Returning Home to Wholeness
A Brief History of Me

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Returning Home to Wholeness
A Brief History of Me

At 11:30 a.m. on Sunday 27th April 1980, as I was strolling across Wimbledon Common in London to the pub to lunch, I went through what can perhaps best be described as a discontinuity in evolution, a death and rebirth experience that totally changed my life. Three weeks later, with an unstoppable torrent of creative energy pouring through me, I resigned from my job with IBM, where I had been developing a UK marketing programme for personal computing and decision support systems for the previous eighteen months.

So my life did not really begin with my conception in August 1941 or my birth nine months later. It was this apocalyptic spiritual conception that marked the true beginning of my life, the beginning of my spiritual awakening. Everything that happened before this time was a preparation for what was to come later. Yet I was not fully conscious of this situation back in 1980. It is only in the sixty-fourth year of my biological life and twenty-sixth year of my spiritual life that I can see my whole life in perspective.

In brief, my ontogeny is a recapitulation of the whole of evolution from beginning to end, from Alpha to Omega, and hence a recapitulation of human phylogeny viewed as a whole. My ontogeny is thus not a recapitulation of Western civilization, the culture I was born into. When this situation occurs in the biosphere, it can lead to a new species. For normally, ontogeny recapitulates phylogeny. But when sufficient individuals with new characteristics emerge, it is phylogeny that recapitulates ontogeny.

A similar situation is occurring in the noosphere today, as an increasing number of people are observing in themselves. For instance, Barbara Marx Hubbard, the founder of the Foundation for Conscious Evolution and the Evolutionary Edge, suggested these names for our emerging species in a letter recently published in the *What is Enlightenment?* magazine: *Homo universalis, Homo noeticus, Homo spiritus,* and *Homo sapiens sapiens sapiens.* Another possible name for our emerging species is *Homo divinus,* in recognition of the fact that it was not only Jesus of Nazareth who was both human and divine; all of us are divine human beings.

However, many adults living today are not destined to undergo the transformation from *Homo sapiens sapiens* to *Homo divinus universalis,* a name that encapsulates the key characteristics of the emerging species. It is those that we call indigo children who are destined to embody the principles of what will be a quite new civilization. As a child, I had many of the characteristics of today’s indigo children, questioning from a very early age the beliefs and assumptions of the culture I was born into, not a very popular activity because of people’s reluctance to change.

I have therefore written this autobiographical essay trusting that it will help those who are similarly experiencing a radical transformation of consciousness. Of course, we are all unique beings with our own individual paths through life. So it is unlikely that anyone else has an ontogeny just like mine. But what is common to all of us is Love, our divine Essence.

For as Pope Benedict XVI said in his first encyclical ‘Deus Caritas Est’, dated 25th December 2005, “God is Love, and he who abides in Love abides in God, and God abides in him.” And as the Sufi poet, Rumi, said, “Love is the sea of not-being and there the intellect drowns.” It is only through this realization that we can love our fellow beings unconditionally, as the Pope points out in his encyclical. This is the essence of *Homo divinus universalis* and of our emerging civilization.
Adapting to change

New species do not emerge for no particular reason; they emerge when the environment both necessitates and accommodates beings living in a quite new way. For me, what triggered my own transformation of consciousness in 1980 was a practical problem of the utmost urgency. We technologists in the information technology industry were, and still are, causing the pace of change in society to accelerate exponentially, most obviously apparent in Moore’s law, in the way that the price/performance of computers is doubling every year or two. Yet there was no comprehensive science of change that could explain why we were behaving in the way that we were.

I regarded this issue as the most important unanswered question in science. For IBM and other high-tech companies could only be responsible corporate citizens if we in the IT industry understood the nature of human intelligence vis-à-vis machine intelligence. But how could we develop such an understanding?

Well, Isaac Newton showed with his famous equation F=ma that a force needs to be applied to a body in motion for it to accelerate. So surely it must be possible for science to discover the forces that are causing the pace of evolutionary change to accelerate exponentially. This was, and still is, a particularly critical issue because not understanding the root causes of the accelerating pace of change in society today is rather like driving down the highway at an ever-increasing speed with our eyes closed. Sooner or later there will be a great pile-up, to put it bluntly.

These thoughts led me to see that the stored-program computer, as an extension of the mind, is incompatible with both capitalism and communism and that both materialistic, monetary economies would self-destruct within thirty years, by the time that my two children would presumably be bringing up children of their own. In the event, communism has already collapsed in Eastern Europe and it cannot now be much more than four or five years before capitalism follows suit. This is an evolutionary inevitability, for as Sir John Whitmore, cocreator of the Be the Change conferences in the UK, said in a recent issue of Resurgence, “capitalism is an obscene failure.”

In order to discover how we could live consciously, intelligently, and lovingly together following the apocalyptic meltdown of the global economy, I set out in January 1980 to create a comprehensive model of our rapidly changing society using the enterprise modelling methods of information systems architects that were just then emerging in business. Such an all-encompassing model had a number of technical difficulties that three months later I was puzzling about as I was strolling across Wimbledon Common, a beautiful area of parkland that is decreed to be kept in its natural state in perpetuity.

Specifically, I was trying to work out how my own thought processes engaged in interactive personal computing could be included in a complete model of the psychodynamics of society, in what Karl Marx called the laws of motion of society. This led me to see that as it is the knowledge and intellect of scientists and technologists, like myself, aided and abetted by the corresponding structures in computers, that is causing the pace of evolutionary change to accelerate exponentially, there must be nonphysical types of energy at work in the Universe as well as the physical ones I had learnt about in school.

I knew at once that this idea would unlock all the secrets of the Universe that had been puzzling me since I was eight years of age, when I saw that we would only be able create world peace if we could end the war between Christianity and science. And for this to happen, we would need to reconcile the concepts of God and the Universe, which provide the context for religion and science, respectively. But my parents and teachers could not tell me how the Supreme Being, the
ruler of the universe in human form, could be sitting out there in space, as is implied by the opening words of the Lord’s prayer, “Our Father, which art in Heaven.” And having no overall context in which to discover what is true or false, Life ensured that I learned almost nothing at school and university. So when I came to unify the physical and nonphysical energies at work in the Universe in the 1980s, I had very little to unlearn.

For the pace of evolutionary change is today accelerating at a rate and in a manner that is unprecedented in the whole of the last fourteen billion years of evolution, as I explain in my book The Paragonian Manifesto: Revealing the Coherent Light of Consciousness, since extended with a research paper called ‘Awakening to Timeless Evolution’. So humanity faces an unprecedented challenge, which can only be resolved in an unprecedented manner. As Albert Einstein famously said, “you cannot solve a problem with the mindset that created it.”

Most particularly, it is not possible to create a self-inclusive model of our rapidly changing world by holding on to any fixed paradigms or ideas whatsoever. The highly popular movie The Matrix, which provides a powerful allegory of our times, illustrates this very well. As the movie shows, if we are to rise above our mechanistic, habitual minds, and so discover what it truly means to be a human being, we need to turn our attention inwards by following the maxim in the Oracle’s kitchen, TEMET NOSCE (‘Know Yourself’). Nothing less will do if we are to be masters of our computers, rather than being slaves to technology, as many are at present. And for this to happen, we need to be born again, stripped bare, deprogrammed, and deconditioned, as Neo dramatically was in the movie.

This means that if we are to live consciously and intelligently, we need to turn science inwards, to study the energies that cause us to behave as we do. For we cannot possibly know whether our scientific and medical theories are true or not if we do not understand how we think and learn. This understanding is a fundamental prerequisite to understanding the role that the brain plays in our behaviour. Using the metaphor of the computer, we cannot debug a computer program by attaching an oscilloscope to the circuitry of the machine. It is primarily the mind that determines how we behave, just as it is the software that determines how computers function.

Furthermore, Erich Fromm said in his greatest masterpiece, To Have or To Be?, if we are to avoid psychological and economic catastrophe, we need to develop a new science of humanity. And such a science can only be developed through self-inquiry, not by building expensive atom smashers studying the quantum effects of subatomic particles or by sending multibillion-dollar telescopes into outer space looking for the origin of the Universe.

Making such a change in the way that science is conducted is vital, for no species that does not adapt to its changing environment can expect to survive for long. In the words of Vimala Thakar, a protégée of J. Krishnamurti, we need to awaken to total revolution. As she said, “In a time when the survival of the human race is in question, continuing with the status quo is to cooperate with insanity, to contribute to chaos.” In a similar fashion, David Bohm, a friend and colleague of both Einstein and Krishnamurti, said in an interview in 1985, if we do not question all our fixed assumptions and beliefs, then humanity is not a viable species.

More recently, Andrew Cohen, the founder of the Impersonal Enlightenment Fellowship, which is now called EnlightenmentNext, and the What is Enlightenment? magazine, is dedicated to creating a revolution in human consciousness. This is part of the mission statement of his magazine:

What is Enlightenment? is dedicated to a revolution in human consciousness and human culture. Guided by the evolving vision of founder Andrew Cohen, we are in search of a radical new moral and philosophical architecture for twenty-first-century society. We believe that finding this framework for transformation—
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rooted in the timeless revelation of enlightenment, reaching toward a truly coherent ethics for the postmodern world—is imperative, not only for the evolution of our species, but for our very survival.

Framework for transformation

Seven weeks after my eureka! experience in 1980, I discovered the framework for transformation that Andrew is seeking. It is extraordinarily simple. The fundamental design principle of the Universe can be expressed in just seven words: “Wholeness is the union of all opposites.” That is all we need to know; everything else follows from this universal truth. The overall purpose of life is thus to unify all opposites in nonduality. This is the ultimate yoga, for the Sanskrit word yoga, which is cognate with the English words yoke and join, means ‘union’.

Actually, I did not use these words when I had this idea in the third week of June 1980. What I wrote was “My conceptual model of the Universe consists entirely of dual sets,” an idea that came to me from the principle of duality in projective geometry, which I had studied as a mathematics undergraduate in the early 1960s. Twenty years later, I was seeking to develop a radically new science of reason that truly reflects the way that we human beings think and learn, unlike mathematical logic, which is based on Aristotle’s Law of Contradiction, the either-or guiding principle, not only of mathematics but of the whole of Western thought. Today I call this both-and system of thought relational logic, introduced in my book The Paragonian Manifesto and described in full in Act II of Ineffable, Nondual Wholeness: The Union of All Opposites, an evolving work of scholarship, downloadable from www.paragonian.org/wholeness.shtml.

Since realizing that Wholeness is the union of all opposites, I have scoured the world’s spiritual, philosophical, and scientific literature and listened or talked to many luminaries, visionaries, spiritual teachers, and psychotherapists to see if anyone else has had a similar experience. While I have found many similarities, the writings and sayings of no single individual describe all the events in my life as a coherent whole. I have therefore reluctantly come to the conclusion that the experiment in learning that I have been conducting since the spring and summer of 1980 is unprecedented in the whole history of evolution.

I say ‘reluctantly’ because it is not easy for scientists and other educated people to recognize or acknowledge the veracity of the revolution in science that I have been seeking to introduce since this time. For the word recognize means ‘know again’, from the Latin cognoscere, ‘to know’, cognate with know itself, gnosis, and jnana in Sanskrit. So none of us can actually say anything to another that we do not already know in the depths of our beings from our own experience. As Max Planck sadly remarked in his autobiography, “a new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it.”

Being an evolutionary pioneer has been the greatest challenge in my spiritual awakening. Because my lifelong search for Wholeness and the Truth and for Love and Peace could not be carried out within the framework of the culture I was born into, I have needed to conduct my inquiries in a solitary fashion, thinking and learning quite differently from my contemporaries in academia and business. Yet at the same time, I am utterly aware that I am connected to all beings in the Universe through space and time, through what Rupert Sheldrake calls ‘morphic resonance’. What has happened to me in my lifetime could not have happened without the great awakening of love, consciousness, and intelligence that is leading us all Home to Wholeness. In Reality, we are not separate from each other, from Nature, or from God; our species is one being, evolving in the context of the Supreme Being, which we can call Love or Consciousness.
This means that none of us can actually describe our experiences as a whole in terms of any pre-existing world-view, including Ken Wilber’s integral philosophy, generally recognized as the most comprehensive synthesis of the world’s spiritual and psychological traditions. If we are to understand what is happening to us all, as both individuals and as a species, we need to describe them in terms of an evolutionary prophecy.

The emerging megasynthesis

Over the years, there have been many evolutionary prophecies made by various visionaries. One of these was Richard Maurice Bucke, a Canadian psychiatrist. By studying the awakening of consciousness from ‘Gautama the Buddha’ and ‘Jesus the Christ’ through Francis Bacon to Walt Whitman, he wrote in *Cosmic Consciousness* published in 1901, “In contact with the flux of cosmic consciousness all religions known and named today will be melted down. … Churches, priests, forms, creeds, prayers, all agents, all intermediaries between the individual man and God will be permanently replaced by direct unmistakeable intercourse.”

Then in the second decade of the last century, Ghose Aurobindo wrote *The Life Divine*, which is becoming increasingly popular as a description of our emerging civilization. However, I find the 1,100 pages in this book rather indigestible and confusing, not very useful in helping me to describe my experiences. In particular, he says, “the word *evolution* carries with it in its intrinsic sense, in the idea at its root the necessity of a previous involution.” The word *previous* here indicates time. But Wholeness, the Source of everything in the relativistic world of form, is beyond time. So involution does not need to be complete before evolution can begin, as Ken Wilber similarly asserts in *Up from Eden*.

In this respect, it is important to note that mathematicians and computer scientists treat the concept of time in exactly the same way as all other concepts. So in my self-reflective evolutionary model, time is not treated any differently from any other concept. Every concept that we can think of—time, space, matter, mind, self, soul, and so on—arises from Consciousness, like waves and currents in an ocean. The ocean of Consciousness is thus an extension of David Bohm’s notion of the holomovement in the implicate order, which unified quantum and relativity theories, still not generally recognized by the quantum physicists.

In the next decade, Jan Christiaan Smuts wrote the more readable *Holism and Evolution*, coining the word *holism* to mean “the gradual development and stratification of progressive series of wholes, stretching from the inorganic beginnings to the highest level of spiritual creation”.

However, the evolutionary visionary that I resonate with deepest is the French palaeontologist, geologist, and Jesuit priest, Pierre Teilhard de Chardin, who prophesied in *The Human Phenomenon*, written between 1938 and 1940, that all the diverse streams of some fourteen billion years of evolution will one day converge in a megasynthesis, “a gigantic psychobiological operation”. This synthesis of everything will usher in an eschatological epoch of superconsciousness and superintelligence according to his law of complexity-consciousness: the greater the complexity, the greater the consciousness.

To give this nondualistic, peaceful culture a name, I coined the word *paragonian* on 29th October 1984, following several weeks spent searching Greek and Latin dictionaries in Wimbledon library. The word *paragonian* derives from the Greek words *para*, ‘beyond’, and *agon*, ‘contest’ or ‘conflict’, which is also the root of *agony* and *antagonistic*. Paragonian thus means ‘beyond conflict and suffering’, a healthy, liberated, and awakened way of being that we can realize when we are
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both unified with the Divine and integrated with the Cosmos; when we base our lives firmly and squarely on our immortal Ground of Being. Paragonian thus denotes the essence of Advaita (‘not-two’) in a word with a Western etymology.

Teilhard prophesied that this ultimate convergence would happen to us all in the collective. As he said:

The way out for the world, the gates of the future, the entry into the superhuman, will not open ahead to some privileged few, or to a single people, elect among all peoples. They will yield only to the thrust of all together in the direction where all can rejoin and complete one another in a spiritual renewal of the Earth.

He then went on to say, “The human being can have no hope of an evolutionary future except in association with all the rest.” This convergent evolutionary process will then take us beyond the collective, into the impersonal, leading to the Omega point of evolution at the end of time, when we shall all be able to say, with John the Divine, “I am Alpha and Omega, the first and the last, the beginning and the end”. As Sarah Appleton-Weber tells us, in Teilhard Alpha and Omega “refer to both the beginning and end of space-time and to the universal Christ”. All the religions in the world would then have disappeared except Christianity, which “alone, absolutely alone, on the modern Earth shows itself capable of synthesizing the whole and the person in a single vital act”.

Teilhard did not see these momentous evolutionary events happening in the immediate future. As he said, “despite an almost explosive acceleration of noogenesis at our level, we cannot hope to see the Earth transformed before our eyes in the space of a generation.” Given all the wars and conflicts in the world, which are daily reported in our newspapers and through our television screens, this might appear to be the case. We human beings are like cells in the body politic, and if the cells in our bodies acted in the way that we do in society, our bodies would quickly die. It is therefore not surprising that Western civilization, which dominates the world through the global economy, is disintegrating before our very eyes. So the war between the West and the terrorists is quite unnecessary; the West is dying from within, without any external influences.

In contrast, we are witnessing a great spiritual awakening today, indicating that we shall collectively burst through to the superhuman much faster than the sceptics believe. For when we work harmoniously together with a common vision, we generate synergy that creates wholes that are greater than the sum of the preceding wholes through the new relationships that are formed, apparently out of nothing. And this synergistic process can accelerate at quite fantastic speeds in a miraculous fashion.

For instance, as the result of the death and rebirth process I have been through in my lifetime, evolution has been accelerating within me at a superhyperexponential rate since 1980. Virtually everything I have learnt about myself and the world I live in, I have learnt since I was thirty-eight in the most magnificent burst of creativity. Most particularly, I learned almost nothing at school and university because what I was being taught did not make sense as a coherent whole and therefore could not lead to world peace, which has been my great dream since I was eight years of age.

So although Teilhard’s evolutionary vision matches my ontogeny in an uncanny way, there are some differences, which can best be explained because Teilhard himself never fully realized the vision that he was prophesying. That is the way of evolution. Each of us, as individuals, can take evolution only so far. For instance, the ancient Greeks could not have foreseen Darwin’s theory of evolution. And Leonardo de Vinci said, “He is a poor disciple who does not excel his master.” So as evolution becomes increasingly conscious of itself, in Julian Huxley’s words, it is up to the younger generation at any one time to carry evolution forward, eventually to its glorious culmination in Wholeness at the end of time.
This is essentially my experience. I was conceived in the late summer of 1941, just a year after Teilhard finished his book and fourteen years before it was published posthumously. Since my conception, all the events in my life have led me inexorably to the megasynthesis that Teilhard prophesied. For as the result of what happened to me on Wimbledon Common in 1980, evolution has taught me to integrate all knowledge in all cultures and disciplines at all times, past, present, and future, into a coherent whole.

This is the Theory of Everything that the physicists have been attempting to develop since Albert Einstein postulated a unified field theory in 1925: a coherent body of knowledge that describes all the forces of Nature—both physical and nonphysical—within a single, all-encompassing framework. The fact that the physicists have not been able to develop this ultimate theory of science is because they only recognize four physical forces: electromagnetic, gravitational, and weak and strong nucleic forces; they do not acknowledge the existence of nonphysical energies, particularly that of Life, or God the Creator. As Deepak Chopra said in a recent article in *Resurgence*, if the Theory of Everything is to live up to its name, the human soul must be included in such a theory.

As a result of this great convergence, I have been living consciously at the Alpha/Omega point of evolution since 1982; I have returned Home to Wholeness, the complete unification of science and spirituality, reason and religion, and mathematics and mysticism, which I began searching for as an eight-year-old, when I began to think for myself.

My life experience shows me beyond any shadow of a doubt that we are all the products of some fourteen billion years of evolution. None of us would be where we are without all these years of earlier development in the horizontal dimension of time and without the creative activities of Life in the vertical dimension of time, which Teilhard called tangential and radial energies, respectively. So none of us actually has the free will to decide our destiny or even our daily activities. Most particularly, I did not say to myself when I woke on 27th April 1980, “I think I will go through a death and rebirth process today.” This is something that happened to me; I had absolutely no choice in the matter.

But what I find quite extraordinary is that the Universe is designed in such a way that any ordinary, intelligent being can discover how it is so designed, an experience I paradoxically find quite liberating. For this insight frees me from any delusions about what it means to be a human being, which is the essence of education. As Krishnamurti wrote in *Education and the Significance of Life*, “Intelligence is the capacity to perceive the essential, the what is; and to awaken this capacity, in oneself and in others, is education.”

**Experiencing Ultimate Reality**

As Wholeness is the union of all opposites, Wholeness is all there is; Wholeness is Ultimate Reality. Ramesh S. Balsekar, the Advaita sage and former chairman of the Bank of India, expresses this fundamental truth in these words: “Consciousness is all there is,” or “All there is, is Consciousness.” In my experience, Consciousness is a formless, seamless continuum, with no borders or divisions within it.

Wholeness or Consciousness is thus what J. Krishnamurti called the Truth. As he said at Ommen Camp in the Netherlands on 3rd August 1929 when dissolving the Order of the Star that wanted to make him a ‘world teacher’, “I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. ... Truth, being limitless,
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unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or coerce people along any particular path.”

This means that we cannot actually return Home to Wholeness, for at no instant in our lives have we left Home. In the words of the Buddhists, “you cannot become a Buddha; you already are a Buddha.” It is therefore not surprising that many ordinary people today are experiencing or have experienced what are variously called religious, spiritual, numinous, or mystical experiences; it is not only the people we call mystics, seers, sages, avatars, saints, and such names who know the truth of human existence.

Alister Hardy, professor of zoology at Oxford University in England, and Charles T. Tart, a transpersonal psychologist in California, have been much interested in these spiritual experiences, which often can be life-changing. The former set out in the early 1960s to adopt a scientific approach to researching these transcendent experiences, setting up a centre now called the Religious Experience Research Centre located at the University of Wales at Lampeter. Over the years, the Centre has collected many thousands of descriptions, mostly related to a Judaeo-Christian culture. For instance, a thirty-nine-year-old woman said this of an awakening she experienced when walking in a country lane in Wales:

I was relaxed and happy as I walked. Suddenly, everything stopped. I stopped. The birds were no longer singing. The distant traffic sounds from the village ceased. Nothing moved. Utter silence, utter stillness. The May sunlight was transformed into a white radiance.

The vision transformed me. I stepped from it into a transfigured world; from agnosticism to gnosis. Everything connected. … It was as if I were hearing music and knew I was one of the notes.

Charles T. Tart has similarly been collecting the transcendent experiences of scientists, which he publishes in an online journal called TASTE—The Archives of Scientists’ Transcendent Experiences. As an example, Charles quotes one such scientist in an article published in the Journal of Consciousness Studies (Vol. 5, No. 1, 1998).

The scientist was sitting alone one evening watching a particularly beautiful sunset. Gradually, the level of light in the room as well as the sky began to increase, eventually becoming extremely bright. This triggered a profound alteration in mood, from feeling very good, to elation, to ecstasy.

“At this point, I merged with the light and everything, including myself, became one unified whole. There was no separation between myself and the rest of the universe.”

These descriptions closely match my own experiences, but with two significant differences. First, I do not experience Wholeness as transient, one of the four characteristics of the mystical experience that William James identified in his classic book The Varieties of Religious Experience, even though he acknowledged that he had never had such an experience.

Secondly, when we sense that everything is connected, when we become one unified whole, we realize that we cannot actually experience Wholeness, because in Wholeness, the sense of a separate self no longer exists. Ultimately, there is no experiencer who can experience Wholeness; no separate individual who can be enlightened. So Consciousness is not a nonordinary or altered state of consciousness; Consciousness is what is. Conversely, the formless, timeless Absolute is not separate from any being in the relativistic world of form. God is both within and embracing everything, both immanent and transcendent, as the words of the Christian hymn, ‘God be in my head’, well illustrate. The Universe is thus intelligently designed, but there is no designer thereof.

This means that we human beings, along with all other beings in the relativistic world of form are abstractions from or appearances in Consciousness, circumstances known as maya or illusion in the East. Everything in the Universe, including our lives, is nothing but lila, the play of the Divine.

This realization is of the utmost importance, because comparing the spiritual experiences of
one individual with another is a violation of Wholeness. Anything is possible in the context of Wholeness, the immortal Ground of Being that we all share. We can change moods, from despair, depression, anxiety, and unhappiness, to ecstasy, bliss, joy, and happiness, for instance, knowing that none of these feelings have a permanent existence. The only Reality is Wholeness; it is the container for all our lives.

It is therefore not surprising that David Hay, a former director of the Alister Hardy Religious Experience Research Centre, “has discovered that nearly half—43% of Americans and 48% of British people—have had mystical experiences that have had an important effect on their lives,” as Robert K. C. Forman pointed out in the first issue of the Journal of Consciousness Studies in 1994. But what is really surprising is that only half the population have had such experiences. As we all live in union with the Divine at every instant of our lives, why do we not all live through the Love that is our true Essence?

I have needed to spend a few moments describing ineffable Ultimate Reality as best I can in order to establish a unifying common context in which we can interpret our experiences. In Western civilization today, there are three primary contexts that provide this role. In religion, the overall context is the Christian concept of God, a Supreme Being in whose image we human beings are created and who has control over all our lives as the ruler of the universe. In science, the physical universe of space, time, and matter, supposedly created some fourteen billion years ago in a big bang, provides the overall context. And in business, the viciously competitive global economy, which regards technological development and economic growth to be more important than the awakening of human love and consciousness, provides the overall context for our daily lives.

If we are ever to live in love, peace, and harmony with each other and our environment, it is vital that we recognize that Consciousness is the unifying context for all our lives. For it is only when we act from divine Love that we can feel unconditional love, called agape in Christian Greek, sometimes translated as charity, for our fellow human beings. It is only then that all the holy wars—wars about the Whole—that have bedevilled human affairs for the past few thousand years, will come to an end. This is key if more than a small minority of today’s population are to survive the collapse of the global economy at the beginning of the next decade.

An experiment in learning

With Wholeness as the overall context for all our lives, I can now describe in a little more detail the events and insights that led me to where I am today. In effect, the death and rebirth process I went through in the early 1980s led me to start afresh at the very beginning, an experiment in learning that had not been attempted since René Descartes attempted to make a fresh start in 1619, with a similar goal in mind: the complete unification of all knowledge through the power of reason. As Bertrand Russell wrote in History of Western Philosophy: “While it is true that he retains much of scholasticism, he does not accept foundations laid by predecessors, but endeavours to construct a complete philosophical edifice de novo. This had not happened since Aristotle, and is a sign of the new self-confidence that resulted from the progress of science.”

I can best describe this discontinuity in evolution as a thought experiment. In order to test the hypothesis that computer scientists would one day be able to create a machine with artificial intelligence, consciousness, and life, exceeding human intelligence, I assumed the opposite, a well-known technique in mathematics known as reductio ad absurdum. I therefore imagined that I was a computer that switched itself off and on again, so that it had no programs within it, not even a
bootstrap program to load the operating system. This computer then had the task of integrating all knowledge into a coherent body, rather like the Internet is becoming.

With the wonderful assistance of David Bohm, I was able to use Ted Codd’s relational model of data, which evolved from the mathematical theory of relations and first-order predicate logic, to develop the framework for the megasynthesis that Teilhard had prophesied. By the autumn of 1983 I had also been able to form the concept of the Absolute in exactly the same way as I form all other concepts: by carefully examining the similarities and differences in the data patterns of my experience. In 2005, Chris Clarke, a professor of mathematical physics in England, suggested that I call this very original approach to concept formation ‘radical equalitarianism’, a useful term, even if ‘isms’ are ‘wasms’, as Satish Kumar has jokingly suggested.

This has led me to look at the Universe, not in terms of the space, time, matter, and energy of the physicists, but in terms of the more abstract concepts of structure, form, relationships, and meaning, which are the basic concepts of information systems architects in business, of the Information Age we live in today. I could thus see that the Universe does not have the four space-time dimensions of Minkowski and Einstein or the eleven dimensions of the string theorists.

The underlying structure of the Universe is an infinitely dimensional network of hierarchical relationships. This insight thus answered a question that I put to myself as a sixteen-year-old: “what can we know about knowledge that we do not yet know, that is beyond the frontiers of science at any one time?” The answer is that we can know its deep underlying structure, for the Universe is essentially holographic; every whole/part, which Arthur Koestler called holons, in the Universe has exactly the same structure as the Whole, the Totality of Existence.

I was thus able to unify the four stages of evolutionary development that Teilhard identified: physical, biological, noological, and spiritual. Looked as a whole, evolution is an accumulative process of divergence and convergence, proceeding in an accelerating, exponential fashion by synergistically creating wholes that are greater than the sum of the preceding wholes through the new relationships that are formed, apparently out of nothing. The whole process is governed by Life, or God the Creator, which we can also call the Logos.

However, this process has not been following a steady, gradual pace over the years. There have been periods of very rapid growth, with long periods in between in which very little development has taken place. Niles Eldredge and Stephen Jay Gould called this stop-start process ‘punctuated equilibrium’, which is illustrated most simply by the S-shape of the growth curve, also known as the learning or logistic curve. In terms of human learning, there have been two major axial periods of accelerating development: from 600 to 300 BCE and from the sixteenth century to the present day. It is this rapid rate of development that has enabled evolution to become fully conscious of itself.

Not only does evolution not progress in a steady fashion, it even does not always progress from immediately preceding structures. As Arthur Koestler explains, while evolution is generally an accumulative process building on structures that already exist, sometimes it backtracks to an earlier point and starts afresh from there. These quite different evolutionary processes are denoted by the words gerontomorphosis, the ‘shaping or forming of the old’, and pædomorphosis, ‘the shaping or forming of the young’.

During gerontomorphosis, evolution progresses from immediately preceding forms and structures. However, as Koestler puts it, “gerontomorphosis cannot lead to radical changes and new departures; it can only carry an already specialized evolutionary line one more step further in the same direction—as a rule into a dead end of the maze.”
During pædomorphosis, on the other hand, evolution retraces its steps to an earlier point and makes a fresh start in a quite new direction. Pædomorphosis is thus a rejuvenating, renascent process; it leads to new vitality, new energies, and new possibilities. And generally, this process does not begin on the scale of the species; it begins at the individual level. In pædomorphosis, phylogeny recapitulates ontogeny, rather than the other way round, as in gerontomorphosis.

These principles of pædomorphosis and gerontomorphosis apply equally in the noosphere. What Thomas S. Kuhn called ‘normal science’ is a good example of gerontomorphosis at work at any one time. “‘Normal science’ means research firmly based upon one or more past scientific achievements, achievements that some particular scientific community acknowledges for a time as supplying the foundation for its further practice.”

In contrast, “at times of revolution, when the normal-scientific tradition changes, the scientist’s perception of his environment must be re-educated—in some familiar situations he must learn to see a new gestalt.” Such scientific revolutions sometimes display pædomorphic characteristics. For instance, Copernicus’ heliocentric theory of the solar system effectively returned to Aristarchus’ heliocentric view developed before the Ptolemaic view gained a grip on conventional thinking.

This is essentially what happened to me in 1980. I backtracked all the way to the Alpha point of evolution, which effectively means to about 25,000 years ago when we human beings first acquired self-reflective intelligence, which is the key characteristic that distinguishes us from the other animals—as Teilhard pointed out—and from our machines.

Experientially, I allowed all the structures in the Universe, which are nothing but relationships between forms, to dissolve into relationships, so that only relationships remained. Eventually, even these relationships dissolved, leading me to what Krishnamurti aptly called ‘the pathless land’, quite impossible to describe. Thus the divisions we make between science, philosophy, and religion, and between all the different religions, just disappeared.

Today, I call this Theory of Everything a unified relationships theory, a generalization of Einstein’s unified field theory, because fields are just a special case of relationships, and it is relationships that make the world go round. Another name I use is panosophy, from the Greek pansophia ‘all-wise’, whose framework is relational logic, a way of thinking that is simple commonsense because we all implicitly use this self-reflective, noninferential, hologenetic way of thinking every day to organize our ideas. Panosophy includes the radically new science of humanity that Erich Fromm called for and a comprehensive science of evolution that heals the deep rift between the Creationists and the Darwinists.

However, as I realized in November 1983 when writing an essay for David Bohm called ‘The Problems and Ethics of Communicating my Universal System of Coherent Thought’, studying relational logic and panosophy cannot be undertaken in the context of today’s fragmented and deluded world of learning; these studies require the practitioner to learn a skill that is a cross between thinking and vipassana, the principal Buddhist meditation technique.

What this means is that I watch all my thoughts arising directly from their divine Source, allowing them to become organized through the action of what Heraclitus, the mystical philosopher of change, called the Logos, the rational organizing principle at work in the Universe. This is evolution truly becoming conscious of itself, enabling the practitioner to reach the Omega point of evolution, able to see the whole of evolution as a coherent whole, from beginning to end. So while it is not possible to organize the Truth, as Krishnamurti pointed out, it is possible to organize all knowledge into a coherent whole, which enables the ineffable Truth to be revealed.
I call this skill *collumination*, because by colluminating the mind becomes a highly polished translucent instrument, allowing the coherent, radiant light of Consciousness, which I also call collumination, to come streaming uninhibitedly through the psyche. In this way, we can heal our fragmented and deluded minds, when the divisions we make between all the nations and cultures in the world dissolve into the ocean of Consciousness. Healing the mind is in contrast to killing it, as Ramana Maharshi urged his followers to do. So learning to colluminate is a rather unusual spiritual practice. Today, many spiritual seekers of my acquaintance are influenced by Eastern teachers, who encourage their followers to empty the mind, reflected, for instance, in the no-mind festival held in central Sweden every year in the summer.

As a consequence of learning to colluminate, I realized that I had reached a state of Cosmic Consciousness. I would awake each morning in the most exquisite state of bliss, feeling completely connected with everything there is. Like Arjuna in the Hindu classic, *Bhagavad Gita*, I could see all the manifold forms of the universe united as one. However, while this was the most fantastic experience, I was quite overwhelmed by it. Arjuna had a similar experience, for on being shown the Ultimate Cosmic Vision by Krishna, he said, “I rejoice in seeing you as you have never been seen before, yet I am filled with fear by this vision of you as the abode of the universe.”

The basic reason for this is that although Wholeness is the union of Wholeness and Oneness, I was not yet grounded in Oneness. There was still an experiential split between the Divine and myself as a human being. So for over twenty years, Life has been helping me to heal this deep split in my psyche, guiding me towards many psychospiritual groups and exercises. For I would never be able to walk my talk, as the Americans say, while I had any egoic identification with the solution to the ultimate problem in science that had been revealed to me.

A major turning point in this process happened in 1998, when a friend introduced me to Ramesh S. Balsekar’s book *Consciousness Speaks*. This book was an utter revelation to me, because Ramesh was the first Eastern teacher that I had read who admitted that every word that he spoke represented a concept, which was my experience exactly. As far as I was concerned, Eastern mystics were confusing their followers by denying the role that concepts play in our spiritual awakening.

This book gave me the confidence to go much deeper into Eastern spiritual teachings, which I did not feel entirely comfortable with before that time. Accordingly, between 1999 and 2004, I attended a number of one- and two-week silent meditation retreats in the mountains and forests of Norway and Sweden, which greatly advanced my spiritual awakening. In particular, I had a series of powerful satoris, which liberated me from any concerns that I had about the catastrophe that we are all blindly accelerating towards today. As I can now see in my own experience, we cannot reach the end of time by any technique or method whatsoever. In my case, I have needed to learn to give up my colluminating practice in order to live comfortably at the Alpha/Omega point of evolution in the eternal Now.

Sadly, however, because relational logic is unprecedented in the whole history of human learning, I cannot teach anyone to colluminate, never mind give it up. For instance, it is not possible to learn to play golf by reading a book describing the nuances of the golf swing; the aspiring golfer has no alternative but to practice swinging the golf club time after time, being utterly aware of the position of the body at each stage of the swing.

To use another metaphor, the description of relational logic I have had on the Web since 1998, and in full since 14th February 2004, is like the notes of a music score. My partner, Birgitta, can read a score and ‘hear’ the music that the symbols represent in her inner ear, but I do not have
this skill. Similarly, it is an innate talent for someone to ‘hear’ the music of the spheres or *musica universalis* in the symbols that I have written down. And for this, no concepts are needed. It is more like listening to Mozart than twentieth-century conceptual music.

**Healing our sick society**

When luminaries like Vimala Thakar, David Bohm, and Andrew Cohen say that it is only by awakening to total revolution that our species can survive, does it really help? As none of us has the free will to decide our destiny, what can any of us do about this? I’ve been through a total revolution in my lifetime, enabling me to create a comprehensive model of our rapidly changing society, necessary if we are to manage our business affairs intelligently and consciously.

But how can I use my skills and intelligence to help my fellow human beings through the great global crisis we all face today? The unified relationships theory, which is of the utmost abstraction and generality, is even more revolutionary than the scientific revolutions introduced by Newton, Einstein, and Bohm, and these were not easy to understand when they were first published.

The most difficult point to explain is that panosophy is an incomparable cosmology of cosmologies, integrating all the ideas, theories, and beliefs of everyone who has ever lived or who will ever live into a coherent whole. This has come about by following E. F. Schumacher’s map-making maxim, “Accept everything; reject nothing.” But even though this megasynthesis has evolved in a similar way to the Internet, I have not yet been able to describe this all-inclusive approach to learning in a manner that many can accept.

To deal with this distressing situation, I meditate on Wholeness at the Alpha/Omega point of evolution in the eternal Now. I thus rest in Stillness, knowing that there is no separate being who can care about anything. There is nothing for me to do or become, for I have been successful in life beyond my wildest dreams, finding satisfactory answers to every question that I ever asked myself about God, the Universe, and the meaning of life. I thus understand the root cause of all the conflicts in the world, enabling me heal a deep, traumatic split in my psyche. I therefore know, with Ramana Maharshi, “What is not meant to happen will not happen, however much you wish it. What is meant to happen will happen, no matter what you do to prevent it. This is certain.”

This understanding is well denoted by the last two words in *Homo divinus universalis*. However, the first word indicates that I am also a human being, struggling to live healthily in a grievously sick society. Most particularly, I care deeply about our children’s future. If it is not our destiny to awaken to total revolution, to start afresh at the very beginning, do my neighbours’ children aged three and one have any chance of growing old enough to have children of their own?

I do not want to speculate on how events are likely to unfold in the next five to ten years because of our inability to adapt to our rapidly changing environment, which we, ourselves, are unwittingly causing. All I know is that the tsunamis, hurricanes, and earthquakes we have recently witnessed around the world will seem like the proverbial storm in a teacup compared to the apocalyptic collapse of the global economy that we are blinding accelerating towards today. We really need to declare a global state of emergency, so that we can all work harmoniously together with a common vision. In this way all the diverse strands of evolution could converge at its glorious culmination; it is through loving synergistic relationships that miracles could happen.

Such a happening would be a true revolution. When Sweden beat Finland in the ice-hockey final at the recent Winter Olympic Games, the whole of Sweden rejoiced. This ‘victory’ was the first item on TV news broadcasts. The next day, thousands gathered in a square in central Stockholm to
Returning Home to Wholeness

celebrate, completely ignoring the Finns’ feeling of dejection. This is no victory; nothing to celebrate.

For me, victory is meeting my fellow human beings in love and friendship. The deeper that we can meet in love, the more there is to celebrate. The pinnacle of such relationships is divine love making, when two beings, in female and male form, become impersonally and unselfishly united in the Divine; quite indescribably beautiful and empowering.

These experiences tell me that it is not necessary for anyone to understand the reasoning behind the unified relationships theory to live in peace. What this theory says is that all beings in the Universe are related to all others in Wholeness, which is Love, our divine Essence. And it is Love that conquers fear. None of us are alone. I am in you and you are in me, as many sing today.

This fact was well demonstrated by the public’s heartfelt response to the recent catastrophes around the world. It is interesting to note here that the native English word for nature is kind. Kindliness, which the Buddhists call compassion, is our natural state of being, what we are born with before the egoic mind conceals our divine Essence. So if we can disperse what an anonymous fourteenth-century English mystic called ‘the cloud of unknowing’, we do have a chance of creating a life-enhancing, ecologically sustainable Sharing Economy to replace capitalism and communism.

The key issue here is between Love and money. Because many have become separate from our immortal Ground of Being, money has become the primary immortality symbol in society today, providing many with a false sense of security and identity. We can see this obsession for money in two unhealthy activities. First some 97% of all financial transactions involve the buying and selling of monetary products, leaving little for the goods and services we need for our daily lives. Secondly, some 97% of all money in circulation is issued as debt by the banks, only 3% being issued by governments, as in times of yore. This insane behaviour is causing severe ecological damage and psychological distress, driving humanity to the brink of extinction. So if today’s children are to have any chance of growing old enough to have children of their own, the concepts of joint-stock company, joint-stock bank, and stock exchange will need to become as extinct as the dodo.

This means that if we are to have any chance of surviving the collapse of the global economy, we urgently need to divert some of the trillions of dollars sloshing around the financial markets every day to cocreate institutions and systems that can come into existence as we go through what will be a discontinuity in evolution on a global scale.

To this end, I am attempting to set up the Paragonian Foundation, consisting of the Paragonian Fellowship, University, Business Academy, and Publications, addressing the spiritual, educational, economic, and communicational aspects of our emerging civilization. For as the Integral Institute, founded by Ken Wilber recognizes, partial and piecemeal approaches to the world’s problems do not work. But solutions that do not go to the root of the problem do not work either.

So if I am to continue my life’s work and make a worthwhile contribution to society, I am today seeking people who have the courage to divert some of their wealth to help us all awaken to total revolution. Nothing less than complete freedom from the past and future will heal our wounds, enabling us to realize our greatest dream: a society living in love and peace with each other and our environment. For in the ‘immortal’ words of John Donne:

No man is an Island, entire of itself; every man is a piece of the Continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man’s death diminishes me, because I am involved in Mankind; And therefore never send to know for whom the bell tolls; It tolls for thee.