we human beings acquired self-reflective intelligence some twenty-five thousand years ago, we have been aware of an omnipotent, immanent and transcendent presence within and beyond ourselves that we cannot see, hear, smell, taste, or touch with our physical senses. However, in the early days of human learning, our ancestors were like innocent children in adult bodies, not able to make sense of what was happening to them, hence all the confusion surrounding this word.

In Europe, this omniscient presence has traditionally been called God, regarded as a superhuman being that has power over us and which has traditionally been worshipped. Today, we can intelligently call this ineffable presence Consciousness, forming this concept in exactly the same way as all other concepts both within and outside science. However, it is best to avoid using word *God* to denote the Absolute because of all its emotive baggage. See also *Divine*, *Universe*, *Wholeness*, *Oneness*, among the dozens of alternative words we can use to denote the Divine or the immediate action of the Divine as we experience it.

graph

[Greek *graphicus* ‘belonging to writing’ from *graphein*, ‘to scratch’, for early writing was scratched on clay with a stylus.] In mathematics and chemistry, for instance, a graph is short for graphic formula, a symbolic diagram showing the relationships between various beings. In IRL, we borrow object-oriented modelling drawing techniques to illustrate the relationships between concepts. For an illustration of this see Figure 2.6 on page 80.

See also *relation*, which shows how this information can be represented in the more compact form of a table.

Ground of Being

The Datum of the Universe ‘that which is given’.

growth curve

In general, the growth of structures does not follow a steady pace. During the billions of years of evolution, there have been times of very rapid growth and times of comparative little change. This phenomenon is depicted in the S-shape of the growth curve, also called the logistics or learning curve. This curve is absolutely essential to getting our lives into perspective. If we are on section AB, it might seem that our learning is progressing very slowly, “I’ll never manage this” is a familiar cry. Conversely, when on section BC, we might think that growth will continue indefinitely, at the same steady pace.

Both these perspectives are results of narrow points of view. Furthermore, because Wholeness is the union of all opposites, the growth curve has an opposite, the decay curve, when structures break up and eventually die. Today, Western civilization is on a downward trend, enabling a quite new civilization to emerge, one that is based on Wholeness and the Truth, Love and Peace, and Life and Freedom. See Figure 7.2, ‘Learning curve’ on page 176 in Chapter 7: ‘The Growth of Structure’.

guilt

[Old English *gylt*, peculiarly English, not found in any other Indo-European language. There is little evidence that *guilt* is cognate with *yield* having a common root **-gelth* ‘pay’, originally ‘debt’, in a similar manner to German *schuld* and Swedish *skuld*, which mean both ‘debt’ and ‘guilt’] Guilt is an induced emotion that arises from a sense of separation, when society considers that an individual has committed an antisocial act, which could be called criminal. So when a person kills another in a blind rage, this is considered murder, but when politicians send hundreds and thousands to their deaths, this is often regarded as socially acceptable.

Actually, because the great majority of people in the world today are not adapting to the accelerating pace of evolutionary change that we are experiencing today, thus threatening the very survival of the human race, we could consider them guilty of antisocial behaviour. But this would be silly, because none of us are ultimately responsible for our behaviour, the causes of which generally lie deep in the personal, cultural, and collective subconscious. So how can we possibly be responsible for something of which we have little or no knowledge?

In the Paragonian Society that could emerge from the death of Western civilization and its embodying patriarchal epoch, such notions of guilt and criminal activity will disappear. Antisocial activities will be regarded as pathological, requiring therapy and healing. Self-inquiry is not a private activity, which affects just an individual, but a public one, that affects the health and well-being of the whole of society.

harmony

[Latin *harmonia* ‘the agreement of sounds, melody’, from Greek *harmonia* ‘joint, union; agreement, treaty; harmony, proportion, concord of sounds’, from *harmos* ‘joint’, from PIE-base **ar-* and **arə-* ‘to fit together’, also root of *coordinate*, *artist*, *reason*, *read*, *order*, and *arithmetic*.]

heathen

[Old English *hæth* ‘open wasteland, especially with heather growing on it’, from *hæthen* ‘dweller on the heath’, historically assumed to come from Gothic **haithinaz*, from PIE base **kaito-* ‘forest, uncultivated land.’ Another possibility is that *heathen* derived from the influence of Armenian *het’anos* ‘heathen’, from Greek *ethnos* ‘nation’, with PIE base *s(w)e* ‘third person, reflexive pronoun’, root of *self* and many other words. See also *gentile*.] Whatever the derivation of *heathen*, once again we see the seventh pillar of un wisdom in action in the evolution of this word. As *heathen* had a similar root meaning to *pagan*, both words denoting country dwellers, in contrast to civilized people living in towns, both these words came to mean people to be abhorred.

holism

[Greek *holos* ‘whole’, from PIE base **sol* ‘whole’, also root of *safe*, *catholic*, and *solid*, among other words. This is a different PIE base from that of *holy*, *health*, and *whole*.] Coined by Jan Christiaan Smuts in 1925 with a specific evolutionary meaning: “Holism ... underlies the synthetic tendency in the universe, and is the principle which makes for the origin and progress of wholes in the universe ... This whole-making or holistic tendency is fundamental in nature ... Evolution is nothing but the gradual development and stratification of progressive series of wholes, stretching from the inorganic beginnings to the highest levels of spiritual creation.” (*Holism and Evolution*, p. v.) “The whole-making, holistic tendency, or Holism, operating in and through particular wholes, is seen in all stages of existence, and is by no means confined to the biological domain to which science has hitherto restricted [evolution].” (Ibid, p. 99.)

holographic

[Greek *holos* ‘whole’ and *graphicus* ‘belonging to writing’, from *graphein* ‘to scratch’.] A holographic view of the Universe is created by self-reflective Intelligence lit by the coherent light of Consciousness, which is analogous to a laser beam, which both creates a hologram and enables it to be seen in three dimensions. Because the Universe has a deep, underlying, unifying structure—described as an infinitely dimensional network of hierarchical relationships—the Universe can be seen as a whole in greater or lesser detail within all forms and structures, depending on the breadth of light being applied at any one moment. When the light of Consciousness is at its utmost breadth, there is an experience of ineffable, nondual Wholeness, realizing that all beings in the Universe are also Divine Wholeness, embodying and transcending all forms and structures.

In *Auguries of Innocence*, William Blake exquisitely expressed the holographic nature of the Universe with these opening lines:

*To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.*

Holoramic

[Greek *holos* ‘whole’ and *horāma* ‘sight’, from *horān* ‘to see’, from PIE base **wer-* ‘to perceive, watch out for’, also root of *wary*, *lord*, *reward*, and *guard*.] The view of Wholeness from the Summit of the Mountain of All Knowledge, embracing the egocentric, ethnocentric, anthropocentric, geocentric, and kosmocentric perspectives in the spectrum of consciousness.

holotropic

[Greek *holos* ‘whole’ and *tropē* ‘turning, change’] Coined by Stanislav Grof to mean ‘turning towards the Whole’, in a similar manner to *heliotropic* ‘turning towards the Sun’ (brief private conversation in 1992 at a conference in Prague called *Science, Spirituality, and the Global Crisis* organized by the International Transpersonal Association). However, the related verb *trepo* ‘to turn’, has two meanings, as in English: ‘to change direction’ (as in ‘turn into a side-road’), and ‘to change form’ (as in ‘turn into a frog’) (Letter from Oxford English Dictionary Word and Language Service (OWLS) in 1993). So *holotropic* can be said to have two meanings, the second being ‘transforming the Whole’, using *-tropic* in the same sense as *entropic*. In order to return Home to Wholeness, to our Divine Source, we need to transform the Whole; a partial transformation is not sufficient.

Home

[Old English *hām* ‘dwelling, house, estate, village’, from Old Norse *heimr* ‘dwelling, world’, from PIE base **ikei-* ‘to settle, dwell, be home’, related to **kei-* PIE base of *civilization* etc.] Home, with a capital *H*, is Wholeness, where we can all feel safe, free of the fear of death. For Home is the world, as the ancient Icelanders knew, all of us together, for none of us is separate from any other being in the Universe for a single instant in our lives. And as our True Essence is Wholeness, none of us have ever left Home, which we can realize when the fragmented mind is healed in Wholeness.

Another connotation of home is that it is a place where we can hide, that is secret, denoted in the Swedish word for *secret*, which is *hemlig*, literally ‘belonging to home’. But Home is not secret, even if it is what Heraclitus called the ‘Hidden Harmony’, the union of all opposites.

homeostasis

[Greek *homoios* ‘of the same kind, like, similar’, from PIE base **sem-* ‘one’, and *stasis* ‘placing, setting’, from PIE base **stā-* ‘to stand’.] In biology, “The ability or tendency of an organism or cell to maintain internal equilibrium by adjusting its physiological processes.” However, we can also apply *homeostasis* in the noosphere, to denote people’s conservative attitudes and difficulties in adapting to the unprecedented rates of evolutionary change we are experiencing today. *See also* autosteric.

human

[Latin *hūmānus* ‘human’, cognate with *homo* ‘human being, man’, related to *humus* ‘soil’, from PIE base **dh-ghem-* ‘earth’, also root of *humble*.] We can see from this etymology that the Indo-Europeans conceived of human beings as earthlings in contrast to the divine residents of the heavens. Similarly, the PIE word for *mortal* was often used as a synonym for *human*, in contrast to the immortal gods. So the separation between the human and the divine lies deep in the collective psyche. It is the task of *Homo divinus* to end this separation, and so discover what it truly means to be a human being, in contrast to the other animals and machines, like computers.

humble

[*See human*.] We can see from the etymology of *human* that humility has traditionally been based on a denial that we are all Divine beings and that, as a corollary, it is arrogant to live in conscious union with the Divine.

immanse

[Latin *in-* ‘in’ and *mansum*, past participle of *manēre* ‘to dwell’, also root of *mansion* and *manse*, modelled on *immerse*. *See also immanent*.] To come into union with the Immanent Divine Essence we all share, most simply called Love; to be Immanent, the opposite of *transcend* ‘to be Transcendent’. Such a unification can come happen through involution from the Omega point of evolution as all the divisions of the categorizing mind dissolve into the Immortal Cosmic Soul.

The reason why English and the other European languages lack this word is that historically Christianity has been more focused on the remote, transcendent aspect of the Divine—so that the priests could come between God and the people—than on the intimate, immanent aspect, which we can enjoy in solitude and divine love-making. Not to be confused with *immanse* in the Urban Dictionary, an adjective “used to describe something that is just that one step better than something that is immense”.

See also transcend.

immanent

[Late Latin *immanēnt-*, present participle of *immanēre* ‘to remain in’, from Latin *in-* ‘in’ and *manēre* ‘to remain, stay, rest, dwell’, from PIE base **men-* ‘to remain’, also root of *remain*, *permanent*, *manor*, and *ménage*.] Indwelling spirit

immortality symbols

Because the egoic mind has led us to feel separate from our immortal Ground of Being over the millennia, we have invented a number of immortality symbols to give us a precarious sense of security and identity in life. Traditionally, these have been religious in character, such as the belief in everlasting life after death, in the West, and the belief in reincarnation, in the East. However, today, it is money that provides the primary immortality symbol. It is our obsession for money that is driving humanity to extinction. For when we do not face our fears with full consciousness and intelligence, these fears will eventually come along to haunt us.

implicate order

[See *implicit*.] The implicate order is that aspect of the Universe that is not accessible to our senses, such as sight, hearing, taste, touch, and smell. It is the underlying reality that enabled David Bohm to resolve the incompatibilities between relativity and quantum theories. See also *explicate order*.

implicit

[Latin, *implicitus*, pa. pple. of *implicare*, ‘to enfold, entwine, entangle’, from *in-*, ‘in’, and *plicare*, ‘to fold’.] Contrary to the root meaning of this word, what is implicit is not complicated and to be eschewed, as its seventeenth century meanings indicated, but incredibly simple. What is implicit is a potential that lies within us all, but with which we can also live quite happily through intuition. See also *explicit*.

individual

[Medieval Latin *individualis*, from Latin *individuus* ‘indivisible’, from *in-* ‘not’ and *dividere* ‘to divide’.] An individual is one who is not divided, who is whole. In human terms, an individual is not someone who says, “I am a human being, separate from God, Nature, and each other,” which is the meaning that *individual* often has today. Rather, an individual is one who can say, “I am humanity, I am one with all sentient beings, I am Consciousness and everything that is within it.”

ineffable

[Latin *ineffabilis*, ‘unutterable’, from *in-*, ‘not’ and *effari*, ‘speak out’, from *ex-* ‘out’ and *fari*, ‘to speak’, also root of *fable*, *fame*, and *fate*.] That cannot be spoken, ultimately referring to the Nondual Divine, within, embracing, and transcending the entire world of form. This meaning is encapsulated in the opening lines of Lao Tzu’s *Tao Teh Ching*: “Tao can be talked about, but not the Eternal Tao. Names can be names, but not the Eternal Name.” By transference, any human experience that cannot be described, just shared, such as divine lovemaking or a radiantly brilliant sunset. In ‘The Naming of Cats’, a poem set to music by Andrew Lloyd Webber in the musical *Cats*, T. S. Eliot declares that cats have an ineffable name that the cat himself knows when in profound meditation. As it is with cats, so it is with human beings. We alone can know what it means to be us.

infidel

[Latin *infidelis* ‘untrue, disloyal, faithless’, from *in-* ‘not’, and *fidelis* ‘faithful’, from *fidēs* ‘faith’, from PIE base **bheidh-* ‘to trust, confide, persuade’, also root of *fiancé*, *federal*, and *bide*.] Of all the derogatory words people have invented to denote those ‘not of the faith’, *infidel* is perhaps the most threatening. The Arabic word for *infidel* is *kāfir*, ‘infidel, impious wretch, one who does not recognize the blessings of God’, similarly used as a term of opprobrium, from *kafara* ‘to cover up, conceal, deny’.

Once again we see the way that the exclusive, monotheistic religions have distorted Divine Truth. What is hidden from the exoteric religions, such as Islam, is the Principle of Unity—Wholeness is the union of all opposites—the seventh pillar of wisdom, an antidote to the first pillar of unwisdom: the belief that God is other.

information

[Latin *informare*, ‘to give form and shape to, form an idea of’.] Data, interpreted within context, to give meaning. All beings in the Universe are engaged in this communication process, not just human beings. For instance, the Sun and Moon are informing the Earth of their characteristics, proving meaningful information. In IRL, we represent such relationships in semantic models consisting of classes of entities and their attributes.

instance

To be added. See particular.

integral

[Latin *integer* ‘whole, complete, untouched, intact, entire’ from *in* ‘not’ and **tag-* base of *tangere* ‘to touch’.] A holistic, fully integrated approach to learning that leads to the Unified Relationships Theory, to Wholeness at

the Omega point of evolution, a term popular in the USA through the Integral Institute, founded by Ken Wilber.

Integral Relational Logic

The science of reason that truly represents how we think, unlike the deductive forms of logic that have evolved from Aristotle's syllogism and Euclid's axiomatic approach to mathematical proof. IRL, which has evolved from the relational model of data, augmented by object-oriented modelling techniques, is so called because its principle concept is relationship and because it has arisen through the action of the Logos.

Using the notation of the UML, Figure 1.20, 'Overall design of the Universe' on page 51 in Chapter 1: 'Starting Afresh at the Very Beginning' shows a comprehensive, self-inclusive model of the Totality of Existence, of the entire Universe. It shows that every being is related to every other being in potentially an infinite number of ways, some of which can be categorized and some of which are beyond classification, which must remain a mystery.

integrity

[Latin *integritas* 'unimpaired condition, soundness, health, purity, correctness'. See also *integral*.] One of the four fundamental principles of concept formation in IRL. While clarity, consistency, and simplicity naturally lead to integrity, to Wholeness, integrity is included as one of the basic principles because integrity also means 'honesty, sincerity'. If we are to create a coherent model of the Universe that truly corresponds to all our experiences, from the mystical to the mundane, there is no room for pretence. It is essential that we meticulously examine both the soundness of our concepts and the experiences on which they are based with the utmost attentiveness, which Buddhists call *smriti* 'mindfulness'.

intellect

[See *Intelligence*] Despite the common etymology with *Intelligence*, intellect has a quite meaning. Whereas Intelligence is a divine quality, the intellect is very much a human one, referring to our mental capabilities, such as reasoning, which can potentially be reproduced in a machine such as a computer. So there could be artificial intellect, but not artificial intelligence.

Intelligence

[Latin *intelligentia* 'understanding' from *intelligentem* pa. pple. of *intelligere* from *inter*, 'between', and *legere*, 'gather, choose, read'.] The eyesight of Consciousness, sometimes called the Witness in spiritual circles. The pre-eminent Christian mystic Meister Eckhart was referring to Intelligence when he said, "The eye with which I see God is the same as that with which he sees me." So just as Consciousness is cosmic, Intelligence is divine. It is the divine ability to read between the lines, to see the relationships between beings in the context of Consciousness.

This means that if the coherent light of Consciousness is occluded with fragmented and deluded concepts, then Intelligence cannot function. This understanding is of the utmost importance, for otherwise, we are living our lives blindfold, rather like driving down the highway at ever increasing speeds with our eyes closed.

Interesting

[English transitive verb *interest*, after noun *interest*, from Latin *interest* 'it makes a difference, concerns, matters, is of importance', third person singular indicative of *interesse* (used directly as a noun in Middle English) 'to be between, take part in', from *inter* 'between' and *esse* 'to be'.]

interpretation

[Latin *interpretationem* 'explanation, exposition, interpretation', from *interpretari* 'to explain, understand in a certain sense', from *interpres* 'negotiator, mediator; explainer', from *inter* 'between' and root of *pretium* 'worth, value, price', from PIE base **per-* 'to sell', also root of *praise*, *precious*, *price*; *appraise*, *appreciate*.] In IRL, interpretation is the process of turning meaningless data patterns into meaningful information and knowledge by paying careful attention to the similarities and differences in and between these patterns. In this simple, egalitarian

tarian, and commonsensical way, we can give clarity, meaning, and purpose to our lives, free of all the conflicts and suffering that have afflicted human beings as the result of not having one simple rule for interpreting what is given us all by the Divine.

intuition

[Latin *intuērī* ‘to look upon, consider, contemplate’, from *in-*, ‘into’, and *tuērī*, ‘to look’] By looking inwards into the depths of the psyche, “the ability to understand something immediately, without the need for conscious reasoning” (COED). Intuitive insights can be shared, but they cannot normally be explained to someone who does not have similar levels of intuition. “How do you know that?” people might awesomely or sceptically ask depending on how they feel about the person and the situation.

involution

[Latin *involvere*, from *in-*, ‘into’, and *volvere*, ‘to roll’] In some senses, involution is the opposite of evolution, both processes taking place in the Eternal Now. If we see evolution as a process of making explicit what is implicit, involution reverses this process. In human terms, in the Unified Relationships Theory, we look at the Totality of Existence as a hierarchical network of structure-forming relationships, called the web of life by systems theorists. This picture is rather like a graph in mathematics, consisting of nodes and the arcs between them, where the arcs represent relationships between forms and structures.

Now each node is actually a structure of forms and the relationships between them. We can continue the process of dissolving all these structures into relationships so that only relationships remain. Then these two dissolve in the seamless continuum that is Consciousness itself. And just as evolution is a growing process, involution is a dying process. To fully experience Wholeness, the sense of a separate self needs to die completely, when we can enter a space of Divine Bliss, free of the fear of death, for we have already experienced death, before our physical death and the death of the global economy and *Homo sapiens*.

Furthermore, we are now living primarily with intuition rather than reason. So there is actually no need to make everything explicit to see and feel the Whole. Visionaries of all ages have been able to do so, enabling them to see events many decades and centuries before they actually happen. See also *evolution*.

is

[Old English, now third person singular of *be*, cognate with third person singulars *est* and *esti* of *esse* and *einai* ‘to be’ in Latin and Greek, respectively, from PIE base **es-*, also root of yes ‘may it be so’, *essence*, *essential*, *interesting*, . Also cognate with Sanskrit *asti* from the Indo-European root **esti*.] This word shows, as clearly as any other, the unification of Eastern and Western perceptions of being, the most fundamental of all concepts.

jnana-yoga

[See *jnani* and *yoga*.] The path of abstract knowledge in the East, answering the question “Who am I?”, essential if we are to truly know ourselves. This path requires utmost clarity and freedom from every form of ignorance (*avidya*). Although this is an Eastern path, we can fully integrate it into Western abstract thought processes, and thus heal the split between East and the West.

In panosophy, this unification can be realized by distinguishing the two forms of knowledge, inner knowing and symbolic knowledge. This inner knowing tells us of the existence of the nondual Absolute. To make this real in our experience, we follow the fundamental principle of the *jnani*—*neti, neti*, ‘not this, not this’—to realize in a process of negative discrimination that nothing in the world of form is who we truly are; not our bodies, or our thoughts, or our souls.

jnana

[Sanskrit from *jna* ‘to know’, cognate with *gnostic* and *know*, from PIE root **gno-* ‘to know’.] In Advaita, spiritual wisdom and illumination; inner knowing of the Ultimate Reality; the realization that atman and Brahman are one.

jnani

[See *jnana*.] A Nondualist, grounded in the deep inner knowing of Advaita, of the Divine, called *Brahman* in Hinduism, the eternal, imperishable Absolute. See also *gnostic*.

Kaivalya

[Sanskrit ‘isolation, Absolute Unity, Absolute Consciousness’, from *kevala* ‘exclusively one’s own, not connected with anything else, without qualities or conditions’.] While the root of *Kaivalya* indicates solitude, free from all conditioning, it has come to mean the Absolute through the thirty-four sutras in Book Four of Patañjali’s *Yoga Sutras* titled ‘Kaivalya Pada’, the ‘Portion on Absoluteness’; the *Kaivalya Upanishad*, meant for aged people who recognize the importance of renunciation in attaining final liberation; *Kevala Jñāna* ‘Absolute Knowledge’ in Jainism, the highest form of knowledge that a soul can attain; and Shankarcharya’s *Kevaladvaita*. The modern mystic Vijai Shankar is currently publishing a series of sixty books titled *Kaivalya Gita: Absolute Understanding*, compilations of spontaneous talks given over many years, pointing out that the entire world of form is nothing but an illusion.

This is the traditional Eastern way. However, the term is even more appropriate when we unify Eastern mysticism and Western science, leading to the Unified Relationships Theory, a coherent synthesis of all knowledge grounded in gnosis. For by distancing ourselves from the entire world of learning in solitude as a renunciate, we able to climb to the summit of the mountain of all knowledge, able to see the Totality of Existence in its entirety, a Holoramic perspective that could appropriately be called *Kaivalya*.

kind

[Old English *gecynd* ‘race, offspring’ and *gecynde* ‘natural’, related to *kin* ‘family’, from same PIE base as *genesis*.] Both modern meanings of *kind*—as a noun and adjective—originate from the notion of a group of people sharing something in common, such as a family or tribe, like *gens* ‘clan’ in Latin. Like *class* and *genus*, *kind* has been generalized to mean ‘a group or set sharing common attributes’, central to the natural way of forming concepts in IRL. But *kind*, the native English word for *nature*, also means ‘friendly, generous’, which is our true human nature, what we are born with.

It seems from this brief etymological history that we human beings find it natural to be kind to those with whom we feel something in common. But because either-or thinking has predominated throughout human history, as a corollary, human nature has come to mean exactly the opposite. Many tend to be very unkind to those who do not fit into their view of the world, leading to the absurd Christian view of original sin. Jesus was well aware of this problem when he said, “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy,” going on to say, “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you. . . . For if ye love them which love you, what reward have you? . . . And if ye salute your brethen only, what do ye more *than others*?” (Matthew 5: 43–47) Jesus then went on to famously say, “Thou shalt love thy neighbour as thyself.” (Matthew 22:39)

Of course, in Reality, there are no others, either friends or enemies. We can see this most clearly when we take the process of concept formation to its utmost level of generality, cognate with *kind*. For then the fragmented, split mind is healed in Wholeness, grounded in Love, the Divine Essence we all share, and embraced by Consciousness, the Cosmic Context for all our learning.

know

[Old English *cnawan* from Indo-European roots **gn-*, **gne-*, **gno-*, which are roots of Greek *gnosis* and Latin *noscere* ‘to know’, root of *cognition* and *note*.] There are two essential qualities of knowing: inner knowing or gnosis, which is essentially ineffable, and knowledge that can be expressed symbolically in concepts and words. Both are needed if we are to follow the maxim in the Oracle’s kitchen in *The Matrix*: TEMET NOSCE, ‘Know Yourself. Taking the second first, the essence of knowing, in the words of the OED, is to perceive a thing or person as one identical with one perceived before and to recognize or distinguish one thing from another. This ability is key to clarity, one of the fundamental principles of concept formation in IRL. But if our learning is

based on recognition, on knowing again, on seeing similarities between data patterns over time, how can we ever learn anything that is radically new, that is unprecedented?

Well, this is done by basing our knowledge on the Truth, distinguishing inner knowing from symbolic knowledge, the Absolute from the relativistic world of form with our Intelligence. If the Absolute or Consciousness does not provide the overall Context for all our learning, then we can only live in delusion, out of touch with Reality.

When we have organized all knowledge into universal order, we have reached the summit of the mountain of all knowledge in Wholeness at the Omega point of evolution. This is the mirror image of Oneness at the Alpha point of evolution in the depths of the ocean of Consciousness. The Norwegian fjords provide a metaphor of this relationship. Some mountains there are sheer cliffs up to 1000 metres high, plunging into the fjord, which can reach 1000 metres in depth, enabling ocean-going cruise liners to travel up to 100 kilometres into the fjord.

kundalini

[Sanskrit ‘snake’ or ‘serpent power’.] The power of Life, experienced by spiritual seekers as emerging at the base of the spine, like a sleeping serpent, rising through the chakras, giving rise to spiritual knowledge and mystical visions.

learning

[Old English *leornian*, from Indo-European **leis*, ‘track’, carrying the underlying notion that learning is “gaining experience by following a track”.] Learning, as the acquisition of knowledge, is the predominant evolutionary process in the world today, taking place in the noosphere rather than the biosphere, as in earlier times. As such, when we learn to understand how we learn, we can create of comprehensive theory of evolution, which explains our origin as a species and where we are all heading in such a frantic rush.

learning curve

See *growth curve*.

liberal

[Latin *liberalis*, from *liber*, ‘free’.] To be liberal is to be free of the constraints and conflicts that fragmented political systems attempt to place us in. So as a political philosophy, liberalism is not to be derided, as conservative politicians claiming freedom tend to do.

lila, leela

[Sanskrit ‘play’.] In Hinduism, the play of the Divine, a delightful description of the dynamics of the relativistic world of form. For only the eternal Now is real; everything else is just a dream, a movie in which we are all the actors, playing various roles as evolution guides us.

Life

[Old English *lif* with Germanic cognates meaning ‘life, person, body’ from Old Teutonic **lib-* ‘remain, be left’, the root of leave. The connection between remain and life referred to those people left alive after a battle.] ****

Logos

[Greek ‘saying, speaking, speech, mode of speaking; eloquence, discourse; conversation, talk; word, expression; assertion; principle, maxim; proverb; oracle; promise; order, command; proposal; condition, agreement; stipulation, decision; pretext; fable, news, story, report, legend; prose-writing, history, book, essay, oration; affair, incident; thought, reason, reckoning, computation, reflection, deliberation, account, consideration, opinion; cause, end; argument, demonstration; meaning, value; proportion’, these meanings all coming from the *Pocket Oxford Classical Greek Dictionary*.] Despite these numerous meanings, the ancient Greeks gave *logos* two distinct meanings, a mystical and a mundane. To Heraclitus, the mystical philosopher of change, *logos* signified “the rational principle governing the cosmos”. Everything is in constant flux, related and ordered through the universal Logos, which is also manifest in the human being’s power of reason. The Logos is thus the organizing power of Life, emanating from our divine Source.

However, Heraclitus's contemporaries clearly did not understand what he meant, for he was called the 'Obscure'. Furthermore, Aristotle accused Heraclitus of not reasoning. Yet, Heraclitus was much closer to understanding the way we actually reason than Aristotle, an understanding we can express in the modern language of IRL, which has evolved from computer science.

As John was the most mystical of the four evangelists, it is probable that he was referring to the mystical meaning of logos when he wrote, "In the beginning was the Logos, and the Logos was with God, and the Logos was God". However, when the Bible came to be translated into English, *logos* was translated 'word', one of the many mundane meanings of *logos*.

Love

[Old English *lufu* 'love' from Indo-European **leubh-* 'find pleasing', the root of *libido* and *believe*.] In contrast to Greek, which had four words for *love*—*sturge*, 'affection', *philos*, 'friendship', *eros*, 'eros', and *agape*, 'compassion'—English has just one. But it still has an advantage over French and some other languages, where *je t'aime* can mean both 'I love you' and 'I like you'. However, none of these meanings denote true Love, for *love* has an opposite, *hate*, both words having an object. True Love has neither an opposite nor an object. It is the Divine Essence that we all share, with the power to heal our grievously sick society if we are willing to look at the immortality symbols that create so much conflict in the world.

matrix

[Late Latin *mātrix* 'womb', from Latin *māter* 'mother', from a PIE base *māter* 'mother', significantly also the root of *matter*, based ultimately on the baby-talk form *mā*, a linguistic near-universal found in many of the world's languages.] ****

maya

[Sanskrit 'deception, illusion, appearance'.] In Buddhism and Hinduism, "the continually changing, impermanent phenomenal world of appearances and forms, of illusion and deception, which an unenlightened mind takes as the only reality." For as we recognize in panosophy, Consciousness is all there is, the only Reality. Everything in the relativistic world of form is an appearance in or abstraction from Consciousness.

mean

[Old English *mānan*, 'to intend, signify', from West German **mainjain* from Indo-European **men-*, 'to think', also base of *memory*, *mention*, *mind*.] The root sense of *mean* is to have in mind as a purpose or intention (OED). When this purpose is expressed in language, we are then concerned with the interpretation of the words being written or spoken. See also *meaning*.

meaning

[See *mean*] Intention or purpose. In language, the signification or interpretation of what is said or spoken. In the Unified Relationships Theory, which views the Totality of Existence in terms of meaningful structure-forming relationships, these relationships provide structures with their meaning or significance. As there is nothing in the Universe except these relationships, their significance is energetic. In the URT, meaning is causal and hence energy. Ultimately, the overall purpose or meaning of life is not anything in the relativistic world of form; it is to consciously return Home to Wholeness, from which we have never actually left.

measure

[Latin *mensura* 'a measuring' from *mens-* past participle stem of *metiri* 'to measure' from PIE base **mē-*, also root of *meal*, *month*, *moon*, and many other related words.] In ancient times, the most basic meaning of *measure* was 'limit' or 'boundary', as David Bohm points out in describing the relationship between measure and order and structure in physics. (Bohm, *Wholeness*, pp. 118–122.) Another obsolete meaning of *measure* is 'to regulate moderate, restrain'. To deepen the sense of *measure*, we can note that the PIE base **med-*, meaning 'to take appropriate measures', is the root of such words as *medicine* from Latin *mederi* 'to heal', *meditate* from Latin *meditari*

'to reflect', *moderate* from Latin *moderari* 'to keep within appropriate measure', and *model*, *modern*, *accommodate*, and *commodity* from Latin *modus* 'measure, size, limit, manner, harmony, melody'.

What this means is that bigger is not necessarily better. Everything has its appropriate measure. To take a trivial example, making scrambled eggs requires a lower heat than making an omelette. And in music, different speeds, volumes, pitches, rhythms, and keys can evoke various responses in listeners. In the Unified Relationships Theory, measure is thus closely related to meaning, which is causal and therefore energetic. And in IRL, measures can be both quantitative and qualitative as domains of values or dimensions, leading us to see that the Universe has an unlimited number of dimensions, not the limited number of the physicists.

Of course, the Universe, as Consciousness, has no limits. By applying the Principle of Unity, we can thus unify the measurable world of form and the immeasurable Absolute in Wholeness, and so heal the fragmented, schizoid mind. It is in this measured way we can live in harmony with Life, Nature, and each other, and so co-create the Paragonian Society, living beyond conflict and suffering. Most particularly, we can be liberated from the limits that a quantitative measure like money constrains us in and so develop a meaningful global information system that enables us to intelligently manage our business affairs in a measured and sustainable manner. This is Superlife, the final phase of Pierre Teilhard de Chardin's four-phase model of evolution.

See also *dimension* and *meaning*.

mechanism

[Greek *mechane* 'artificial implement, machine, engine of war'.] The essential characteristic of machines is that they operate solely in the horizontal dimension of time. This fact is simply demonstrated by the predominant machine of our time, the stored-program computer. This is a machine that processes some input producing the result as output, as Figure 2.1, 'Basic data processing function' on page 63 in Chapter 2: 'Building Relationships' shows. Even the programs that process data go through this process. Every program that has ever been written has been processed by another program. So where did the first program come from?

Very simply, it arose from our divine Source, through the creative power of human beings in the vertical dimension of time. So if we are to be free of our mechanistic conditioning, we need to reborn, like Neo in *The Matrix*, and learn to live in the eternal Now. Nothing less will do if we are to follow the maxim in the Oracle's kitchen: TEMET NOSCE, 'Know Yourself'.

metaphysics

[Greek *meta*, 'with, after', and *phusike*, 'nature'.] Metaphysics seems to have been given to Aristotle's books on the subject because they came after his books on physics, for *meta* in Greek has no meaning 'beyond'. So it is a misapprehension to regard metaphysics as "the science of that which transcends the physical". Rather, Aristotle was concerned with exploring the first principles of things, such as being and essence, which is quite beyond the capability of the physicists. This metaphysical approach is central to the development of IRL as the ontological and epistemological framework for the Unified Relationships Theory. See also *physics*.

mind

[Old English *gemynd*, 'memory, thought', from Indo-European base **men-*, 'think'] Historically, 'memory' has been as important an element in the word's meaning as 'mental faculty'. We can thus regard the mind as a store or repository of concepts and their relationships, corresponding to passive data in a computer. As a faculty, the mind is involved with reasoning and organizing these thoughts, analogous to active-passive data in a computer. However, mind, as conceived and perceived in the Unified Relationships Theory, is not Consciousness, which lies beyond the mind. Entirely new concepts that arise through thinking do not emerge from the mind, itself, but from Consciousness.

money

[Latin *Moneta*, cult name for the goddess Juno, in whose temple coins were minted, which led to *moneta*, 'a mint'.] Money is a type of information, and so can be represented in information systems models. However, the meaning of information, and hence its value, cannot satisfactorily be represented in quantitative financial mod-

els developed by economist and management accountants. These financial models are thus dark clouds preventing us from running our business affairs with full consciousness of what we are doing. It is thus of paramount importance for the health and well-being of humanity that joint-stock companies are transformed into organizations that follow their original articles of association to make bread, clothes, or whatever. When companies reduce everything, including human values, to money as a lowest common denominator, meaning is lost and life becomes meaningless and very dangerous.

morality

To be added.*

mystery

[Latin *mysterium*, from Greek *mustērion* ‘secret rite or doctrine’, from *mustēs* ‘one initiated’, from *mūein* ‘to close one’s eyes, initiate, instruct in the mysteries’.] The original association of mystery with closing the eyes was not because the divine mysteries would be revealed in meditation, but because only those already initiated were permitted to witness the secret rites. So someone coming to initiation would need to keep their eyes shut during the ceremony. To what extent these Greek seekers reached our Divine Source in their cultic practices is not clear. Nevertheless, they evidently felt the need to keep secret whatever they found from the uninitiated for whatever reason.

Today, a multitude of spiritual seekers are discovering these divine mysteries for themselves through meditation, self-inquiry, and other techniques. But far from keeping them secret, it is of vital importance for the well-being of humanity as a whole in these momentous times we live in that the hidden harmony be revealed for all to see.

mystic

[Greek *mustikos* ‘mystical, secret’, from *mustēs* ‘one initiated’.] A person with direct, immediate inner knowing of divine mysteries, in union with Reality. See also *gnostic* and *jnani*.

nature

[Latin *nātūra* ‘birth, constitution, character, course of things’, from *nātus*, past participle of *nāscī* ‘to be born’, cognate with *nation*, from same PIE base as *genesis*.] As the entire word of form is born from our Divine Source, we could say that there is nothing that it not natural, just as we can say that everything is sacred, for nothing is ever separate from the Divine. So everything has an essence, a nature that they are born with, the Divine Essence of the Universe being Love. Human beings’ true essence, which we can call the soul, is thus kindness, for *kind*, a cognate of *nature*, is the native word for *nature*.

However, the so-called natural sciences do not study nature, the essential characteristics of beings. For to do so they would need to dive beneath the surface of the physical universe. We thus see yet another example of how material science has taken us far away from Reality, from our True Nature.

negentropy

[See *entropy*.] This term seems to have arisen because Norbert Wiener’s formula for entropy was negative, while Claude Shannon’s was positive. It is confusing to use this term. See also *entropy* and *holotropic*.

Nonduality

[See *dualism*.] The condition of viewing all opposites in the Context of the Absolute. If Nonduality is the thesis and duality the antithesis, then Nonduality is the thesis. There is thus a primary-secondary relationship between Nonduality and duality, illustrated here. In this way, we can unify the Nondual, formless Absolute and the relativistic world of form. This does not completely unify all opposites, for the Absolute can be viewed in terms of Wholeness and Oneness, which unify in Wholeness. Going the other way, the relativistic world of form consists of the physical and nonphysical worlds, which also unify in Wholeness.

Now

[Old English *nu* from Indo-European root **nu-* ‘present time’, still seen in Swedish, Danish, Norwegian, and Dutch *nu*, often used as a domain name, from Niue, an island nation located in the South Pacific.] If we look at time in terms of the past and future, measured in terms of negative and positive units of time, such as days or years, it might be tempting to regard the present as zero time. But this is now, not Now. For Now is the Divine, beyond space and time, when the presence of the Absolute is felt. It is vitally important for us all to learn to live in the eternal Now for every being in the Universe goes through a life and death process, including our bodies, the global economy, and the human race, itself. As Buddhism’s three marks of being indicate quite clearly, the only way that we can come to terms with this situation, free of fear, is to realize that in Reality there is no separate being who can be said to do or own anything.

Omega point of evolution

[Last letter in the Greek alphabet, ω or Ω .] Evolution progresses by a process of differentiation and integration, of divergence and convergence, leading to the growth of structures of ever-increasing complexity or simplicity, depending on whether we are more focused on divergence or convergence. It is thus an evolutionary inevitability that the fourteen billion years of evolution, viewed from our perspective on Earth, will converge in a great synthesis or megasynthesis, which Pierre Teilhard de Chardin called the Omega point. This is exactly what is happening in society at the present time. Teilhard’s prophecy is becoming fulfilled at a rate that is accelerating exponentially. But because Wholeness is the union of all opposites, if we as individuals and as a species are to reach evolution’s glorious culmination, we must start afresh at the very beginning, at the Alpha point of evolution. And as this diagram illustrates, the Alpha and Omega points are not in the past and future; they both exist in the eternal Now. It is with this realization that we can say, with John the Divine in the Apocalypse or Revelations, “I am Alpha and Omega, the first and the last, the beginning and the end.”

Oneness

[Old English *an*, ‘single’.] The ineffable state of Oneness arises when we live in union with the Divine, at the centre of the ocean of Consciousness. This centre is exactly the same for all of us. Using the metaphor of an archipelago, our physical beings are on the surface of the ocean, all joined below the surface in our common Ground of Being. It is often believed that Oneness is the ultimate goal of the spiritual path because in Oneness we realize the most exquisite sense of bliss, complete freedom from fear and suffering. It would therefore seem that once we become enlightened with the coherent light of Consciousness, there is nothing more to do in life. However, we have still to reach Wholeness as a species, at the Omega point of evolution.

ontogeny

[Greek *on*, genitive *ontos*, from *ont-*, stem of present participle *einai* ‘to be’, and *geneia* ‘origin’, from *genes*, ‘born’.] Defined in 1872: “The ontogeny of every organism repeats itself in brief ... it’s phylogeny, i.e. the individual development of every organism ... repeats approximately the development of its race.” (OED) In other words ontogeny generally recapitulates phylogeny, a principle that embraces both the evolution of species in the biosphere and of civilizations in the noosphere. However, if ontogeny always recapitulated phylogeny, no new species or civilizations could ever appear. As human beings we go to school to learn what the culture we were born into wants us to learn, being thoroughly conditioned in the ways of the culture by the time we are adolescents.

For new species and civilizations to appear, individuals need to emerge whose ontogeny does not reach maturity, in terms of the race, but takes a radically new change of direction when young through a process of pædomorphosis. Of course, this is not easy for those individuals, who might appear as freaks to the dominant race. For instance, if an albino is born into a tribe of antelopes, it will most probably be expelled from the group. It is only when a critical mass of individuals gather together that new species or civilizations can establish itself. That, essentially, is what needs to happen 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.

ontology

[Greek *on*, genitive *ontos*, from *ont-*, stem of present participle *einai* ‘to be’, and *-logia*, from *-logos*, ‘one who deals or treats of a certain subject’.] “The science or study of being, that department of metaphysics which relates to the being or essence of things” (OED). In IRL, the ontological level of the foundations of all knowledge makes two statements about the underlying structure of all beings, as data patterns prior to interpretation as information and knowledge. The first is the Principle of Duality, which states that Wholeness is the union of all opposites. Secondly, the underlying structure of the Universe is an infinitely dimensional network of hierarchical relationships. Actually, the Principle of Duality lies at the mezzanine level between the gnostic and ontological levels for this fundamental design principle of the Universe unifies the ineffable, formless Absolute and the relativistic world of form.

order

[Old French *ordre*, from Latin *ordo*, ‘series, line, row, or other regular arrangement’.] IRL is a science of reason that enables us to put all our thoughts into universal order, neatly arranged as an infinitely dimensional network of hierarchical relationships. But this does not deny chaos and spontaneity, for Wholeness is the union of all opposites. See also *measure*.

order of magnitude

Approximate number or magnitude in a scale in which equal steps correspond to a fixed multiplying factor (usually taken as 10); a range between one power of 10 and the next. (OED)

pædomorphosis

[Greek *pais* ‘boy, child’, and *morphe* ‘form’, cognate with *pædiatric*.] Term coined by W. Garstang around 1928, to mean ‘the shaping of the young’. In Koestler’s words, “the phenomenon of pædomorphosis indicates that in certain circumstances evolution can retrace its steps, as it were, along the path which led to a dead end, and make a fresh start in a new, more promising direction.” (Koestler, *Ghost in the Machine*, p. 163.) Pædomorphosis is thus a rejuvenating, renescent process; it leads to new vitality, new energies, and new possibilities, necessary for the regeneration of the species. Pædomorphosis first happens at the ontogenetic level, when individuals do not develop into adulthood along phylogenetic lines, but branch off when young in a quite new direction, much as Indigo children are endeavouring to do today. See also *gerontomorphosis*.

pagan

[Late Latin *pāgānus* ‘villager, rustic; civilian, non-militant’, from Latin *pāgānus* ‘rural’, from *pāgus* ‘village, country district’, also root of *peasant*, from PIE base **pag-* ‘to fasten’, in sense ‘boundary staked out on the ground’, also root of *pole* ‘stake fixed in the ground’, also base of *peace* and *pact*.] In Christian Latin, *pāgānus* referred to a heathen, a villager still engaged in ancient idol worship, or a civilian opposed to *mīlēs* ‘soldier, one of the army’. The Christians called themselves *mīlitēs* ‘enrolled soldiers’ of Christ, members of his militant church, and applied to non-Christians the term applied by soldiers to all who were ‘not enrolled in the army’. So right from the outset, Christianity was based more on war than peace, regarding peace-loving country dwellers ‘the enemy’. So what happened to Jesus’ admonition to love your neighbour as yourself?

panosophy

[Greek *pan* ‘all’ and *sophia* ‘wisdom’, modelled on *philosophy*. The ancient Greeks used the word *pansofos* to mean ‘very wise’, literally ‘all-wise’. In 1642, this led to the coinage of *panosophy*, occasionally spelled *pantosophy*, to mean ‘universal or cyclopædic knowledge; a scheme or cyclopædic work embracing the whole body of human knowledge.’ (OED).] The transcultural, transdisciplinary discipline that encompasses all specialized disciplines in all cultures at all times; the Theory of Everything. Panosophy thus heals the split between science and the humanities and between science, philosophy, and religion.

paradigm

[Late Latin *paradigma* ‘pattern, example’, from Greek *paradeigma* ‘pattern, model, example’, from *paradeiknunnai* ‘show side by side’ from *para-* ‘side by side, beside’ and *deiknunnai*, ‘to show’, from Indo-European root **deik* ‘show’, also root of *teach*, *dictionary*, and *token*.] In the philosophy of science, after Thomas S. Kuhn’s *The Structure of Scientific Revolutions*, ‘a worldview underlying the theories and methodology of a scientific subject’ (CO-ED) and ‘a philosophical and theoretical framework of a scientific school or discipline within which theories, laws, and generalizations and the experiments performed in support of them are formulated’ (Merriam-Webster).

The Unified Relationships Theory is not a paradigmatic worldview, for the worldview for the URL is Consciousness, a borderless, seamless continuum, not a pattern or model. The ocean of Consciousness provides the overall context for the URL, with Love at the centre of the ocean being our Divine Essence. Consciousness and Love together provide the gnostic foundation for the URT.

IRL, the metaphysical framework for the URT, could be called a paradigm for the entire world of learning. But consciously adopting IRL as a science of reason does not actually involve a paradigm shift or change because we all implicitly use IRL every day to organize our ideas and conduct our experiments. However, because of our fragmented minds, we misuse IRL, not recognizing that the both-and Principle of Unity is the fundamental design principle of the Universe, free of Aristotle’s egoic, either-or Law of Contradiction. This is the essence of the scientific revolution currently emerging in the world.

paradise

[Late Latin *paradisus* ‘Garden of Eden’, from Greek *paradeisos* ‘enclosed park, orchard, hunting ground’, from Persian *pairidaeza* ‘enclosed place’, from *pairi* ‘around’, root of Greek prefix *peri-* ‘round, about’ as in *perimeter* and *perinatal*, and *daeza* ‘wall’, from *diz* ‘mould, form’, from Indo-European base **dheigh* ‘mould, form, knead’, the root of *dough* and the second syllable of *lady* literally ‘one who kneads bread’.] The myth that in prehistory there was a ‘Pure Land’ or ‘Golden Age’ in Buddhist and Greek terms, respectively, clearly arises because during the transition period between biological and mental or noological evolution, our ancestors were like babies in adult bodies before the egoic mind led us further and further from Reality, from Paradise. The end of this transition period is symbolically marked by the Fall in the Garden of Eden, leading to the patriarchal epoch that has dominated human affairs for some 5,000 years.

Today, we are in the middle of the transition period between the mental and mystical phases of human development, which is leading us, once again, to Paradise, an age of love, peace, and harmony. But this is not a return to earlier times; rather it is a move forward to a superconscious, superintelligent society. It is vitally important here not to fall for what Ken Wilber calls the ‘pre-trans fallacy’. We are not returning to a matrifocal society, but moving into an androgynous one in which both women and men develop and balance their masculine and feminine energies in conformity with the Principle of Unity.

paragonian

[Greek *para* ‘beyond’ and *agon* ‘contest’ or ‘conflict’, a word that is also the root of *agony*, until the 17th century meaning ‘mental stress’, *antagonist*, ‘a person who one struggles against’, and *protagonist*, ‘leading person in a contest’. Any similarity with *paragon* is coincidental for this word has the Greek root *para* ‘alongside’ and *akonan* ‘sharpen’, together figuratively meaning ‘compare’.] *Paragonian* was coined on 29th October 1984 to denote the peaceful and harmonious society that could emerge following the collapse of the global economy at the beginning of the 2010s. It literally means ‘beyond conflict and suffering’, which we can realize when we learn to unify all opposites in Wholeness, grounded in Oneness.

particular

To be added. See universal.

peace

[Latin *pāx* ‘peace’, from PIE base **pag-* ‘to fasten’, *pāx* meaning ‘a binding together by treaty or agreement’].

philosophy

[Greek *philosophia* ‘love of wisdom’, from *philos* ‘loving’ and *sophia* ‘wisdom’.] Bertrand Russell said that philosophy occupies the ‘No Man’s Land’ between science and theology, a long way from the original and widest meaning of the word, which the OED gives as ‘the love, study, or pursuit of wisdom, or of knowledge of things and their causes, whether theoretical or practical.’ Panosophy is philosophy in this sense, because once science and religion are unified, there is no longer a ‘No Man’s Land’ between them.

phylogeny

[Greek *phulon*, ‘race, tribe’, and *geneia*, ‘origin’ from *genes*, ‘born’.] Coined by E. Hæckel in 1866 and used by Charles Darwin in 1872 in the fifth edition of *Origin of Species*. “The genesis and evolution of the phylum, tribe, or species; ancestral or racial evolution of an animal or plant type, or of particular organs or other components of a plant or an animal.” (OED) This definition can be extended to include civilizations, corresponding to species, and concepts, corresponding to organs. See *ontogeny* for a definition of how civilizations, like Western civilization, could escape from the evolutionary dead ends they can find themselves in.

physics

[Greek *phusis* ‘birth, origin; nature, inborn quality, natural parts; temper; disposition; stature; sex; natural order; creative power; the universe; creature’, from PIE-base *bheu-* ‘to be, exist, grow’, also root of *be*.]

planet

[Greek *planētēs* ‘wanderer’, from *planāsthai* ‘to wander’, as in *astéres planētai* ‘wandering stars’, from PIE-base **pel-* ‘flat; to spread’, also root of include *field*, *planet*, *piano*, *explain*, *plasma*, *plastic*, and *polka*.] First used as a body orbiting the Sun in 1640.

politics

[Greek *politikos* ‘pertaining to citizens’ from *polites* ‘citizen’ from *polis* ‘city’ from PIE base *pel-* ‘citadel, fortified high place’.]

positivism

To be added. A system of philosophy elaborated by Auguste Comte from 1830 onwards, which recognizes only positive facts and observable phenomena, with the objective relations of these and the laws that determine them, abandoning all inquiry into causes or ultimate origins, as belonging to the theological and metaphysical stages of thought, held to be now superseded; also a religious system founded upon this philosophy, in which the object of worship is Humanity considered as a single corporate being. (OED)

Presence

[Latin *praesentia*, participle of *praesse* ‘to be before’, from *prae* ‘before’ and *esse* ‘to be’.] The Latin origin of *presence* literally means ‘before being’ or ‘prior to existence’. In Absolute terms, throughout human history, many have sensed an immanent, transcendent Presence, which cannot really be understood even in terms of feelings, never mind the physical senses, an exquisite experience that has given rise to the concept of God, much to be feared, because it has been unknown in cognitive terms.

Principle of Duality

In IRL, the Principle of Duality states, “A complete conceptual model of the Universe consists entirely of dual sets.” It is a paradoxical statement, for those who deny its truth are the opposite of those who accept its truth, confirming its truth, like the statement “This statement is false.” See also *circle of duality*, *triangle of duality*, *cross of duality*, and *sphere of duality*.

Principle of Unity

The Principle of Unity is an extension of the Principle of Duality, embracing the nondual Absolute. It states, “Wholeness is the union of all opposites,” which is the fundamental design principle of the Universe, a universal truth, true in all possible worlds. The Principle of Unity lies at the ontological level of the foundations of all

knowledge, making a statement about all beings in all conceivable universes. See also *dualism*, *duality*, and *Non-duality*.

primary-secondary relationships

There is a primary-secondary relationship between many pairs of opposites. In general, if A is the thesis and not-A is the antithesis, then A is the synthesis. Examples are the relationships between Wholeness and Oneness, Nonduality and duality, the Absolute and the relativistic world of form, the vertical and horizontal dimensions of time, perfection and imperfection, and the implicate and explicate orders. Other examples of primary-secondary relationships are set and number in mathematics and information and money in business.

However, in the West, we often regard what is secondary as primary, most obviously the relationship between the physical universe and Consciousness. So if we are to establish the scientific truth that Consciousness is all there is, the only true Reality, then we need to turn Western civilization upside down so that it is standing firmly on its feet instead of its head.

private

[Latin *privātus* ‘withdrawn from public life’, past participle of *privāre* ‘to deprive of; to free from’.] As Erich Fromm says in *To Have or To Be?* p. 75, to acquire and to own private property are the sacred and inalienable rights of the individual in the industrial society, depriving others of the use or enjoyment of such property. As he goes on to say, “While private ownership is supposed to be a natural and universal category, it is in fact an exception rather than the rule if we consider the whole of human history (including prehistory), and particularly the cultures outside Europe in which economy was not life’s main concern.”

Of course, such the notion of private property has arisen from the fragmented mind, which believes that individuals are separate from the Divine, Nature, and other individuals. Such a belief is especially absurd in the Information Age, when people who share information do not lose anything. We attempt to make such information—including money as a form of information—act like a physical object with financial and intellectual property laws, violating the fundamental laws of the Universe. In the Sharing Economy, such egocentric laws would, of course, be repealed in the interest of the entire species.

psychology

[Greek

pusillanimous

[Late Latin *pusillanimis* ‘lacking in courage and strength of mind’, from Latin *pusillus* ‘very small, tiny, weak’, diminutive of *pullus* ‘young of an animal’, from PIE base **pau-* ‘few, little’, also root of *few*, *poor*, *foal*, *pony*, and *Paul*, and *animus* ‘reason, mind, soul, spirit, breath’, from PIE base **anə-* ‘to breathe’.] Lacking courage, cowardly, small-minded, faint-hearted, the opposite qualities that are needed to study IRL and the URT and to obey the fundamental law of the Universe: the Principle of Unity.

radical

[Late Latin *rādicālis* ‘having roots’, from *rādīx* ‘root’, from PIE base **wrād-* ‘branch, root’, also root of *root* and *ramify*.] If we are to live in harmony with the accelerating rate of evolutionary change, the only choice we have today is to start afresh at the very beginning, at the root of all knowledge, thus rebuilding the infrastructure of society on the solid foundation of the Truth. IRL is the science of reason that shows how this radical transformation of our worldview can be achieved.

However, it is interesting that in recent years, the term *radical fundamentalism* has come into usage, meaning exactly the opposite, where the roots lie in some deeply held belief system, rather than at our Divine Source.

ratio

[Old French *raison*, from Latin *ratiō* ‘reckoning, account, computation, calculation’, from *ratus*, past participle of *rēri* ‘to reckon, consider, think’, from PIE-base **ar-* and **arə-* ‘to fit together’, also root of *coordinate*, *harmony*, *artist*, *reason*, *read*, *order*, and *arithmetic*.]

reason

[Late Latin *rationāre* ‘to discourse’, from *ratio* etc.] One difficulty in healing the split between Western reason, living on the surface of things, and Eastern mysticism, going to the depths of Existence, is that even the root meanings of words fall short of describing the relationships between our various mental and psychic faculties. The OED has this definition of *reason*: “To think in a connected, sensible, or logical manner”. But this definition does not enable us to distinguish thinking and reasoning. In IRL, thinking is essentially a creative process arising through the power of Life, enabling new concepts to be formed, while reasoning is a process that organizes and arranges concepts that have already been formed.

So IRL should not really be called a science of reason, because it includes the creative thought processes that brought it into being in the territory being mapped. Nothing less enables us to be fully conscious of the evolutionary energies that cause us to behave as we do, necessary if we are ever to manage our lives and business affairs with an understanding of where we are all heading.

record

[Latin *recordari*, ‘remember, ponder, go over in one’s mind’, from *re-* and *cor*, *cordis*, ‘heart’, the root of *accord*, *concord*, *discord*, and, of course, *cardiac*.] A record is something that has literally been committed to heart. As we say today, we learn by heart, without recourse to cribs and written reminders. IRL has arisen from the way information systems organize records in business, thereby unifying heart and mind.

relation

[Latin *relationem* pa. pple. of *referre* from *re* ‘back’ and *ferre* ‘carry’, the root of *refer*.] Tables in the form of relations in mathematics are a very convenient way of organizing our knowledge and information, which go back to the very origins of writing. Pictorial tablets from 3100 BC. found in Uruk (Erech) in Mesopotamia contain cuneiforms in the Sumerian language that have been interpreted as “lists or ledgers of commodities identified by drawings of the objects and accompanied by numerals and personal names.” Today, telephone directories listing names, addresses, and telephone numbers are a familiar example.

It is therefore not surprising, therefore, that the table, technically called a relation, is the basic structure in the relational model of data and hence IRL. The words in italics in this table are knowledge about knowledge, often called metadata in the relational model. Collectively, all these class and attribute names can be collected together in two further tables, with class names class and attribute, respectively, not unlike the system catalogue in relational database management systems. In IRL, these two tables provide the epistemological level of the foundations of all knowledge.

The attribute names in this example could also be class names in other tables, the relationships between which are best shown in graphical form. See *graph* for an example.

relational model of data

Introduced by Ted Codd in 1970, an English-born mathematician working at the IBM Research Laboratory in San Jose, California, in an eleven-page seminal paper called ‘A Relational Model of Data for Large Shared Data Banks’. As the relational model of data evolved from the theory of relations in mathematics and first-order predicate logic, it provided, for the first time, a mathematical representation of the basic resource of the data-processing industry: data itself. At the time, it unified the hierarchical and network approaches of database design, which then predominated the industry. Since then, the relational model of data has spawned a multi-billion dollar industry, based on such products as Oracle Database, Sybase’s Adaptive Server Enterprise, IBM’s DB2, Microsoft’s SQL Server, FileMaker Pro, developed by an Apple subsidiary, and MySQL, the most popular open source database, which is used on this web site. You cannot order a book or airline ticket on the Internet today without invoking the relational model of data behind the scenes.

The reason for the ubiquity of the relational model of data is that it was designed to describe “data with its natural structure only, without superimposing any additional structure for machine representation purposes”. The relational model of data is so general that it can be used in any industry whatsoever, including government and banking, manufacturing and retail, and medicine and education.

The relational model of data provides the immediate evolutionary precursor for IRL, the framework for panosophy, the Theory of Everything.

relationship

[See *relation*.] A central concept in IRL, which is not easy to define because all concepts are defined in relationship to all others within the overall context of Consciousness. In the abstract, this concept can be visualized by seeing the Totality of Existence as a collection of beings or forms with links between them. This is rather like a graph in mathematics, with nodes in the graph denoting forms, the arcs between the nodes being the relationships. As each form is actually a structure of the relationships between beings, we can continue to break down each structure until only relationships remain. These then disappear in a seamless continuum, with no divisions or borders within or around it, called Consciousness. In the concrete, fields in science, such as electromagnetic and gravitational fields, morphogenetic fields, introduced by Rupert Sheldrake, and information fields, are special cases of relationships. Within nuclear physics, it is the relationships between the subatomic particles that give rise to immense amounts of physical energy in fission and fusion processes.

In human terms, it is the relationships between us all that make the world go round. Most specifically, if we are ever to live in love, peace, and harmony with each other, it is essential that we work harmoniously together with a common vision. This evolutionary convergent process will then generate so much synergy that within an incredibly short time, the whole species will be living within the all-embracing arms of Love, Consciousness, and Intelligence.

religion

[Latin *religio* ‘obligation’ or ‘bond’, probably derived from *religare* from *ligare* ‘to tie’, the prefix possibly having a reinforcing effect, as in *refine*; cognate with *rely* ‘to depend on with confidence’.] Because of the West’s belief that God is other, religion originally meant ‘bound tight to monastic vows’, coming to mean ‘belief in God entitled to obedience or worship’, rather than being bound tight to the Truth, which we can depend on with confidence. As evolution becomes more and more conscious of itself, these religious beliefs, which have been the root cause of all the holy wars—wars about the Whole—throughout human history, will disappear and we shall realize that the truly religious person is one with no religion.

Rita

[Sanskrit ‘truth, divine order’.] A Hindu word for the Logos, Life, and Truth, meaning “the living truth that flows and works directly from the Divine.”

role

Tolle’s distinction from function.

sacred

[Latin *sacrare* ‘to dedicate to a god, to make holy’, from *sacer* ‘sacred, holy’, from PIE base **sak-* ‘to sanctify’, also root of *saint* and *sanctuary*, through Latin *sanctus* ‘holy’, past participle of *sanctire* ‘to consecrate’.] We can see from the root of *sacred* and *sanctuary* that as the mind began to fragment, there was a deep longing to return Home to Wholeness, to make that which felt separate whole and thereby holy. But by consecrating particular objects as special, people separated what is sacred from the mundane, further splitting the mind, for in Essence the entire world is holy. ****

safe

[Latin *salvus* ‘healthy’, from PIE base *sol-* ‘whole’, also root of *holistic*.] We can see from this etymology that to be safe is to be Whole. Wholeness is the basis of salvation.

sanity

[Latin *sānitās* ‘health, soundness’, from *sānus* ‘healthy’.] Originally, *sanity* meant generally healthy, obtaining the meaning of ‘soundness of mind, mental health’ from Shakespeare, who had Polonius say, as an aside, in Hamlet Act II, Scene ii, “A happiness that often madness hits on, which reason and sanity could not so prosperously be

delivered of. *Sane* then came to mean ‘having a healthy mind’, not the least because *insānus* meant ‘of unsound mind, mad’. Of course, as we all suffer from schizophrenia to some extent or other, almost no one on Earth is completely sane, that is mentally healthy.

sangha

[Pali (Sanskrit *samgha*) from *sam* ‘together’ (presumably from PIE base **ksun* ‘with’, root of Greek *sun* ‘together, with’ and Russian *soviet* ‘assembly’) and *han* ‘to come in contact’.] Traditionally in Hinduism and Buddhism, a group of spiritual seekers, who can mirror each other in their search for the Divine. Such a spiritual way of living harmoniously together needs to spread into the whole of Western society, including the business world.

samsara

[Sanskrit ‘journeying’.] In Hinduism and Buddhism, the cycle of birth, death, and rebirth in the relativistic world of form, which comes to an end when we realize that this entire world is nothing but a mental representation, when samsara and nirvana are one.

satchidananda

[Sanskrit, a compound of *sat* ‘absolute, eternal, unchanging Being, Truth’, *chit* ‘absolute Consciousness’, and *ananda* ‘bliss, absolute joy’.] In Hinduism, a term for the Absolute, which cannot actually be described in words. “This conceptual abstraction is used to inspire the intuition of the seeker of liberation (*moksha*).” Thus the great joy of living freely in the bliss of Nondual Consciousness.

satsang

[Sanskrit *satsamga*, from *sat* ‘good, true’, from PIE base **s-ont-*, becoming **sont-* ‘being, existing’, hence ‘real, true’, participial of **es-*, see *is*, and *sanga* ‘company, association’, see *sangha*.] An assembly of seekers of the Truth who gather around a spiritual teacher for reflection on the ancient wisdom. The PIE base **sont-* is also the root of sooth

schizophrenia

[Greek *skhizo-* ‘split’, from *skhizein* ‘to split’, from PIE base **skei-* ‘to cut, split’ and *phren* ‘midriff; breast; soul, mind, heart; sense, understanding, reason’s, from PIE base **g^whren-* ‘to think’.] Because Western civilization is based on the seven pillars of unwisdom—on the false belief that human beings are separate from the Divine, Nature, and each other—we are all suffering from schizophrenia to some extent or other, even so-called normal people. Thus the only way that Life can heal our grievously sick society and so help us to cocreate what Erich Fromm called the Sane Society is by healing our fragmented, split minds.

science

[Latin *scientia* ‘knowledge’, past participle of *scīre* ‘to know’, from PIE base **skei-* ‘to cut, split’, also root of *conscious*, *schizoid*, and *schizophrenia*, *scīre* meaning here ‘to separate one thing from another, to discern’.] We can see from this root why the scientific mind, in particular, has become so fragmented: it has traditionally been the task of scientific inquiry to analyse, separate, and divide. So a science of consciousness is an oxymoron, for consciousness has an opposite meaning, bringing together that which has been separated. We can see this most clearly in the PIE base of *art*, which means ‘fit together’, also the base of *harmony*, *order*, and *reason*. So the arts are concerned with putting back together again that which science has separated.

In the URT, which is as much art as science, science is thus a coherent body of knowledge that corresponds to all our experiences from the mundane to the mystical. What is known as scientific knowledge today is neither coherent nor does it correspond to all our experiences. Another reason for this is that science is not based on the Truth, which we can discover through self-inquiry. In contrast, the mystics have traditionally based their inquiries on the Truth. So we can say that the mystics are the true scientists. Panosophy is science as defined here, ending the war between science and religion, without which there can never be peace on Earth.

secret

[Latin *sēcrētus*, past participle of *sēcernere* ‘to separate, divide off’, also root of *secretary* ‘a person in someone’s confidence sharing secrets’, from *sē* ‘apart’, from PIE base **s(w)e-* ‘third person reflexive pronoun’, in this sense ‘on one’s own’, also root of *self*, *solitary*, *select*, *ethic*, *idiom*, and *swami* ‘one’s own master’, and *cernere* ‘to separate’, from PIE base **krei-* ‘to sieve, discriminate, distinguish’, also root of *certain*, *crime*, *crisis*, and *hypocrisy*.]

secular

[Old French *seculer*, from Late Latin *saecularis* ‘worldly’, from Latin *saecularis* ‘of an age’, from *saeculum* ‘generation, age’, cognate with French *siècle* ‘century’.] The change in meaning of the original Latin came about around 1300 to distinguish the ‘temporal world’ from the ‘spiritual world’, supposedly denoting lay people living in the world of time in contrast to people living in religious orders in the Timeless. In denying the Eternal Now, *secular* has come to mean ‘nonreligious’, an unsustainable way of life because time is just an appearance in Consciousness, an illusion, as we can see clearly from mathematical functions involving time. Realizing this fundamental Truth of Existence is leading to *fin de siècle* ‘the end of the age’, specifically the end of the 5,000-year, egoic, mental epoch, allowing us to enter the Age of Light, embracing both the spiritual and temporal worlds the timeless Eternal Now.

Self

[Old English, common with other Germanic words, seemingly an emphasizing word originally as in *oneself*, *himself*, etc.] A translation of Sanskrit *atman*, in Hinduism “the real immortal self of human beings, known in the West as the soul”. Buddhists deny the existence of *atman*, “neither within nor outside of physical and mental manifestations is there anything that could be described as an independent imperishable essence.” In the Unified Relationships Theory, as in Advaita and Buddhism, there is no separate entity such as the soul, other than the Immortal Ground of Being, that is immortal. Nevertheless, we can reconcile these differences between Hinduism and Buddhism by saying that when *atman* and *Brahman* are one, then there is *anatman*. But if there is no immortal soul, what is it that reincarnates in Buddhism?

semantics

[French *sémantique*, from Greek *sēmantikos* ‘significant’, from *sēmantos* ‘marked’, from *sēmainein* ‘to show, signify, indicate by a sign’, from *sēma* ‘sign’.]

semiotics

[Greek *sēmeiōtikós* ‘significant, observant of signs, interpreting symptoms’, from *sēmeiōsis* ‘indication’, from *sēmeiōūn* ‘to signal’, from *sēmeion* ‘sign’, from *sēma* ‘sign’.]

set

[(1) Latin *sectus* ‘a group of people following a similar mode of life’, from pa. pple. of *sequi* ‘to follow’. (2) Old English ‘cause to sit’ form Indo-European **sed* ‘sit’ through Germanic root.] In IRL and mathematics, a group of entities having similar attributes. However, as IRL, unlike mathematics, is nonaxiomatic and nonlinear, it does not suffer from the problem that faced mathematicians at the end of the 19th century when paradoxes were found in axiomatic set theory, leading to a great crisis in the foundations of mathematics, for the concept of set is so fundamental in human learning. However, it is vitally important to remember that all the sets that we place ourselves in, merging the two meanings of set, are not real. If we identify with any exclusive religion, nation, economic ideology, political party, business corporation, or scientific paradigm we are setting ourselves in chains, inhibiting ourselves from being fully awake. In Reality, we belong to the Cosmos, beyond space and time, not any particular sect. Nevertheless, sets have an essential utilitarian function. For instance, sets can tell us which of the hundreds of species of mushrooms to be found in the forests of Scandinavia are delicious to eat, which are tasteless, and which are deadly poisonous. I wonder how many people have died to pass this knowledge on to us.

Shambhala

To be added.

shunyata

[Sanskrit ‘emptiness, void’.] In Buddhism, the Essence of the Universe at the centre of the ocean of Consciousness. This Emptiness, out of which the entire world of form emerges, is without form, and void, as described in the opening verses of Genesis in the Bible.

sign

[Latin *signum* ‘sign, mark, token’, from PIE base **sek^w*- ‘to follow’, in sense ‘standard that one follows’, also root of *sect*, *suitor*, *second*, *design*, *social*, among others.] The basic figure that represents a concept in the meaning triangle in Figure 1.23 on page 53, a shallower meaning than *symbol*, in Jung’s terms. See *semiotics*.

simplicity

[Latin *simplus* from Indo-European roots **sm*, **sem*, **som* ‘same’ source of single, and **pl-*, **pel-* ‘fold’, the root of Greek *plekein* and Latin *plicare* ‘to fold’, source of *fold*, *ply*, *complicated*, *explicit*, and *perplex*. So *simple* means ‘same-fold, single, not multifarious’.] One of the four fundamental principles of concept formation in IRL. When creating the ontological level of the foundations of all knowledge, we begin with being, a single concept of the utmost generality. This is simplest possible application of Ockham’s razor, known as the “principle of ontological economy, usually formulated as ‘Entities are not to be multiplied beyond necessity’”. From there, we form the concepts of entity and attribute, continuing this analytical process until we produce a map of the complexity of the entire Universe.

When using IRL in practice, we first abstract a few concepts as pillars on which to build our knowledge of a particular domain. This provides a simple structure on which we can build a coherent body of knowledge of a particular subject through further differentiation, remembering that all concepts are subclasses of being, all abstractions of Consciousness.

skill

To be added.*

specialization

[French *spécialiser* from Latin *specialis* ‘individual, particular’ from *species* ‘appearance, form, kind’ from *specere* ‘to look, behold’, often with early meanings indicating ‘outward appearance’, in contrast to the essence of forms, their natural, real state.] When we are infants, we go to school to learn the three R’s, Reading, (W)riting, and (A)rithmetic. Then as we progress through school and university, we are taught to divide the world of learning into even more subjects and disciplines, without being told how they relate to each other. This analytical activity has led the world of learning to become fragmented into fields with thick hedges dividing them. The emphasis is on specialization giving us a keyhole view of our lives and the world we live in. If we are to be carried Home to Wholeness, then the antidote to this inhibiting view of our lives is generalization, enabling us to awaken to Love, Consciousness, and Intelligence.

sphere of duality

The sphere of duality is a three dimensional extension of the circle of duality, illustrating the relationship between Wholeness and Oneness and the relativistic world of form. This diagram shows the sphere in two dimensions. In Reality, Oneness and Wholeness meet in just one pole. Oneness, at the south pole, let us say, is the Source of all energy in the Universe, giving rise to the diversity of the world of form. To illustrate this, the diagram shows a ray of energy lines emanating from Oneness on the surface of the sphere, which all converge in Wholeness, also at the south pole. In this metaphor, Oneness and Wholeness are the Alpha and Omega points of evolution, while all the lines on the surface of the sphere of duality represent the energies in the world of form. The sphere of duality thus provides a simple model of unity in diversity.

Spirit

[Latin *spiritus* ‘breath’ from *spirare* ‘to breathe’.] A synonym for Life, “the animating or vital principle in man (and animals), that which gives life to the physical organism; the breath of life” (OED). This etymological relationship between life and spirit is also in Swedish. *Anda* means both ‘breath’ and ‘spirit’, as ‘in the same spirit’, and *ande* means ‘spirit’, closer to ‘soul’. Anyone who has been close to someone as they die peacefully can well see this connection. The breath slowly, slowly disappears as life-giving spirit drops away.

Stillness

[Old English *stille*, from a Germanic base **stel-*, ‘fixed, not moving, standing’.] From a mystical perspective, Stillness exists at the centre of the ocean of Consciousness, like the eye of a hurricane. All about there is movement, creativity and destruction, while at the very centre there is Stillness. Ramesh S. Balsekar calls Stillness Consciousness-at-rest, in contrast to Consciousness-in-action. When we know Stillness, we know that we have arrived Home.

structure

[Latin *structura*, ‘building’, from pa. pple. of *struere*, ‘to build’] Along with *form* and *relationship*, one of the basic building blocks of IRL, which denotes the mutual relationship of all elements that make up a whole, ultimately Wholeness.

substance

[Latin *substantia* ‘substance, essence’, from *substāns*, *substant-*, present participle of *substāre* ‘to stand or be under, to be present’, from *sub-* ‘under’, from PIE base **upo-* ‘under, up from under, over’, also root of *up*, *open*, *above*, *often*, and *upanishad*, and *stāre* ‘to stand’, from PIE base **stā-* ‘to stand’, also root of *stool*, *stage*, *system*, *institute*, *ecstasy*, among many others.] The primary, spiritual meaning is ‘essential nature, essence’, that which lies within, beneath the superficial. However, in parallel with the development of this esoteric meaning, in 1398, *substance* came to mean the human body, from which came ‘That of which a physical thing consists; the material of which a body is formed and in virtue of which it possesses certain properties.’ (OED) This change of emphasis is yet another example of the way that the Western mind has turned the Western worldview upside down, putting second things first.

supernatural

[Medieval Latin *supernātūrālis*, coined by Thomas Aquinas, from Latin *super-* ‘over, above’ and *nātūra* ‘nature’, from *nasci* ‘to be born’.] Here we see an example of a mystic trying to denote the Divine in terms of Aristotle’s exoteric meaning of *nature*. Yet, everything that is born in the relativistic world of form arises from our Divine Source. So what is called *supernatural* is actually entirely *natural*, once again putting Western civilization back on its feet, for today it is standing on its head.

Supreme Being

The Supreme Being is not a person, male or female. So we human beings are not created in the image of God. We could say that the Supreme Being is the union of Wholeness and Oneness or form and formless, but again, we are missing the point. To know that the Supreme Being is ever-present requires an experience in which the experiencer disappears. This is Home, a ‘place’ of absolute certainty and utmost security, nothing to fight about, because all conflict has disappeared in Nonduality, in Peace, perfect Peace.

symbol

[Middle English *simbal* ‘creed’, from Latin *symbolum* ‘sign, token, mark’, from Greek *sumbállein* ‘to put together’, from *sun* ‘together’ and *bállein* ‘to throw’, from PIE base **g^welā-* ‘to throw, reach, pierce’, also root of *devil*, *metabolism*, *parable*, *problem*, *ball* ‘dance’, and *kill*.] As a symbol is etymologically something ‘thrown together’, the word has a sense of wholeness about it, giving it a deeper meaning than *sign*, in Jung’s terms, as a token for a concept in the meaning triangle in Figure 1.23 on page 53. The study of symbols is *symbolology*, in contrast to *semiotics*, the study of signs.

synergy

[Greek *sun* ‘together, with’ and *ergos* ‘work’.] The energy of structures that derives from the relationships between the elements in the structure. In terms of the growth of structure through time, these synergistic relationships enable wholes to form that are greater than the sum of the preceding wholes, miraculously out of nothing, a miracle that comes about through the power of Life. This whole process is accumulative, leading to exponential rate of evolutionary change that we are experiencing today. So our very survival as a species is dependent on us working harmoniously together with a common vision, a synergistic process that could bring radical changes in society at quite unbelievable rates of change. The changes we are witnessing today will seem like a storm in the proverbial teacup by 2020.

table

[Latin *tabula* ‘board or plank intended for writing on; list or similar arrangement of words and figures written on such a slab’.] The very first examples of writing found in Mesopotamia were in tabular form as this is a very convenient way of displaying a set of facts and relationships in a concise and comprehensive manner. Relationships between the various items are not explicit, but are determined from position and the adjacency of symbols. Not surprisingly, tables, known as relations in the relational model of data, are today the primary way of organizing sets of similar information in databases on the Internet.

taboo

[Tongan *tabu* ‘under prohibition’] In a journal entry from 1777, James Cook said, the word *taboo* “has a very comprehensive meaning; but, in general, signifies that a thing is forbidden. . . . When any thing is forbidden to be eat, or made use of, they say, that it is *taboo*.” The OED provides a more extensive description of how *tabu* was used as an adjective:

As originally used in Polynesia, Melanesia, New Zealand, etc.: Set apart for or consecrated to a special use or purpose; restricted to the use of a god, a king, priests, or chiefs, while forbidden to general use; prohibited to a particular class (esp. to women), or to a particular person or persons; inviolable, sacred; forbidden, unlawful; also said of persons under a perpetual or temporary prohibition from certain actions, from food, or from contact with others.

As there is much that is forbidden in Western civilization, especially in religion and economics, it is not surprising that *taboo* found a home for itself when Cook imported it into Europe. Of course, such taboos arise from fear, which generally arises from separation, most particularly from separation from the Divine. And there is no greater taboo in society today than healing the fragmented mind in Wholeness by unifying science and religion, necessary if we are all to live in love and peace with each other.

Tantra

[Sanskrit *tantram* ‘loom’, unifying both ‘warp’ and ‘weft’, from *tan* ‘to stretch, extend’, from PIE base **ten-* ‘to stretch’, also root of *tendon*, *pretend*, *hypotenuse*, *tenement*, *thin*, *tenor*, *entertain*, *lieutenant*, *tone*, and many others, and *-tra-m* ‘instrument’, cognate with Greek *-tron* (eg English *cyclotron*), Latin *-trum* (eg *arātrum* ‘a plough’, from *arare* ‘to plough’), and English, as in *filter*.] So *tantra* literally means ‘an instrument for stretching’. Figuratively, *Tantra* has the sense of weaving opposites together in Wholeness, with other original meanings indicating ‘groundwork, principle, system’ and ‘context, continuum’. Just one aspect of Tantra is divine lovemaking between woman and man, which has become its primary focus in the West, sometimes missing the central point of impersonal, nonegoic Wholeness.

Tao

[Chinese ‘way’.] The Taoist term for both the Absolute, as the Alpha and Omega points of evolution, and of Life, which emerges from our divine Source. For the Tao, which is nameless and ineffable, is the mother of ten thousand things, which all eventually return to the Tao. The classic symbol of Taoism, *T'ai-chi-t'u*, or ‘Diagram of the Supreme Ultimate’, is a familiar illustration of the fundamental design principle of the Universe: Wholeness is the union of all opposites. This symbol illustrates that all pairs of opposites contain their complement within them like yin and yang, feminine and masculine.

teach

To be added.

theory

[Greek *theōria* ‘contemplation, thing looked at’, from *theōrós* ‘spectator’, from *theōrein* ‘to look at’, from *thēā* ‘view, spectacle’, cognate with *theatre*, and *-horós* ‘seeing’, from *horān* ‘to see’.] As David Bohm points out, a theory is primarily a form of insight, not words and mathematical symbols written down on paper or in a computer in electronic form. This insight takes the form of a conceptual model, viewed with our inner eye, or Intelligence, grounded in Consciousness. See also *vision*.

Theory of Everything

The Theory of Everything or Grand Unified Theory is the ultimate theory of human learning, the integration of all knowledge in all cultures and disciplines at all times into a coherent whole, taking us to Wholeness at the Omega point of evolution. This great dream of humanity, which we call panosophy, has a long history.

Perhaps the earliest reference to the Ultimate Cosmic Vision was in the Hindu classic, Bhagavad Gita, for “Arjuna saw all the manifold forms of the universe united as one,” revealed to him by Krishna. Panosophy is also the unification of all knowledge visualized by René Descartes in a dream in 1619, and the unified field theory postulated by Albert Einstein in 1925, although it is better to call panosophy a Unified Relationships Theory, for it is meaningful relationships that cause the Universe, and hence human society, to function.

Panosophy overcomes the limitations of the physicists to create the Theory of Everything, defined as “a theory capable of describing nature’s force within a single all-encompassing, coherent framework”. For panosophy includes both physical and nonphysical energies, not only the electromagnetic, gravitational, and the strong and weak nucleic forces that the physicists recognize, but also the many types of nonphysical energies, such as mental, psychic, subtle, and spiritual, and, of course, Life itself, the mother of all energies. Furthermore, panosophy overcomes the limitations of Ken Wilber’s far broader and deeper attempt to create the Theory of Everything, for reasons that this glossary is endeavouring to explain. See particularly integral and cross of duality.

thinking

[Old English *thencan*, a variant of *thyncan*, ‘seem, appear’. The original meaning “probably carries the notion of ‘causing images, reflections, etc., to appear to oneself, in one’s brain’”] Thinking is the creative capacity to bring new concepts into the mind through the power of Life arising directly from our Divine Source. We can distinguish two types of thinking: healthy and unhealthy. Healthy thinking is that which helps to heal the split mind by clearly noticing the abstract similarities and differences in the data patterns of our experience. Thinking is also healthy when it leads to direct action to solve a problem, such as finding the root cause of relationships breaking down, or to create something practical in the external world, such as a new house. Thinking is unhealthy when the mental images so produced create anxiety and worry.

time

[Old English ‘delimited section of existence, period’ from Indo-European root **di-* ‘cut up, divide’.] Time, like all other beings in the world of form, is an abstraction from Consciousness, only relativistically real. What is Reality is the Timeless, Eternal Now. There are thus two dimensions of time, the flow of time in the horizontal and the timeless in the vertical, representing Oneness and Wholeness, the union of the Alpha and Omega points of evolution.

transcendent**triangle of duality**

There are three ways of looking at the relationships between opposites. The first is either-or, which is the predominant approach in the West, encapsulated in Aristotle’s Law of Contradiction. This fundamental law of Western thought provides the basis of mathematical proof and deductive logic, giving rise to rampant dualism.

The other two ways of looking at pairs of opposites are neither-nor and both-and, which complete all the possibilities. So if we are to create a comprehensive model of the Totality of Existence, it is vitally important that we include all possible relationships between opposites. The triangle of duality simply illustrates these relationships.

Specifically, we can consider propositional statements, which can have values true or false or something in between. Certainties are then either-or statements, uncertainties are neither-nor, and paradoxes are both-and, a concept that is rapidly gaining credence today. For the Universe is essentially paradoxical and unless we accept paradoxes in our reasoning, we just live in delusion, making it impossible to understand ourselves and the world we live in.

trilakshana

[Sanskrit ‘three marks’.] The three marks of being introduced by Shakyamuni Buddha. (1) There is nothing whatsoever that is permanent in the Universe, including our bodies and any groups, from our family to our species, that we feel we belong to (*anitya*). (2) If we do not recognize this fundamental principle of existence, we shall suffer (*duhkha*). (3) The way to end suffering is to be free of the sense of a separate self, of attachment to the egoic mind (*anatman*).

Truth

[Old English, ‘faith’, cognate with *trust* and *truce*, originally the plural of *truth*, meaning ‘a pledge to stop hostilities’.] The Divine as the ineffable foundation of all knowledge. As the Truth is Nondual, it embraces all opposites, including all theories whether they are true or not. For example, the geocentric model of the solar system was true to Ptolemy and Aristotle, but not true to Aristarchus and Copernicus, who began the modern heliocentric model, generally regarded as true today. So if we were all grounded in the Truth, and hence Love, there would no longer be any conflicts between us, and we would be living in peace and harmony with each other in the Paragonian Society.

truth

An attribute of propositions.

Unified Modeling Language

The de facto standard business modelling method, introduced by Grady Booch, James Rumbaugh, and Ivar Jacobson of Rational Software Corporation, now a subsidiary of IBM, in the 1990s, unifying various modelling techniques that were developed during the previous three decades. In particular, the UML unifies several earlier object-oriented modelling methods, providing a comprehensive way of describing class models of the semantic structure of business enterprises. Underlying all these models is a class model of the utmost simplicity and abstraction, shown here. The word object in this class diagram denotes the superclass, at the top of the class hierarchy. All other classes are subclasses of object. The diagram shows that instances of any class in the system, called objects, can have zero or more relationships with an object in any other class, including itself. The diagram is thus a depiction of the entire business world, of the global economy.

Well, not quite. While the UML can provide comprehensive scenarios of the processes and entities in business, it cannot, as it stands, include the creative thought processes of information systems architects building these models. We can correct this omission by using our self-reflective Intelligence to truly know ourselves, how we think and behave, in the Context of Consciousness. By replacing the word object with that of being, we can thus create a complete model of the entire Universe, including the psychodynamics of society as a whole, a comprehensive theory of evolutionary change, what Marx called the laws of motion of society. See also Integral Relational Logic.

universal

To be added. See class. See also particular.

Universe

[Latin *universus* ‘whole, entire’ from *unus* ‘one’ and *versus* pa. pple. *vertere* ‘to turn’.] The Totality of Existence turned into one Whole, with no divisions or borders within it. In other words Consciousness. The physical universe of space, time, and matter is the universe, not the Universe, emerging from Consciousness, like everything else in the relativistic world of form. We should therefore not expect quantum physicists or astronomers to tell us how the Universe is designed, and hence what it truly means to be a human being. This understanding is only possible through self-inquiry. See also *university*.

university

[See *Universe*.] A centre of learning, of research and education, where all knowledge in all cultures and disciplines at all times, including self-knowledge, is turned into one Whole. Universities today are very far from living up to their name. They are highly fragmented institutions, with thick hedges dividing the various fields of study.

vision

[Latin *visio* ‘view, sight’ from past participle *videre* ‘to see’ from the same PIE base as *Witness*.] We have two ways of seeing, one with our physical eyes and the other with our inner eye, which leads to understanding, as we see in the sentence, “Now I see what you mean,” as the penny drops. When this inner seeing expands into Wholeness, our vision has no horizons beyond which it cannot go. This vision of Wholeness can arise equally from intuition and reason, because Wholeness is ever-present. See also *visionary*.

visionary

[See *vision*.] A visionary is one who, by looking deeply into her- or himself, can see visions of what is happening to the human race that are not accessible to those without similar abilities. In the past few millennia, these visionaries have been a few notable individuals, such as John of Patmos and Nostradamus. However, with the great awakening of consciousness and intelligence in the world today, many thousands can see quite clearly that we are currently passing through the most momentous period in human history. As Western civilization dies in an apocalyptic catastrophe, an eschatological civilization will emerge that will carry humanity into superconsciousness and superintelligence at the end of time.

vital

[Latin *vītālis*, from *vīta* ‘life’, from PIE base **g^wei* ‘to live’, also root of *quick*, *vivid*, *vitamin*, *whiskey*, *amphibious*, *microbe*, *hygiene*, and *biology*.] Materialistic science, whether reductionist or holistic, denies the existence of Life, arising directly from our Divine Source. In contrast, the Unified Relationships Theory is a vital science that brings Life back to science.

way

[Old English *weg*, from PIE base **wegh-* ‘to go, transport in a vehicle’, also root of *wagon*, *vehicle*, *weigh*, *wee*, *vogue*, *vector*, maybe cognate with Latin *via*.]

wealth

[Old English *well*, *wela* ‘weal’, formed by analogy with *health*.] Obsolete meanings of *wealth* are ‘The condition of being happy and prosperous, well-being’ and ‘Spiritual well-being’. It is only in our materialistic modern times that *wealth* has become stronger than *riches*, which far from making people happy, are a major cause of anxiety. It is time to recognize that spiritual well-being is the true meaning of *wealth*.

Wholeness

[Old High German *heil*, ‘health’, from Indo-European root **kailo* ‘whole’, also the root of *healthy* and *holy*, but a different root from *holistic*.] The ineffable state of Wholeness arises when we live in union with the Cosmos, the entire ocean of Consciousness. This is the Omega point of evolution, when we live according to the fundamental design principle of the Universe: Wholeness is the union of all opposites. So in Wholeness, Wholeness and Oneness are one, the ultimate yoga. The primary-secondary relationship between Wholeness and Oneness

is illustrated in this diagram. The relationship between unity and diversity and the relativistic world of form is illustrated with the sphere of duality.

wisdom

[Old English *wis* from the same PIE base as *Witness*.] Wisdom arises from clear-sightedness, when the cloud of unknowing that prevents the coherent light of Consciousness from shining radiantly through us is dispersed. We can then use our innate, self-reflective Intelligence, which so often is stultified by the education system, to think and take action in the context of Wholeness, grounded in Love. That is wisdom.

Witness

[Old English *wit* from PIE base **woid-*, **weid-*, and **wid-* ‘to see’ and hence ‘to know’. This base is the ultimate root of many English words, including *wise*, *vision*, *guide*, *history*, and *idea*, and the Sanskrit *Vedas* ‘knowledge, sacred teaching’.] The Divine as Intelligence, the eyesight of Consciousness. The Witness provides us with the vantage point that enables us to get our lives in perspective, to see ourselves in the Context of Wholeness at the Omega point of evolution. Here on Earth, if we want to take a broader view of our surroundings, we can go to the top of a tall building, such as a medieval cathedral or a modern television tower, if such edifices are available. Alternatively, we can take a trip in a helicopter or a hot-air balloon to give ourselves a bird’s-eye view. The astronauts who travelled to the Moon had an even better perspective. They were able to see the Earth as a unity, where all the divisions that we create between the nations, religions, races, businesses, and so on no longer existed. But this does not mean that we need to travel to the outer reaches of the Universe to truly know ourselves. For the Witness provides us with a God’s eye view of the Universe, beyond space and time.

yoga

[Sanskrit ‘union’, cognate with the English words *yoke* and *join*.] Traditionally, the four yogic paths of Hinduism: *raja-yoga* (‘royal path’, including hatha yoga and meditation), *bhakti-yoga* (‘path of devotion’), *karma-yoga* (‘path of selfless service’), and *jnana-yoga* (‘path of abstract knowledge’) have been focused on Oneness, on the union of Brahman and Atman. However the ultimate yoga is Wholeness, the union of all opposites, which we realize at the Omega point of evolution.