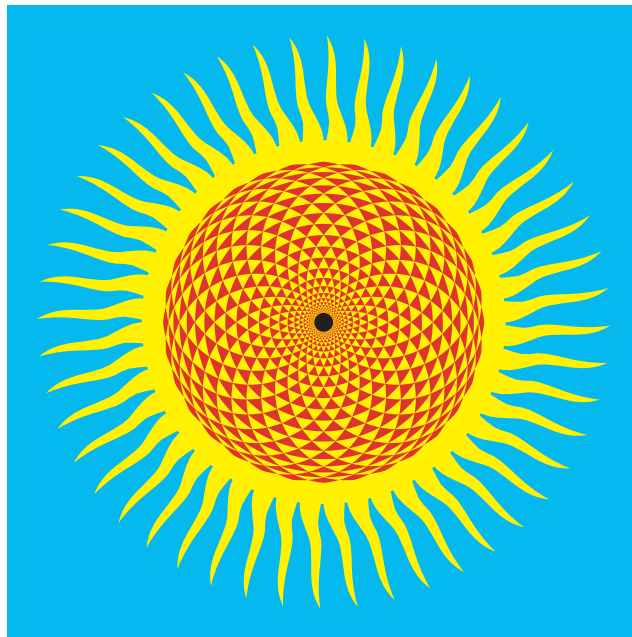




# **Returning Home to Wholeness**

## **A Brief History of Me**



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## Introduction

I look at the business world through the semantic modelling methods of information systems architects, rather than through the quantitative, financial modelling methods of economists, bankers, brokers, and accountants. Similarly, I look at the Universe as an infinitely dimensional hierarchical network of meaningful, structure-forming relationships, rather than through the mathematics of astrophysicists and quantum and particle physicists. Hence, to understand how the role of information systems architect has emerged in today's knowledge society, I look at evolution through self-reflective Intelligence—the eyesight of Cosmic Consciousness—rather than through the restricted eyes of biologists.

The holotropic transformation of consciousness that I have been through during the past thirty-five years has led me to know with absolute certainty that Consciousness is Ultimate Reality, not the physical universe, as has been believed since the Babylonians and Egyptians began studying the night sky some 5,000 years ago. But unlike mystics in general, I don't approach the Divine from an anthropocentric perspective, leading to what Ramana Maharshi called *Sabaja-Samādhi*, usually translated as 'Natural State'. For like *Turiya*, *Samādhi* is not a state of Consciousness, but Consciousness itself, encapsulated in the Sanskrit word *Satchidananda* 'the bliss of Absolute Consciousness'.

This means that if we are to understand and hence resolve the double-dip recession that the global economy is close to entering, we can only do so by taking a Divine, Cosmic perspective, rather than the narrow egocentric, ethnocentric, anthropocentric, geocentric, and kosmocentric perspectives generally taken today. For we can only truly understand humanity's place in the overall scheme of things from a Holoramic viewpoint, recognizing that Wholeness is the True Nature of all of us. We are all at once the entire Ocean of Consciousness and individual waves and currents on and in the Ocean, a generalization of David Bohm's notion of holomovement, rather like Indra's net in Huayan Buddhism.

As my ontogeny is extremely unusual, I have mostly lived in solitude, isolated from my fellow human beings, for fifty-five of the last seventy years. If I am to heal this lifelong sense of isolation, recognizing that relationships are paramount and that in this interdependent world, we sink or sail together, I feel that I must describe my story in as open and candid a way as possible. For some leading spiritual teachers and psychiatrists tell me that they do not understand my life experiences and hence what I am seeking to offer the world. One integral, transpersonal philosopher even says that the exquisite sense of Wholeness I have long been enjoying is impossible—a pot of gold at the end of the rainbow that can never be reached.

When reading this story, it is vitally important to note that there is no separate being called Paul who has ever made a conscious choice independently of the Cosmos as a whole. As the Advaita sages say, there is no doership. In particular, we human beings are connected through what Rupert Sheldrake calls 'morphic resonance'. We are all accelerating and converging towards evolution's Omega Point together, products of some fourteen billion years of evolution. It might appear therefore that we are little more than machines, like computers, or that there is a separate Supreme Being that is in control of our lives. But just as we are not separate from the Divine for a single instant, the Divine is not separate from any of us. God is both within everything and embraces us all in Wholeness, to which we are all consciously returning.

# Returning Home to Wholeness

## A Brief History of Me

This psychospiritual autobiographical essay is an attempt to explain how I have been guided by largely unrecognized forces in the Universe to the Omega Point of evolution, returning Home to the bliss of Wholeness, where I was conceived just over seventy years ago in what Stanislov Grof calls ‘oceanic ecstasy’ and ‘cosmic union’. The key point here is that my life experiences cannot be fully explained in terms of any existing scientific, psychological, philosophical, religious, or mystical worldview. And what is true for me is also true for the entire human race. Evolution is currently passing through the most momentous turning point in its fourteen billion-year history, an epoch-making event that is unprecedented and which therefore needs an unprecedented explanation and solution.

In *Objective Knowledge: An Evolutionary Approach*, Karl R. Popper, the foremost philosopher of science in the twentieth century, well describes the challenge we all face. He suggested “that it is the aim of science to find *satisfactory explanations*, of whatever strikes us as being in need of explanation.” By *explanation*, he means finding the unknown but true causes (the *explicans*) that logically entail that which is to be explained (the *explicandum*). “Thus, scientific explanation ... will be *the explanation of the known by the unknown*.”

Now the ultimate unknown *explicans* is the Formless, Nondual Absolute, which some say is unknowable, lying as it does deep within and far beyond the relativistic world of form as Immanence and Transcendence or Emptiness and Fullness. Yet, it is only when we know the unknowable by following the maxim “Know yourself” and by answering the time-honoured question “Who am I?” that we can understand what is happening to humanity at the present time. And then we know that in Reality, there is no history and no ‘me’. Everything that happens in the world is an abstraction from or appearance in Consciousness, called *maya* ‘delusion, illusion’ in the East or *lila* ‘the play of the Divine’.

It is just such an impersonal mystical experience that is needed to develop an all-inclusive, self-reflective model of the psychodynamics of society, which Karl Marx called the ‘laws of motion of society’, believing that he had discovered such laws in Georg Hegel’s dialectic. Popper was critical of such a claim, as he was of Marx and Plato’s authoritarian vision of a utopian society, described in the two-volume *The Open Society and Its Enemies*. Specifically, in *The Poverty of Historicism*, he said, “The hope ... that we may some day find the ‘laws of motion of society’, just as Newton found the laws of motion of physical bodies, is nothing but the result of these [holistic] misunderstandings. Since there is no motion of society in any sense similar or analogous to the motion of physical bodies, there can be no such laws.”

It is limiting statements such as this—and there are many of them—that explains why the most critical scientific problem today is not on the agenda of any university, scientific institute, technological research and development department, or governmental body: “What is causing scientists and technologists to drive the pace of evolutionary change at unprecedented exponential rates of acceleration?” For evolution can only become fully conscious of itself within us human beings through self-inquiry, which lies outside scientific method, as it is considered today. Although there are a few exceptions to the contrary, Western science does not generally recognize that Consciousness is all there is.

We are thus running our business affairs blindfold, for, as the psychiatrist R. D. Laing pointed out in *The Voice of Experience*, the objective approach to scientific discovery is severely limited. In particular,

“Experience is not an objective fact. A scientific fact need not be experienced.” Furthermore, “A fact makes no difference to me personally unless I realize it. ... It is very much easier to realize something one experiences personally than something one does not, perhaps cannot, experience at all.”

In a similar fashion, Carl Jung once said that while analytical psychology cannot be explained in terms of materialistic science, it works, so let us continue with it. As Ann Casement points out in an essay ‘Psychodynamic Therapy: The Jungian Approach’, “Analytical psychology itself is a synthesis of two opposites: a spiritual quest for self-knowledge with a scientific approach to the workings of the psyche.” And as Jung himself said, when giving the Tavistock lectures on ‘Fundamental Psychological Conceptions’ in London in 1935, “Psychology is the science of consciousness.” So if we are to truly understand ourselves, we need to recognize that Consciousness is the ultimate *explicans*: Ultimate Reality.

There is thus a mystical approach to finding scientific explanations, as many spiritual teachers are showing today. One of these is Rupert Spira, a teacher of Nonduality, who says in *The Transparency of Things: Contemplating the Nature of Experience*, “If we explore Consciousness we find that it has no objective qualities. And yet it is what we most intimately know ourselves to be. ... There is no adequate name for that into which the mind dissolves. We are taken to the utmost simplicity of direct experience.” However, “this does not invalidate the use of the mind to explore the nature of Consciousness and Reality.”

## **Early life**

So let me describe my own explorations into the nature of Consciousness and Reality. This story really begins with my conception in the late summer of 1941, when two became one. But it is perhaps best to begin when I was eight years of age in 1950, when I began to form concepts for myself, a stage in child development that Jean Piaget called ‘concrete operations’.

At that age, I was told by my parents, who were Christian fundamentalists, believing in the literal truth of every word in the Bible, to recite the Lord’s Prayer before I went to bed. Now this prayer begins with the words “Our Father, which art in Heaven”. But what do these words mean? Well, I was taught that *Father* is the first person of the Trinity: God the Father, Son, and Holy Spirit. I was also told that heaven is ‘out there’, in the universe. But how could this be? How could God, as the Supreme Being, reside among the stars? To an intelligent eight-year-old, this did not make any sense at all.

I thus realized at a very early age that Western civilization—the culture I had been born into—is at war with itself, a situation that I found most disturbing. For, as I was required to learn what the authorities in my life wanted me to learn, there was thus an introjected war going on in me, between science and religion. Not only this. I could see and feel conflicts all around me, both in the home, in my parents’ church, and between all the various Christian denominations. So while the priests talked about love and peace, Christians were not practising what they preached. But broader than this. Having been born near London in the middle of the Second World War, I could see that if I had been born in Germany or Japan, I would have been brought up to see the world quite differently, a similar insight to that which led Mary Cadogan to J. Krishnamurti in the 1940s, as she told Evelyn Blau in an interview for *Krishnamurti: 100 years*. For myself, some twenty years younger, I set out to find what all of humanity shares in common, so that we could all truly live in Love and Peace with each other.

For me, the key to finding deep inner Peace is to find a common conceptual context for science and religion. But this has not been easy. As their overall contexts of Universe and God are incompatible with each other, I had no means as a child of determining whether what I was being taught was true or not. So

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I refused to learn anything at school and university that did not make sense as a coherent whole, failing most of my examinations and only passing those that I did pass with the minimum grade. Only at the ages of 11, 16, and 18 did I temporarily abandon my search for Wholeness and the Truth, being reasonably assimilated into the culture I had been born into during these three years.

After graduating in mathematics in 1964, at the second time of asking, I spent the next twelve years pursuing what is known as the 'American Dream': developing a business career in the information technology industry and getting married and having children. For a while, everything went well. After four years working in the electricity industry as a mathematician/programmer and systems analyst, I joined IBM in a sales office in London as a systems engineer, being promoted into management in 1974. I also got married to an artist, having two beautiful, intelligent children with her.

However, it was not my destiny to follow a managerial career in business. In January 1977, when I was due to be promoted to branch systems engineering manager, responsible for a department of around sixty highly skilled professionals and managers, I suffered a catastrophic mental breakdown, changing the direction of my life completely, actually a blessing in disguise. The external trigger to what seemed like a disaster at the time was a national reorganization of all IBM's sales, engineering, and administration departments, involving some 2,000 personnel, facilitated by APL (A Programming Language), IBM's primary management information tool at the time. This reorganization was outside my career manager's control, so the promotion that he had virtually promised me two months earlier no longer became available.

Now, whatever was going on in my external world, this breakdown actually happened within me. So I set out to find its root cause and thereby heal it. What I discovered seven years later in 1984 was that I had an inherent weakness in my psyche, caused by my mother suffering a tragic trauma at 4 p.m. on the afternoon of Thursday 16th October 1941, seven weeks after my conception, when I was a two-centimetre embryo. That morning, her doctor had confirmed her pregnancy after she had missed two periods. Then, in the afternoon of that fateful day, she went for a walk with her three-year-old son and a friend and her child. Perhaps because of her delight in knowing that she was pregnant for a second time, she did not put restraining reins on my brother John, as was her custom at the time. Filled with his new sense of freedom, but having been taught no road sense, he rushed out into the road and was killed instantly by an army lorry returning back to barracks.

My brother had to die so that I could realize my fullest potential as a Divine, Cosmic being, although no one knew this at the time. For my mother instantly plunged from ecstasy to devastating trauma, inducing two behaviour patterns in my psyche that have continued to this day, when I am not master of my subconscious, despite all my endeavours. For as Rupert Sheldrake said in *The Presence of the Past*, once a behaviour pattern becomes established, it tends to repeat itself by habit, not only within one individual, but also across the species and beyond.

In my case, two behaviour patterns became established in my psyche as the result of my brother's great sacrifice. First, I was plunged from oceanic ecstasy and cosmic unity into what Stansilav Grof calls a 'bad womb' in *The Holotropic Mind*. My mother's womb had become a hostile environment, a situation that continued after my birth, of which my mother had no memory, grieving as she was for her first-born. Comparing me unfavourably to my brother, who she had beatified, there was nothing I could do to please her, to receive the unconditional love that a mother normally gives to her child, for reasons that stem from her own familial background, beyond the scope of this essay. What psychologists call a 'pleasing personality' was thereby induced within me.

### *Returning Home to Wholeness*

Essentially, this is why I paradoxically began to question the fundamental belief systems of the culture I had been born into as an eight-year-old. The intrauterine experience that my external environment was hostile led me to reinforce just such an environment by questioning the religious, scientific, and economic beliefs on which most people's precarious sense of identity and security are based, an inquisitive approach to human learning that I have continued to this day in my search for clarity and the Truth, not very popular.

However, if this behaviour pattern had predominated totally, I would have been annihilated, like an albino being born into a herd of antelopes, rejected by the group through homeostasis 'same state' or autosteria 'self-preservation', also like the immune response of the body rejecting a life-saving organ transplant. So the Universe gave me some moments of respite, at the ages of 11, 16, and 18, when I won school prizes and was in line for a first-class degree in mathematics. But what happened at the ages of 12, 17, and 19 to cause me to plunge into deep depression? Well, these experiences were the result of a second behaviour pattern that was laid down by my mother's trauma.

As I understand the situation, during the fourth to eighth weeks after conception, the human brain develops much faster than at other times during gestation. So my brother's death, just as this process was about to be completed, brought it crashing down. While the biological process continued reasonably unaffected, the underlying psychospiritual one did not. At several times in my life, just as I was about to achieve a measure of success in worldly terms, my hopes and aspirations were destroyed. I became afraid of success, of my own power.

This is what happened to me as an adolescent, a great gift because it ensured that I had very little to unlearn when I came to rebuild the last 5,000 years of human learning on the Truth when I was thirty-eight. At twelve, when I was required to be confirmed into my parents' church, I rejected the Christian concept of God because it did not make sense and I effectively abandoned Christianity because of its hypocrisy. However, something in me must have been attracted to spirituality, for I had the thought at the time that maybe I would be a priest one day—but not a Christian priest.

Then at seventeen, I abandoned physics as the primary science for two reasons. First, I didn't believe in the notion of atomism, which we have inherited from Leucippus and Democritus. For as soon as one group of scientists assert that they have found the fundamental building block of the universe, another group would set out to prove them wrong. There is no limit to this learning process. I was thus not led into quantum physics as a way to mysticism, as is prevalent today.

The second reason was that I favoured Fred Hoyle's steady-state model of the universe over the big-bang theory that was then gaining credence, basically because of its elegant simplicity. It did not make sense that the universe began at a fixed point in the past in finite time. Yet, even today, particle physicists and astrophysicists have persuaded governments to give them billions of euros and dollars of taxpayers' money to pursue their fantasies, telling us nothing about how to heal our grievously sick society.

I became very depressed at university in my second year, basically because I had failed my economics exams the year before. Once again, what I was being taught did not make any sense, especially the notion of gross national product in macroeconomics and the theory of pricing and supply and demand in microeconomics, which is essentially a psychological issue not a mathematical one. I thereby discovered that economics was, and still is, a pseudo science, not based in Reality. As I have said, I had come to a similar conclusion about physics two years earlier. But at university, even the abstractions of my beloved pure mathematics could not save me. For I could not see how what I was being taught could lead me to Wholeness and the Truth.

So by the time I left university in 1964, my mind was in shatters and my life was in an utter mess. While I knew that what I had been taught in religion, science, and economics was just a lot of nonsense, I did not yet have the life experience to make sense of the world I live in. Furthermore, having spent most of my life questioning the fundamental beliefs of the prevailing culture, I had a high level of negative self-esteem, sometimes feeling close to committing suicide. I did have one psychotherapeutic session with Frank Lake, one of the pioneers of pastoral counselling in the United Kingdom, organized by Donald Reeves, a curate in my parents' church, who was later to become famous on television as the rector of St James' Church in Piccadilly in London. But how could they or anyone else possibly understand the cosmic energies that were guiding my life? And everyone else's for that matter.

### **Mid-life crisis**

I was not to know that I would find the answers to my questions within the burgeoning computer industry, which, as a mathematician, it was natural for me to join in 1964. So, as I have mentioned, I spent the next twelve years learning my trade. However, this was not to last. It was the repeat of the energy pattern of rapid growth followed by breakdown that led me to feel depressed when I did not receive promotion to branch systems engineering manager in an IBM sales office in January 1977. Too much success in worldly terms would not have led me to my Ultimate Destiny, to the Omega Point of evolution, realizing Wholeness and the Truth, embracing Love and Peace and Life and Freedom.

Nevertheless, back in those life-changing days, I was not fully aware of the destiny that awaited me. My first priority was to re-establish my business career. To this end, I well knew that the thirty year-old data processing industry was at a watershed. As a multitude of articles in the business and technological press were pointing out, the initial ways of developing computer systems were no longer working.

At the time, we compared the situation to the early years of the car industry, when expert chauffeurs drove cars. In a similar fashion, specialist programmers had been developing software systems to improve the effectiveness and efficiency of business enterprises. However, they could not meet the demands of non-specialists in user departments, who were increasingly seeking to 'drive' computers themselves through a variety of personal computing tools, mostly, at that time, through interactive, time-sharing terminals.

I was particularly interested in one crucial aspect of personal computing: how to give managers and professionals access to the databases that companies had been building up during the previous two or three decades. The American business schools called such developmental techniques 'Decision Support Systems', Peter G. W. Keen and Michael S. Scott Morton writing a seminal book on the subject in 1978. So I set out to re-establish my career investigating how IBM customers could develop and manage Decision Support Systems and what products IBM would need to produce to meet its customers' needs.

By the end of 1979, I was beginning to gain an international reputation on both sides of the Atlantic, giving keynote presentations at IBM's European Education Centre near Brussels. It was the retail industry that was most interested in what I had to say, for the point-of-sale terminals that were then being introduced into department stores and supermarkets were radically changing the skills profiles of buyers and the way that products were purchased from suppliers. I was therefore being asked many questions on these social issues, to which I added some questions of my own.

In particular, what is the potential of computer technology? Could computers become more intelligent than human beings by programming themselves without human assistance to develop artificial intelligence? Knowing very little about what it means to be a human being at the time, I could see just

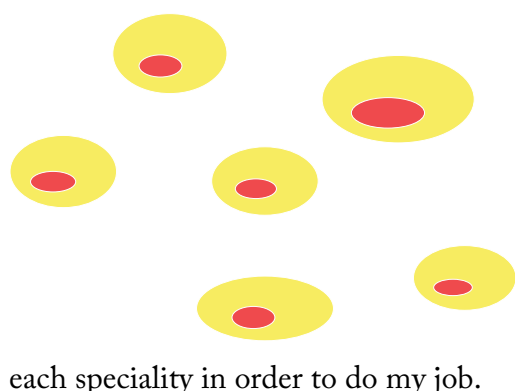
two possibilities. If artificial intelligence were possible, then unemployment would rise to 20%, 30%, 50%, who knows where the limit might lie? On the other hand, if computers could never surpass human intelligence, that would mean that machines are limited and that technological development cannot drive economic growth indefinitely.

Either way, it was becoming clear to me that the global economy held the seeds of its own destruction within it and could well collapse within thirty years, when my children could be bringing up children of their own, as, indeed, my estranged daughter is. I also saw this from the way that IBM was treating not only me but also some of my colleagues. While the company played eloquent lip service to the needs of human beings, its primary interest was on the bottom line.

But what would this mean for my children when they reached the age I was then? How could I educate them to live in the world that would exist in the second decade of the third millennium? Furthermore, whether or not artificial intelligence is possible, what would be the psychological and economic implications of humanity's increasing dependency on information technology? I did not know the answers to these questions, so opened a secret file in my office desk to record what I was discovering. It had to be secret because I knew that IBM management did not want to ask or answer the questions that I was raising; it would have been too threatening to the status quo, to their precarious sense of identity and security.

During the process of re-establishing my business career, I also needed to deal with my psychological disorders, which were quite severe. Even though I did not lose a day on sick leave, I did not smile or laugh for well over a year, being less than effective in my job as a manager. So in September 1977, I consulted my family doctor about my critical situation. He told me that he thought that I was suffering from manic-depression, called bipolar disorder today. Accordingly, he referred me to St Thomas' hospital opposite the House of Commons on the other side of the River Thames. The consultant psychiatrist there, a leading expert on manic-depression, confirmed my doctor's diagnosis, saying that my psychological disturbances were biochemical, most probably genetic.

This satisfied my immediate management. For as long as mental disturbances are biochemical, they are not a threat to those who do not wish to look inwards to discover why they behave as they do. However, I knew that this diagnosis was false. I do not solve computer bugs by attaching an oscilloscope to the circuitry. Computers are extensions of the mind; it is the software that determines how they function. Therefore, as I well knew, mental disorders can only truly be healed by psychospiritual means. So while my doctors put me on a regimen of lithium carbonate, plus some other drugs to deal with the side effects, I was determined to stop taking these drugs as soon as I dared.



However, in practical terms, I still needed to re-establish my career from IBM's perspective, which was the beginning of the process whereby my fragmented, split mind became healed. During my first fifteen years in the data-processing industry, I had worked in many different specialities, never working in the same job for more than two or three years at a time. So my knowledge of the industry was quite fragmented, rather like the red spots in this diagram, which represent what I knew about

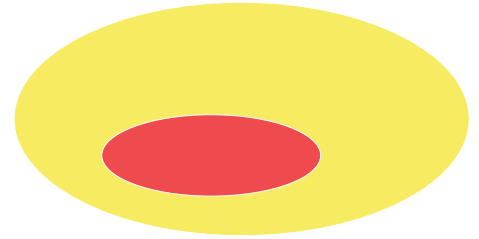
each speciality in order to do my job.

However, whenever I worked in a speciality, I would always attempt to put my work into a broader context, going much deeper into subjects than required by the immediate task in hand. So surrounding all



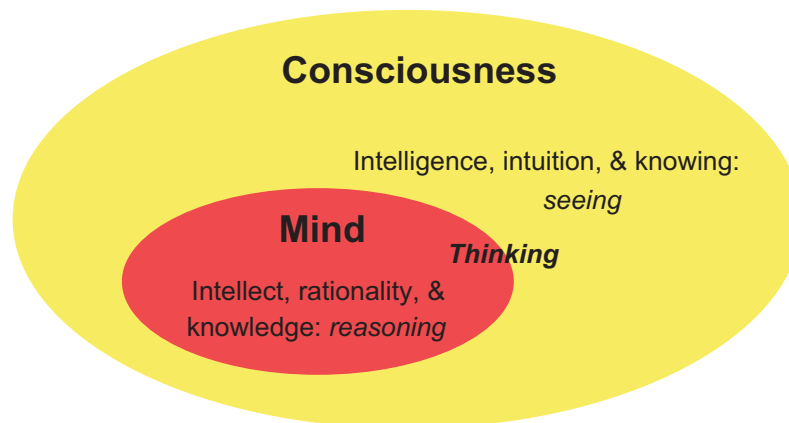
these fragments of knowledge there were pools of consciousness, as indicated by the yellow shapes in the diagram.

Then, during 1978 and 79, I did a lot of thinking and reading about the changes that were then taking place in the DP industry. As a result, all these pools merged together to become a lake of consciousness, a whole that was very much greater than the sum of the individual parts because of the relationships that were forming between the thitherto fragmented parts. It was this coherent lake of consciousness that enabled me to re-establish my business career marketing Decision Support Systems. It was also during this time that I discovered that I could write, presenting complex business and technological subjects reasonably clearly and simply, as my colleagues told me.



However, this lake of consciousness then became a sea of consciousness, as I extrapolated what I could visualize into the future. This led me to see that the stored-program computer is incompatible with both capitalism and communism and that we needed a non-materialistic science to understand the relationship of computers to human beings. For computers are machines unlike any other tools that we have invented over the millennia to undertake tasks that our bodies and minds are unable to perform unaided. Unlike such tools as wheeled chariots, steam engines, telephones, and aeroplanes, which extend our *physical* abilities, computers are tools of thought that extend our *mental* facilities, sometimes even replacing them. So we clearly could not understand what we have invented through the physical sciences, which are not based on Reality, as I had discovered as a sixteen-year-old.

Wishing to understand how we might all deal with this critical situation, this sea of consciousness has now expanded into the translucent Ocean of Consciousness, as this diagram illustrates. Essentially, my individual consciousness has expanded and deepened to such a extent that it has become coterminous with Consciousness itself, with what Aurobindo Ghose calls Supermind in *The Life Divine*: “The Supermind is the Vast; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act.”



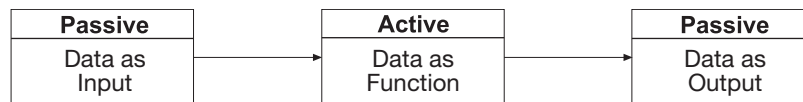
## Breakthrough

How this great expansion and deepening of consciousness happened can only really be explained in terms of what I learned when I joined IBM (UK)'s Information Systems Support Centre (ISSC) in January 1980, a marketing department that had an unusual brief to take a five-year view of developments in the information technology industry, unlike the three-month and one-year views of finance and marketing directors, respectively. While I was taking a thirty-year perspective, this was the best that I could hope for

while working for IBM. Even in business terms, I was thinking in general terms much further than IBM's product-development cycle, far ahead of my time.

At the ISSC, I discovered some of my colleagues working with an early business management and modelling tool called Business Systems Planning (BSP), being used to promote IBM's marketing slogan 'Manage data as a corporate resource'. One of these told me that BSP had evolved from *Industrial Dynamics* by Jay W. Forrester (1961), *Planning and Control Systems: A Framework for Analysis* by Robert N. Anthony (1965), and *Management Information Systems: A Framework for Planning and Development* by Sherman C. Blumenthal (1969), so it had an impeccable pedigree.

But what did IBM's marketing slogan mean? What exactly is the data that business and governmental enterprises were supposed to be managing? I knew from Blumenthal's book the difference between 'raw' data and information: *information is data with meaning*. However, there are two types of data in stored-program computers, data and programs that process this data, which we can call passive and active, respectively, in an input-process-output sequence, characteristic of mechanical processes functioning in the horizontal dimension of time, illustrated here:



To discover just what this thing called data that companies were supposed to manage is, I turned to the two principal types of model in BSP: an entity model showing the relationships between the basic entity types in an enterprise, such as customers, products, and deliveries, and a process model, depicting the processes that deal with these entities, such as manufacturing, ordering, and invoicing. I was also keenly interested in the process-entity matrix that showed the relationships between these models, forming the heart of BSP models, illustrated on the next page from another business modelling method developed in IBM (UK) called Systems Development Method (SDM), explained in more detail in the Preface to Part I of my book on *Wholeness* called 'Integral Relational Logic'.

Now, it was one thing to represent business processes that take minutes, hours, or days to fulfil in such process-entity models. But how could I represent interactive, timesharing processing in such models, where events take place in seconds? For instance, how could I model program development, personal computing, decision support systems, and query languages in such matrices? For in these activities, human beings are communicating directly with computers, receiving a response almost instantaneously, at least sometimes.

But there was an even trickier problem to solve. APL, the programming language that had triggered my mental breakdown three years earlier, has facilities within it whereby functions can be dynamically created, executed, and destroyed. Using such systems functions, the computer could be said to be programming itself. The programmer who had written IBM's principal tool for extracting and analysing data from its corporate database, called APL Data Interface (ADI), had written functions that queried the database in this way. But here the input-function-output process was taking place in microseconds. Furthermore, what is passive data at one moment could be active at the next and vice versa. So how could I possibly model a computer programming itself in BSP process-entity models?

Then there was an even greater challenge. Business systems modellers, known as information systems architects today, could not develop comprehensive enterprise models if they did not include both the models they were developing and the process of developing the models in the territory being mapped. It was absolutely essential to solve these problems because the solution would tell me whether the global

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ENTITY PROCESS	PLACE	PLACE-PLACE RELATIONSHIP	BUSINESS	REGISTERED ADDRESS	PRODUCT	DELIVERY POINT	ORDER RECEIVING POINT	CUSTOMER ORDER	PRODUCT ON ORDER	REQUESTED DELIVERY POINT	DESPATCH POINT	DELIVERY POINT	DELIVERY BATCH	DELIVERED ORDERED BATCH
Recognize PLACE	0	0												
Accept BUSINESS for Trade	>	>	0	0										
Change REGISTERED ADDRESS	>	>	-	0										
Acknowledge DELIVERY POINT	>	>	-		0									
Change BUSINESS Credit Rating			+											
Discontinue Trade with BUSINESS			+											
Introduce PRODUCT						0		+	+			+	+	
Launch PRODUCT						+		+	+			+	+	
Withdraw PRODUCT						+								
Establish ORDER RECEIVING POINT	-	-	-				0							
Close ORDER RECEIVING POINT							+							
Take CUSTOMER ORDER	>	>	-		>	-	-	0	0	0				
Add to CUSTOMER ORDER						-		+	0					
Change REQUESTED DELIVERY POINT	>	>			>		-	-	-	0				
Accept CUSTOMER ORDER			-					+						
Cancel CUSTOMER ORDER								+	+			+	+	
Change PRODUCT ON ORDER Quantity								+	+			+	+	
Establish DESPATCH POINT	-	-	-								0			
Close DESPATCH POINT											+			
Schedule DELIVERY					-			-	-		-	0		
Cancel DELIVERY												+		
Add to DELIVERY					-				-			-	0	0
Make DELIVERY												+	+	+
Change DELIVERY BATCH Quantity													+	+
Take Back DELIVERY BATCH													+	+

economy would self-destruct because artificial intelligence is possible or it is not. Not only this. By solving this problem, we would be able to manage our business affairs with a full understanding of the relationship of human beings to computers, enabling us to build a life-enhancing, human-oriented economy, rather than the deadening, mechanistic economy that my creative marketing activities were helping to maintain.

But when would the global economy collapse like a house of cards? To answer this question, I needed to understand why we scientists and technologists were driving the pace of technological development at exponential rates of acceleration. I had realized that what we were doing was just a natural extension of all evolutionary processes on Earth from David Attenborough's enthralling television series *Life on Earth*, broadcast the previous year on the BBC.

But what exactly is accelerating? And what is causing it to accelerate, whatever it might be? Well, in 1687, Isaac Newton had shown in the *Mathematical Principles of Natural Philosophy* that for a body in motion to accelerate, a force must be applied to it. But what force was causing my colleagues and me to behave in the way that we were? Newton's equation  $F = ma$  had shown that forces, as he conceived them, are associated with matter. Similarly, Einstein's equation  $E = mc^2$  had shown the association between energy and matter. However, I had intuitively known since my schooldays that physics is deeply flawed, not based on Reality. So my mind was open to the possibility that there might be forms of energy that are not directly associated with matter.

### *Returning Home to Wholeness*

To see how this possibility can arise, we first note that *energy* is not the only English word that is derived from the Greek *ergon* 'work'. *Synergy* is another such word, meaning 'working together' from *sun* 'together, with' corresponding to Latin *cum* 'together, with'. I had learnt the word *synergy* when attending a one-week business meeting in Toronto the previous year on how IBM could develop and market Decision Support Systems. Many of IBM's foremost figures at this leading edge of technological development were there.

We were particularly concerned on how to increase the synergy of enterprise databases by integrating them together as a coherent whole. For information is obtained not only from data elements, but also from the *relationships* between items of data. So I could see that synergy is in some way associated with structure, whose whole is greater than the sum of the parts from the relationships between the parts. Furthermore, the introduction of structured programming, analysis, and design in the 1970s indicated that what is accelerating in society is the complexity of structure, as more and more relationships emerge, apparently out of nowhere.

The word *synergy* was not in the rather battered copy of the *Concise Oxford Dictionary of Current English* (COD) that I was using at the time. So I consulted the *Oxford English Dictionary* in my local library and discovered that the word was first used in English in 1660, when it meant 'cooperation', specifically between human beings, in contrast to "senseless stock or liveless statua". However, *synergy* did appear in COD's sixth edition in 1976, when it specifically meant something like 'the combined action of two or more substances in the body whose joint effect is greater than the sum of their individual effects'.

So the concept of synergy had a sound scientific pedigree, even if its effects could not be expressed in precise mathematical terms. For instance, if you tear a dollar bill in half, the two halves on their own are worth nothing. But if you tape the banknote back together again, its value is restored. Hence, in synergistic effects,  $0 + 0 = 1$ ,  $2 + 2 = 5$ , etc.

With such thoughts bubbling and tumbling through my mind and still struggling to re-establish my business career in a way that my manager could understand, on Sunday 27th April 1980, I took a stroll across Wimbledon Common in London to the Crooked Billet pub for lunch. About halfway across the common, at 11:30, I had an idea that changed my life. I was at map reference TQ 2284 7288 in the coordinates of the rectangular grid developed by the Ordnance Survey in Great Britain. This position, which is close to the Tangier war memorial, is  $51^{\circ} 26' 30''$  N,  $0^{\circ} 14' 02''$  W in latitude and longitude. People say that they know exactly where they were when President Kennedy was killed. Well, you can see that this event had a similar impact on my life.

While tossing IBM's marketing slogan 'Manage data as a corporate resource' around in my mind, I suddenly realized in this eureka moment that because of the synergy of data, data must be a form of energy. Specifically, I likened the active and passive data in human beings and computers to kinetic and potential energy in mechanics. In other words, the skills and knowledge of scientists and technologists, aided and abetted by the corresponding structures in computers, are what is causing the pace of evolutionary development to accelerate at unprecedented exponential rates of change.

I knew at once that I had been given the key that would unlock all the innermost secrets of the Universe that had puzzled me as a schoolboy. It was a moment of supreme excitement, which, even today, brings tears to my eyes. Three weeks later, on Friday 16th May, I handed my manager a letter of resignation after twelve reasonably successful years with IBM. It was not accepted immediately, for he and my colleagues thought I had gone crazy. I had the weekend to reflect on my decision, not having an alternative way of earning a living. But how could I possibly deny the cosmic energy that was seeking to

*A Brief History of Me*

burst forth within me? At the time, it felt as if a dam had burst in my psyche, releasing thirty years of pent-up energy. So on 19th May, I had no choice but to leave my business career. I set out to develop a thoroughly researched scientific explanation for the new types of energy that I discovered.

It is vitally important to note here that this breakthrough could not have taken place if my brother had not been killed at 4:00 p.m. on 16th October 1941 at the junction of Ashford Road and Square Hill Road in Maidstone, Kent at map reference 51° 16' 25" N, 0° 32' 0" E. It was my ontogenetic destiny to follow the complete Cosmogonic Cycle of conception, birth, growth, dissolution, and death while still in my body. For the pain of my mother's trauma was so excruciating and my longing to return Home to the Paradise that I enjoyed during the first seven weeks of existence in my mother's womb has been so intense, I have had no choice but to follow this path, no matter what the consequences might be.

While I knew virtually nothing about the workings of academia, and the beliefs and ideas that inform the West's traditional worldview, I knew a little that Einstein had attempted to develop a theory of everything after developing the special and general theories of relativity, which he called the 'unified field theory'. So I knew that if I were successful in developing a cosmology that unified the nonphysical, mental energies that are driving evolution at exponential rates of acceleration with the physical energies recognized by materialistic scientists, I would have solved the problem that Einstein spent the last thirty years attempting to solve. It was an enormous challenge. But I felt an immense unfulfilled potential within me. So I was confident that I would be successful.

The two behaviour patterns that were induced in me by my brother's death have been both a great help and hindrance. First, I was well accustomed to questioning the fundamental belief systems of the culture that I was born into, creating what often felt like a hostile environment. However, this questioning was absolutely essential if I were to be successful. For as I have since learnt, David Bohm said in 1986 in an interview on J. Krishnamurti's enlightened approach to education, if we do not question all our beliefs and assumptions, then humanity is not a viable species. So one of my greatest challenges during the past three decades is how to feel love for those who do not understand what I am saying, who respond with a fight or flight reaction, which feels like rejection.

The other behaviour pattern—breakdown as I approached what I felt was to be success in worldly terms—has also been of vital importance. For the intense pain of such events has frequently led me to review the direction of my thoughts and actions, abandoning my attempts to please people, as I did with my mother as an infant. At first, I attempted to present the synthesis of everything within the framework of Western civilization in order to be accepted and loved. But around 2000, I realized that this was not working. So since then, dropping more and more into the bliss of Wholeness, I have been attempting to write and speak from my Authentic Self, recognizing that I live at the Omega Point of evolution.

This has led me recently to live primarily as a mystic, promoting psychology as the primary science, not physics or biology. For we now live more in the noosphere than the biosphere, recognizing that our minds create our reality and govern our behaviour. Indeed, we human beings are essentially symbol-processing creatures, as the semioticians point out. So we can only truly understand human behaviour and society as a whole when we look at the Universe through the holistic semantic modelling methods of information systems architects in business.

Nevertheless, the most important thing I have learnt from this research project is that it is not primarily scientific, in the traditional meaning of this term. What happened to me at 11:30 on 27th April 1980 was the beginning of a spiritual journey, leading me Home to the Paradise of Wholeness, where I was conceived, with my utterly shattered mind fully healed. And as I can now see, while my ontogeny is

unprecedented in the entire history of evolution, it has followed a pattern that Joseph Campbell brilliantly describes in *The Hero with a Thousand Faces*. So I can do no better than describe my inner journey within the overall structure of the myths and fairy tales of all cultures and ages.

## **My spiritual journey**

Part I of *Hero* is called ‘The Adventure of the Hero’, in three chapters called ‘Departure’, ‘Initiation’, and ‘Return’. Part II is called ‘The Cosmogonic Cycle’ on the origin of the Universe, a subject that my 800-page book *Wholeness: The Union of All Opposites* addresses in a radically new way.

The hero’s journey is thus a recapitulation of the Cosmogonic Cycle: all beings in the relativistic world of form arise from the Formless, Immortal Ground of Being and return there at the end of their lives. This is looking at our lives with reference to the Absolute. But in human terms, this departure and return can also be seen as in relationship to the world. As Campbell says, “A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.” It is in this liberating, awakening, and healing way that we can return Home to Paradise as either Oneness or Wholeness or both.

As I describe in my book, the boon that I have discovered is the Principle of Unity—*Wholeness is the union of all opposites*—an irrefutable, universal truth that is the fundamental design principle of the Universe. From a personal point of view, the Principle of Unity, the innermost secret of the Universe, has healed my fragmented, split mind in Wholeness, enabling me to look at the Totality of Existence and our rapidly changing world as a coherent whole, rather than the fragmented, distorted views that arise from religious demarcations, academic specialization, and the division of labour in the workplace. It is in this way that the long-running war between science and religion has come to an end in Peace, perfect Peace. There is no longer any division within me between Western reason and Eastern mysticism, sending me into raptures of great delight.

Essentially, the hero leaves the society in which he is born in search of the Divine, which he finds at the end of stage two of Campbell’s three-stage model. For many spiritual seekers, this is the end of the journey, and it could be for me, living in the blazing light of Consciousness at the Omega point of evolution, beyond which it is impossible to go. But not for Campbell, who is one of the most advanced both-and thinkers I have ever read, clearly expressed in his androgynous view of the fully awake human being. The third stage, which is the one that I am engaged in today, is one in which the mundane and the Divine are fully integrated while living in society.

Before looking at this third phase, it is interesting to look at the amazing parallels in most of the seventeen stages of the three phases in Campbell’s model and my own life experiences, listed here:

<b>Departure</b>	<b>Initiation</b>	<b>Return</b>
The Call to Adventure	The Road of Trials	Refusal of the Return
Refusal of the Call	The Meeting with the Goddess	The Magic Flight
Supernatural Aid	Woman as Temptress	Rescue from Without
The Crossing of the First Threshold	Atonement with the Father	The Crossing of the Return Threshold
Belly of The Whale	Apotheosis	Master of Two Worlds
	The Ultimate Boon	Freedom to Live

This is possible because Campbell is well aware of the immense power of abstract thought, seeing the underlying patterns and generalities in the myths or stories in all cultures of the world. If we go deep enough, we see the same underlying patterns everywhere, a process that has been taken to its utmost level

of generality in Integral Relational Logic. This is also the basis of the perennial wisdom, which underlies all the religions, made famous by Aldous Huxley in *The Perennial Philosophy*.

However, in this egocentric postmodern age, this monomythic process is out of favour with the mainstream study of mythology, which currently leans away from comparativism and toward particularism, as Wikipedia tells us. This is contrary to another central characteristic of the hero's journey, as Campbell describes it. When the hero leaves the society into which he is born, he is also on the path to leaving his ego behind, with the primary focus on Totality rather than on the individual. "The really creative acts are represented as those deriving from some sort of dying to the world ... [coming] back as one reborn, made great and filled with creative power."

Thus "The composite hero of the monomyth is a personage of exceptional gifts. Frequently he is honoured by his society, frequently unrecognized or disdained." But given the critical situation humanity is in today, such a spiritual journey is not meant for just a selected few, as Campbell says. It is the "destiny of Everyman", the principal character of the Dutch/English fifteenth/sixteenth century mystery play.

## **1. Departure (or Separation)**

The central characteristic of this first stage in the journey is a break with the past: "The hero is the man or woman who has been able to battle past his personal and local historical limitations to the generally valid, normal forms." It is also a death: "The hero has died as a modern man." This is essentially a psychological process of self-inquiry. "The first step, detachment or withdrawal, consists in a radical transfer of emphasis from the external to the internal world." "The first work of the hero is to retreat from the world scene of secondary effects to those causal zones of the psyche where the difficulties really reside," so that he can be reborn.

In primitive societies, there were many rites of passage to mark such a death and rebirth process, sometimes quite severe. There were ceremonies to mark the major turning points in an individual's life, such as birth, naming, puberty, marriage, and burial. Indeed, the mother giving birth is a hero in Campbell's terms; she is one who gives to another, not focused on her particular needs. Of course, because neither parents nor children have historically been fully conscious of the consequence of these events on their lives, their effects often lie deep in the personal, cultural, and collective unconscious. If we are to become fully awake, it is the task of all of us to bring these subconscious energies into the open so that they can be healed.

This phase of the journey is the shortest in *Hero*, which corresponds well with my own experience. In my case, it lasted about three and a half years, from April 1980 to October 1983, when I found a way of forming the concept of the Absolute in exactly the same way as I form all other concepts. So, as I can now see, I went through a complete death and rebirth experience between January 1977 and October 1983, with the peak being between 27th April and 21st June 1980, when I formed the irrefutable Principle of Duality from the similar term in projective geometry. This became the Principle of Unity some three years later, when God became a scientific concept.

In practical terms, I became a renunciate during this period, sacrificing everything. Not only did I abandon my job and business career, I also got divorced and sold my apartment in order to finance my researches. Tragically, I also became estranged from my children, who I have not spoken to for over twenty-five years, although in the last couple of years, I have had a rather tentative contact by email with my daughter, who a year ago gave birth to twin girls.

By the end of 1981, I was utterly destitute, owning just a few books and clothes. So, unable to find anyone willing to fund my inquiries into what is causing scientists and technologists to drive the pace of change at unprecedented rates of acceleration, I got a job in Kuwait as a computer consultant, helping to design and implement a management accounting system for the Kuwait Institute for Scientific Research. In just two generations, we were effectively taking an essentially Bedouin culture into an advanced American-style of management. It was in Kuwait that I also got some insights into the Islamic psyche and culture, understanding a little better why Muslims are so antagonistic to the Jews and each other.

### **1.1. The Call to Adventure**

Campbell's first example of someone called to adventure, indicated by "signs of the vocation of the hero" is the princess in Grimm's fairy tale of the frog-prince. The princess lost her ball down a well and asked the frog to retrieve it for her. Such blunders are not the merest chance, which may amount to the opening of a destiny. The princess agreed that the frog's reward for helping her would be to eat at her table and sleep in her bed. But she first reneged on her unconsidered promise, until her father told her to honour it. This was the key lesson she had to learn, for as a result, the frog metamorphosed into a prince, who she then later married.

At the other end of the scale, so to speak, is the well-known story of how Siddhartha Gautama was called to adventure, how the future Buddha discovered sickness, old age, and death, even though his parents had attempted to protect him from all knowledge of such realities. So the call to adventure may not be something pleasant. "The herald or announcer of the adventure is often dark, loathly, or terrifying, judged evil by the world."

In my case, the call to adventure began after my breakdown in January 1977, when I realized that IBM was not the benevolent employer that I thought it was. More generally, this led me to see that capitalism contains the seed of its own destruction within it, and would most probably collapse around 2010, when my two children would most probably be bringing up children of their own.

But, as I have said, the real break with the past came in April 1980, when I realized in a life-changing, apocalyptic moment that the pace of change in society today is accelerating exponentially as the result of creative nonphysical, mental energies arising through scientists and technologists, such as myself. Almost immediately, my destiny became crystal clear: by the grace of God, I had to solve the ultimate problem in science, create a coherent body of knowledge that could describe all the forces in nature—both psycho-spiritual and physical—within a single, all-encompassing framework. By solving the problem that Einstein had spent the last thirty years of his life in trying to solve, I thereby set out to create a scientific revolution with even more power than Newton's *Mathematical Principles of Natural Philosophy*. I felt that nothing less would enable us to cocreate a life-enhancing and ecologically sustainable global economy that would give everyone the opportunity to reach their fullest potential as divine, cosmic beings.

Mathematically, I thought at first that I would need René Thom's aptly named catastrophe theory to represent the apocalyptic catastrophe that we are blindly accelerating towards today, just as Newton used the infinitesimal calculus to develop the laws of motion of physical bodies and Einstein used non-Euclidean geometry and tensor analysis in developing the general theory of relativity. But eventually I realized that all I needed to develop the laws of motion of society was Ted Codd's relational model of data, published in 1970, when he was working at IBM's research laboratory in California.

For myself, I learned about the relational model of data when designing database systems in IBM's Government Branch in 1972. I knew immediately that it was the most important theory in the history of



the data processing industry because it represented the basic resource of the industry—data itself—in sound mathematical terms. Codd's 11-page seminal paper has spawned a multibillion dollar industry, making Larry Ellison, the founder of Oracle, a Fortune 500 company, one of the richest men in the world in financial terms. Today, you cannot order a book or airline ticket on the Internet without invoking the relational model of data from behind the scenes.

For me, the relational model of data has evolved into a commonsensical nonaxiomatic, nonlinear science of reason that can accommodate self-contradictions. For the Universe is inherently paradoxical. So if we do not accept this basic fact of existence, our mental models must inevitably be delusional. And as Einstein said, "The whole of science is nothing more than a refinement of everyday thinking."

## **1.2. Refusal of the Call**

It sometimes happens in the monomyth or hero's journey that the hero initially refuses the call to adventure. This began to happen to me in February 1981, when I realized that I was not just engaged in a scientific study. Unifying the physical and psychospiritual energies at work in the Universe would also have profound religious implications. I was thus engaged on a journey even more perilous than those of Copernicus, Galileo, and Darwin. This possible scenario was very vivid to me because of the battering I had received from my father as an adolescent. For, as I have mentioned, he was a Christian fundamentalist, who would not brook any challenges to his fundamental belief systems.

Campbell gives a few examples of such a refusal, from little Briar-rose (Sleeping Beauty) to Lot's wife, who "became a pillar of salt for looking back, when she had been summoned forth from her city by Jehovah". But perhaps the classic example of such a refusal was Jonah, who was swallowed by a big fish instead of answering God's call. Maslow's concept of Jonah Syndrome, described in my proposal for Project Heraclitus, well illustrates this situation. However, in Jonah's case, he was released from the fish, and eventually went to Nineveh as he was bid.

So sometimes "refusal of the summons converts the adventure into its negative. Walled in boredom, hard work, or 'culture', the subject loses the power of significant affirmative action and becomes a victim to be saved." In my case, it was cultural conditioning that at first inhibited what was essentially a call from God, from Life itself, which Campbell called "The folly of the flight from god". The very energy that drives the hero, "the power that would destroy one's egocentric system, becomes a monster". For me, this was not only cultural, it was also personal. As Campbell said, such inhibitions "represent an impotence to put off the infantile ego, with its sphere of emotional relationships and ideals. One is bound in by the walls of childhood."

But the greatest inhibitor to this great adventure arose in April 1982, when I was living in Kuwait during the Falklands war. It was about then that I first realized that all the diverse streams of evolution had converged in me at the Omega point of evolution in a megasynthesis of everything, much as Pierre Teilhard de Chardin had prophesied in *The Human Phenomenon*. Of course, this realization was incredibly exciting.

But it was also the most terrifying experience of my life. For it meant that the human race is not immortal, any more than our bodies or any civilization is, such as Western civilization. While I could handle my own death, and even the imminent death of the global economy, which I saw as a great benefit, it was extremely difficult to face the fact that one day, much sooner than almost anyone is ready to face, a generation of children will be born who will not grow old enough to have children of their own. It does not matter whether this inevitable event happens within ten, a hundred, a thousand, or even a million

generations hence. For how can any parent possibly tell their children that they will be the last generation to live on Earth?

I have since discovered that I was not alone in having such an awesome experience, at once wonderful and petrifying. As Campbell points out in the penultimate stage of the return journey in his book, Arjuna had a similar experience, narrated in the *Bhagavad Gita*. As Arjuna said, having been shown the Ultimate Cosmic Vision by Krishna, “I rejoice that I have seen what was never seen before; but my mind is also troubled by fear.” Like Arjuna, my inner eye has now adjusted to this dazzling Vision of Wholeness, as the next steps of the journey describe.

Becoming conscious that we are the first species on Earth to be aware that our species is not immortal has been the primary motivator in my spiritual journey. For, as Shakyamuni Buddha pointed out in his three marks of beings, if we do not accept the universal principle of the impermanence of structures, we shall inevitably suffer unless we let go of the sense of a separate self. And this means living primarily in the Eternal Now in the vertical dimension of time, knowing that the past and the future in the horizontal dimension, where computers function, is nothing but an illusion.

### **1.3. Supernatural Aid**

In the monomyth, the hero is often not without support. As Campbell says, “The first encounter of the hero-journey is with a protective figure (often a little old crone or old man) who provides the adventurer with amulets against the dragon forces he is about to pass.” He goes on to say, “The helpful crone and fairy godmother is a familiar feature of European fairy lore; in Christian saints’ legends the role is commonly played by the Virgin. ... The hero who has come under the protection of the Cosmic Mother cannot be harmed. ... What such a figure represents is the benign, protecting power of destiny. The fantasy is a reassurance—a promise that the peace of Paradise, which was known first within the mother womb, is not to be lost.”

As my journey, at the outset, was more scientific than spiritual, more rational than poetic, the figure who helped me most during these early stages of the journey was very far from being supernatural. My primary scientific mentor was David Bohm, who was a friend and colleague of Einstein in the 1940s and 50s and who held a well-known series of dialogues with Krishnamurti between 1960 and 1980. I first met Bohm in November 1980, just six months after resigning from my marketing job with IBM in London. It was a highly improbable meeting, considering that I had effectively abandoned physics at sixteen and I was still in the embryonic period of development.

But James Hillman well explains how such a meeting could come about with his ‘acorn theory’ of human development, delineated in *The Soul’s Code*. As he said, we are all given a unique soul before we are born, which Hillman calls an *acorn*, as a generic term for *image, character, fate, calling, and destiny*, corresponding to what the Romans called *genius* and the Greeks *daimon*. But such a unique potential often cannot develop without a helping hand. Using George Berkeley’s doctrine of *esse is percipi* ‘to be is to be perceived’, Hillman gave many examples of the way that the direction of people’s lives had been changed because a mentor could see into the depths of a person’s soul and intuitively see what that person was destined to become one day.

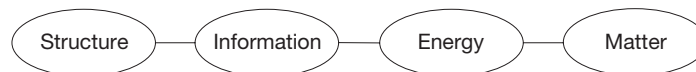
So it would seem that David Bohm could see something in me that most could not see, most probably because of our shared passion for Wholeness and the healing of our fragmented, split minds. Indeed, as I can now see, the business management and modelling problem that I was struggling to solve in the winter of 1980, described on page 8, was essentially the same problem that physicists face in unifying quantum

and relativity theories. Bohm, like me, solved this problem by recognizing that we cannot separate the observer and observed, a notion that led him to Krishnamurti about 1960, as he told Evelyn Blau in an interview.

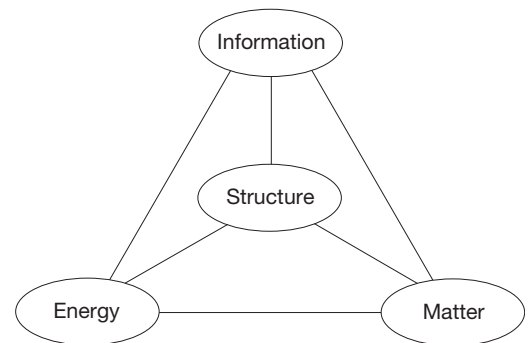
As Bohm says in *Wholeness and the Implicate Order*, “fragmentary content and fragmentary process [of thought] have to come to an end *together*”. Indeed, this is essential if evolution is to become fully conscious of itself, if we are to include our thinking and modelling activities in the territory being mapped, if we are to manage our business affairs with full consciousness of the evolutionary energies that cause us to behave in the way that we do.

At our first meeting, there was one specific question that I needed to ask David Bohm, for I was still struggling to find a unifying concept for data energy and the physical energies recognized by physicists. So I asked him what is the source of all the energy in the Universe. Bohm replied that energy does not have a source; energy is contained within structure. Three years later, I discovered that this answer is only partially true. The Ultimate Source of all energy in the Universe is the Absolute, our Immortal Ground of Being. But Bohm never managed to include the Absolute in his self-inclusive model of Wholeness.

Nevertheless, being given a unifying concept of energy by the most innovative scientist of his time was an enormous boost to my confidence. Before our meeting, this diagram shows the relationship of structure, information, energy, and matter that I had been wrestling with for the previous few months.



But after our meeting, I placed structure at the centre, illustrated here. I knew much about the abstract concept of structure from my work as an information systems architect in business. So as I knew that I was working on the solution to the ultimate problem in science, knowing that I was going in the right direction was a tremendous help. Faced with the immense turbulent energies within me, it was good to have someone in my external world who could confirm me, even if neither of us really understood what was going on at the time. Even David Bohm was struggling to come to terms with his revolutionary solution to the reconciliation of quantum and relativity theories, not the least because he had become estranged from Krishnamurti and because none of his fellow physicists understood his theory of the implicate order.



As recently as November 2009, none of Bohm’s former colleagues really understood the workings of his mind. At a one-day conference in London called ‘Infinite Potential: The Legacy of David Bohm’, neither Basil Hiley nor F. David Peat or anyone else mentioned the word *fragmentation*, the end of which is central to realizing our fullest potential as Divine, Cosmic beings at the Omega point of evolution.

#### **1.4. The Crossing of the First Threshold**

“With the personifications of his destiny to guide and aid him, the hero goes forward in his adventure until he comes to the ‘threshold guardian’ at the entrance of magnified power. Such custodians bound the world in the four directions—also up and down—standing for the limits of the hero’s present sphere, or life horizon.”

Such guardians of the threshold, inhibiting the adventurer from venturing beyond his normal bounds, “the normal traffic of the village”, take many forms in the folk mythologies of the world. “For example,

the Hottentots describe an ogre that has been occasionally encountered among the shrubs and dunes.” Not surprising, therefore, “The normal person is more than content ... to remain within the indicated bounds ... popular belief gives him every reason to fear so much as the first step into the unexplored.”

In terms of Western civilization, there are a host of guardians inhibiting people from leaving the culture into which they were born. The most obvious is the convention that if an individual does not work within the materialistic economic system in some way, like a cog in a bureaucratic machine, then he or she will not have an income, and will, at best, be provided with a subsistence existence. In contrast, in the East, spiritual seekers have long been treated as honoured guests; being a mendicant is well respected, unlike in the West. More specifically, if scientists dare to include the spiritual in their theories, they could well lose their jobs and their careers as scientists would have come to an end.

And in Christianity, as with Judaism and Islam, it can be blasphemous to say “I am That,” to acknowledge one’s own Immanent, Gnostic Essence, which is Love. For when people know the Divine in their own direct experience, there is no room for priests proclaiming the word of God to come between the individual and God. The Church loses control over moral imperatives, over people’s behaviour.

What all these threshold guardians are collectively saying is that you cannot prove the existence of God, never mind God’s reality, with rational thought backed with experimental verification. As I have since discovered, Thomas Aquinas attempted to do so, providing five ways for proving the existence of God in *Summa Theologiae*. But I did not know this in 1983. Besides, as I was seeking to prove scientifically that nonphysical energies are causing the pace of change to accelerate exponentially, I needed to discover the Ultimate Source of all these energies. And Aquinas’ reasoning was not sufficient for my purpose.

How to do this came to me in October 1983, as I was once again strolling across Wimbledon Common, but in the opposite direction from 1980. I compared the picture of the Universe that was emerging in consciousness with Leonardo da Vinci’s famous portrait of the Mona Lisa. This led me to see that I could no more say that the formless Absolute Whole does not exist as an aggregate of all its forms than I could say that Mona Lisa’s portrait does not exist as an aggregate of all the particles of paint. Similarly, I could view the Absolute as a unity just as I could view da Vinci’s picture as a unity, without any thoughts for the parts that make up the whole.

These thoughts led me to form the concept of the Absolute in exactly the same way as I form all other concepts in the relativistic world of form: by looking at the similarities and differences in the data patterns of my experience, a notion of bringing order to our thoughts that David Bohm had learnt from the artist Charles Biederman. Using a term from the data processing industry, I naturally called the Absolute the Datum of the Universe, ‘that which is given’ prior to interpretation by a knowing being. Other terms that reflect the prior nature of the Divine are *Prior Unity*, *The Ever-Present Origin*, and simply *Presence*, for this word literally means ‘before being’ or ‘prior to existence’, from the Latin *praesentia*, participle of *praesse* consisting of *prae* ‘before’ and *esse* ‘to be’.

But this is not prior in a temporal sense, in the horizontal dimension of time, for this is where machines, like computers, function. If I were to transcend my mechanistic behaviour and discover what it truly means to be a divine human being, it was essential to recognize that the Formless Datum is the Ultimate Source of Life, prior to the creation of any forms in the vertical dimension of time, in the Eternal Now. I had thus found the unknown *explicans* that could provide the basis of all scientific explanations, including why we human beings behave as we do, as mentioned on page 1.

But now I was beyond the pale, as Campbell says, a wooden stake used with others to form a fence, from the Latin *palus* ‘stake’, figuratively meaning ‘outside the bounds of acceptable behaviour’. I had

crossed the threshold into a world that I was to discover was well known to the mystics of all ages, but almost entirely unknown to theologians, scientists, and economists in the West. However, the Absolute had not yet become a scientific concept. For although I was now having intense mystical experiences, I was not yet free of the sense of a separate self, necessary to live permanently in the bliss of Wholeness, feeling one with the Cosmos.

### **1.5. The Belly of the Whale (rebirth)**

Campbell begins this section with these words: “The idea that the passage of the magical threshold is a transit into a sphere of rebirth is symbolized in the worldwide womb image of the belly of the whale. The hero, instead of conquering or conciliating the power of the threshold, is swallowed into the unknown, and would appear to have died.”

At first, this picture seems to be related to the refusal of the call, like Jonah in the whale. But what Joseph Campbell seems to mean by these words is that “the devotee at the moment of entry into the temple undergoes a metamorphosis ... Once inside he may be said to have died to time and returned to the World Womb, the World Navel, the Earthly Paradise.”

In a sense, I had. By now I had gone beyond time, recognizing that mathematicians, computer programmers, and business information systems modellers treat time in exactly the same way as all quantitative concepts in their equations, as *Wholeness* explains. But I was far from living from this Divine Space in every moment of my life. It was to be many years before this happened.

## **2. Initiation**

The chapter on ‘Initiation’ in *Hero* is nearly as long as the other two chapters on the monomyth put together. In many ways, this reflects my own experience. It was to take about twenty years before I reached apotheosis, the fifth step in this stage of the journey, when I realized Wholeness both conceptually and experientially, thus establishing God as a scientific concept.

### **2.1. The Road of Trials**

Campbell describes the road of trials as the “favourite phase of the myth-adventure. It has produced a world literature of miraculous tests and ordeals,” melodiously and dramatically brought to life, for instance, in Mozart’s opera *The Magic Flute*. I don’t think that I need to dwell on my own trials too much here, for it makes quite gruesome reading as I passed through many dark nights of the soul. Essentially, these trials were concerned with my personal conditioning. While by this time (1984) I was almost entirely free of my cultural conditioning, having crossed the threshold into Consciousness, I still had to bring into consciousness all my early memories, not the least the trauma I suffered seven weeks after conception when my brother was killed. I have had many teachers and supporters on this challenging journey, as I have described in more detail in my autobiography, written some ten years ago.

### **2.2. The Meeting with the Goddess (Marriage)**

Campbell says, “The ultimate journey ... is commonly represented as a mystical marriage of the triumphant hero-soul with the Queen Goddess of the world.” “The meeting with the goddess (who is incarnate in every woman) is the final test of the hero to win the boon of love.”

Berit Edsberg, who I met in London in April 1985 at The Other Economic Summit (TOES), an antidote to the G7 summits, played the role of the goddess in my life for many years. She was quite simply the most beautiful and intelligent woman I had ever met. Berit introduced me to her favourite

### *Returning Home to Wholeness*

Norwegian fairy tale 'Soria Moria Castle', in which the hero Halvor had to kill, in turn, three-headed, six-headed, and nine-headed trolls to win the heart of the princess. Here is a famous depiction of this story painted by Thomas Kittlesen, now in the Norwegian National Gallery, a reprint of which hung in our home.



Far far away he saw something glowing and shimmering

Halvor was the name I gave to my inner child, dreaming of complete union with woman, who “represents the totality of what can be known”, in domestic bliss, which can only be attained in complete union with the Divine. Comparing fairy tales and myths, Campbell says, “the hero of the fairy tale achieves a domestic, microcosmic triumph, and the hero of myth a world-historical, macrocosmic triumph.”

When I married Berit, I hoped that I could realize both triumphs in partnership with her, but it was not to be. Nevertheless, as Berit was a teacher of rebirthing, she helped me immensely to bring into consciousness my prenatal trauma so that its memory could eventually be dissolved. It is also interesting to note that when we moved to Stockholm at the beginning of the 1990s, Berit ran some popular goddess groups for women searching for their essence as divine woman.

### **2.3. Woman as the Temptress**

On the one hand, “woman is the guide to the sublime acme of sensuous adventure.” On the other, “she is become the queen of sin.” Campbell gives several examples here, from East and West, of people who have regarded a man’s sexual attraction for woman as a distraction on the path to purity. Although he does not mention Augustine of Hippo, Augustine’s prayer, “Grant me chastity and continence, but not yet” is well known as representing this negative attitude towards women.

But the Taoists and Tantrikas of the East have discovered the exact opposite. Divine lovemaking between woman and man can lead to the Divine when the sense of a separate self disappears in the most beautiful meditation there is. Barry Long, who Berit discovered when we moved to England in 1987, was one of the primary guides for such a path. As Osho showed, it is quite possible to reach superconsciousness through sex.

In *Not Until You Die*, my friend Nukunu suggests that the emphasis on celibacy in many spiritual traditions has more to do with social than spiritual reasons. In early patriarchal societies, a man had to decide early in life whether to develop his spirituality or marry and become a householder, fully occupied with supporting a large family. But if the sadhus and sannyasins had been allowed to express their

sexuality freely, they would have been a threat to families, the fundamental unit in any human society. So the belief arose, “You cannot be enlightened if you indulge in sex,” which is simply not true, as many are discovering today.

#### **2.4. Atonement with the Father**

Campbell’s section on atonement (at-one-ment) is a long one, covering primitive pubescent initiation rites, Greek myths, and the Christian image of God the Father, who is both wrathful—the ogre aspect of the father—and merciful—the assurance that, despite appearances, the father is with the son on his journey through life, a duality that appears in most mythologies, Campbell tells us.

For Campbell, “the ogre aspect of the father is a reflex of the victim’s own ego.” “Atonement [then] consists in no more than the abandonment of that self-generated double monster—the dragon thought to be God (superego) and the dragon thought to be Sin (repressed id)” in Freud’s terms.

For myself, my struggle with both my biological father and the Christian image of God the Father was immense. As a twelve-year-old, while I went through the rite of passage required of me by my parents—confirmation into the Church of England—I did so against my will, which I now know to be the will of God. For it was my destiny to be carried to evolution’s glorious culmination—its Omega point—by returning in midlife to its Alpha point in an apocalyptic death and rebirth process. And this would have been virtually impossible if, as an adolescent, I had followed the teachings of the authorities in my life, which did not make sense to me as a coherent whole. I would have had far too much to unlearn.

My biological father died in 1985, at the age of 80, when I was recovering from the spiritual emergency I had been going through during the previous few years. A spiritual emergency arises when Spirit emerges faster than the psyche can handle, as Christine and Stanislav Grof have well described. This is essentially what happened to me during the first few years after my eureka moment in April 1980. As my thought processes rapidly increased in abstraction and generality, I could see a multitude of relationships between the various cultures and disciplines in the world that led my learning to accelerate at superhyper-exponential rates of acceleration, confirming in my own direct experience the thesis that I was seeking to prove scientifically.

During this period, my father’s body was wracked with cancer; he was a shadow of his former self. I tried to explain to him, and my mother, that while I was having deep spiritual experiences, I did not belong to any religion. This was something that neither of my parents could understand. To their fragmented minds, I had to have some sort of religious label that separated me from others with their identity symbols.

After my father died, Barry Long appeared in my life as a replacement authority figure, one to be feared. In the preface to the first edition of *The Origins of Man & the Universe: The Myth that Came to Life*, Barry said, “A spiritual teacher is someone who has taken conscious responsibility for the spiritual life of a section of humanity.” But, for me, while he became Berit’s master, he was never mine. For me, he was more like an Old-Testament prophet than what I now know to be a modern mystic. I found him authoritarian, patriarchal, arrogant, and exclusive.

Yet I followed his teachings for seven years, from 1987 to 1994, because if I could strip away the personality on the surface (from the Latin *persona* ‘actor’s mask’), I felt that he could mirror who I truly am. Furthermore, he was a master of the English language, giving me many words and phrases that I wanted to use to describe my own awakening experiences. But Barry took umbrage at me doing this in the few writings I showed him in an attempt to win his acceptance and respect. “Find your own words,”

he told me. It took me until the end of the century to become completely free of Barry as an authoritarian figure in my life.

Undoubtedly, what separated us the most was his book *Origins*. Clive Tempest, his editor, said of Barry in the foreword to the second edition of this book, "Through his own gnosis, or direct knowledge of universal truth, he found he was accounting for the host of perennial questions that have teased philosophers since ancient times and still bemuse the leading physicists of our day. Not only that, but he was gathering all these insights together into one grand design, a mythic account of the work of consciousness on earth."

But this book was very far from describing my own awakening of consciousness and that of David Bohm, who Barry scathingly called the 'archpriest' of the spiritual scientists at the 17-day Master Class I attended in Australia in 1993. The only point that I can really resonate with in this book is Barry's assertion that the Greek and Hindu myths of gods and goddesses describe events that actually took place. For these deities are actually symbols of the Divine manifesting itself in us human beings. And such Divine expressions happened within some individuals before others, making them appear to be more powerful than ordinary mortals, like shamans.

This corresponds well with my own gnostic experiences. For I see my ontogeny as a recapitulation of the whole of human phylogeny, from Alpha to Omega. In particular, both the human race and all individuals are conceived in Paradise and it is our destiny to return to Paradise when we are completely free of the past. In this respect, after our ancient ancestors received the great gift of self-reflective intelligence, some 25,000 years ago, they were like babies in adult bodies, with no cognitive past, both conscious and subconscious, which inhibits most people's awakening today.

Campbell ends the section on atonement with the father with these words: "For the son who has grown really to know the father, the agonies of the ordeal are readily borne; the world is no longer a vale of tears but a bliss-yielding, perpetual manifestation of the Presence." This is true for me, as a mystic. But, as a man, attempting to return to the world, I have yet to make my peace with those who have set themselves up as authorities in the world as false prophets.

The other authority figures that I need to be reconciled with are IBM executives. I attempted to do this when I rejoined IBM in January 1990 at its Nordic Software Development Laboratory on an island in the Stockholm archipelago. But even the chief scientist in corporate headquarters in New York State was not interested in my researches into what is causing scientists and technologists to drive the pace of evolutionary change at exponential rates of acceleration. The primary reason why I still need to make my peace with IBM executive management is that when the financial infrastructure collapses in the immediate future, it will be essential to maintain the transcultural, transdisciplinary Internet to ensure some measure of continuity between the past and the future. For IBM is a major player in the management of the Internet. So its willing participation during the challenging transition period that awaits us is essential. Otherwise, today's younger generations really have no future.

## **2.5. Apotheosis**

*Apotheosis* is a word I did not use in my writings until 2008. The word comes from the Greek *apothoein* 'to deify' from *apo-* literally 'off', but with a special meaning in this context of 'change completely' and *thoein* 'make a god of', from *theos* 'god', which surprisingly has a different Proto-Indo-European base from *deus* in Latin. In English, *apotheosis* has come to mean 'a glorified ideal', 'the highest point in the development of something'.



Yet it is not possible to make a god of someone, for all beings in the Universe are already Divine. As Campbell says, quoting Buddhist sutras, “All things are Buddha-things,” “All beings are without self.” We cannot become Buddhas, for being awakened is our True Nature, even if we do not know this.

For myself, I reached my own apotheosis between 1999 and 2003 in the mountains and forests of Norway and Sweden in a wonderful series of cathartic satoris, after I took early retirement from IBM. I did not need to be freed of my religious, scientific, and economic cultural conditioning because I had long before let go of the seven pillars of unwisdom that provide the foundations for Western civilization. Rather, I needed to be free of the two behaviour patterns that had been induced in me as a two-centimetre embryo in October 1941.

Two or three events are particularly vivid. In 2002, while staying in a spiritual centre a couple of hours north of Oslo called ‘Mystic Mountain’, I climbed about 800 metres to the top of a nearby mountain, whose summit is a plateau, a symbol for what Krishnamurti called the ‘pathless land’, which, for me, is the summit of the mountain of all knowledge. There everything exploded in the most wonderful burst of light, when I suddenly realized that I no longer existed as a separate being. I began dancing in my mountain boots, shouting at the top of my voice, “There’s nothing there! There’s nothing there!” There weren’t even any reindeers around to see and hear my celebratory buffoonery!

Then a year later, when on a vipassana retreat in central Sweden with Nukunu, a former follower of Osho, ShantiMayi, and Papaji, two other satoris were highly memorable. First, while doing a kundalini meditation, I focused attention on my brother’s death, as I had done many times before, in rebirthing sessions, for instance. But this time, everything dissolved in brilliant, radiant light, bringing a flood of tears to my eyes. Once again, I had returned Home to Paradise.

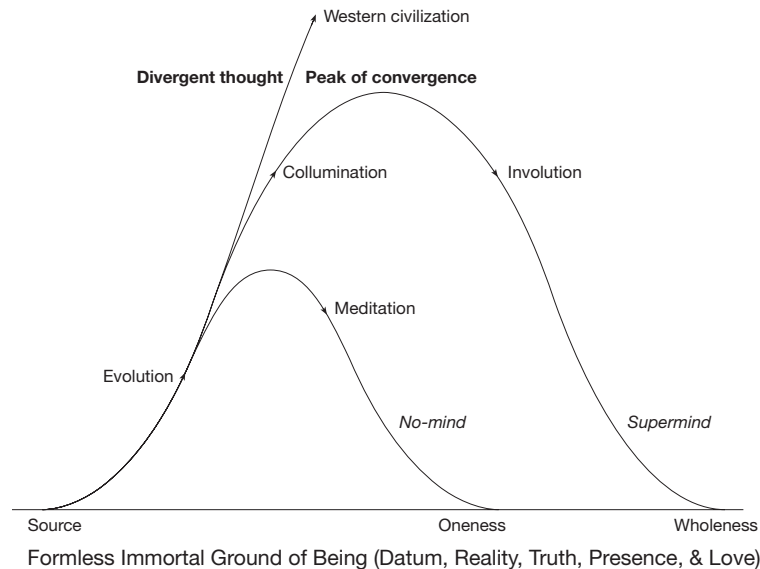
But then I needed to answer a question that had been puzzling me for many years. Nukunu was acting as a pristine mirror for my Authentic Self and True Nature, speaking to me in my own direct experience. But what was the difference between him and me or between conventional mystics and me, for that matter? They were not telling me what I did not know myself; I no longer had any questions to ask them. So I took a walk in the forest in the pouring rain to ponder this puzzle. What I realized in another intense awakening moment was that I had been making myself inferior to those who confusingly call themselves enlightened beings, confusing because when someone is fully awakened, there is no longer a separate being who can be said to enlightened.

At this, I realized that I had to make my own path, whatever that might be. I no longer needed to attend satsangs and retreats. I had to find another way of going out to the world. I did not find this path until the summer of 2008, when Nukunu invited me to a retreat in the depths of the Altai Mountains in southern Siberia, about 2,500 kms north of Lhasa in Tibet. For me, this was Shambhala or Paradise. I received this invitation because the previous year I had edited Nukunu’s book of *Commentaries on the Gospel of Thomas*, called *Words of Fire*. This editing project was a wonderful healing process, for it greatly helped me to understand my relationship with Jesus and why Christians do not teach what Jesus taught.

On the first morning of this retreat, when Nukunu was talking about the ten bulls of Zen, I drew the diagram on the next page. This was a wonderful moment of clarification, for I had long been confused by what Aurobindo Ghose and Ken Wilber mean by *evolution* and *involution*. For what they were saying did not match my own experiences. As I can now see, this is because I have been following a quite different path from conventional mystics, depicted in the large bell curve in the diagram.

Campbell makes one other important point about apotheosis: “Male-female gods are not uncommon in the world of myth ... they conduct the mind beyond objective experience into a symbolic realm where

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duality is left behind.” As he says, the Bodhisattva was essentially androgynous, as was Adam: “The removal of the feminine into another form symbolized the beginning of the fall from perfection into duality.” This is in marked contrast to much of the New Age movement, which tends to make a sharp distinction between our female and male bodies, not realizing that evolution is carrying us into the complete unification of our feminine and masculine energies in androgynous Wholeness, however we might characterize these differences.

## 2.6. The Ultimate Boon

*Boon* is another word that I have not used very often. It derives from an Old Norse word *bōn* ‘prayer’, (*bōn* in modern Swedish) and Old English *ben* ‘prayer’. Through such a phrase as ‘ask a boon’, the sense passed from ‘prayer’ to ‘favour asked’ and ‘good thing received’, this sense probably being influenced by the adjective *boon* ‘good’ (*bon* in French), which had evolved from Latin *bonus* ‘good’, closely related to Latin *bene* ‘well’, the root of *benefit* among other English words.

For me, the Ultimate Boon I have received is the Principle of Unity: *Wholeness is the union of all opposites*. Living in harmony with the fundamental design principle of the Universe is literally out of this world. It is vitally important to realize here that Wholeness is not an anthropocentric concept, like enlightenment. Wholeness transcends and includes everything there is, embracing, of course, all beings in the relativistic world of form. This means that it is impossible to see Wholeness in someone from external appearances. One can be both blissfully happy and blissfully unhappy.

Campbell makes one important point about this realization: “The possibility of physical immortality charms the heart of man,” to this very day, George Bernard Shaw’s utopian play *Back to Methuselah* being given as an example. But then he goes on to say “The research for *physical* immortality proceeds from a misunderstanding of the traditional teaching.” Yet, such a false notion played a key role in the foundation of the rebirthing movement by Leonard Orr and Sondra Ray.

More than this, when we realize Wholeness in the depth of our beings, we realize that there is no separate being, no immortal soul, which can be said to reincarnate or have everlasting life after death. Only Consciousness is immortal. Even though the waves, ripples, and currents on and within the Ocean of Consciousness are ever changing, Consciousness, itself, never changes.

Such a realization is so magnificent that it makes climbing Mount Everest or winning an Olympic gold medal in world-record time pale into insignificance, impossible to describe. When Usain Bolt broke

what appeared to be an unbeatable world record in the 200 metres final at the Olympic Games on 20th August 2008, he said, “I just blew my mind; I blew the world’s mind.” “Everything just came together,” he said in amazement. In a similar fashion, to give you some inkling into what living at the Omega point of evolution is like, when all the diverse streams of evolution come together in the most amazing fashion, I can best say that this is rather like living in a permanent orgasmic state of ecstasy, utterly mind blowing.

### **3. Return**

When individuals realize Unity and/or Cosmic Consciousness in Oneness and/or Wholeness, free of the sense of a separate self, they return Home to Paradise, whence they set out on the spiritual quest at conception. For some, self-realization marks the end of the hero’s journey. For such individuals are now living in the Eternal Now, having died to the past and the future, knowing that death is an illusion, just an appearance in ever-changing Consciousness.

However, while returning to the Source is the end of the individual’s journey, it is not really the end of humanity’s spiritual quest as a species. As Campbell points out, “*The return and reintegration with society ... is indispensable to the continuous circulation of spiritual energy into the world.*” However, “the hero himself may find [this] the most difficult requirement of all.” Campbell gives three reasons for the hero’s predicament:

1. The bliss of this experience may annihilate all recollection of, interest in, or hope for, the sorrows of the world; or else the problem of making known the way of illumination to people wrapped in economic problems may seem too great to solve.
2. The powers that he has unbalanced [on his journey to Freedom] may react so sharply that he will be blasted from within and without—crucified.
3. The hero may meet with such a blank misunderstanding and disregard from those he has come to help that his career will collapse.

On this third point, “Even the Buddha ... doubted whether the message of realization could be communicated.” And on the first point, “Saints are reported to have passed away in the supernal ecstasy.” As I well know from my own experience, it is quite easy to be drunk with the Divine without taking psychedelic drugs, which can have a similar effect, I have read.

For myself, in unifying Western reason and Eastern mysticism, I have been told by leading spiritual teachers, psychiatrists, scientists, philosophers, and economists that they do not understand the synthesis of everything that I am endeavouring to present to the world, not the least Integral Relational Logic, which is simple commonsense. Although I can meet others who know that there is no other in Reality, who know that our True Nature is Oneness, at least, and who have followed something like the hero’s journey, as Joseph Campbell described it, almost no one even knows about the existence of the business management and modelling problem that I outline on page 8.

Teachers of Nonduality have some understanding of what I am saying. But when I have tried to present the both-and Principle of Unity—an irrefutable, universal truth—to those defending egoic, either-or belief systems, I have sometimes been attacked viciously. Under these circumstances, the easiest thing for me to do is rest on my laurels, in the certain knowledge that there is nothing more for me to do or achieve in my life. I could die today feeling completely fulfilled.

However, it seems that the creative energies that are constantly pouring through me will not let me go. Life is insisting that I continue with what still looks like an impossible mission: to take Wholeness and the Principle of Unity—as the union of all opposites—into a deeply fragmented and deluded society, at

best living in Oneness. But maybe Joseph Campbell's book has come into my life to make possible what seems to be utterly impractical in educational and economic terms.

In this respect, Andrew Cohen's new book *Evolutionary Enlightenment* published this month is particularly relevant. He has defined another ontogenetic path in addition to those depicted in the diagram on page 24. As he says, "I have discovered something very important that few people seem to know: *This spiritual impulse moves in two directions simultaneously*. If we follow one direction, it will carry us far into the distant future, and if we follow the other, it will take us back to before the beginning of time." This latter path is depicted in the small bell curve in the diagram. Generally, when people reach Oneness, they return to the world as spiritual teachers, following a traditional approach that is not future-oriented—it is not time-oriented at all. Eckhart Tolle's best-selling book *The Power of Now* highlights this conventional approach, even though Eckhart has also written a more future-oriented book called *A New Earth*.

However, Andrew seems to be going further. He feels the need "to come together with others in an egoless culture, free from all the usual obstructions of our higher creative potential and capacities". For as he says, "*The universe was created so that relationship could occur*." However, this is an immense challenge. As he says, "We will find that we are trying to create a new culture while we remain deeply embedded in the old one. ... And because our centre of gravity tends to lie more in the old than it does in the new, this new structure will be very fragile."

Yes, indeed. However, what Andrew does not seem to realize is that evolution has an Omega Point, which is reached when we use Integral Relational Logic as a blueprint for integrating all knowledge into a coherent whole, as I outline in my paper 'The Singularity in Time: The Omega Point of Evolutionary Convergence'. So when he says, "there is neither a predetermined blueprint for where we are going nor a foreseeable end to the process," this is simply not true in my own experience. He seems to be saying here what people want to hear, rather than facing the awful truth of human existence. So what the implications of this book are for my relationship with those who regard themselves at the leading edge of evolution, some of whom have endorsed this book, like Ken Wilber, Jean Houston, and Deepak Chopra, only time can tell.

### **3.1. Refusal of the Return**

For the three reasons given above, Campbell says that the responsibility of returning to the world with the adventurer's life-transmuting trophy when the hero-quest has been accomplished has been frequently refused. Campbell gives as an example a Hindu warrior-king called Muchukunda.

After winning a famous victory, Muchukuna's followers said that they would like to grant him his highest wish. To which Muchukuna said he would like to sleep without end and that any person chancing to arouse him should be burned to a crisp by the first glance of an eye. The boon was bestowed, and Muchukuna slumbered through the revolving eons in a cavern chamber, deep within the womb of a mountain.

Of course, in the way of myths, Muchukuna was indeed disturbed in his sleep. As the Hindu classic *Mahabharata* tells us, Krishna was fighting an enemy king called Kalayavana. Knowing where Muchukuna lay sleeping, Krishna lured Kalayavana into Muchukuna's cave, completely unarmed and garlanded with lotuses. There Muchukuna was woken by Kalayavana, who duly burst into a torch of flame and was reduced immediately to a smoking heap of ash.

*A Brief History of Me*

Upon waking, Muchukuna stepped from his cave and saw that men, since his departure, had become reduced in stature. Accordingly, he withdrew from the world again, retreating one degree still further from the world, as an ascetic. “And who shall say that his decision was altogether without reason?” Campbell asks.

For myself, the inner world I live in today—and hence the outer world—is utterly different from the world I left in 1980, when I set out to develop a comprehensive science of evolutionary change that would enable us to manage our business affairs intelligently with full consciousness of what we are doing. Because the Unified Relationships Theory is based on the seven pillars of wisdom—on the certain knowledge that we human beings live in union with the Divine, Nature, and each other at every moment of our lives—religion, physics, biology, psychology, and economics, which are based on separation, look utterly different from the way these subjects are taught today.

To give an illustration of the power of the Unified Relationships Theory, when two hijacked planes crashed into the twin towers of the World Trade Center on 11th September 2002, I was as shocked as anyone else. But I was not surprised because, as the URT can explain everything in the Universe that can be explained, it can explain why this happened. It is very simple. Such conflicts arise from the need to defend religious and economic immortality symbols, which exist because we have become separate from our Immortal Ground of Being.

This means that if we are to intelligently manage the global economy, banks, stock markets, and joint-stock companies need to disappear from the face of the Earth, as do organized religions and scientific institutions like CERN, NASA, and SETI fruitlessly spending billions of euros and dollars in seeking answers to the fundamental questions of human existence, which can only be answered by looking inwards. As Osho says in *The Golden Future*, for a future to be possible, “Money has to disappear from society.” And as he says in *The Diamond Sutra*, when this happens, “War will disappear and with it the whole war machinery, and the politics will become meaningless and the politician will no longer be important. Money will not have value if people are allowed to love. Because they are not allowed to love, money becomes the substitute, money becomes their love.”

So humanity’s salvation is crystal clear. But is it intended that Life will lead us all to Freedom, that Love will conquer fear? As money today is the primary immortality symbol, providing many with a precarious sense of security and identity in life because of the separation from our Immortal Ground of Being, it will require both a great Spiritual Renaissance and an epoch-making Scientific Revolution to make the Sharing Economy practical, even on a small scale, never mind globally.

However, even the leaders of the great cultural transformation of consciousness taking place today tend to run away from me, either because they do not understand what I am saying or because they say that the genuine theory of everything, which leads to Wholeness, is an impossible dream. Under these circumstances, for the past few years, I have spent many days asleep like Muchukuna, refusing the return because I am living in the bliss of Wholeness. And when I’m not asleep, tears pour through my eyes with ecstatic delight, a natural consequence of having reached the Omega point of evolution in the Eternal Now. The tears stop when I realize that there is almost no one on Earth with whom I can fully share this great joy, which makes me rather sad.

What then is the point of trying to reach out to the world if the world is not yet ready to receive what I have to offer? Besides, what would happen to me if the Unified Relationships Theory were ever to be accepted as the solution to the ultimate problem of science? Am I really the stuff out of which heroes are made? I am just a simple, ordinary man, albeit with some rather unusual gifts. Of course, these are egoic

questions, violations of Wholeness. Nevertheless, while I am essentially a mystic, living in Paradise, I still need to find a way of relating to those around me as an androgynous man who loves androgynous woman.

### **3.2. The Magic Flight**

Campbell writes, “If the hero in his triumph wins the blessing of the goddess or the god and is then explicitly commissioned to return to the world with some elixir for the restoration of society, the final stage of his adventure is supported by all the powers of his supernatural patron. On the other hand, if the trophy has been attained against the opposition of its guardian, or if the hero’s wish to return has been resented by the gods and the demons, then the last stage of the mythological round becomes a lively, often comical, pursuit.”

The URT has emerged in consciousness through the creative power of Life arising directly from our Divine Source. But I would not call Life a *supernatural* patron. The word *nature* derives from the Latin *nasci* ‘to be born’. So Life is entirely natural, not supernatural. Everything that exists in the manifest world is born from our Divine Origin. What we call the natural sciences today and natural philosophy in Newton’s day are just studies of the superficial manifestations of nature, and so would better be called subnatural. It is the mystics and poets who truly understand the essence of Nature, beneath the surface.

Of course, saying this upsets the gods and demons who defend the seven pillars of unwisdom that arise from the either-or belief that we human beings are separate from God, Nature, and each other. For instance, when I described how the URT unifies Western reason and Eastern mysticism to a leading member of the Scientific and Medical Network and the Institute of Noetic Sciences at a conference in Germany in 2005, she sharply retorted, “Who do you think you are, our saviour?”

Faced with such hostility, the safest thing for me to do is take flight. Even some of my closest friends tell me that I should not attempt to reach out to the world. The glorious things that have happened to me are for my benefit alone. Everyone is exactly where they are meant to be on their journey in life, and we should respect that. Yes, indeed! To reach where I am today, I shunned all external authorities. The last thing I want to do is appear as an authority to anyone else.

Campbell tells a number of stories of the magic flight that the hero sometimes makes on his attempt to return to the world that illustrate this ambivalence. Quoting the Greek myth of Orpheus and Eurydice—gloriously set to music by Monteverdi and Gluck—Orpheus did not manage to return with Eurydice from the underworld. Despite this failure, “a possibility exists of a return of the lover with his lost love from beyond the critical threshold”. Yet, “if the monomyth is to fulfil its promise, not human failure or superhuman success but human success is what we shall have to be shown”. In the last four sections of the chapter on ‘Return’, Campbell looks at the conditions that must exist for this to happen in general. Likewise, I look at some of these conditions for my own particular situation.

### **3.3. Rescue from Without**

“The hero may have to be brought back from his supernatural adventure by assistance from without. That is to say, the world may have to come and get him.” So begins the third section in the chapter on ‘Return’ in Campbell’s *Hero*. He goes on to say, quoting the *Upanishads*, “Who having cast off the world would desire to return again?” Yet, Campbell says, “In so far as one is alive, Life will call. Society is jealous of those who remain away from it, and will come knocking at the door.”

A few sympathizers have come knocking at my door since I began to try to return to the world in 1999, encouraging me to go out to the world. But in general, they attempt to get me to fit into the world as they

see it, which I resist as much as possible, creating some tension between us. For we can only reach where we are all heading as a species by living our vision every moment of every day, right now. Accordingly, this caring support from a few friends has not yet resulted in the support I need to publish the results of my self-inquiries. This is probably because during most of these years, I was still attempting to communicate IRL and the URT within the context of Western civilization, where most people live.

It was not until the spring of 2007 that I abandoned this strategy, and began to rewrite *Wholeness* starting at the very beginning, at the Gnostic Foundation of the Universe and Alpha Point of evolution, reconstructing the entire world of learning on the metaphysical framework of Integral Relational Logic, the egalitarian science of reason that everyone on Earth implicitly uses everyday in their thinking, learning, and organizing activities. The principal purpose of *Wholeness: The Union of All Opposites* is to complete the revolution in science that has been taking place during the past few decades, just as Newton's *Mathematical Principles of Natural Philosophy* completed the Copernican heliocentric revolution. To emphasize this point, an alternative title for *Wholeness* is *Semantic Principles of Natural Philosophy*.

Completing today's great Scientific Revolution has been my strategy ever since I set out to solve the problem that Einstein attempted to solve during the last thirty years of his life: to develop a coherent body of knowledge that can describe all the forces of nature within a single, all-encompassing framework. I thought that nothing less would have sufficient power to avoid the apocalyptic catastrophe that we were, and still are, blindly accelerating towards. So I have long been seeking a midwife for *Wholeness*, just as Rheticus, Michael Mästlin, and Edmund Halley acted in this capacity for Copernicus's *Book of the Revolutions of the Heavenly Spheres*, Johannes Kepler's *Mysterium Cosmographicum (The Secret of the Universe)*, and Newton's *Principia*, respectively.

However, this hasn't happened probably because *Wholeness* is far more revolutionary than any previous scientific revolution. Indeed, it is the most revolutionary work in the entire history of human learning, making obsolete all previous religious scriptures, philosophical schools of thought, scientific theories, and economic ideologies. This is because the URT—the transdisciplinary, transcultural synthesis of everything—is all-inclusive and is based solidly on the Truth, not on the past. Since my apocalyptic awakening in 1980, I have been rebuilding the last 5,000 years of human learning into a coherent whole within a framework that has evolved from the semantic modelling methods that information systems architects use in business.

So where does this leave us? The more I say what needs to be said, not what people want to hear, the more isolated I become, an outcast from society. This is undoubtedly because *Wholeness* is so awesomely amazing, so mind shattering, that few can even imagine such a megasynthesis or the intensity of consciousness I live with every moment of every day. For me, it takes all my strength just to contain its magnificent ecstasy. So what would happen if all this power were let loose in society as a whole? We are a species that has lost its way, as Eckhart Tolle says in *A New Earth*. Yet, we all have immense unfulfilled potential within us, often held back by our past, by our personal, cultural, and collective conditioning. So could *Wholeness* play any part in releasing this potential, enabling us to return to Paradise, our true Home?

Well, who can tell? We are all the products of some fourteen billion years of evolution. We are all where we are meant to be in our journeys through life. So even though the URT reveals the innermost secrets of the Universe, explaining where we human beings have come from, who we are, and where we are heading, only Life, within us all, can say whether humanity will survive the imminent collapse of the global economy.

### *Returning Home to Wholeness*

For myself, the creative power of Life is telling me to continue expressing as clearly as possible the vision that I can see within me. Although a few friends are coming forward to help both practically and psychologically, I am still very much a one-man band, attempting to play all the instruments of the orchestra simultaneously. If we can send men to the Moon, is it beyond the capacity of us human beings to work harmoniously together to ensure at least the health and well-being of our species? Chögyam Trungpa has said, “The next Buddha is the Sangha,” and Thich Nhat Hanh has said, “The next Buddha may take the form of a community.” But is this enough to deal with the economic crisis?

When I worked in the information technology industry in the 1990s and the early 2000s, I was a member of teams bringing software products to the market. Such a team is needed now to publish *Wholeness*. There is no need for people to understand this book in every detail. Newton’s *Principia* and Einstein’s theories of relativity had an influence far beyond those who understood these theses. Even the very existence of the solution to the ultimate problem of science could make headline news, as mind-shattering as the news of any other adventurer who has transcended the boundaries of what people believe to be possible, who has followed CNN’s motto ‘Go beyond borders.’

So if people ask, “What is in this book for me?” they have missed the point. *Wholeness* is addressed to the whole of humanity, transcending our egoic, cultural, and anthropocentric boundaries. While the human race is not immortal, it is only by working harmoniously together with a common vision that we can make the eschatological epoch that we are entering as exquisitely beautiful as possible. I still feel I have a role to play here. But I need to be rescued from my solitude by external forces that allow me to be free and do not attempt to put me in a box. Love is essential here. But it is not enough. Self-reflective Intelligence, enlightened by the radiant light of Consciousness, is also required.

The key point here is that science and business, aided and abetted by the monotheistic religions, are blindly driving humanity further and further away from Reality and the Truth at accelerating rates of change. If this situation continues for very much longer, by 2020, the number of people living on this planet will be a tiny fraction of those living today. For our children’s sake, it is thus vital that Life helps us to cocreate a massive culture shock in society, with the purpose of turning our energies inwards, on the return path to our Divine Source. Of course, many millions of people are engaged in such a liberating journey today. But this is not enough to change the direction of society as a whole. Only the language of science and business, expressing the ancient wisdom and eternal truths known to the mystics, has the power to wake up the people dangerously defending the status quo at these times of unprecedented evolutionary change.

To have maximum impact, perhaps we could aim for publication on 21st December 2012, the day usually regarded as the first after the end of the Mayan Great Cycle.

### **3.4. The Crossing of the Return Threshold**

In some ways, the last three sections of Campbell’s chapter on the hero’s return apply to the whole of humanity, depicting our return to Paradise as a species. For as Bayard Taylor said in the preface to his play *Prince Deukalion*, “The end of all things [is] prefigured in their beginnings.” And as T. S. Eliot said in ‘Little Gidding’, the fourth of his ‘Four Quartets’:

*We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.*



That essentially is what the myths are telling us; we are returning to the innocence of childhood, whence we began our journey, healing the deep rifts that have appeared in the human psyche in the meantime.

Campbell begins this section in his book by saying, “The two worlds, the divine and the human, can be pictured as distinct from each other.” This is the view of the world that the hero adventures out of. But as Campbell says, this is a false perspective: “the two kingdoms are actually one.” They have never been separate from each other for an instant. For me, crossing this return threshold is the realization of this universal truth, not only when I am living in solitude, but also when I am in association with others.

For as Andrew Cohen says in his latest book, “Anyone can experience egoless consciousness in the stillness of deep meditation. It is easy to be egoless when there is no relationship,” for in “traditional enlightenment ... there is no such thing as relatedness, because there is only One.” For myself, I say that there is only Wholeness, which embraces all states of consciousness, whatever they might be. I have met some people who know this intuitively, for we cannot return Home to Wholeness because none of us has ever left Home. Wholeness is our Authentic Self, our True Nature. But such beautiful meetings have not yet led me to return to the world with the boon that I have to offer: the Principle of Unity, the fundamental design principle of the Universe: *Wholeness is the union of all opposites*. And until we all recognize this universal truth, we cannot cocreate a society in harmony with the laws of the Universe.

So returning to the world is not easy, given the current state of consciousness even of those who regard themselves to be at the leading edge of evolution. As Campbell says, “The returning hero, to complete his adventure, must survive the impact of the world.” Many do not make it. However, Kamar al-Zaman, the hero of a very long tale from the *Arabian Nights* (from the 171st to the 237th nights) did. “He was able to retain his self-assurance in the face of every sobering disillusionment,” Campbell tells us. Can I do likewise? Well, I must admit, the prospects do not look good. People’s fragmented minds prevent them from understanding the laws of motion of society. And until we reach the Omega point of evolution, we live in delusion, unable to become free of our obsession for money, which is driving humanity to a painful death. But maybe a miracle will happen and Love and Intelligence will conquer fear and ignorance.

### **3.5. Master of Two Worlds**

As I have not yet completed the fourth step in Joseph Campbell’s model of returning to the world, I am not yet able to say what the next step might be like in my own experience. All I can say, if I ever progress to step five, is that I would then be living in Eutopia, where I could truly live as an exemplar of *Homo divinus universalis* with my fellow human beings, with no separations anywhere. As Campbell says, “Freedom to pass back and forth across the world division, from the perspective of the apparitions of time to that of the causal deep and back ... is the talent of the master.” However, even “the myths do not often display in a single image the mystery of the ready transit.” So whether we can live consciously and intelligently as a species in the daily round while being solidly grounded in the timeless, only time will tell.

For to be master of the two worlds, the individual’s personal ambitions must be totally dissolved. “He no longer tries to live but willingly relaxes to whatever may come to pass in him; he becomes, that is to say an anonymity.” This is especially the case with panosophers, like me, who are invisible to the categorizing mind, because panosophy is the one discipline of learning that transcends all categories created by the fragmented mind, unifying science, philosophy, and religion in a coherent whole.

Panosophers are thus generalists, not unlike Plato’s notion of philosopher. To Plato, a philosopher is “the man who is ready to taste every branch of learning, is glad to learn and never satisfied ... not grasping about money.” And as Krishnamurti says in *Education and the Significance of Life*, “Can any

specialist experience life as a whole? Only when he ceases to be a specialist.” That, essentially, is the role that information systems architects play in business. They are the generalists who can see the big picture.

### **3.6. Freedom to Live**

Campbell ends his description of the hero's journey with some quotations from the *Bhagavad Gita*: “Do without attachment the work you have to do.” For as Campbell says, “Man in the world of action loses his centering in the principle of eternity if he is anxious for the outcome of his deeds.” Many other spiritual teachers say much the same thing, although, because they are generally following a well-trodden path, they are visible to those who have the eyes to see them.

For myself, I have to face the fact that I am invisible even to my closest friends and associates; no one on Earth yet understands the Principle of Unity, Integral Relational Logic, and the Unified Relationships Theory, described in detail in *Wholeness: The Union of All Opposites*. Indeed, so far I have not found many who have the courage to read this book, without the cultural filters that generally guide people's thoughts and actions. One reason is that they have not been through the cataclysmic death and rebirth process I went through in the eight weeks before midsummer 1980, which was Nature's way of returning me to the Paradise I enjoyed for the first seven weeks of my life, after conception, before my three-year-old brother was killed by an army lorry on 16th October 1941, as I have described.

Yet, it is just such an apocalyptic catastrophe that humanity needs to pass through to collectively reach the Omega point of evolution, inseparable from the Alpha point. For *apocalypse* derives from the 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: the Principle of Unity, which Heraclitus aptly called the ‘Hidden Harmony’. For we cannot get to where we are going starting from where we are today.

As I finish writing this story, I have learnt that Barbara Marx Hubbard, author of *An Evolutionary Synthesis: A New World View*, and Stephen Dinan, director of the Shift Network, are hosting a teleseminar on ‘Birth 2012: Convergence Day’ on 15th October 2011. Twelve other evolutionary pioneers are members of the Welcoming Committee: Neale Donald Walsch, Jack Canfield, Jean Houston, Michael Bernard Beckwith, James O’Dea, Lynne McTaggart, Lynne Twist, Ervin Laszlo, Dorothy Maver, Oscar Miro-Quesada Solevo, Rinaldo Brutoco, and Ashok Gangadean.

The purpose of the movement is to generate the synergy necessary to cocreate a radical shift in consciousness, turning evolutionary divergence into much needed convergence. But could these fourteen leaders, and many others like them, put their synergistic energies behind Project Heraclitus? For this is the most comprehensive proposal for changing the world on this planet at the present time, based, as it is on a thoroughly researched study into what is causing scientists and technologists to drive the pace of evolutionary change at unprecedented exponential rates of acceleration.

For myself, I have just returned from San Rafael, where I presented a summary of my life's work in an 8 x 4 feet poster presentation titled ‘The Two Dimensions of Time’ within the theme of the Science and Nonduality conference ‘On the Edge of Time’. It was the most advanced conference on this planet at the present time, with a wonderful blend of genuine mystics and spiritual scientists. But very few there were ready to receive what I have to offer. For to reach the Omega Point of evolution, it is necessary to sacrifice everything: job, career, family, friends, and all possessions. Nothing less will take us to evolution's glorious culmination. So perhaps the best we can hope for is that the next Buddha will be a community of mystics living in Oneness, but ignorant of where evolution is carrying us all as a species.