

The Unified Relationships Theory

Healing the Fragmented Mind

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This article introduces the unified relationships theory (URT), a coherent body of knowledge that corresponds to all our experiences, from the mundane to the mystical. Working mainly in solitude, the URT has been emerging in my consciousness since 1980, the flowering of seeds that were sown by Life thirty years earlier. The principal purpose of the URT is to scientifically establish Consciousness as the all-embracing spiritual context that we all share, unifying the concepts of God and the Universe, the incompatible contextual concepts for religion and science, respectively. By healing the deep schism between the rational and intuitive aspects of our fragmented minds, we can experience Love as our divine Essence, enabling us all to live in love, peace, and harmony with each other and our environment.

Since around midsummer 1980, my entire life has been consciously guided by one, very simple, but profound idea: *Wholeness is the union of all opposites*. Although this idea evolved from the principle of duality in projective geometry, where points and lines bear a dual relationship to each other,¹ I call it the *Principle of Unity* today. The Principle of Unity is not the absolute Truth, for the nondual Truth is ineffable, quite impossible to express in words. To try to do so is like trying to describe a brilliant sunset to someone over the telephone.

Rather, the Principle of Unity, which signifies an all-inclusive, both-and approach to life, is an irrefutable universal truth, applicable in all possible situations. For if the exclusive, either-or, egoic mind, which dominates the world today, denies the truth of the Principle of Unity, this is opposite to the both-and mind asserting its truth, thus confirming the truth of the Principle of Unity. Either-or thinking is encapsulated in Aristotle's Law of Contradiction, which lies at the heart of mathematical proof and deductive logic: "It is impossible for the same attribute at once to belong and not to belong to the same thing and in the same relation."²

In contrast, the Principle of Unity is the fundamental design principle of the Universe, enabling me to develop what I today call the *unified relationships theory* (URT), a coherent body of knowledge that describes all the forces in Nature—both physical and psychospiritual—within a single, all-encompassing framework. This synthesis of everything owes much to my education as a mathematician and my work with integrated information systems in business, mostly with IBM in sales and marketing in London in the 1960s and 70s and in software development in Stockholm in the 1990s.

The reason why it is not possible to integrate all knowledge in all cultures and disciplines at all times into a coherent whole using conventional logic is that mathematical reasoning, like computer programming, is essentially linear in form, reflecting the West's view of time as linear, with a past and a future. On the other hand, the relational model of data, which has evolved from first-order predicate logic and the mathematical theory of relations, is essentially nonlinear, as is the Universe, in general, and the world we live in, in particular. For instance, you cannot order a book or airline ticket on the Internet without invoking the relational model of data behind the scenes.

So when we stand outside ourselves in the eternal Now, rather like the way the astronauts returning from the Moon viewed the Earth,³ we can see the Totality of Existence as a seamless continuum, with no borders around it or divisions within it, enabling us to heal our fragmented and split minds, leading to the utmost peace and tranquillity.



Mathematical abstraction

By mathematics, I do not mean the mathematics that physicists and engineers apply in their scientific and technological studies. Rather, I mean pure mathematics, which the eminent mathematician, G. H. Hardy, called ‘serious’ mathematics rather than ‘trivial’ mathematics.⁴ To Hardy, and to me, “A mathematician, like a painter or a poet, is a maker of patterns.”⁵ “The mathematician’s patterns, like the painter’s or the poet’s, must be *beautiful*; the ideas, like the colours or the words, must fit together in a harmonious way.”⁶ Hardy was “interested in mathematics only as a creative art.”⁷ In the words of Alfred North Whitehead, the co-author with Bertrand Russell of *Principia Mathematica*, “The science of Pure Mathematics ... may claim to be the most original creation of the human spirit,”⁸ one possible rival being music.

In Hardy’s words, there is “a certain *generality* and a certain *depth*”⁹ in pure mathematics. By generality, he meant “A significant mathematical idea ... should be one which is a constituent in many mathematical constructs.”¹⁰ In Whitehead’s words, “It is by the employment of [the] notion [of ‘variable’] that general conditions are investigated without any specification of particular entities,” such as “the shape-iness of shapes”,¹¹ which are quite irrelevant. It is the task of mathematics to discover a “pattern of relationships among general abstract conditions”.¹² However, Whitehead went on to qualify his statements by saying “it is the large generalization, limited by a happy particularity, which is the fruitful conception.”¹³ As Hardy said, “a property common to too many objects can hardly be very exciting.”¹⁴

By depth, Hardy meant “ideas that are usually the harder to grasp”.¹⁵ Examples of depth are Euclid’s proof that there are an infinite number of primes and Pythagoras’s proof that $\sqrt{2}$ is irrational, the latter being deeper than the former. They are deep because they employ general mathematical techniques, these cases being examples of *reductio ad absurdum*. But there are mathematical theorems that are much, much deeper than these. So much so that “this notion of ‘depth’ is an elusive one even for a mathematician who can recognize it.”¹⁶

The Theory of Everything

The URT is based on a process of pattern recognition that is of the utmost generality and depth. It is so general, so deep, and so elegantly simple that all questions that we might have about God, the Universe, and what it means to be a human being can be answered by it. The coherent model of the Totality of Existence that is the URT can accommodate all the phenomena that cannot be explained in terms of materialistic science, such as extrasensory perception¹⁷ and subtle healing energies.¹⁸ Most particularly, the model not only shows that computer scientists will never create machines to exceed human intelligence, it can also be used to explain why evolution is currently accelerating at unprecedented exponential speeds, ending the war between the Darwinists, who believe that evolution is blind, and the Creationists, promoting intelligent design. Paradoxically, the Universe is intelligently designed, but there is no separate entity that can be said to be the designer.

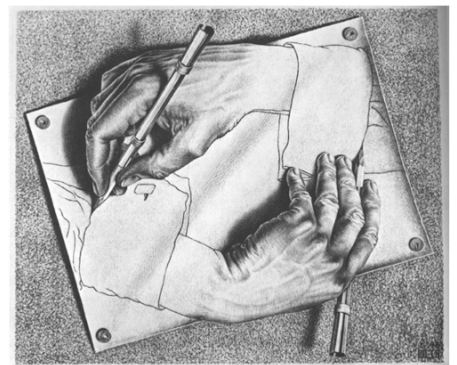
A key point here is that the URT cannot be categorized within any existing discipline or culture of East or West. The URT embraces all scientific theories, philosophical schools, religious denominations, and economic ideologies in all cultures at all times. It is not science, philosophy, or religion, in the sense that these words are used today. To denote this all-inclusiveness, I sometimes call the URT *panosophy*, from the Greek word *pansoφος*, meaning ‘all-wise’. *Panosophy* is not a new word. The *Oxford English Dictionary* records that it was used as early as 1642, albeit with a slightly different spelling, to mean “universal or cyclopædic knowledge; a scheme or cyclopædic work embracing the whole body of human knowledge”. The URT cannot therefore be understood in terms of today’s fragmented and deluded world of learning. Rather, it is the other way round. Everything in the world of learning can be understood in terms of the URT with a healthy mind.

Healing the Fragmented Mind

This is because the URT takes the process of scientific generalization that Isaac Newton,¹⁹ Albert Einstein,²⁰ and David Bohm²¹ began to its ultimate conclusion. For the unified relationships theory is the solution to the ultimate problem of science, postulated by Albert Einstein in 1925 as the unified field theory.²² The URT is so named because fields are a special case of relationships, and it is synergistic relationships that make the world go round. In this model, energy arises through meaningful structure-forming relationships, viewing the Universe in terms of the abstract concepts of structure, form, relationships, and meaning, as Bohm taught me,²³ rather than the more particular concepts of matter, space, and time, energy being associated with matter ever since Einstein developed his famous equation, $E=mc^2$.

By theory here, I do not mean words and other symbols printed on paper or stored electronically. As Bohm points out, *theory* derives from the Greek *theoria*, which has the same root as *theatre*, meaning ‘spectacle’ or ‘seeing’.²⁴ So a theory is a form of insight. This means that if our scientific inquiries are to produce a valid representation of the world we live in, they must be based on self-inquiry. If we do not understand how we think and learn, we have no way of telling whether our theories are true or not or of reaching the pinnacle of human learning.

This is not so much a matter that the map is not the territory.²⁵ It means that we need to include our map-making activities in the territory being studied, recognizing that our maps actually determine how we look at ourselves and the world we live in. Such self-knowledge tells us that it is our self-reflective Intelligence, which distinguishes us from the other animals and our machines, that enables us to map our own thought processes, rather like a television camera filming itself filming, a paradox well illustrated by M. C. Escher’s lithograph, ‘Drawing Hands’.²⁶ As Werner Heisenberg showed with his uncertainty principle, we cannot separate the observer and observed in quantum physics, a notion that brought David Bohm and J. Krishnamurti together around 1960.²⁷ And as the pre-eminent Christian mystic Meister Eckhart said, “The eye with which I see God is the same as that with which he sees me.”²⁸



We can be much helped to bring our inner worlds into science by a letter that Einstein wrote to the distinguished mathematician Jacques Hadamard, who was engaged in exploring the creative thought processes of mathematicians in the 1940s. Einstein wrote, “The words or the language, as they are written or spoken, do not seem to play any role in the mechanism of thought.” “Conventional words or other signs have to be sought for laboriously only in a secondary stage,” after “the psychical entities, which seem to serve as the elements of thought,” are combined and connected in a “rather vague play with the above mentioned elements”.²⁹

However, Einstein never attempted to include his own thought processes in his unified field theory, and few scientists have done so since, believing that there is an objective reality independent of the observer. This is one reason why the physicists have not been able to create what they call the theory of everything or grand unified theory: they only recognize the existence of gravitational, electromagnetic, and weak and strong nucleic forces,³⁰ ignoring the mental, psychic, subtle, spiritual, and any other nonphysical energies that actually cause us to behave as we do. As Stephen W. Hawking said, perhaps with tongue in cheek, “we have, as yet, had little success in predicting human behaviour from mathematical equations!”³¹

Not surprisingly, the attempts of the physicists to explain all the forces in Nature in terms of vibrating strings do not appear to be leading anywhere. On 8th October 2006, *The Observer* reported, “The most ambitious idea ever outlined by scientists has suffered a remarkable setback. It has been dismissed as a theoretical cul-de-sac that has wasted the academic lives of hundreds of the world’s cleverest men and women. This startling accusation has been made by frustrated physicists,

including several Nobel Prize winners, who say that string theory—which seeks to outline the entire structure of the universe in a few brief equations—is an intellectual dead end.”³²

Ken Wilber, taking a much broader view of this ultimate goal of human learning than the physicists, has nevertheless said that the genuine theory of everything is impossible:

All such attempts [to create such a theory], of course, are marked by the many ways in which they fail. The many ways in which they fall short, make unwarranted generalizations, drive specialists insane, and generally fail to achieve their stated aim of holistic embrace. It's not just that the task is beyond any one human mind; it's that the task is inherently undoable: knowledge expands faster than ways to categorize it. The holistic quest is an ever-receding dream, a horizon that constantly retreats as we approach it, a pot of gold at the end of the rainbow that we will never reach.³³

Ken has made these assertions because his well-known four-quadrant model,³⁴ originally known as AQAL (all quadrants, all levels), but now embracing all quadrants, all levels, all lines of development, all states of consciousness, and all types of awareness,³⁵ is not of the utmost abstraction and generality. The AQAL is just a special case of the Principle of Unity at work. So Ken has had to settle for “a little bit of wholeness”, for this “is better than none at all”; “an integral vision offers considerably more wholeness than the slice-and-dice alternatives.”³⁶

The foundations and framework

Yet despite the utmost generality of the URT, it is not necessary to be familiar with the advanced mathematics that Hardy and other mathematicians use in their abstract reasoning to understand it. The Principle of Unity is the backbone for *integral relational logic* (IRL),³⁷ the skeleton, framework, or system of coordinates for the coherent body of knowledge that is the URT. This has evolved very simply by following E. F. Schumacher's mapmaking maxim, “Accept everything; reject nothing,”³⁸ and David Bohm's very general way of perceiving order: “to give attention to similar differences and different similarities”.³⁹ By comparing all the data patterns of our experience, we can thus bring universal order to all our thoughts.

IRL is a holistic science of reason that truly represents the way we think, learn, and organize our ideas, unlike deductive logic and mathematical proof, which have evolved from Aristotle⁴⁰ and Euclid.⁴¹ Because IRL is based on a thoroughly consistent process of thought that forms all concepts in exactly the same way, Chris Clarke, editor of *Ways of Knowing: Science and Mysticism Today*, has aptly called it ‘radical equalitarianism’.⁴² And no more advanced mathematics is needed to think in this way than the concept of set, which is the basis of abstraction taught in the new maths to our children. The concept of set, which is central to semantics, is more fundamental than that of number. No amount of mathematics can enhance our understanding of the Universe if the semantic framework on which it is based is not sound. The new maths reflects this commonsensical approach to learning, for it is more the science of patterns and relationships than the science of number and space.

Actually, the immediate precursors to IRL are the business modelling methods used by information systems architects to build the Internet, particularly the relational model of data, introduced by Ted Codd of IBM in 1970,⁴³ and object-oriented modelling methods, which had their origin in the Norwegian Computing Centre in the 1960s⁴⁴ and which are today incorporated into the Unified Modeling Language (UML),⁴⁵ developed by Rational Software Corporation in the 1990s, now a subsidiary of IBM. Because these modelling methods are of the utmost abstraction, they can be used equally in all enterprises: in manufacturing and retail, in government and banking, in education and medicine, in any industry whatsoever. Abstraction is a most powerful tool. It is one of the major reasons why the Internet has been developing at hyperexponential rates of growth during the past ten to fifteen years.

Because integral relational logic is holographic in character, with no fixed axioms or rules, we can bring certainty back to mathematics, which was lost⁴⁶ when Kurt Gödel published his incompleteness theorems in 1931.⁴⁷ Actually, this was the first of a number of discoveries that show

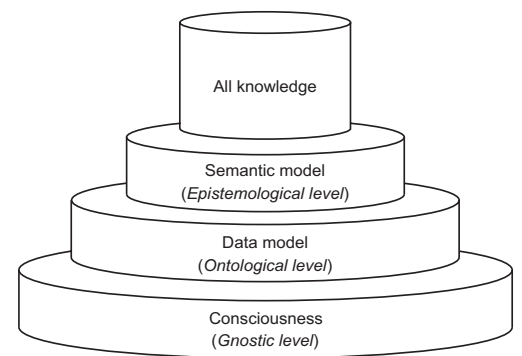
the limitations of linear reasoning, such as that employed by machines, like computers. Gödel first proved, using his amazing numbering scheme of the notion of proof, that there are true theorems in arithmetic that cannot be proved from the axioms.⁴⁸ He then went on to prove that the axioms themselves cannot be proved to be consistent,⁴⁹ a proof that David Hilbert had sought in delivering a famous lecture to the International Congress of Mathematicians in Paris in 1900.⁵⁰ The notion of truth in mathematics is stronger than that of proof.

In 1936, Alonzo Church and Alan Turing independently extended Gödel’s notion that there are undecidable propositions in mathematics, those that can be neither proved nor refuted. Church and Turing were working on the *Entscheidungsproblem*, German for ‘decision problem’, which went back to the time when Gottfried Leibniz successfully constructed a mechanical calculating machine. Basically, the decision problem asks is there an algorithm, a mechanical procedure, that can determine whether a particular problem is solvable or not, answering with a yes or no. It does not ask how the problem might be solved if it is solvable; that is another issue.

Church showed, using his lambda calculus, designed to investigate recursive functions, that there is no general algorithm for the decision problem.⁵¹ Turing proved a similar result through his studies of what today is called the Universal Turing Machine.⁵² In other words, in linear mathematics, symbolic logic, and computer programming, there are undecidable, incomputable, unprovable, and unsolvable problems, as well as their opposites, which is, of course, an example of the Principle of Unity at work.

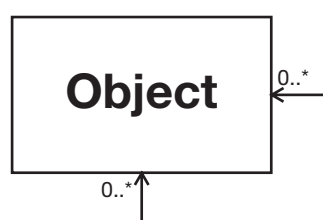
But how can we base our lives on something of absolute certainty, rather than constantly flip-flopping between opposites, as we inevitably must do in the relativistic world of form? Can we live our lives without any problems to worry about, not as machines, but as the divine beings we truly are?

Well, we can do this by unifying the abstract reasoning of IRL with *jnana-yoga*, the path of abstract knowledge in the East, which seeks to answer the most fundamental question any of us can ask: “Who am I?” We can then establish the foundations of all knowledge, not just mathematics, on solid ground, on our deep inner gnostic knowing of the Divine, as this diagram illustrates. The ontological and epistemological levels of these foundations arise directly from information systems modelling methods in business, as I now outline.

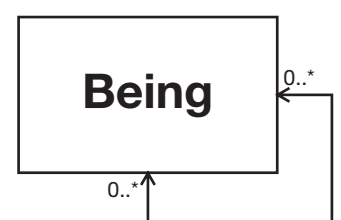


Being, a symbol for everything

The most abstract model of a business enterprise in the notation of the UML is shown on the left. This can be generalized into a concise model of the Universe, on the right. **Object** is the superclass



of all concepts in a business, while **Being** is the superclass of all concepts in the whole field of human learning. This right-hand model shows that every being in the Universe is related to every other being in zero to many different ways, some of which can be categorized and some of



which are beyond classification, what we might call a ‘mystery’.

If we are to create a coherent model of the Totality of Existence, the concept of being is the most natural starting point, for *being* means ‘something conceivable as existing’. In terms of mathematics and computer science, *being* is a ‘variable’ in which everything else can be expressed. Beingness is a property that is common to all beings, which has sent me to the heights of ecstasy and deep inner certainty and peace, in contrast to Hardy’s belief that such a level of abstraction

“can hardly be very exciting”. And such a conception is of the utmost fruitfulness, not limited by any particularities, as Whitehead preferred.

Yet, there is nothing new about the utterly abstract concept of being. I am here using the word *being* in its literal ontological sense, which formed the basis of Aristotle’s *Metaphysics*. This is what Aristotle wrote about being:

There is a science which studies Being *qua* Being, and the properties inherent in it in virtue of its own nature. This science is not the same as any of the so-called particular sciences, for none of the others contemplates Being generally *qua* Being; they divide off some portion of it and study the attribute of this portion, as do for example the mathematical sciences.⁵³

Furthermore, as the mystics of all ages have discovered, Being is our true identity beyond the ego, which believes that it is separate from God, Nature, and other beings. For instance, Eckhart Tolle says that when we are free of the illusion of a separate self, “What remains is the light of consciousness in which perceptions, experiences, thoughts, and feelings come and go. That is *Being*, that is the deeper, true I (my italics).”⁵⁴

The Supreme Being

The word *being* in IRL denotes the Absolute just like any other being in the relativistic world of form. So the Absolute, the Supreme Being, generally called God in Western civilization, exists, at least. To deny this is like saying that human beings consist of subatomic particles, atoms, molecules, cells, thoughts, emotions, skills, feelings, and so on, but they do not exist as either an aggregate of these constituents or as a unity.

The question then is “what attributes does the Absolute possess?” Well, in order to maintain the logical consistency of IRL, we can only answer this question in exactly the same way that we determine the qualities of any other data pattern in the Universe. That is, by carefully examining the similarities and differences between this data pattern and all others.

Now there is only one Absolute in the Universe. For if there were many, they would not be Absolute; there would be relationships between the different Absolutes. So I can call the uninterpreted data pattern that is the Essence of the Absolute the Datum of the Universe, using a term from the data processing industry, recognizing that information and knowledge are data with meaning.⁵⁵ Data, itself, is quite meaningless, prior to any interpretations by a knowing being. It is the Datum that is given, from the Latin *datum*, the neuter past participle of *dare*, ‘to give’.

The Datum is the foundation of everything, which exists prior to being, a notion encapsulated in the word *presence*, which derives from the Latin word *praesense*, consisting of two parts, *prae*, ‘before’ and *esse*, ‘to be’. So *presence* literally means ‘before being’ or ‘prior to existence’. The concept of being is thus the simplest possible application of Ockham’s razor, known as the “principle of ontological economy, usually formulated as ‘Entities are not to be multiplied beyond necessity’.”⁵⁶

So what do we discover when we look at the relationship between the Datum and all the other data patterns in the Universe? Well, in conformity with the Principle of Unity, we must make this comparison in two ways: by viewing the Absolute as a unity, consisting simply of itself, and as a whole, consisting of both itself and the aggregate of all its parts.

When we view the Absolute as a unity we can see that it differs from all of its parts, for the Datum is the only data pattern that is not limited in some way. When we define a data pattern relativistically as a part we give it boundaries, we say what it is and what it is not. This is obvious from the root of the word *define*, which comes from the Latin word *definire* meaning ‘to limit’ or ‘to end’.

But because the Datum is beyond the limits of all parts of the Universe, it is not possible to define it or to give it any qualities whatsoever that belong to the world of form. For if we were to do so we would be treating the Absolute relativistically, and it would no longer be absolute. We can

therefore see that the Absolute is, and will forever remain, unknowable, indefinable and, of course, unanalysable, qualities that can best be described as transcendent with respect to all beings in the world of form.

On the other hand, when we view the Absolute as the Totality of Existence, we can see that the structure of all its parts is exactly the same as the structure of any of its parts. This situation arises quite simply because the Universe has an underlying unified structure, described as an infinitely dimensional network of hierarchical relationships. But as the structure of each part of the Universe is determined solely from these relationships, we can see that ultimately the Universe consists of nothing but these relationships. These relationships lie within everything that is; they are the glue that holds the whole Universe together. We can therefore also say that the Absolute possesses the property of immanence with respect to all beings in the world of form.

It is relationships that make the world we live in so interesting. The word *interesting* derives from the Latin *interesse*, consisting of two parts, *inter*, 'between' and *esse*, 'to be'. So *interesting* literally means 'between beings'. So when we ignore the relationships between beings, as reductionist scientists tend to do, we throw the interesting parts away!

The Absolute thus has the properties of existence, formlessness, transcendence, and immanence, and to use adjectival forms, it is unknowable, indefinable, and unanalysable. It is thus, to all intents and purposes, attributeless. However, this does not yet make the Absolute a scientific concept. To do this, we must actually experience the Absolute; otherwise we are just engaged in philosophical speculation, of little practical utility.

The evidence

As the Absolute is beyond compare with no attributes, we cannot experience it with our physical senses or understand it with the intellect. We need to go beyond the mind, utilizing our great gift of self-reflective Intelligence, sometimes called the Witness in spiritual circles. Once again, we can do this in one of two ways.

First of all, by meditating, we can look deeply into ourselves as the mystics have taught to discover that our true Essence is Stillness and Emptiness, resulting in the exquisite sense of nondual Love and Peace, which has no opposite. We are now in union with the Divine, in Oneness, in a state of Unity Consciousness, experiencing the radiant light of Consciousness pouring through us. From this perspective, the Divine is immanent.

Alternatively, we can feel into the Cosmos as an aggregate of all its parts, letting go of all the concepts and forms that constitute the Universe as a whole. This leaves us experiencing the Universe simply as a web of relationships, rather like the web of life of systems theorists.⁵⁷ Then, as we sink deeper into ourselves, even these relationships disappear, and we are left with the magnificent feeling of Cosmic Consciousness that is limitless and has no divisions or borders within it. It is a seamless continuum, full with the utmost potential. It is in this state that we feel awash with the vast ocean of Consciousness, that such writers as Romain Rolland (in a letter to Sigmund Freud)⁵⁸ and Stanislav Grof⁵⁹ describe in their writings. And from this perspective, the Divine is transcendent.

I use *Consciousness* (with a capital C) to denote the Divine because this word derives from the Latin *cum*, 'together with' and *scire*, 'to know', cognate with *science*. So when we integrate all knowledge into a coherent whole, our individual consciousness expands to such a degree that it becomes coterminous with Consciousness itself. We then realize that God is everywhere and everywhen, within and embracing everything. As the mystics of all ages have discovered, this perception and conception leads to great joy and bliss, which Jesus called Heaven and Hindus and Buddhists *Nirvana*, which means 'extinction' (of the sense of a separate self).

To use a metaphor from Nature, realizing a state of Cosmic Consciousness is rather like climbing to the summit of the mountain of all knowledge, from which vantage point we are able to

see everything that exists as a coherent whole with no obstructions hindering our vision. And realizing Unity Consciousness arises when we dive to the bottom of the ocean of Consciousness. These opposite points are just mirror images of each other, most dramatically illustrated by the fjords in western Norway. Some of the mountains there are 1000 metres high, plunging into the fjords up to a 1000 metres deep.

In summary, there are two pairs of dual ways in which we can understand and experience the Absolute, given in this table, thus establishing God as a scientific concept:

	Oneness	Wholeness
Conceptual	Transcendent	Immanent
Experiential	Immanent	Transcendent

In practice, of course, there is no separation between the theoretical and empirical views of the Divine. Transcendence and immanence merge in Nonduality, and Unity and Cosmic Consciousness unify in Consciousness, which is not a state, not an altered or nonordinary state of consciousness.⁶⁰ As Wholeness is the union of all opposites, it is the union of Wholeness and Oneness. Using Hegel’s logic, if Wholeness is the thesis and Oneness the antithesis, Wholeness is the synthesis; if Nonduality is the thesis and duality is the antithesis, Nonduality is the synthesis. This primary-secondary relationship between opposites is a common feature of the Universe, viewed as a Whole. Another example is the relationship between the implicate and explicate orders.

In recent years, there has been a wealth of published material on people’s religious, spiritual, and mystical experiences. For instance, the Alister Hardy Religious Experience Research Centre in the UK has discovered that 43% of Americans and 48% of British people have had such experiences.⁶¹ And Charles Tart, another scientist like Alister Hardy, collects descriptions of scientists’ spiritual experiences, which he publishes in TASTE—The Archives of Scientists’ Transcendent Experiences.⁶²

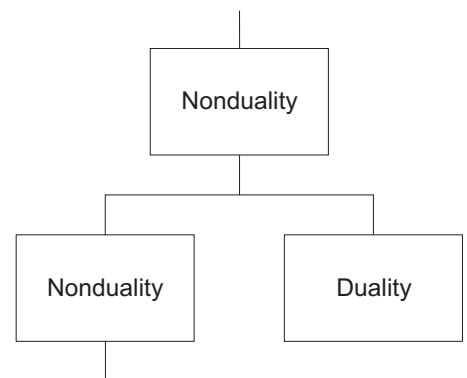
It therefore makes no sense to deny the existence of God or to fight holy wars—wars about the Whole—in the name of God. While we all have unique experiences of life in the relativistic world of form, there is one thing that we all share in common: the Absolute, viewed as Wholeness and Oneness, or Consciousness and Love.

Consciousness is all there is

Consciousness, viewed as an ocean, a vast ball of water, is a natural extension of David Bohm’s notion of the holomovement, an undivided flowing movement that he likened to a river, enabling him to unify the incompatibilities between relativity and quantum theories, although the physicists, struggling with string theory, still do not recognize this far-reaching synthesis. As he said, “On this stream, one may see an ever-changing pattern of vortices, ripples, waves, splashes, etc., which evidently have no independent existence as such. Rather, they are abstracted from the flowing movement, arising and vanishing in the total process of flow.”

Amit Goswami similarly regards Consciousness as primary in the popular movie *What the Bleep Do We Know!?* As he said, the findings of quantum physics tell us that the material world around us is “nothing but possible movements of Consciousness.”⁶³ And from the mystical perspective, “Consciousness is all there is” or “All there is, is Consciousness”, as the Advaita sage and former President of the Bank of India, Ramesh S. Balsekar, emphasizes in *Consciousness Speaks*.⁶⁴

This means that Consciousness is the primary reality providing the overall context for all our lives, unifying the concepts of God and Universe, which provide the incompatible contexts for religion and science, respectively. God is not a separate, authoritarian father figure, in whose image we humans are created, to be feared, obeyed, and worshiped, as my Christian parents taught me.



Healing the Fragmented Mind

And the Universe is not the physical universe, with a beginning in time some fourteen billion years ago, investigated by quantum physicists and astrophysicists studying the small and large, respectively. By regarding Consciousness as primary, we can thus heal the deep schism between science and religion, without which there can never be Peace on Earth.

Everything in the relativistic world of form is an abstraction from or appearance in Consciousness, just relativistically real, at best. None of us is separate from God, Nature, or any other being for a single instant in our lives. Our essential Beingness is Wholeness. Yet this realization is not new; it is the perennial wisdom that underlies all the religions, which Leibniz called *philosophia perennis*.⁶⁵

Like the mystics of all ages, we are now grounded in peace, perfect peace; there is just pure joy and bliss. There is no longer the sense of a separate self; the experiencer has disappeared, dissolved in Love and Consciousness, for as the Sufi poet Rumi beautifully expressed it, “Love is the sea of not-being and there the intellect drowns”.⁶⁶ The divisive and fragmented mind is completely healed; it has become translucent, revealing the coherent light of Consciousness, which enables us to see the whole of evolution from start to finish, enabling us to say, with John the Divine, “I am Alpha and Omega, the beginning and the end, the first and the last.”⁶⁷

I must emphasize here that making these changes to the concepts of God and Universe has no effect on Reality. We human beings have been living in the context of Consciousness, grounded in Love, our divine Essence, ever since we began to form concepts many thousands of years ago. If this were not the case, it would have been quite impossible for us to create all the wonderful works of art, music, poetry, literature, and architecture we have created through the millennia. If we were machines, and nothing but machines, as some scientists apparently still believe, nothing new could ever arise; we would not be able to make the scientific discoveries we have made during the ages, enabling many of us to live in comparative comfort today.

In a similar manner, when Copernicus showed that the Earth circles the Sun, rather than the other way round, as the Aristotelians and Christians believed, nothing changed in the solar system; the Earth continued to move around the Sun, as it had been doing for some 4.5 billion years. Not that Copernicus was able to eliminate all of Ptolemy’s epicycles. It was left to Kepler to do this with his three laws of planetary motion, and to Newton to unify Kepler’s extraterrestrial viewpoint with Galileo’s terrestrial perspective in the *Mathematical Principles of Natural Philosophy*. In *The Sleepwalkers*,⁶⁸ Arthur Koestler splendidly narrates the hundreds of years of struggle that led to this epoch-making synthesis.

Similarly, in today’s heliocentric revolution, many in both spiritual and scientific circles are becoming conscious that it is the radiant light of Consciousness that enlightens all our lives. But there are still quite a few ‘epicycles’ hanging around in the form of clouds, which have built up over the years as our cultural conditioning, which prevent us from being fully awake. It is only when we let go of the past completely, integrating all knowledge into a coherent whole, that we can disperse all the clouds that inhibit our vision, that prevent our minds from becoming translucent at the pinnacle of human learning.

Living with change

One great advantage of abstracting general concepts from particular situations, as we do when we create concepts such as human, mammal, and animal, is that we can develop a comprehensive theory of evolution that explains what is causing the pace of evolutionary change that we are experiencing today to accelerate exponentially. This is essential if we are to manage our business affairs with full consciousness of the evolutionary energies that cause us to behave as we do. As Julian Huxley said, “in modern scientific man, evolution [is] at last becoming conscious of itself.”⁶⁹

The French palaeontologist, geologist, and Jesuit priest, Pierre Teilhard de Chardin was one in whom evolution was becoming conscious of itself. He did not look at evolution only as a

biogenetic process. He saw that this was preceded by aeons of physical development and was followed by the development of the mind, which he called noogenesis. He also saw that evolution would not stop there. One day, all the divergent streams of evolution would converge in a megasynthesis, leading to a spiritual renewal of our beautiful planet Earth.⁷⁰ He thought that this convergence would carry us to evolution's glorious culmination, which he called the Omega point, leading to a superconscious and superintelligent society living in love, peace, and harmony.

The unified relationships theory is the megasynthesis that Teilhard prophesied. Because the URT is of the utmost abstraction, viewing the Universe in terms of meaningful structure-forming relationships, we can define evolution as 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, miraculously out of nothing.

However, we cannot reach the Omega point of evolution by starting from where we are today. Because the Principle of Unity tells us that the Omega and Alpha points of evolution are just two sides of the same coin, co-existing in the eternal Now, to reach evolution's glorious culmination we need to conduct an experiment in learning by starting afresh at the very beginning. This is essentially what happened to me between April 1980 and October 1983. I passed through a death and rebirth process, a discontinuity in evolution, rather like Neo in the popular movie *The Matrix*.

Because I could not make sense of what was happening to me in terms of anything that I had learned at school or university, in business, or that I was reading in the many scholarly books of science, philosophy, and spirituality that I was pouring over, I imagined that I was conducting a thought experiment. I saw myself as a computer that had switched itself off and on again so that it had no programs within it, not even a bootstrap program to load the operating system. From this utterly empty space, rather like a *tabula rasa*, this computer then had the task of organizing all knowledge into a coherent whole, rather like the way that the Internet is becoming.

But as every culture and discipline contains hidden assumptions that are not based on the Truth, to create this coherent body of knowledge, I have needed to question all the religious, scientific, and economic beliefs that give people a sense of security and identity in life. For as David Bohm pointed out in an interview in 1986, reflecting on J. Krishnamurti's enlightened educational philosophy,⁷¹ if we do not question the fixed beliefs and assumptions that guide our lives, then humanity is not a viable species. In a similar fashion Vimala Thakar, a protégée of Krishnamurti, 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."⁷² This is the simplest way I have of explaining how the unified relationships theory has emerged in consciousness.

What this experience tells me is that it is Life, arising directly from our divine Source, which is the creative power behind not only the URT, but also everything in the world of form. Most particularly, no computer can program itself, which some programming languages have facilities for doing,⁷³ without the involvement of human beings. Every computer program that has ever been written has come into being through Life, including Richard Dawkins' *The Blind Watchmaker*,⁷⁴ which seeks to show that evolution progresses without divine intervention. We can thus see that it will never be possible for computer scientists to create artificial intelligence, consciousness, or life.

Because my learning, like everyone else's, follows the general principles of all evolutionary processes, by modelling my thinking and learning processes, I have been led to develop a comprehensive science of evolution that explains our origin as a species and where we are all heading in such a frantic rush. As I explain in my book⁷⁵ and other writings,⁷⁶ I have been greatly helped in this process by two evolutionary scientists working in Sweden. The first is Carl Johan Calleman, who has shown how the periods in the Mayan calendar that diminish exponentially can be used to map some of the major turning points in evolutionary history.⁷⁷ Secondly, Nick Hoggard extended this model into conventional systems theory, showing that evolution is currently passing

through its accumulation point,⁷⁸ the most momentous turning point in the fourteen billion years of evolutionary history, seen from our perspective on Earth.

Tragically, however, very few people are yet aware of this integral interpretation of all the energy patterns in the Universe. We are still holding on to a divisive view of God and the Universe that our less than fully conscious ancestors have been passing on from generation to generation for millennia. This situation puts humanity into a pretty perilous predicament. For any species that does not adapt to its changing environment cannot expect to survive for very long.

The Jonah syndrome

Indeed, when we look at the energy patterns at work in society in the abstract, we can see that they are essentially the same energy patterns that we see in the Universe in general, including the animal kingdom. For instance, ever since the most recent big bang, there has been a struggle between the prevailing environment and new structures that emerge that do not fit into this environment, as Peter Russell,⁷⁹ Richard Tarnas,⁸⁰ and Arthur Koestler⁸¹ tell us. This is the case with the unified relationships theory. Because it is transcultural and transdisciplinary, not bound by the constraints of any existing culture or subculture, it is not yet accepted, even in principle, except by a few open-minded, loving people. It is only when we recognize our true environment as Consciousness, not a monotheistic God, the physical universe, or the global economy, that we shall be free of what William Blake aptly called our ‘mind-forged manacles’.⁸²

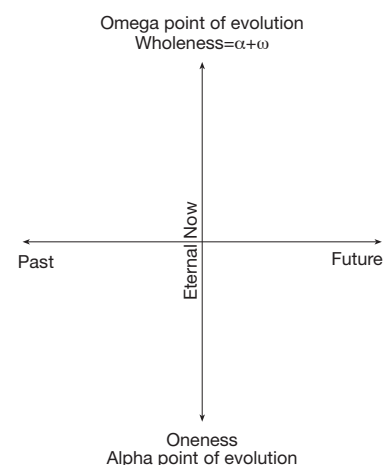
In psychological terms, our resistance is an example of what Abraham Maslow called the Jonah syndrome at work.⁸³ As he said, we all have an impulse towards actualizing our immense potential as human beings in what he called ‘self-actualization’. But like Jonah in the Bible,

We fear our highest possibilities (as well as our lowest ones). We are generally afraid to become that which we can glimpse in our most perfect moment, under the most perfect conditions, under conditions of greatest courage. We enjoy and even thrill to the godlike possibilities we see in ourselves in such peak moments. And yet we simultaneously shiver with weakness, awe, and fear before these very same possibilities.⁸⁴

Not only this. There is a tendency in society to limit the potential of those seeking to realize their fullest potential as human beings. As Maslow says, “Not only are we ambivalent about our own highest possibilities, we are also in a perpetual ... ambivalence over these same highest possibilities in other people,”⁸⁵ which he calls ‘counter-valuing’. He goes on to say, “We surely love and admire all the persons who have incarnated the true, the good, the beautiful, the just, the perfect, the ultimately successful. And yet they also make us uneasy, anxious, confused, perhaps a little jealous or envious, a little inferior, clumsy.”⁸⁶

It is our conditioning, which causes us to behave more like our machines than the divine human beings we truly are, which is the root cause of the Jonah syndrome. For machines, like computers, function solely in the horizontal dimension of time, processing inputs to produce outputs. So if we are to free ourselves from our mechanistic conditioning, we need to consciously change from the horizontal to the vertical dimension of time, invoking the divine Source of Life, which alone can heal our fragmented minds. Consciously living in the eternal Now is the only way forward for humanity, as Eckhart Tolle makes plain in his best-selling book *The Power of Now*.⁸⁷

We can look at our conditioning in three interrelated levels: personal, cultural, and collective. The personal mostly arises, of course, from pre- and perinatal traumas and from our relationships with parents, siblings, and other close influences on our lives. This is



what the personal-development and spiritual-awakening movements have been predominantly focused on during the past few decades. We haven't yet taken this healing and liberating process into the collective, despite singing songs saying that we are all one.

In the West, our cultural conditioning is based on what I call the seven pillars of unwisdom (a term coined by Arthur Koestler),⁸⁸ fundamental misconceptions about God, the Universe, Life, humanity, money, justice, and reason.⁸⁹ These misconceptions arise predominantly from the sense of separation induced in us by the monotheistic religions, which believe that God is other⁹⁰ and that the Jewish, Christian, or Islamic God is the one true God, to be defended to the death, in the extreme. In science, our cultural conditioning is primarily influenced by the millennia-old belief that the physical universe is the primary reality, that all phenomena can be explained in terms of the laws of physics, that life is a property of the DNA molecule, and that human beings are machines and nothing but machines. Our economic conditioning is based on the belief that we must fight our fellow human beings for the precious resources of the Earth and that money is a commodity with value. And overall, Western thought is based on the belief that we much reject paradoxes and self-contradictions if our reasoning is to be sound, denying the universal truth of the Principle of Unity.

Collectively, our conditioning has arisen from the repressive way that men have been treating women during the patriarchal epoch. The tension between women and men that is the direct result of this collective conditioning often arises in personal-development workshops, also manifested by the feminist movement. But it is important to distinguish the personal from the collective, which pervades all cultures during the past 5,000 years. While remaining in our female and male bodies, we are moving towards an androgynous consciousness, where our feminine and masculine energies are in balance, while recognizing that our life-giving feminine energies are primary.

Money and the denial of death

However, freeing ourselves of our mechanistic conditioning is not something that any of us has any control over. Each of us is the entire ocean of Consciousness, the waves and ripples on the surface and the currents beneath the surface, which are our uniqueness, and the centre of the ocean, our divine Essence. So there is no separate being who is in charge of our ultimate destiny, there is no doership or even ownership, as Advaita sages, such as Ramesh S. Balsekar, Vijay Shankar, and Wayne Liqorman, point out.⁹¹

As we do not have the free will to choose the direction of our lives, all we can humbly do is to be as conscious as possible of where evolution is carrying us all as a species, breaking the bond of hubris that holds us back today. For evolution has not been developing at ever-increasing speeds during the past fourteen billion years just to stumble before it reaches its pinnacle. If evolution is to reach fulfilment, it must free us of our fear of death, which began to form in human consciousness about 25,000 years ago, when we were given the great gift of self-reflective Intelligence.

Because our analytical minds have led us to become separate from our immortal Ground of Being, we have created substitute immortality symbols to assuage our fear of death, not only the death of our own bodies, but the inevitable death of both Western civilization and the human race itself. Our sense of security and identity in life is precariously based on these immortality symbols, which arise directly from our conditioning.

Historically, the primary immortality symbols have been the belief in reincarnation, in the East, and the belief in everlasting life after death, in the West. However, today, money is the primary antidote to the fear of death.⁹² Paradoxically, our obsession for money is causing severe psychological and ecological damage, driving us to the brink of extinction. And therein lies the fundamental double bind facing humanity today. We cannot make fundamental changes to the global economy because we are too afraid to do so; our laws, designed to protect our fears, forbid it. On the other hand, we cannot not make such changes, because if we don't, the children born

since the beginning of the millennium are most unlikely to grow old enough to have children of their own.

We can see quite clearly that money is an immortality symbol when we look at the tower blocks that financial institutions build in the centre of major cities. As James Robertson points out, these buildings play a similar role in society today to the cathedrals that dominated the centres of medieval cities. Both serve to reinforce our belief in immortality symbols: in the Middle Ages, the notion of a personal God, and today, money. As James goes on to say, “The theologians of the late middle ages have their counterpart in the economists of the late industrial age. Financial mumbo-jumbo holds us in thrall today, as religious mumbo-jumbo held our ancestors then.”⁹³

This situation was tragically brought home to us all on 11th September 2001, when two hijacked planes crashed into the twin towers of the World Trade Center in New York. This was clearly an attack not just on people and property, but on the immortality symbols that these towers represented. Because immortality symbols take on absolutist values, we thus saw the effects of a holy war, in this instance between religious and economic fundamentalism.

The key point here is that money is a type of information, and so can be represented in information systems models. But the meaning of information, and hence its value, cannot be satisfactorily represented in quantitative financial models. In this Information Age, business modelling methods, such as UML, provide a more accurate and comprehensive representation of the underlying structure of a business than management accounting methods. The chief information officer (CIO), engaged in knowledge management,⁹⁴ has a far clearer view of what is actually going on in a company than the chief financial officer (CFO). So if we pay any attention to money in our daily lives, other than what we are legally obliged to do, we cannot shine a brilliant light through the impenetrable fog created by divisive econometric modelling methods, preventing us from peacefully managing our business affairs with full consciousness.

Now as evolution is utterly determined to reach its Omega point within what is now emerging as the New Humanity, what this means is that the global economy will self-destruct as evolution passes through its point of accumulation in the next few years. For it is only by understanding the root causes of pain that we can be free of conflict and suffering. If we feel content living in what Erich Fromm aptly calls our sick society,⁹⁵ we shall just drive ourselves to a premature death, before we have realized our fullest potential as a species. This apocalyptic catastrophe, which all the religions have prophesied, will not be very pleasant. One possible scenario that has been becoming ever clearer to me since 1980 is that by 2020 there will be no more than one billion people living on Earth, rather than the seven and a half billion predicted by the US Census Bureau.⁹⁶

Living in Love and Peace

If I am to keep this introductory article within reasonable proportions, it is not possible to explore all the other far-reaching implications revealed by the unified relationships theory. All I can say is that if the URT were ever accepted as an authentic view of the Totality of Existence, this complete unification of mysticism and mathematics, spirituality and science, and religion and reason would bring about more radical changes in society than in the whole of the past 5,000 years. We would truly awaken to Total Revolution,⁹⁷ in the words of Vimala Thakar, whose wonderful wisdom has been highlighted by the *What is Enlightenment?* magazine on a number of occasions.⁹⁸ If we were to recognize that we are all one, we would be able to cocreate the Sharing Economy, a life-enhancing, ecologically sustainable way of managing our business affairs, and an education system based on the seven pillars of wisdom.⁹⁹

Not that I expect many to master the URT in my lifetime, even though it is simple commonsense, for making the changes that Life has led me to make to the Western world-view is not an easy journey. It is only out of the most intense pain that my fragmented mind has been healed. But one thing is crystal clear. The overall context that we all share is Consciousness and our

divine Essence, beyond our unique souls, is Love. This is a universal truth, applicable throughout the whole of time. So what is expressed by the URT in terms that have evolved from mathematics, computer science, and business information systems modelling methods has been known by the mystics for thousands of years. What the URT says about Ultimate Reality was written about in such Hindu classics as the *Katha Upanishad*¹⁰⁰ and the *Bhagavad Gita*.¹⁰¹

Nevertheless, I still have faith in Life that Love will one day help us to conquer the fears that arise from separation. The roots of our language help us to understand the essence of human nature. The word *kind* is the native English word for *nature*, having a Germanic root, *gakundiz*, ‘natural, innate’. In turn, *nature* derives from the Latin *nasci*, ‘to be born’. And everything that exists in the relativistic world of form is born from our divine Source, which is quite natural, not supernatural, as is widely believed today. So kindness is our true nature, expressed as compassion and charity (*agape* in Greek) in Buddhism and Christianity, respectively. Our innate nature is not evil, as the Christian notion of original sin seems to imply.

So we have it in our power, by the grace of God, to translate our collective love and caring into practical educational and economic systems that would carry humanity into an eschatological epoch of the most exquisite beauty. Given our conditioning, such a radical transformation will not be easy. But crises, such as the natural disasters we have been witnessing during the past few years, can bring out the best in us as well as the worst. No doubt, we shall see both these aspects of human behaviour in the next few years, as evolution carries us through the most momentous turning point in its history.

Of course, from the perspective of Wholeness, the cosmic, divine Milieu we all share, all the questions that we might have about the future of humanity are quite meaningless. In Wholeness, there are no questions or answers. Everything that I have written in this article is just an illusion, a dream. For we are all just actors in the great play of the Divine. As Jaques famously said in Shakespeare’s *As You Like It*, “All the world’s a stage, And all the men and women merely players.”¹⁰²

Ultimately, nothing we can express in words is real. For me, it is only the realization of ineffable, nondual Wholeness, which is literally out of this world, that can lead to lasting peace and happiness. But then what happens? Well, actually, nothing, as this cartoon borrowed from *The New Yorker* amusingly illustrates. We have reached the end of time, when we can live in perfect peace and harmony for as long as Life determines that we should. That is our ultimate destiny as a species.



Young monk: What happens next?
Elderly monk: Nothing. This is it!

I was born in England in 1942 into a society at war with itself, which gave me much distress. So since I was eight years of age, my life has been dedicated to finding the root causes of conflict and suffering in the world so that I could live in love and peace with my fellow human beings. Now, as I enter the summer season of my life, I am exploring the possibility that I might fulfil my childhood dream.

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