

## Chapter 12

# Healing the Mind

*Evolution is an ascent towards consciousness.*

*Therefore it should culminate forwards in some sort of supreme consciousness.*

Pierre Teilhard de Chardin

The Unified Relationships Theory is transcultural and transdisciplinary, and so does not belong to any particular culture or discipline. The Big Picture that appears when all the scattered pieces of the jigsaw fit beautifully together as a coherent whole cannot thus be seen with a mind that is fragmented by academic specialization or the division of labour in the workplace. Neither can Wholeness be sensed when we feel separate from the Divine, in what we can call a split mind, one that is also disconnected from Nature and our fellow human beings.

It is vitally important here to make a clear distinction between Wholeness and Oneness, even though these two aspects of the Divine are inseparable, like two sides of a coin. In my experience, the path to Wholeness is one of evolutionary growth, while the path to Oneness is exactly the opposite: it is a dying one, in which the sense of a separate self virtually disappears. It cannot vanish completely, for we all need an ego to function effectively in the relativistic world of form. Even Ramana Maharshi, the pre-eminent mystic of the last century, would turn when his name was called.<sup>1</sup>

In my case, I found Wholeness before Oneness, which is quite natural, for by the Principle of Unity, Wholeness is the union of Wholeness and Oneness, as this diagram indicates. Wholeness is all-inclusive, the entire ocean of Consciousness, whereas Oneness is the centre of this vast ball of water, the Divine Source of Life, which is like a fountain, but bubbling up in all directions.

But such an approach is not recommended. Finding Wholeness before Oneness can be so overwhelming to the egoic mind that the psyche can go crazy with fear and excitement, encapsulated in the word *awesome*, with its association with wonder. Such an awesome experience was well described in *Bhagavad Gita*. When Krishna showed Arjuna the Ultimate Cosmic Vision, “All the manifold forms of the universe united as one”,<sup>2</sup> Arjuna said, “I rejoice in seeing you as you have never been seen before, yet I am filled with fear by this vision of you as the abode of the universe.”<sup>3</sup>

On the other hand, mystics who have found Oneness before Wholeness may never find the latter by learning Integral Relational Logic, by watching the way that thoughts arise from our Divine Source, the Alpha point of evolution. Mystics who have found Oneness are more concerned with no-mind, which enables them to intuitively know Wholeness, feeling at Home, for no one has ever left Home. We are all Wholeness and Oneness at every instant of our lives whether we are conscious of this or not.

What this means is that we can learn much from the experiences of mystics on our spiritual quest, even though the search for Wholeness, in the sense that this word is used in this book, is really quite new. Most particularly, our laws and institutions are based on fragmented minds, dividing one human being from another. But when the divisive mind is healed, the world looks quite different. For instance, religions, banks, stock markets, and political parties cease to exist. We no longer need to hold on to immortality symbols that give us a pre-

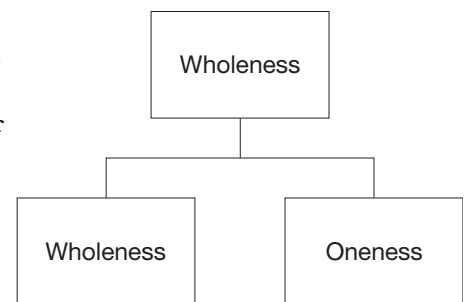


Figure 12.1: *Wholeness, the union of Wholeness and Oneness*

carious sense of identity and security in life, perilous because there is nothing permanent in the relativistic world of form.

In this world, there are also no scientists searching for Life and the origin of the Universe by sending multi-billion-dollar telescopes into outer space. These exist today because scientists do not know that all there is, is Consciousness. Neither are there any scientists building similarly priced particle accelerators searching for the ‘mind of God’, in Stephen Hawking’s words.<sup>4</sup>

In healing our fragmented minds, we are thus not participating in the world as it exists today, as it is described in our newspapers and television channels. We need to ‘Be the Change’, a maxim that is increasingly being uttered today. In Karl Marx’s words, inscribed on his massive tombstone in Highgate Cemetery in north London, “The philosophers have only interpreted the world in various ways; the point however is to change it.” This is of vital importance at these times of unprecedented rates of evolutionary change. But we can only change society by changing within. For everything we see in our external world is simply a projection of the maps we use to guide our daily lives. No objective world exists independent of a knowing being.

So how can we become conscious of Wholeness and Oneness and so heal our fragmented, split minds? And who is to do this? Well, the word *psychiatrist* means ‘healer of the mind’, from Greek *psyche* ‘soul, mind’ and *iatreia* ‘healing’ from *iatros* ‘healer’. But psychiatrists know very little about the 99% of the Universe that lies beyond the brain in the cosmic psyche and so tend to treat mental disturbances with drugs, which can be iatrogenic. As Joseph Weizenbaum said in *Computer Power and Human Reason*, physicians are increasingly becoming “mere conduits between their patients and the major drug manufacturers”.<sup>5</sup>

Furthermore, evolving into Wholeness is not like building a house, painting a picture, or preparing a meal, even though there are some similarities in these creative processes. The end goal of evolution—its Omega point—is not anything in the world of form. It is a seamless, borderless continuum, called Consciousness, into which all forms, structures, and relationships dissolve. So how do we know when we have reached Home, when this process is complete? Well, as none of us has ever left Home, it is already complete.

Realizing Wholeness means the realization that the Principle of Unity is the fundamental design principle of the Universe, guiding every moment of our lives. As such, Wholeness is the union of completeness and incompleteness, of perfection and imperfection. So Wholeness is not about self-mastery, for it is not egocentric or even anthropocentric. Wholeness couldn’t care less whether an individual is top or bottom of the class; all levels of consciousness are embraced by Consciousness. Furthermore, Wholeness is not some sort of ideal or ideology in which nothing ever ‘goes wrong’, in which we are always in perfect health, in which everyone is perfectly happy. Such a vision of a Golden Age in which everyone is enlightened is Utopia, ‘no-place’, from Greek *ou* ‘not’ and *topos* ‘place’, a word coined by Thomas More in 1516.<sup>6</sup>

As the sense of a separate self disappears in this process, this means that none of us can act as agents in healing the mind. In Wholeness, there is no doership.<sup>7</sup> Healing the mind is something that happens to us, as channels of Life, not something we do by choice, by free-will. So why write about healing the mind? What is the point if there is nothing that any of us can do about it? Why not stay silent? Well, if this author had a choice, maybe this is what might happen. But he doesn’t. Life is happening; creative writing is happening. So let us just let it happen without fighting it.



Figure 12.2: Karl Marx’s tomb

When we do this, we can see that the primary energy that can heal our fragmented minds in Wholeness must arise from our Divine Source as Life, which we can also call our Divine Essence, which is Love, which has no opposite. This fact is clearly illustrated by the English word for *nature*, which is *kind*. Kindness is what we are born with, for *nature* derives from a Latin word *nasci*, ‘to be born’. So kindness is our natural way of being, born of our divine Source, expressed as charity and compassion in Christianity and Buddhism, respectively, despite the Christian belief that we are born in sin.

So when the belief systems that provide us with a sense of security and identity in life are not questioned or challenged, most people are reasonably friendly to each other. But while Love is necessary to heal the fragmented mind, it is not sufficient if we are to manage our business affairs with full consciousness of what we are doing. For this, we also need Intelligence, which leads to conceptual clarity, simplicity, consistency, and integrity, cognitive skills that are also essential in the development of robust information systems.<sup>8</sup> It is in this way that we can become free of the delusions that take us away from the Truth. Overall, it is Love that seeks Love, Truth that seeks Truth, and so on. By the Principle of Unity, the Universe is so elegantly designed that it is inevitable that Alpha and Omega seek each other, just as the female and male principles at work in the Universe do. We just need to surrender to this ultimate unification, accepting the inevitable. There is nothing any of us can do to prevent it.

## Our sick society

Fragmentation is not only an individual disease; it affects our entire society, leading to a general confusion of the mind, which prevents us from being able to solve the endless series of problems that we face today, as David Bohm points out.<sup>9</sup> So before we can begin to heal our fragmented minds, we first need to recognize that we are sick, that all of us suffer from mental illness to some extent or other. In this respect, by far the greatest contribution to the development of the Unified Relationships Theory was the work of the social psychologist Erich Fromm. He began his insightful work in 1941 with *Escape from Freedom* (*Fear of Freedom* in the UK) shattering one of the great delusions in Western civilization: that we live in a free society, as the politicians like to tell us. Rather, we have a tendency to follow the crowd, behaviour patterns that begin in the family, not using our natural intelligence to determine whether this is wise, to realize our fullest unique potential.

This first seminal work was inspired by the rise of Fascism, including Nazism. As Fromm said, instead of wanting freedom, millions in Germany sought ways to escape from it.<sup>10</sup> But this was “not a peculiarly Italian or German problem, but one confronting every modern state”<sup>11</sup> because of the sense of isolation so many feel. In capitalist systems, based on the so-called free-market economy, people become a cog in a vast economic machine.<sup>12</sup>

Then in 1956, Fromm wrote a book called *The Sane Society*, which challenged some of the most fundamental assumptions of our society. In the first two chapters of this book, he asked “Are We Sane?”<sup>13</sup> and “Can a Society be Sick?”<sup>14</sup> answering these questions with a resounding ‘NO’ and ‘YES’, respectively. What is regarded as the normal behaviour of a society can be considered to be pathological. This is not the conventional wisdom. We normally say that individuals can be deluded, not an entire society collectively holding on to a set of beliefs.<sup>15</sup> Furthermore, individuals are deemed to be mentally healthy if they are assimilated into the ‘real world’ that is the culture they live in. People who are detached from reality in this way are often called ‘schizophrenic’, from Greek, *skhistos* ‘split, divided’ and *phren* ‘mind’. But what do we call an entire culture that is detached from Reality, as Western civilization is today? Can we use any other epithet than schizophrenic for such a society?

A central theme running through *The Sane Society* is *alienation*, from Latin *alius* ‘other’. In French and Spanish, *aliéné* and *aliendo* are old words for the psychotic and *alienist* in English is still used to denote a doctor who cares for the insane.<sup>16</sup> Fromm began his study of alienation in this way:

By alienation is meant a mode of experience in which the person experiences himself as an alien. He has become, one might say, estranged from himself. He does not experience himself as the center of his world, as the creator of his own acts—but his acts and their consequences have become his masters, whom he obeys, or whom he may even worship. The alienated person is out of touch with himself as he is out of touch with any other person.<sup>17</sup>

The major influences on Fromm's early work were Karl Marx and Sigmund Freud. But when he came to write his greatest masterpiece *To Have or To Be?*, twenty years after *The Sane Society*, he turned to the mystics for inspiration, particularly Shakyamuni Buddha and Meister Eckhart, whose "writings are only two dialects of the same language."<sup>18</sup> In particular, Fromm looked at the conditions that could save us from psychological, ecological, and economic catastrophe, viewing our sick society in a similar way to a medical practitioner looking at a patient, a process he likened to Shakyamuni Buddha's Four Noble Truths:

1. **Symptoms:** We are suffering and are aware that we are.
2. **Cause:** We recognize the origin of our ill-being.
3. **Cure:** We recognize that there is a way to overcome our ill-being.
4. **Remedy:** We accept that in order to overcome our ill-being we must follow certain norms for living and change our present practice of life.

What he saw is that the human race will only survive if we change from a having mode of existence to a being mode. By having mode, Fromm meant the acquisition of property, the fundamental principle being:

Where and how my property was acquired or what I do with it is nobody's business but my own; as long as I do not violate the law, my right is unrestricted and absolute. This kind of property may be called *private* property (from Latin *privare*, 'to deprive of'), because the person or persons who own it are its sole masters, with full power to deprive others of its use or enjoyment.

Such a having mode of existence does not apply only to material objects. We also apply it to such products as books, CDs, DVDs, software, and even ideas through intellectual property laws, such as copyright, trademark, and patent laws. This is especially absurd because information and knowledge are not like a loaf of bread, which can be exchanged for money. When a teacher gives pupils some information, nothing is exchanged. Both the teachers and pupils have the information. As Tom Stonier has said, "Whereas material transactions can lead to competition, information transactions are much more likely to lead to cooperation—information is a resource which can be truly shared."<sup>19</sup>

To promote such a cooperative philosophy, in 1983, Richard Smallman launched the GNU Project to create a free Unix-like operating system, GNU being a recursive acronym that stands for "GNU's Not Unix."<sup>20</sup> Two years later, he founded the Free Software Foundation, which aims to promote the universal freedom to distribute and modify computer software without restriction.<sup>21</sup> Today, there is a mass of free software in circulation, including LINUX, begun by Linus Torvalds,<sup>22</sup> the programming language Python, developed by Guido van Rossum during a Christmas break from work,<sup>23</sup> and MySQL, developed by Michael Widenius and David Axmark,<sup>24</sup> all these major initiatives beginning in Europe. Today, SourceForge.net, the world's largest Open Source software development web site, has around 170,000 registered projects and about 1.8 million registered users.<sup>25</sup>

To counteract the self-destructive having mode of existence, Fromm suggested that we need to change to a being mode, which is much more difficult to describe because it is based on human experience, rather than things in the having mode.<sup>26</sup>

The mode of being has as its prerequisites independence, freedom, and the presence of critical reason. Its fundamental characteristic is that of being active, not in the sense of outward activity, of busyness, but of inner activity, the productive use of human powers. ... It means to renew oneself, to grow, to flow out, to love, to transcend the prison of one's isolated ego, to be interested, to 'list', to give.<sup>27</sup>

But as Fromm saw, such a way of being is not easy within the context of a materialistic science, whose main purpose is to control Nature, a philosophy laid down by Francis Bacon in *Novum Organum* published in 1620. Rather, "We need an entirely different new science. We need a Humanistic Science of Man as the basis for the Applied Science and Art of Social Reconstruction."<sup>28</sup> But "Whether such a change from the supremacy of natural science to a new social science will take place, nobody can tell. If it does, we might have a chance of survival."<sup>29</sup>

The Unified Relationships Theory provides the foundations for just such a social science. But Fromm was not very optimistic that the vision of a new humanity would become manifest given "the power of the corporations, the apathy and powerlessness of the large mass of the population, [and] the inadequacy of political leaders in almost all countries."<sup>30</sup> Nevertheless, he saw some hope. "If a sick person has even the barest chance for sur-

vival, no responsible physician will say, ‘Let’s give up the effort,’ or will use only palliatives. On the contrary, everything conceivable is done to save the sick person’s life. Certainly, a sick society cannot expect anything less.”<sup>31</sup>

## Birth of Western civilization

There is no doubt that the fundamental cause of our sick society is the dichotomy between Christian orthodoxy and people’s own experience of the Divine. As Elaine Pagels has said, “An increasing number of people ... cannot rest solely on the authority of the Scriptures, the apostles, the church—at least not without inquiring how that authority constituted itself, and what, if anything, gives it legitimacy.”<sup>32</sup> What should be given priority, the authority of one’s own experience or the word of God pronounced by the authoritarian priests?

As the result of such searching questions, we are today witnessing a great spiritual renaissance, which bears many similarities with the birth of Western civilization following the decline and fall of the Roman Empire. It might therefore help to at least find Oneness if we look at how this great civilization came into being.

One of the principal reasons why Western civilization is now dying is that the founding fathers of Christianity suppressed the Gospel of Thomas in favour of the Gospel of John. They did this because Thomas, quoting Jesus’ words, said that the divine light that illuminates the whole universe is within every human being, and not exclusively within Jesus of Nazareth, as John claimed. As a result, Western civilization, which dominates the world today through the global economy, is further removed from Reality than any other civilization in history, leading to much conflict and suffering and severe psychological and ecological damage.

This is not only a Christian issue. For hundreds and thousands of years, the three monotheistic religions of the West—Judaism, Christianity, and Islam—have regarded God as other. As F. C. Happold points out, “To Jew, Christian, and Moslem, a gulf is felt to exist between God and man, Creator and created, which can never be crossed. To assert that ‘Thou’ art ‘That’ [as Hindus do] sounds blasphemous.”<sup>33</sup> Similarly, Elaine Pagels point out, “Orthodox Jews and Christians insist that a chasm separates humanity from its creator: God is wholly other.”<sup>34</sup> So the mystics of these religions have needed to be very careful about what they said if they were not to incur the wrath of the Church authorities. As Pagels tells us, “Even the mystics of Jewish and Christian tradition ... often are careful to acknowledge the abyss that separates them from their divine Source.”<sup>35</sup>

So the mystics in the monotheistic religions have often been at odds with the theological teachings of their religions. For instance, Yehuda Berg tells us in *The Power of Kabbalah* that the Zohar, the primary Kabbalistic text, “warned that the ‘governing religious authority’ would always try to prevent the people from claiming the spiritual power that was rightly theirs.” Such authorities would “act as an intermediary between man and the divine”. For if they allowed people to “connect directly to the infinite, boundless Light of Creation” that “would mean their demise as gatekeepers to heaven”.<sup>36</sup>

In contrast, ever since the Aryans moved from central Asia thousands of years ago into the Indus valley, in what is now Pakistan, Rishis and other spiritual seekers in the East have known the Absolute in their own direct experience, a mystical inner knowing that is acknowledged by Hindus and Buddhists, but denied by the organized religions in the West. Nisargadatta Maharaj’s book *I Am That*, introduced to me by an Advaita sage as the only spiritual book you need to read,<sup>37</sup> well illustrates the fact, “Man himself is the truth.”<sup>38</sup>

Jesus was a mystic who knew the Truth. As he famously said, “If you continue in my word, then are you my disciples indeed; and you shall know the truth, and the truth shall make you free.”<sup>39</sup> In a similar fashion, J. Krishnamurti said in 1929, when dissolving the organization that wanted to make him a World Teacher, “I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. ... Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized.”<sup>40</sup>

In the years immediately following Jesus’ death, a multitude of Christian sects sprang up that were far from being organized. Not only were people initiated into the Christian faith, they were often baptized a second time into a particular sect.<sup>41</sup> One of these sects was a group called Thomas Christians, whose leader was Judas Tho-

mas, one of the twelve disciples, known as ‘the twin’, *Thomas* being Aramaic for *twin*.<sup>42</sup> These people were known as Gnostics, a name that clearly denotes the difference between them and the other sects.

As Osho said in his discourses, theists and atheists are people who believe and do not believe in God; agnostics are those who do not know what to believe; and gnostics are those who do not need to believe, for they know the Truth in their own direct experience.<sup>43</sup> *Gnostic* derives from the Greek *gnosis*, ‘knowledge, wisdom’, cognate with both *know* in English and *jnana* in Sanskrit, meaning ‘spiritual wisdom and illumination, inner knowing of Ultimate Reality’.

As Elaine Pagels tells us, John probably wrote his gospel in the last decade of the first century to refute the teachings of the Thomas Christians. John is particularly critical of Thomas, the one called Didymous (Greek for twin).<sup>44</sup> He invented the character of *doubting* Thomas, perhaps as a way of caricaturing a revered teacher who he regarded as faithless and false. In contrast, saying 13 in the Gospel of Thomas shows clearly that Thomas was the one disciple who was closest to Jesus. After Thomas had a private meeting with Jesus, Simon Peter and Matthew asked him what Jesus had said. Thomas replied, “If I tell you one of the sayings he spoke to me, you will pick up rocks and stone me, and fire will come from the rocks and consume you.”<sup>45</sup>

In the second century, Polycarp, bishop of Smyrna, now Izmir in Turkey, sought to unify the multitude of Christian communities that then existed, hoping “that Christians everywhere would come to see themselves as members of a single church that they called catholic, which means ‘universal’,”<sup>46</sup> *katholikos* in Greek, from *kata* ‘in respect of’ and *holos* ‘whole’. Polycarp’s protégé, Irenaeus, who became bishop of Lugdunum in Gaul, now Lyon in France, took up this unifying cause for much of the second century, miraculously escaping martyrdom, unlike so many of his contemporaries.

In simple terms, Irenaeus based his unifying theology on the principle that Jesus, alone, is divine, expressed most clearly in John’s Gospel, and that no one else can realize Christ consciousness. John thought that Jesus was “the only begotten Son of God”,<sup>47</sup> beginning his gospel with these words: “In the beginning was the Logos, and the Logos was with God, and the Logos was God.”<sup>48</sup> In this case, *Logos* means ‘the immanent and rational conception of divine intelligence governing the Cosmos’, in the terms of Heraclitus, the mystical philosopher of change,<sup>49</sup> analogous to *Dharma* and *Tao* in the East, rather than *word*, the usual mundane translation. Even though Jesus said, “I am the light of the world,”<sup>50</sup> John said, “The world did not recognize it.” Thus, because that divine light was not available to those ‘in the world’, John said, “The Logos was [exclusively] made flesh, and dwelt among us.”<sup>51</sup>

In contrast, Thomas wrote in his gnostic gospel that Jesus said, “There is a light within an enlightened person, and it shines on the whole world.”<sup>52</sup> There are many other sayings of Jesus in the Gospel of Thomas that show that Jesus did not claim that he was exclusively divine. These include: “One who seeks will find and for one who knocks it will be opened;”<sup>53</sup> “Recognize what is before your eyes, and the mysteries will be revealed to you. For there is nothing hidden that will not be revealed;”<sup>54</sup> and “Blessed are those who are solitary and chosen, for you will find the Kingdom. For you have come from it, and you will return there again.”<sup>55</sup>

In the event, the proponents of John’s Gospel won the day. In 325, the Roman emperor Constantine, who had converted to Christianity thirteen years earlier, convened a council at Nicaea in Turkey to “work out a standard formulation of Christian faith”.<sup>56</sup> The bishops there formulated the Nicene Creed, which denies people’s natural gnostic experiences, as these opening words clearly indicate: “We believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God.”

Then in 367, Athanasius, the bishop of Alexandria, issued an Easter letter demanding that Egyptian monks destroy the ‘secret writings’, including the Gospel of Thomas, which Irenaeus had denounced two hundred years earlier. Only the books that today constitute the New Testament were acceptable and canonical, from *canon*, a carpenter’s term meaning ‘guideline’.<sup>57</sup> However, everyone did not obey this command, as Elaine Pagels tells us:

But someone—perhaps monks at the monastery of St. Pachomius—gathered dozens of the books Athanasius wanted to burn, removed them from the monastery library, sealed them in a heavy, six-foot jar, and intending to hide them, buried them on a nearby hillside near Nag Hammadi. There an Egyptian villager named Muhammad Ali stumbled on them sixteen hundred years later [in 1945].<sup>58</sup>

The Gospel of Thomas is but a tiny proportion (about a quarter of one percent) of what has come to be known as *The Nag Hammadi Library*,<sup>59</sup> written in Coptic, the language of Egypt at the time. However, because of the central importance of the Gospel of Thomas in the history of Christianity and because it reflects the spiritual experiences of a rapidly increasing number of people in the West, often with a Christian background, there have been several translations and commentaries.

As the leaders of the monotheistic religions have been determined to prevent their followers from discovering the truth of human existence, throughout history, these leaders have felt threatened by the mystics in their midst, sometimes meting out the most terrible punishments. For instance, in tenth-century Baghdad, the Sufi Mansur Hallaj suffered a gruesome death when he declared, "I am the Truth."<sup>60</sup> Even today, "Sufis ... still live hidden from orthodox Muslims."<sup>61</sup>

Then in the fourteenth century, when the pre-eminent Christian mystic Meister Eckhart said, "The eye with which I see God is the same as that with which he sees me,"<sup>62</sup> he was found guilty of heresy and would no doubt have been excommunicated or burnt at the stake if he had not died before sentence could be passed.

Amazingly, Western religious leaders are still perpetuating the split between the Divine and the individual, leading inevitably to schizoid behaviour out of touch with Reality. As recently as 3rd February 2003, the Vatican published a report on the Catholic view of the New Age movement, *Jesus Christ, The Bearer of the Water of Life: A Christian Reflection on the 'New Age'*, the title being an obvious reference to the Age of Aquarius. The central issue of this report is: "Man is essentially a creature and remains so for all eternity, so the absorption of the human I in the divine I will never be possible."<sup>63</sup> So the Roman Catholic Church is very far from being universal. It, like the other monotheistic religions, is based on exclusivity, which can only lead to holy wars, fundamentalist wars about the Whole, which in the extreme lead to terrorism. Even now in the twenty-first century, these wars are causing much pain and suffering in the world.

Now when God is seen as other, fear inevitably arises. This was made crystal clear by Pope John Paul II, in his encyclical *Fides et Ratio*, 'Faith and Reason', published on 14th September 1998, when he said that if reason is to be fully true to itself, it must be grounded in the 'fear of God',<sup>64</sup> a fear that takes us away from Love, which alone can conquer fear. It is thus abundantly clear that the only practical way forward for humanity is to recognize that Love is the Divine Essence that we all share. As John the Evangelist wrote in his first epistle, "God is love; and he that abides in love abides in God, and God in him." Pope Benedict XVI took these words as the text for his first encyclical *Deus Caritas Est*, published on 25th January 2006, saying that these words "express with remarkable clarity the heart of the Christian faith".<sup>65</sup> But why are they exclusively Christian? We are all Love, no matter what our religious beliefs might be.

## Towards Oneness

As orthodox Jews, Christians, and Muslims are opposed to people healing the split between humanity and the Divine, essential if we are ever to live in love, peace, and harmony with each other and our environment, we must turn to the mystics to help us heal the deep wound in the collective psyche. In doing this, it is vitally important that we go beyond the various languages and cultural contexts in which mystical experiences are expressed and take place. The Divine does not belong to any particular culture, so when we come into union with the Divine, as Oneness, discovering our True Nature, we lose any identity with the culture that we think we might belong to.

Such an approach is quite different from the way that we develop knowledge about the manifest world of form, which is very much influenced by our cultural context. However, some academics, called constructivists, do not make such a distinction. "Like all experience, mystical experiences are subject to the formative and constructive processes of language and culture. *All* our thoughts and experiences, they have argued, are shaped, conditioned and in part constructed by our background of beliefs and concepts."<sup>66</sup> Robert Forman, in his editorial article in the very first issue of the *Journal of Consciousness Studies*<sup>67</sup> in 1994 refuted this. He provided several reasons why a decontextualist approach, one that is detached from language and cultural context, is essential to understand the common ground that underlies all mystical experience, and which we all share.<sup>68</sup>

Now because Integral Relational Logic provides the gnostic foundation and metaphysical framework for the integration of all knowledge in all cultures and disciplines at all times, we can use this abstract, holistic science of reason to decontextualize all mystical writings and so integrate all spiritual teachings over the years. This is not new. Gottfried Leibniz used the term *philosophia perennis* ‘perennial philosophy’<sup>69</sup> to denote what Aldous Huxley called:

The metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine Reality; the ethic that places man’s final end in the knowledge of the immanent and transcendent Ground of all being—the thing is immemorial and universal. Rudiments of the perennial philosophy may be found among the traditional lore of primitive peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions.<sup>70</sup>

As the perennial philosophy has little to do with philosophy as an intellectual pursuit, without first-hand inner knowing of the Divine, I prefer to use the term *perennial wisdom*, whose central tenet is the Principle of Unity: Wholeness is the union of all opposites. Through conceptual abstraction, we can then extract the essence of the concepts that underlie all the religions, thus unifying them into a coherent whole, without the organizations that maintain them.

As one of the principal purposes of this book is to explain the root causes of the accelerating pace of evolutionary change we are experiencing today, we can best begin this initial synthesis with Shakyamuni Buddha’s three marks of being (*trilakshana*):

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*).

The Buddha took the second of these marks of being as the first of his four noble truths (*arya-satya*), presented to his fellow seekers in Benares immediately following his enlightenment. “This first discourse is often referred to as ‘the first turning of the wheel of dharma’ (*dharmachakra*).”<sup>71</sup> There are many ways of presenting these truths, which form the basis of Buddhist teaching. This is how Shambhala’s *Encyclopedia of Eastern Philosophy and Religion* does so:<sup>72</sup>

1. The truth of suffering (*duhkha*)  
But what, O monks, is the noble truth of suffering? Birth is suffering; decay is suffering; sorrow, lamentation, pain, grief and despair are suffering; in short the five groups [aggregates] of existence connected with clinging are suffering.
2. The truth of the origin of suffering (*samudaya*)  
But what, O monks, is the noble truth of the origin of suffering? It is craving which gives rise to fresh rebirth and, bound up with lust and greed, now here, now there, finds ever fresh delight. It is the sensual craving, the craving for existence, the craving for nonexistence or self-annihilation.
3. The truth of the cessation of suffering (*nirodha*)  
But what, O monks, is the noble truth of the extinction of suffering? It is the complete fading away and extinction of this craving, its forsaking and giving up, liberation and detachment from it.
4. The truth of the path that leads to the cessation of suffering (*marga*)  
But what, O monks, is the noble truth of the path leading to the extinction of suffering, namely: perfect view, perfect thought, perfect speech, perfect action, perfect livelihood, perfect effort, perfect mindfulness, perfect concentration.

These four noble truths are particularly relevant at these times of unprecedented evolutionary change. In the USA, the Republican Party likes to emphasize its conservatism, in contrast to the Democratic Party’s liberalism, which they regard with disdain. Yet, *liberal* derives from Latin *liber* ‘free’. So why is George W. Bush, an ultra conservative president called ‘the leader of the free world’. Doesn’t conservatism violate one of the fundamental laws of the Universe: everything is in a constant state of change? And if we deny this fact, aren’t we bound to suffer?

The second noble truth highlights another central issue. We suffer because we believe that time is real with a past and a future, whether cyclic or linear. As this book is at pains to point out, when we live in the horizontal

dimension of time, with desires, hopes and fears, we act more like human automata than the divine, cosmic beings we truly are, living in the Eternal Now. As the Buddha pointed out, even the craving for the death of the ego can lead to suffering. Paradoxically, we cannot get to where we are going by desiring it.

Nevertheless, the Buddha proposed an eight-fold path by which people could end their suffering. Actually, this should not be seen as a series of steps, beginning with the first, “since in practice the first to be realized are stages 3–5, ... then stages 6–8, ... and then finally 1–2.”<sup>73</sup> “Each of the eight is described as *samyak*, ... often translated ‘right’; but the meaning intended is not ‘correct’ as opposed to ‘incorrect’, but rather ‘complete’ of ‘perfected’.<sup>74</sup> Despite this, stage 5 apparently led Jakob von Uexkull in 1980 to found the Right Livelihood Award, also called the ‘Alternative Nobel Prize’, “for outstanding vision and work on behalf of our planet and its people”.<sup>75</sup> Table 12.1 shows two translations of the eight-fold path reflecting the primary meanings, from *Shambhala Encyclopedia*<sup>76</sup> and Alan Watts:<sup>77</sup>

#	Sanskrit	Shambhala Encyclopedia	Alan Watts
	<b>Prajna</b>	<b>Consciousness, wisdom</b>	
1	<i>Samyag-drishhti</i>	Perfect view	Complete view
2	<i>Samyak-samkalpa</i>	Perfect resolve	Complete understanding
	<b>Shila</b>	<b>Obligations, precepts</b>	
3	<i>Samyag-vach</i>	Perfect speech	Complete (truthful) speech
4	<i>Samyak-karmanta</i>	Perfect conduct	Complete action
5	<i>Samyag-ajiva</i>	Perfect livelihood	Complete vocation
	<b>Samadhi</b>	<b>Nondual consciousness</b>	
6	<i>Samyag-vyayama</i>	Perfect effort	Complete application
7	<i>Samyak-smriti</i>	Perfect mindfulness	Complete recollectedness
8	<i>Samyak-samadhi</i>	Perfect concentration	Complete contemplation

Table 12.1: *The eight-fold path*

If we begin with stages 3 to 5, these reflect one aspect of all the organized religions: to lay down a set of rules to regulate people’s behaviour. Such moral principles have been essential in the evolution of human society for as Erich Fromm pointed out, we are the least instinctive of all the animals; virtually all our behaviour is determined by our learning.<sup>78</sup> But as it has taken many thousands of years of human evolution to discover a fully integrated theory of human behaviour, it has been necessary for such precepts or commandments to be set out to ensure some social cohesion and harmony.

In Buddhism, there are five basic precepts, which Thich Nhat Hanh says are essential for a future to be possible.<sup>79</sup> Then, of course, there are the ten commandments of Judaism and Christianity.<sup>80</sup> But Buddhist monks (*bhikshu* ‘beggar’) and nuns (*bhikshuni*) have many more precepts to recite regularly. In *pratimoksha* from *prati* ‘towards’ and *moksha* ‘liberation’, monks have 227 disciplinary rules to remember and nuns 348!<sup>81</sup> But do all these rules really lead to freedom? In Wholeness, there are no rules, for by the Principle of Unity, Wholeness embraces and unifies what we might call ‘right’ and ‘wrong’. We can realize neither Wholeness nor Oneness carrying the burden of a bundle of rules, as mental constructs, that limit our freedom.

Another major issue addressed by all the religions is death. As the result of the great gift of self-reflective intelligence, which we received some 25,000 years ago, we are the first species to be conscious of the mortality of our bodies. But because most people have not discovered that death is an illusion, during the years, the religions have developed a number of immortality symbols to assuage people’s fear of death, centred on an immortal soul, which either reincarnates in cyclic time or has eternal life in linear time.

But in Reality, there is no such thing as an immortal soul, as the Buddhist notion of *anatman* indicates quite clearly. To help people realize this fundamental fact of human existence, stages 6 to 8 in the eight-fold path can be seen as a way to Oneness, to *shunyata* ‘emptiness, void’, the central notion in Buddhism, but which is interpreted in different ways. The principal means towards such a goal is, of course, meditation, of which many techniques and methods have been developed over the years, not the least *vipassana*, to use its more common Pali spelling, meaning ‘insight, clear seeing’.

But if the goal of the spiritual path is Emptiness, recognizing that “all composite things (*samskrita*) are empty, impermanent (*anitya*), devoid of an essence (*anatman*), and characterized by suffering (*duhkha*),”<sup>82</sup> how can any technique functioning in the relativistic world of form possibly lead to such a goal? Yes, expert meditators can produce remarkable physiological effects,<sup>83</sup> and even those less accomplished can gain much from meditating in the traditional Eastern manner. But if such techniques could lead to enlightenment, there would be millions of enlightened beings on Earth, except just a few, if there are any at all. Furthermore, as one aspect of Reality is Emptiness, transcending all forms and structures, why do Buddhists still talk about reincarnation? What reincarnates?

It is logical for the first two stages of the eight-fold path to come at the beginning for they seem to relate to Wholeness, rather than Oneness: complete view and understanding. But such a perception is somewhat misleading. When an ascetic called Uttiya asked the Buddha such metaphysical questions as “Is the world eternal or will it one day perish?” and “Are body and spirit one or two?”, the Buddha refused to answer. When asked what questions he would answer, the Buddha replied, “I will only answer questions that pertain directly to the practice of gaining mastery over one’s mind and body in order to overcome all sorrows and anxieties.”<sup>84</sup> For this reason, Buddhism has no notion of Fullness as the complement of Emptiness. By the Principle of Unity, both are needed to realize Wholeness.

While taking a complete view in Wholeness is exquisitely beautiful, such an amazing vision does present us with the broader issue of coming to terms with death in all its forms. For instance, Wholeness shows that Buddhism is not immortal, neither is Western civilization or *Homo sapiens*. Just as we are the first species to realize that everybody dies, we are the first species to discover that it is not the purpose of life to have children indefinitely, a subject we look at in the Epilogue. Evolution has an end point at the peak of its overall growth curve. After that, it reverses and goes into decline.

A clear distinction between Buddhism and Hinduism relates to the notion of Self. In Buddhism, there is no Self (*anatman*), while in Hinduism Atman and Brahman are one. But there really is no difference between them. When Atman and Brahman are unified in Oneness, the sense of a separate Self disappears. To help people find Oneness, union with the Divine, the Hindus have developed many forms of *yoga* ‘union’, cognate with the English words *yoke* and *join*. Of course, the Principle of Unity is the ultimate yoga, for all opposites are unified in Wholeness.

There are four principal yogic paths of Hinduism, the most well-known being *raja-yoga* ‘royal path’, including hatha yoga, which is what most people in the West know as yoga, and meditation, introduced by Patanjali in the second century BCE. Other paths are *bhakti-yoga* ‘path of devotion’, *karma-yoga* ‘path of selfless service’, and *jnana-yoga* ‘path of abstract knowledge’.

The path of abstract knowledge is naturally the one closest to Integral Relational Logic, a holistic science of reason of the utmost abstraction and generality, with the Principle of Unity at its centre, which leads naturally to Advaita ‘not-two’. Advaita was introduced in the early ninth century by Shankara, also called Shankaracharya, who sought the renewal of Hinduism after that tradition had been displaced for a time by Buddhism.

To make Advaita a religion, it became part of *Vedanta*, from *veda* ‘knowledge’ and *anta* ‘end’. But as soon as you make something a religion, it tends to fragment, defeating the purpose of ultimate union with the Divine and with all beings. For instance, in the thirteenth century, Madhva introduced Dvaita-Vedanta as a dualistic answer to Advaita-Vedanta, claiming “God and the individual soul are eternally separate and the world is not an illusion but reality,” a notion that is very close to the monotheistic religions. Before this, about 1100, Ramana introduced a half-way house, called Vishishtadvaita-Vedanta ‘qualified nondualism’, an agnostic approach, between the gnosticism and theism of Advaita-Vedanta and Dvaita-Vedanta. But Advaita, as Nonduality, is the union of Advaita and Dvaita, Nonduality and duality. So it is really nonsense to divide Vedanta into fragments. To avoid making Advaita a religion, emphasizing that it is just a way of life, we can best refer to it as Advaita, not Advaita-Vedanta.

A central notion of *jnana-yoga* and Advaita is *neti, neti*, ‘not this, not this’, from the *Brihadaranyaka-Upanishad*, entitled ‘great’ for its length and profundity. This is key to answering the most profound question any of

us can ask ourselves, “Who am I?” When we realize that we are not our bodies, not our minds, thoughts, theories, or beliefs, and not our feelings or experiences, we reveal our True Nature as Oneness, or Love, as our Divine Essence.

In this book, we use many different words to denote the Absolute, such as Wholeness and the Truth, Consciousness and Intelligence, Love and Peace, which reflect its different aspects viewed from our human perspective. Hinduism similarly has a single notion of the Absolute, called Brahman, with its many aspects denoted by what are called gods, such as Brahma, the creator of the Universe, Shiva, the god of dissolution and destruction, and Vishnu, the worker, from *vish* ‘work’, symbolizing the rising, apex, and setting of the sun. From the perspective of the URT, all these gods are not God in an Absolute, Western sense, but patterns of energy emanating from the Divine. They seem to have arisen from the myths of early humanity, when god-like creatures, who had discovered the truth of human existence, mingled with ordinary mortals.<sup>85</sup> Greek, Roman, and Scandinavian gods are just a few examples that emerged from the myths.

Both Hinduism and Tibetan Buddhism contain teachings called *Tantra*, originally ‘loom’, both ‘warp’ and ‘weft’, from *tan*, ‘to stretch, extend’.<sup>86</sup> So *Tantra* has a sense of Wholeness about it, with other meanings indicating ‘groundwork, principle, system’<sup>87</sup> and ‘context, continuum’.<sup>88</sup> Even though Tantra is quite fragmented, it does embrace aspects of human life not included by celibate monks and nuns, most famously divine lovemaking. For me, this is the most exquisitely beautiful and powerful of all meditation techniques for it enables a woman and man who are deeply in love to become one, without any thoughts or techniques. Divine lovemaking has little to do with sex, as portrayed by such programmes as *Sex in the City*, even though sexual union is generally involved. Furthermore, such lovemaking is sacred, not requiring the multitude of Tantric courses, books, and videos available today. It is intuitively natural when both partners are totally open to each other.

As the path towards Oneness is essentially one of dying, it can perhaps best be encapsulated by the term *via negativa*, from Christian mysticism, also called ‘apophatic theology’, from Greek *apo* ‘off, from, away’ and *phainein*, ‘to show’, cognate with *emphatic*. Because of the ineffability of the Divine, in theistic traditions, “it is easier to say ‘what God is not’ rather than what God is.”<sup>89</sup> But if we see this approach as healing the deep split between humanity and the Divine, *via negativa* is as much about realizing our True Nature as divine beings as discovering the nature of God.

## Towards Wholeness

The opposite of *via negativa* is, of course, *via positiva*, or ‘kataphatic theology’, the Greek prefix *kata* having many meanings, the most relevant in this context being ‘thoroughly, completely’. It is interesting to note that neither the *Oxford English Dictionary* nor the *Oxford Dictionary of Religions* has an entry for *via positiva* or *kataphatic*, although the latter does have an entry for *affirmative way*, with a similar meaning. We would thus seem to be venturing into uncharted territory, although Matthew Fox does include *via positiva* in his *Creation Spirituality*, celebrating “the pleasures of the Divine Presence where we are on Mother Earth”.<sup>90</sup>

In Christianity, the classic expression of *via positiva* is the *quinque viæ*, the five ways in which Thomas Aquinas proved the existence of God.<sup>91</sup> We are thus entering the world of reason, concerned with God the Creator acting through Life or the Logos, which correspond to *Dharma*, *Tao*, or *Rita* in the East. In the past, reason has been predominantly an analytical process, leading to scientific specialization and the multitude of religious denominations and sects we see in the world today. But as this book is endeavouring to demonstrate, evolution is now leading us towards a synthesis of everything, the unification of all religious scriptures, philosophical schools of thought, scientific theories, and economic ideologies. Actually, there is not much more to add here, for Wholeness is what this book is all about. What is perhaps most pertinent is to provide a brief overview of this learning process.

Whereas the search for Oneness is concerned with the origin of the Universe and the Divine Source of Life, the primary focus of the search for Wholeness to establish a unified context in which all our learning can take place. This is essential, because science, economics, and religion have three quite different contexts in which

these broad subjects of study take place. As this book explains, it is Consciousness, viewed either as a vast ocean or coherent light that provides this overall context for every aspect of our lives.

But this is not what is taught in schools, universities, businesses, and churches today. So a radically new system of thought is required to realize that Consciousness is all there is, one that can establish the Absolute as a scientific concept. There are three fundamental characteristics of this holistic science of reason:

1. First, it is necessary to start afresh at the very beginning. This is rather like allowing Shiva, the god of destruction, to act before Brahma, the god of creativity, can begin its work.
2. As healing the fragmented mind involves transcending academic specialization, we need a way of thinking of the utmost generality. The ontological concept of being provides such an ultimate level of abstraction.
3. As the observer and observed are one in Wholeness, we need to include the map-making process in the territory being mapped, which is rather like a television camera filming itself filming.

With these three steps as essential prerequisites, Integral Relational Logic, described in Part I of this book, then provides the foundation and framework for the theory of everything—the Unified Relationships Theory—outlined in Part II of this book. There is no need to go into the utmost detail here, for this just leads to complexity. Rather, what we are looking for when studying any particular speciality is the simplicity underlying the complexity, identifying a few abstract concepts that can act as pillars for further development should this be required. But such details are really not needed. For in Wholeness, all forms simply dissolve into formless Consciousness, out of which all forms arise as ever-changing structures and relationships.

With Consciousness as the overall context and IRL providing the skeleton, we can thus build flesh on these bare bones. In this respect, it is natural to call on fellow synthesizers, for they are expressions of the convergence of all evolutionary processes we are witnessing today. In the 1980s, the works of David Bohm, Arthur Koestler, Pierre Teilhard de Chardin, and Erich Fromm were the primary influences on the development of the URT. Since then, Ken Wilber's integral philosophy and Peter Russell's unified theory of evolution have made major contributions.

But none of these syntheses, or any other proposed theory of everything, includes the URT because they are not radical or abstract enough, because the ontogeny of their authors does not recapitulate the whole of evolution from Alpha to Omega. So having found Wholeness, revealing all the innermost secrets of the Universe, you will paradoxically find yourself in solitary isolation, unable to communicate with your fellow human beings, unable to earn a living within the all-inclusive context of Wholeness in today's fragmented society.

As the URT can explain everything that is explainable, using such notions as homeostasis from systems theory and Abraham Maslow's Jonah Syndrome,<sup>92</sup> it can explain why people are so unwilling to change, why they are indifferent, sceptical, and even hostile to the solution to the ultimate problem in science described in this book. But there is little point in pursuing this, because in Wholeness, there is no other. It is with this blissful sense of Wholeness that we can rest in Peace at the Omega point of evolution in the Eternal Now.