

Part II

The Unified Relationships Theory  
*Healing the Fragmented Mind in  
Cosmic Consciousness*



## Part II

# The Unified Relationships Theory

*My mind seems to have become a kind of machine for grinding general laws out of large collections of data ... The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, by enfeebling the emotional part of our nature.*

Charles Darwin

Part I on Integral Relational Logic described how, by starting afresh at the very beginning, the Logos, arising directly from our Divine Source, can guide us to evolution's Omega Point, its glorious culmination after some fourteen billion years of outward development. As described on page 248 in Chapter 4, 'Transcending the Categories', having cognitively reached the Summit of the Mountain of All Knowledge, we can then return Home to Wholeness through a process of involution, as all forms and relationships dissolve into a seamless, borderless continuum, which is Nondual, Immortal Consciousness.

In a sense, there is then nothing more to do in life. We now know the innermost secrets of the Universe, what it is and that it is designed through the action of the Principle of Unity: Wholeness is the union of all opposites. As none of us is separate from the Divine, Nature, or any other for a single instant in our lives, we know that our True Nature is all-encompassing Consciousness, which includes the entire human race and, indeed, all sentient beings in its embrace. Thus, in Reality, there is no other. Since we live in a holographic Universe, all the thoughts, feelings, emotions, hopes, and fears of the entire species are contained within each and every one of us.

There is then nothing more to reach out for, to aspire to; as Wholeness, we are as complete as can possibly be. However, as well as being the entire Ocean of Consciousness, we are all also individual waves and currents on and beneath the surface of the Ocean. And as such, we continue to be living beings, following daily paths through life according to our lights, our unique propensities. Although we like to believe that we have a choice in how we act and be-

have, we don't really, for none of us is separate from any other or the Divine for a single instant. We are all participating in the great play of the Divine, as actors in a Cosmic Dance.

Nevertheless, the thought can arise that it would be nice if we could end the long-running war between science and religion and all the wars between the different religions so that we could live in love, peace, and harmony with each other and our environment. It is not in the power of either the Supreme Being or any of us to bring this miracle about collectively. It will happen or not, as the case may be. In the overall scheme of things, it really makes no difference what happens to the human race, one way or the other.

So let us proceed as if we had a choice in how we live our lives and see what happens. What we shall do in the remainder of this book is therefore to rebuild as much as we can of the world of learning within the Cosmic Context and coordinating framework of IRL, grounded on Love, the Divine Essence that we all share. Even though IRL takes us to the end of time, when there is no past and future, our emphasis will be evolutionary and involutionary, exploring as much as we can where we have come from and what our destiny is as a species. For the better we understand what is happening to humanity at the present time, the greater chance we have of living in harmony with the fundamental laws of the Universe.

Such a coherent synthesis of all knowledge can best be called the Unified Relationships Theory (URT), indicating that all beings in the Universe are related to all other beings in zero to many ways, some of which can be categorized, while others defy classification and must remain a mystery. This fully integrated, self-inclusive worldview is depicted in the notation of the Unified Modeling Language in Figure 1.47 on page 167. In essence, it shows that we human beings are never separate from the Divine, Nature, or each other for a single instant in our lives, contrary to what we are taught in religion, science, and business today.

Now, as the URT is entirely new, it cannot have become manifest as a rational body of knowledge from the past in the horizontal dimension of time. Indeed, as indicated by Section 'Laying down the foundations' in Chapter 1, 'Starting Afresh at the Very Beginning' on page 148, the URT has come into being through the creative power of Life arising directly from our Divine Source. We can therefore say that URT is a vital science, because *vital* derives from the Latin *vītālis*, from *vīta* 'life'. In contrast, modern science is dead, denying the existence of Life, believing that life is a property of the DNA molecule.<sup>1</sup> It is not surprising therefore that Charles Darwin wrote in his autobiography that "until his thirtieth year he had intensely enjoyed music and poetry and pictures, but that for many years afterwards he lost all taste for these interests."<sup>2</sup>

Both E. F. Schumacher, in *Small is Beautiful*, and Erich Fromm, in *To Have or To Be?* quote from Darwin's autobiography. Fromm used Darwin's experiences to demonstrate "the consequences and the human tragedy of a purely scientific, alienated intellect. ... the separation from reason and heart is almost complete."<sup>3</sup> In Schumacher's case, he used Darwin's ex-

periences to illustrate the distinction that G. N. M. Tyrell made between ‘divergent’ and ‘convergent’ problems, ones that cannot be solved by logical reasoning and ones that can, which are clearly analogous to what Herbert A. Simon called nonprogrammed and programmed decisions, as we saw on page 18. This is how Schumacher made this distinction:

Life is kept going by divergent problems that have to be ‘lived’ and are only solved in death. Convergent problems, on the other hand, are man’s most useful invention; they do not, as such, exist in reality, but are created by a process of abstraction. When they have been solved, they can be written down and passed on to others without needing to reproduce the mental effort necessary to find it.<sup>4</sup>

Actually, the URT, as vital science, needs both heart and mind, both intuition and reason. It addresses both divergent and convergent problems. On the one hand, IRL is pure reason, and can theoretically be learnt by anyone going through a similar thought process, like a mathematical theorem or scientific theory. But it is important to note here that a theory is not a collection of words, mathematical symbols, and pictures laid out on paper or stored electronically. As David Bohm has pointed out, “*theory* derives from the Greek *theoria*, which has the same root as *theatre*, in a word meaning ‘to view’ or to ‘make a spectacle’. Thus it might be said that a theory is primarily a form of *insight*.”<sup>5</sup>

So to be able to see the Unified Relationships Theory requires deep self-inquiry, necessary to solve divergent problems, such as those encountered in human relationships, “in family life, economics, politics, education, and so forth”.<sup>6</sup> What this means is that we can only find deep inner Peace and Stillness by passing through a psychological death, by starting afresh at the very beginning. And this has nothing to do with the intellect, about our belief systems. Anyone can become a buddha, for we are all, in Essence, Buddhas.

In *The Book of Secrets*, the first discourses that Osho gave in English in the 1970s, when he was called Bhagwan Shree Rajneesh, he made a clear distinction between our rational development and the spiritual quest. The former is unique to us, as individuals, whereas the goal of the spiritual quest is that which we all share, which is ever-present in all of us: the Divine. As Osho said, “it may not be possible for you to have a mind, a reasoning faculty, like Einstein. But you can become a buddha ... because buddhahood is not to be developed in you, it is already there. It is concerned with the basic centre, the original centre.” As he said, it is impossible for any of us to repeat the exact thought processes of another.

Because to develop the head of Einstein needs the same growth, the same milieu, the same training as was given to him. It cannot be repeated, because it is unrepeatable. First you will need to have the same parents, because the training begins in the womb. It is difficult to find the same parents—impossible. How can you find the same parents, the same date of birth, the same home, the same associates, the same friends?<sup>7</sup>

What this means is that what each of understands by the Unified Relationships Theory or theory of everything must be unique to all of us. But if we are to live in Love and Peace by ending the war between science and religion, this means that scientists and medical practi-

tioners need to acknowledge the role that Life, or God the Creator, plays in our creative, healing processes.

Despite these differences, there is one issue that we could all agree on: our minds create our reality. For the evidence for this is self-evident once we begin to know ourselves in the time-honoured manner. This means, that we need to collectively establish psychology as the primary science, replacing physics and biology.

Of course, if we want this to happen and it doesn't, then this must inevitably create an inner conflict within us, a lack of Peace. We all follow our own unique paths through life, and if we want anyone to be different than they are, including ourselves, this is a violent act of war. Evangelism can play no role in the Age of Light. Yet paradoxically, such a society cannot come into being by hiding.

## The meaning of *life*

The first thing we need to do in developing a vital science brought into existence by Life is to examine the meaning of the word *life*. The word *biology* means 'the study or science of life', from the Greek *bios*, 'life'. But biologists do not study Life; they study *forms* of life. So maybe it would be better to call biology *biomorphology*, from the Greek *morphe* 'form'. Yet everything in the relativistic world of form has come into manifestation through the power of Life, from quarks, through cells and concepts, to galaxies. So we are all biomorphologists in a sense, whether we are geologists, psychologists, architects, historians, poets, or whatever.

So how can we distinguish biologists from all other students of life? Well, what biologists actually study is *self-reproducing* forms of life. So maybe biology should be called *autogenic biomorphology*, from the Greek *auto* 'self', and the PIE base *\*gen* 'produce', quite a mouthful. This PIE root has given rise to many English words, mainly through Latin. These include *generate*, *gender*, *genealogy*, *gene*, *genesis*, *genital*, *genetic*, *general*, *genitive*, *genus*, *kind*, and *nature* (from the Latin *nasci* 'to be born'). To the ancient Romans, *genius* meant 'guardian or guiding spirit of a person at birth', which captures the fact that our creative energies do not egoically belong to us as individuals; they are born naturally from the Divine. So we could say that the true biologists are theologians, literally meaning 'science or study of God'.

I am deliberately not using the term *autopoiesis* or its adjectival form *autopoietic* here, even though this derives from the Greek *poien* 'to make, do, produce, create', which is also the root of *poetry*. The reason for this is that Humberto Maturana and Francisco Varela coined *autopoiesis* in 1972 to mean:

An autopoietic machine is a machine organized (defined as a unity) as a network of processes of production (transformation and destruction) of components which: (i) through their interactions and transformations continuously regenerate and realize the network of processes (relations) that produced them; and (ii) constitute it (the machine) as a concrete unity in space in which they (the components)

exist by specifying the topological domain of its realization as such a network.<sup>8</sup>

As the systems theorist, Fritjof Capra, tells us:

Maurana and Varela began their essay on autopoiesis by characterizing their approach as ‘mechanistic’ to distinguish it from vitalist approaches to the nature of life: ‘Our approach will be mechanistic: no forces or principles will be adduced which are not found in the physical universe.’ However, the next sentence makes it immediately clear that the authors are not Cartesian mechanists but systems thinkers: ‘Yet, our problem is the living organization and therefore our interest will not be in properties of components, but in the processes and relations between processes realized through components.’<sup>9</sup>

Thus systems theorists today are at pains to deny the role that the Divine plays through Life in living systems, which are often called ‘self-organizing’, an energy that in the URT is called the Logos, arising directly from our Divine Source. This nonphysical energy has been known throughout the ages as a vital principle underlying human experience, encapsulated in Henri Bergson’s concept of *élan vital*,<sup>10</sup> normally translated as *vital impetus* or disparagingly as *vital force*. Yet this vital force is “the energy or spirit which animates living creatures”, as my dictionary says.

The word *animate* derives from the Latin *animalis* ‘having a soul’, from *anima* ‘breath, soul’, which, of course, is the root of *animal*. These words are related to the Swedish *anda* ‘breath, spirit’, and *ande* ‘spirit, soul’, connected with *aniti* ‘breathe’ in Sanskrit. In turn, *spirit* derives from the Latin *spiritus* ‘breath, spirit’, from *spirare* ‘breathe’. So the roots of our language clearly indicate that the ancients were well aware of the role that spirit, arising from the soul plays in breathing animals, such as human beings.

We can also see these etymological relationships in other languages. For instance, in the Old Testament, the Hebrew words *nephesh* ‘breath; life, life force, soul’ and *ruah* ‘breath, wind; spirit, mind, heart’ are translated as ‘soul’ and ‘spirit’, respectively. Similarly, in the New Testament, the Greek words *psyche* ‘breath, spirit; life, soul; heart, mind’ and *pnuema* ‘wind, breath’ are also translated as ‘soul’ and ‘spirit’, respectively. As *The Strongest Strong’s Exhaustive Concordance of the Bible* tells us, all these words denote ‘the immaterial part of the inner person that can respond to God’.

And in the East, Atman, “the real immortal self of human beings, known in the West as the soul” derives from Sanskrit *ātman* ‘breath, spirit; soul, essence, self’. Also in Sanskrit, *prāna* means ‘breath, vital life’, from verbal root *prā* ‘to fill’, from PIE base *\*pel-* ‘to fill’, also root of *fill*, *plenty*, and *plus*. Similarly, *qi* (*ch’i*), a central concept in Taoism and Chinese medicine, denotes “the vital energy, the life force, the cosmic spirit that pervades and enlivens all things”, literally ‘air, breath, gas’.

Anyone who has been close to someone peacefully dying can see why the ancients made this association between life, spirit, and breath. For as the breath slows and eventually stops, spirit ceases to enliven the body. It is perhaps natural that our forebears took this anthropo-

centric view of life and death. However, in the URT, we can see that all structures in the Universe, including the physical universe of mass, space, and time, arise from our Divine Source and return there at the end of their lifespans. This includes, of course, Western civilization, the global economy, and *Homo sapiens sapiens*. The human race is not immortal, anymore than any other structure is. To deny this is to deny life, for life and death are just sides of the same coin. So if we are to face the imminent death of capitalism and the eventual death of humanity with equanimity, we can only do so through a psychological, egoless death before our bodies return to the Immortal Ground of Being that we all share.

This is perhaps the most important reason why we urgently need to unify reason and mysticism. Yet there is almost no scientist today who is ready to make peace possible by ending the war between science and religion, despite many of them writing books on the subject. This is well illustrated by Fritjof's best-selling *The Tao of Physics: An exploration of the parallels between modern physics and Eastern mysticism*. He writes:

Once these parallels between Western science and Eastern mysticism are accepted, a number of questions will arise concerning their implications. Is modern science, with all its sophisticated machinery, merely rediscovering ancient wisdom, known to the Eastern sages for thousands of years? Should physicists, therefore, abandon the scientific method and begin to meditate? Or can there be a mutual influence between science and mysticism; perhaps even a synthesis?<sup>11</sup>

He goes on to say:

I think all these questions have to be answered in the negative. I see science and mysticism as two complementary manifestations of the human mind; of its rational and intuitive faculties. The modern physicist experiences the world through an extreme specialization of the rational mind; the mystic through an extreme specialization of the intuitive mind. The two approaches are entirely different and involve far more than a certain view of the physical world.<sup>12</sup>

By admitting Life, as the origin of all energy in the Universe, into science, science and theology merge into a single discipline of study. Philosophy, as a separate discipline also ceases to exist, for as Bertrand Russell said, "Philosophy, as I shall understand the word, is something intermediate between theology and science. ... between theology and science there is a No Man's Land, exposed to attack from both sides; this No Man's Land is philosophy."<sup>13</sup> But why should theology and science attack philosophy and vice versa? Why not create a coherent body of knowledge in which there are no longer any wars? enabling us to Live in Love and Peace.

That coherent body of knowledge is the Unified Relationships Theory, whose framework is Integral Relational Logic (IRL), described in Part I. As the URT is not science, philosophy, or theology, in the sense that these words are used today, we can call it *panosophy*. This means that panosophers are scientists, philosophers, and theologians all rolled into one. And when they take this learning out into the practical world of everyday affairs, they are also business people. In effect, as panosophy cannot be classified—as it is transcultural and transdiscipli-



nary—panosophers are unlabelled, without any particular identity in the world. They are mavericks, from the name of Samuel A. Maverick, a nineteenth century Texas rancher, who did not brand his cattle. Panosophers are thus also mystics, studying the innermost secrets and mysteries of the Universe, which are invisible to the categorizing mind.

## Seven pillars of un wisdom and wisdom

What we need to do now is show how we can build this coherent body of knowledge on the gnostic foundation, metaphysical framework or skeleton, and cosmic context provided by IRL. As the URT shows that all beings in the Universe are related to all other beings, this means that we need to make some radical changes to the way that we view our lives today. For Western civilization is based on the assumption that we human beings are separate from God, Nature, and each other. As a consequence, what is taught in the schools and universities of Europe, America, and all other countries that have been influenced by this European tradition is based on seven pillars of un wisdom, a term coined by Arthur Koestler to highlight the absurdities and limitations of the biological, behavioural, mechanistic, and quantitative sciences.<sup>14</sup> Koestler identified four such pillars, which we extend in the all-inclusive URT to seven: misconceptions of God, Universe, Life, humanity, money, justice, and reason.

The first pillar of un wisdom arises from our separation from God; the next three arise because we see Nature as other; and the fifth and sixth pillars support our notion that we are separate from each other. These six pillars of un wisdom are encapsulated in Western reason by Aristotle's Law of Contradiction, which is the seventh pillar of un wisdom, lying at the heart of mathematical proof and deductive logic.

---

### Pillars of un wisdom

#### *Separation from God*

1. God is other: there is a great gulf between the Creator and created that can never be bridged. Each of us has our own personal God, with whom we can have a relationship and conversations. Human beings are created in the image of God. God does not exist.

#### *Separation from Nature*

2. The physical universe is the primary reality and all phenomena in the Universe can be explained in terms of the laws of physics, including Consciousness, which arises from the brain as an epiphenomenon. It is the task of science to master and control Nature, viewed as an objective reality, for the egoic benefit of certain groups of human beings alone.
3. Life is a property of the DNA molecule and first emerged on Earth some 3.5 billion years ago. Consequently, evolution is a process that has come about solely by purposeless transformations of the DNA molecule, aided by natural selection, without divine intervention. Human learning is not biological and is therefore not an evolutionary process.

4. Human beings are biochemical machines and nothing but machines. Physical and psychological disorders can therefore only be cured through either mainstream or alternative medication, not through spiritual, subtle, or mental healing energies. It is also possible for computer scientists to create artificial intelligence, artificial consciousness, and even artificial life.

*Separation from each other*

5. Technological development can drive economic growth indefinitely, and money is a commodity with value that can be bought and sold. We can understand everything that is happening in business through econometric, financial, and management accounting models. If we are to survive as individuals, we must selfishly compete with our fellow human beings for the precious resources of our beautiful planet Earth, including the money supply, which must be limited to hold its value.
6. Individual human beings have the free will to decide their destiny and how they behave. So people can be blamed for what are called immoral, antisocial, or criminal activities, and can claim credit for what society regards as praiseworthy. Such a divisive society is characterized by individuals adopting litigious and vengeful attitudes, on the one hand, and, on the other, seeking recognition through prizes and awards.

*Logical implications*

7. For reason to be valid, it must reject paradoxes and self-contradictions, a principle encapsulated in Aristotle's Law of Contradiction, which underlies mathematics and deductive logic. Thus, to see both sides of a situation is a two-faced sign of weakness, of indecisiveness; a dualistic view that inevitably leads to war.

It is by demolishing these pillars of unwisdom, and rebuilding the entire world of learning on the seven pillars of wisdom that we could make peace possible. In summary, these are:

**Pillars of wisdom**

---

*Union with God*

1. Every one of us is in union with the Divine at every instant of our lives. There is only one absolute Whole, which provides the overall context for all of us as individuals. God has no image, for Wholeness is the union of all opposites, including form and formlessness.

*Union with Nature*

2. Consciousness is all there is, the only Reality. Everything in the relativistic world of form, including the physical universe and ourselves, is an illusion, an appearance in or abstraction from Consciousness, with no permanent existence; this is called *maya* in the East. We are thus all an integral part of Nature, inseparable from anything else in the world of form.
3. Evolution, from the most recent big bang fourteen billion years ago, through the evolution of the species, to human learning, progresses accumulatively through the synergistic effect of

structure-forming relationships, the whole process being driven by the creative power of Life, whose origin is the Divine. The ultimate destiny of evolution is ineffable, nondual Wholeness, whence it began.

4. In essence, human beings are divine, cosmic creatures. Our true nature is thus Wholeness and the Truth, Love and Peace, Life and Freedom, Consciousness and Intelligence, and Stillness and Emptiness, capitalized words to denote Ultimate Reality, the Absolute, and God. The power of Life, alone, is quite capable of restoring us to health, wholeness, and holiness.

*Union with each other*

5. All growth processes in the Universe are limited, following an S-shape. To trade in financial products is, like buying and selling kilograms and metres, an absurdity. We can best see what is happening in business today by integrating all the semantic models developed by individual information systems architects working in separate enterprises. We can only survive as a species, and thereby realize our fullest potential, if we learn to cooperate with each other synergistically.
6. We human beings are the products of some fourteen billion years of evolution, which has been brought about through the power of Life, acting in the timeless, constantly refreshing the blind, mechanistic evolutionary processes that take place in the horizontal dimension of time. There is thus no doership or ownership, no separate entity who can be said to do or own anything. What we call 'justice' is thus an egoic concept, which arises because of our inability to see our personal lives in the context of the Whole.

*Logical implications*

7. The Universe is inherently paradoxical, a situation that we need to incorporate in a hologenetic, noninferential, self-reflective science of reason that truly reflects the world we live in. To see both our own and the other person's perspective is a sign of intelligence, leading to peace and harmony in personal and group relationships.

## Overview

As the Unified Relationships Theory is the result of integrating all knowledge in all cultures and disciplines at all times, past, present, and future, it would fill all the bookshelves in the world if it were written out in full. So to keep this part within reasonable proportions, we shall just focus attention on the most critical issues facing humanity today: our health, well-being, and whatever we can do to prolong our survival as long as possible, recognizing that *Homo sapiens sapiens* is not immortal, and that one day our species will become extinct.

Having created the foundation, framework, and context for the URT in Part I using reasoning of the utmost abstraction, the approach we shall take here is to refine these concepts, making them ever more specialized to particular domains of discourse. Remember that we are looking at the Totality of Existence in terms of the abstract concepts of structure, form, relationships, and meaning; it is meaningful structure-forming relationships that make the world go round. So what might look like separate domains from a specialist perspective, display sim-

ilar underlying patterns when looked at from a generalist point of view, where *generalize* has the same root as *generate*. Furthermore, as we see on page 1069 in Chapter 13, ‘The Prospects for Humanity’, using the concepts of pædomorphosis and gerontomorphosis, such an evolutionary approach is rejuvenating, freeing us of the past that keeps us in the dark about what is happening to humanity at the present time.

We saw in Part I that IRL emerged to explain why scientists and technologists are driving the pace of scientific discovery and technological invention at exponential rates of accelerating change. However, as egalitarian IRL treats time and causality in exactly the same way as all other concepts, it does not explicitly solve the business management and modelling problem described in Section ‘The central information systems modelling problem’ on page 16. We rectify this situation in Chapter 5, ‘An Integral Science of Causality’ on page 483 by setting this particular problem within a broad view causality and spontaneity, which can explain why everything that happens in Universe happens in the way that it does.

With the basic principles of causality established, we can then look at evolution as a whole, which is vitally important for an understanding of what is causing the pace of evolutionary change to accelerate exponentially. For the changes that we are experiencing today are the just latest manifestations of some fourteen billion years of evolution since the most recent big bang, which we look at in Chapter 6, ‘A Holistic Theory of Evolution’ on page 521, providing a timeline based on a diminishing exponential series in mathematics. We can thus see that we are now living at the most momentous time in evolutionary history as evolution passes through its accumulation point, in systems theory terms.

To bring this big picture closer to home, in Chapter 7, ‘The Growth of Structure’ on page 571, we then look at how structures evolve, particularly at the S-shape of the growth or learning curve, which applies to us both as individuals and as a society. The Internet is a prime example of the growth of structure over the past couple of decades, so we shall look at how this has naturally come about, tracing the growth of structure of computers, programs, systems modelling, data, and conceptual modelling. There then follows a study of the key concepts of energy, synergy, and entropy from the perspective of the URT. We can perhaps note that globalization, which has become a derogatory term in recent years, is also arising through the natural convergent powers of evolution. But, it has got a bad name because we still believe that we must fight each other for the finite money supply, causing severe psychological and ecological damage.

Chapter 8, ‘Limits of Technology’ on page 619, shows that it is false to assume that technological development can drive economic growth indefinitely, for we human beings are not machines and nothing but machines. Most particularly, it is not possible for a computer to program itself without human, that is, divine intervention. There is thus no such thing as ar-

tificial intelligence, consciousness, or life; we human beings have a far greater potential for growth and development than computers will ever have.

Chapter 9, 'An Evolutionary Cul-de-Sac' on page 643, we look at how Western civilization has reached a dead-end in its development, with nowhere else to develop, and some of the things we need to do to disperse the blocks and barriers that prevent humanity from realizing its fullest potential as a species. We focus attention particularly on the evolution of scientific method, of mathematics and logic, and of science based on physics and lifeless biology.

