

Chapter 4

Transcending the Categories

All there is, is Consciousness.

Ramesh S. Balsekar

We have now reached the climax of this book: the complete unification of science and spirituality, reason and religion, mathematics and mysticism, and East and West, without which we cannot live fully in Love and Peace. In essence, what we need to do is show how the concept of the Absolute—the Absolute Whole—can be formed in exactly the same way as all other concepts of the relativistic world of form. This utterly consistent process of reasoning leads to great joy and bliss, which the mystics have described throughout the ages, thus establishing God as a scientific concept.

In Chapter 2, we saw that we form concepts by closely examining the similarities and differences in the data patterns of our experience. This is the fundamental law of interpretation, by which we turn meaningless data into meaningful information and knowledge. We then saw how domains of attribute values could be associated with classes, which provide a context for these domains. Any act of interpretation requires a context or environment in which this process can take place.

So what is the overall context in which we can interpret all the data patterns of our experience as a coherent whole? The challenge we face here is that science and religion have two quite different contexts. And until these merge, there can never be Peace on Earth, we can never know whether what we are taught or learn for ourselves is true or not.

This schism between our spiritual and mundane experiences goes back a very long way. For instance, the opening words of the Lord's Prayer, also called *Pater Noster*, which Jesus himself taught, are, "Our Father which art in heaven." This prayer is central to Christianity, as Wikipedia reports: "On Easter Sunday 2007 it was estimated that two billion Protestant, Catholic, and Eastern Orthodox Christians read, recited, or sang the short prayer in hundreds of languages in houses of worship of all shapes and sizes. Although many theological differences and various modes and manners of worship divide Christians, according to Fuller Seminary professor Clayton Schmit 'there is a sense of solidarity in knowing that Christians around the globe are praying together..., and these words always unite us.'"¹

But what do these opening words actually mean? *Father* is one of the words that are used to denote God in the Christian Trinity (God the Father, the Son, and the Holy Ghost). And we are taught as children that heaven is somewhere in outer space, among the stars. But God is supposed to be the Supreme Being having power over all our lives. So why should the Supreme Being reside somewhere in outer space? What is the relationship between God and the physical universe? Can we merge these two concepts so that there is no longer a war going on between science and religion?

Indeed we can. And by doing so, we are in heaven, for *heaven* figuratively means, 'a place of supreme bliss'. We are no longer split down the middle, a division that is encapsulated by the word *schizoid*, from the Greek word *schizein*, meaning 'to split'. Today, we are all suffering from schizophrenia to some extent or other, from the Greek *schizophreneia*, meaning 'split mind'. We can heal the fragmented, split mind by

focusing attention on Wholeness, on the Absolute Whole. For the word *health* comes from an Old High German word, *heilida*, which is cognate with *heil*, meaning ‘whole’, and *heilag*, meaning ‘holy’.

So how can we establish Wholeness as a scientific concept, formed in exactly the same way as all other concepts? Well, we can begin with a few reflections from David Bohm’s *Wholeness and the Implicate Order*:

In the very early phases of the development of civilisation, man’s views were essentially of wholeness rather than of fragmentation. In the East (especially in India) such views still survive, in the sense that philosophy and religion emphasis wholeness and imply the futility of analysis of the world into parts. Why, then, do we not drop our fragmentary Western approach and adopt these Eastern notions which include not only a self-world view that denies division and fragmentation, but also techniques of meditation that lead the whole process of mental operation non-verbally to the sort of quiet state of orderly and smooth flow needed to end fragmentation both in the actual process of thought and in its content?²

So by establishing ineffable, nondual Wholeness as a scientific concept, we shall develop a world-view that is closer to the East than the split world-views that pervade Western thought.

The Absolute Whole

As I said in Chapter 1, 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, 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.

This aggregate is most often called the Universe, denoting the physical universe, today. But none of us can actually see, hear, touch, taste, or smell the physical universe as a whole; it is a mental construct, formed by extending our experiences of the world about us without paying attention to what is within us. So how can we form the concept of the Universe or Absolute without any preconceptions?

The questions we need to ask are “What attributes does the Absolute possess?” and “Is the Absolute real?” Well, in order to maintain the logical consistency of IRL, we can only answer these questions 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 we 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, as I described in Chapter 1.

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 Duality, 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.

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.³ Then, as we sink deeper into ourselves, even these relationships disappear, and we are left with the magnificent feeling of Wholeness or 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)⁴ and Stanislav Grof⁵ 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.

But while the Absolute clearly exists, is it real? How can something that we cannot see, hear, touch, smell, or taste possibly be real? Well, by forming concepts in the rigorously consistent way described in this book, the conceptual model that arises shows that nothing in the relativistic world of form is real in an absolute sense. All the data patterns that have form or structure arise from the Datum, the overall context

for everything that exists. They are all just appearances in or abstractions from Consciousness, called *maya* in the East, illusions.

Only the Absolute is Reality, which we can know with absolute certainty, not in an intellectual way, but gnostically. In the East, this way of knowing is called *jnana-yoga*, the path of abstract knowledge, *jnana* having the same Indo-European root as *gnosis* and *knowledge*. Furthermore, unifying all opposites in the way described in this book is the ultimate yoga, for the Sanskrit word *yoga*, which is cognate with the English words *yoke* and *join*, means ‘union’.

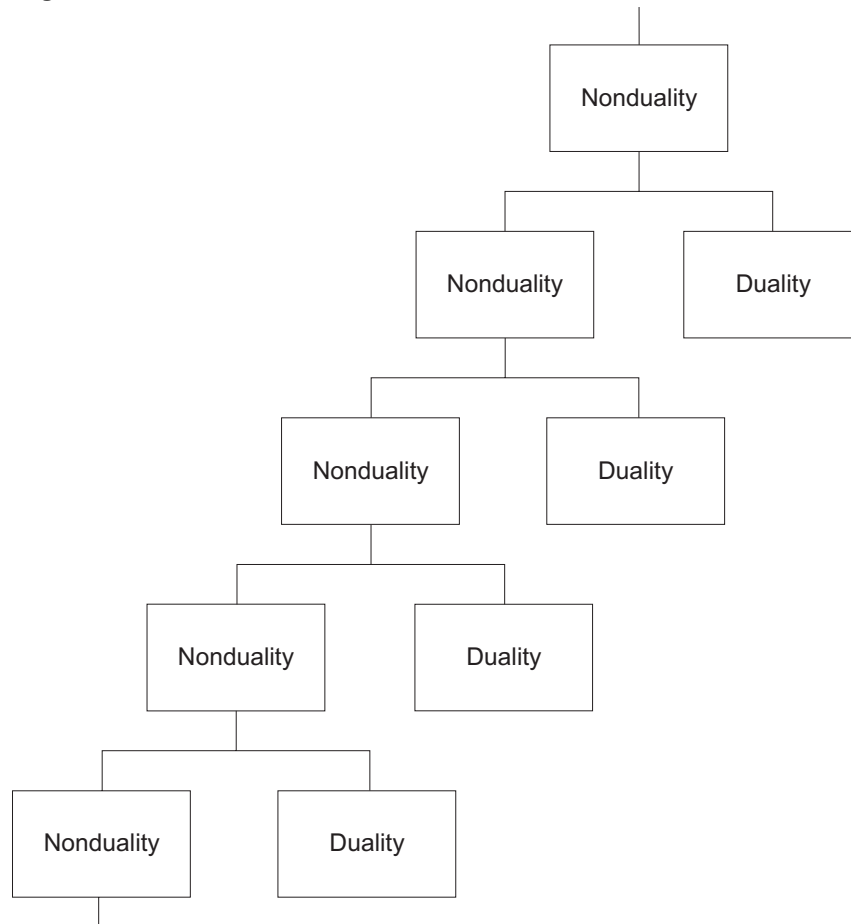
In summary, there are two pairs of dual ways in which we can understand and experience the Absolute, given in this table, thus establishing God as a scientific concept:

	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. In Sanskrit, the joy of living freely in Consciousness is denoted by *satchidananda*, a compound of *sat*, ‘absolute, eternal, unchanging Being’, *chit*, ‘absolute Consciousness’, and *ananda*, ‘bliss, absolute joy’. 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.

The Principle of Unity

In this way, the Principle of Duality of the previous chapter becomes the Principle of Unity: *Wholeness is the union of all opposites*. There is a primary-secondary relationship between the nondual Absolute and the relativistic world of form, with all its contradictory and complementary opposites. This relationship is simply shown in this diagram.



It is vitally important to note here that Wholeness is not an anthropocentric concept. Wholeness embraces and lies within everything that exists. In human terms, we are always Wholeness, no matter what our state of health might be or the level of our consciousness. We cannot return Home to Wholeness because we have never left Home. As the Buddhists say, “You cannot become a Buddha, you already are a Buddha.” Well, not quite. To say that someone is a Buddha, meaning ‘awakened or enlightened one’, is an anthropocentric notion.

The principle that Wholeness is the union of all opposites is most critical and revealing here. We are all both divine and human. As divine beings, we can ‘experience’ the bliss or absolute joy of being in union with the Divine, called *ananda* in Sanskrit. I put *experience* in quotes because by being Wholeness, the sense of a separate self disappears completely; there is no experiencer who can be said to be experiencing bliss. But once we have realized this fundamental truth of human existence, bliss never goes away, even when we go through what John of the Cross called the ‘dark night of the soul’,⁶ extreme agony as we seek to let go of everything that prevents us from realizing deep inner Peace. So we can be blissfully unhappy as well as blissfully happy.

What then is the mystical experience? What are its characteristics? Well, William James, in his classic work, *The Varieties of Religious Experience*, attempted to answer this question, even though he admitted to never having had a mystical experience. As he said, “Whether my treatment of mystical states will shed more light or darkness, I do not know, for my own constitution shuts me out from their enjoyment almost entirely, and I can speak of them only at second hand.”⁷

From this second-hand knowledge, James identified four main characteristics of the mystical experience:

1. **ineffability** : The subject of it immediately says that it defies expression, that no adequate report of its contents can be given in words.
2. **noetic quality** : Although so similar to states of feeling, mystical states seem to those who experience them to be also states of knowledge ... and as a rule they carry with them a curious sense of authority for aftertime.
3. **transiency** : Mystical states cannot be sustained for long.
4. **passivity** : The mystic feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power.⁸

In *Mysticism*, F. C. Happold extended James’ four characteristics of the mystical experience with three more, without mentioning that he was apparently plagiarizing James’ work:

5. **Oneness or ether thin** : All creaturely existence is experienced as a unity, as All in One and One in All.
6. **timelessness**: The mystic feels himself to be in a dimension where time is not, where ‘all is always now’.
7. **Egolessness**: The phenomenal *ego* is not the real I.⁹

The one characteristic that I would take issue with here is transiency. Wholeness never goes away; it is ever present. Neither is Wholeness a state, mystical or otherwise, not an altered or nonordinary state of consciousness.¹⁰ Neither is Wholeness a pure consciousness event, as Robert K. C. Forman describes in *The Problem of Pure Consciousness*. Why should there be a problem with pure consciousness? As Wholeness is ineffable, it is actually quite impossible to say what it is in words. To keep it simple, I usually say that we can *sense* Wholeness, the exquisite sense of Wholeness.

In recent years, with the great awakening of love, consciousness, and intelligence that we are witnessing today there has been a wealth of published material on people’s religious, spiritual, and mystical experiences, which cannot satisfactorily be explained in terms of either materialistic science or the theological teachings of the monotheistic religions. 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.¹¹ 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.¹²

Yet the great tragedy of our times is that over half the population are apparently ignorant of the Divine Ground of Being that we all share. It is therefore not surprising that the world is in such a dreadful mess. It

makes no sense to deny the existence and reality 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.

Leibniz coined the phrase *philosophia perennis*, ‘love of perennial wisdom’, which Aldous Huxley made famous in his book *The Perennial Philosophy: An Interpretation of the Great Mystics, East and West*, as a generic term for all descriptions of this exquisitely beautiful mystical world. To Huxley, the perennial wisdom is “the metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine Reality; the ethic that places man’s final end in the knowledge of the immanent and transcendent Ground of all being”. It “is immemorial and universal”.

Some of these earliest writings are contained in *The Upanishads*, a mystical addendum to the ritualistic and hymnal *Vedas*, meaning ‘knowledge, sacred teaching’. These spiritual scriptures were written down during the first millennium BCE, but they were probably handed down by word of mouth for thousands of years before. It is amazing that what the Rishis discovered in the Indus valley millennia ago, we are only discovering for ourselves today in the West. The Sanskrit word *upanishad* derives from *upa*, ‘near’, *ni*, ‘down’, and *sad*, ‘to sit’. So *upanishad* means ‘to sit down near to’, “at the feet of a guru, in order to receive the confidential, secret teaching”, esoteric words not intended for the public. Shankaracharya, the founder of *Advaita* in the eighth century, related *The Upanishads* to *Atmavidya*, ‘knowledge of the Self’, and *Brahmavidya*, ‘knowledge of Brahman’, the eternal, imperishable Absolute. We can see this relationship most clearly in the *Katha Upanishad*:

Knowing the senses to be separate
From the Self, and the sense experience
To be fleeting, the wise grieve no more.

Above the senses is the mind,
Above the mind is the intellect,
Above that is the ego, and above the ego
Is the unmanifested Cause.

And beyond is Brahman, omnipresent,
Attributeless. Realizing him one is released
From the cycle of birth and death.¹³

Consciousness is all there is

The world-view described in this book helps us particularly to make sense of the field of consciousness studies, which has come to the fore in recent years. In particular, we can address the hard problem of consciousness studies, first identified by David Chalmers in 1994:¹⁴ How is it that consciousness arises from the brain? Well, this is not a difficult problem to solve; it is impossible.

We can metaphorically visualize Consciousness in two ways, as an ocean and as radiant light. The ocean of Consciousness is like a vast ball of water, whose surface is the materialistic world of our physical senses. The depths are the cosmic psyche, including our minds, while the centre of the ocean is the divine Source of Life, of all energy in the Universe. Many have poetically described an oceanic feeling of oneness with the Cosmos, when the ocean becomes an undivided, seamless continuum, so there is a wealth of evidence supporting this vision. This photograph shows a



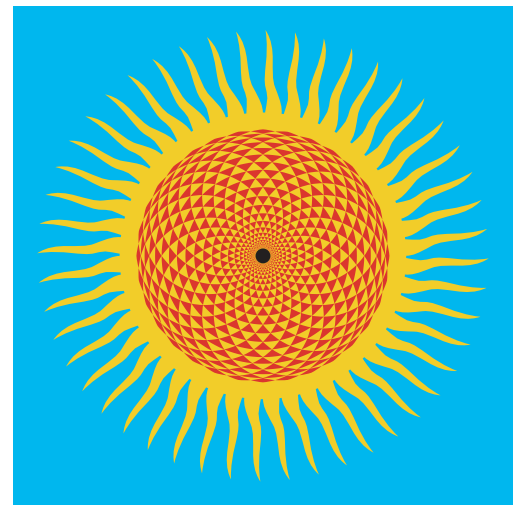
prototype of a model of the ocean of Consciousness, which shows in my outer world what I can see, feel, and sense in my inner.

The ocean of Consciousness is a natural nonlinear extension of David Bohm's notion of the holomovement in the implicate order, which he used to unify the incompatibilities between relativity and quantum theories, although the physicists, struggling with string theory, still do not recognize this far-reaching synthesis. These two fundamental theories of physics are incompatible because relativity theory has the attributes of continuity, causality, and locality, while quantum theory has these properties: noncontinuity, noncausality, and nonlocality.

Bohm likened the holomovement to a river, enabling him to unify these incompatibilities. 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." In human terms, we are all just the waves and ripples on the surface of the ocean, having no independent existence, interrelated in the depths and conjoined at the centre, the Ground of Being, which we can simply call Love, our cosmic Soul or divine Essence.

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."¹⁵ 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*.¹⁶

Consciousness is also like the Sun, but radiating coherent light, more like a laser beam than the diffuse light of a light bulb, enabling us to view the Universe holographically. It is this radiant, coherent light that enables us to look into the depths of the psyche. Jesus of Nazareth referred to this light when he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."¹⁷ But not all can see this brilliant light, for there is a "cloud of unknowing" preventing this light from shining through us all, as an anonymous fourteenth-century English mystic pointed out. This is called *avidya*, 'ignorance' in Sanskrit, whose opposite is *jnana* or gnosis, deep inner knowing of the Divine. This symbol depicts the coherent light of Consciousness, paradoxically emanating from blackness, reproduced from *Energy, Matter & Form: Toward a Science of Consciousness*, published by the University of the Trees in 1975.¹⁸



Now in order to know oneself, we need eyes to do so. The word I use for this purpose is *Intelligence*, sometimes called the Witness in spiritual circles. The vitally important role of self-reflective Intelligence in our self-inquiries was clearly expressed in these words of the pre-eminent Christian mystic, Meister Eckhart: "The eye with which I see God is the same as that with which he sees me."¹⁹ It is our self-reflective Intelligence, the marvellous gift that we were given some 25,000 years ago, which distinguishes us from the other animals and our machines, such as computers. So divine Intelligence is the eyesight of cosmic, unity Consciousness. This explains why Meister Eckhart saw no distinction between God's aperspectival view and his own.

Two other important words that denote this divine world are *Love* and *Peace*. In the words of the Sufi poet Rumi, "Love is the sea of not-being and there the intellect drowns."²⁰ "God is Love; and he that dwelleth in Love dwelleth in God, and God in him,"²¹ as John wrote in his first epistle. And in Paul's epistle to the Philippians, Paul referred to "the peace of God, which passeth all understanding".²² For me, being

grounded in the Stillness of nondual Love and inner Peace is the only way that I can live beyond conflict and suffering.

We can see clearly that Love is our divine Essence from the word *kind*, which 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. Despite the fact that “we are the cruellest and most ruthless species that has ever walked the earth”, as Anthony Storr points out in *Human Aggression*,²³ our innate nature is not evil, as the Christian notion of original sin seems to imply.

Ineffable Truth and Freedom are also to be found in this divine, mystical world. As Jesus said, “ye shall know the truth, and the truth shall make you free.” J. Krishnamurti described the Truth as a ‘pathless land’ when dissolving the organization that wanted to make him a world teacher in 1929. As he said, “you cannot approach it by any path whatsoever, by any religion, by any sect. ... Truth, being limitless, unconditioned, ... cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path.”²⁴ Any such organization would be a crutch, not liberating.

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*, Arthur Koestler splendidly narrates the hundreds of years of struggle that led to this epoch-making synthesis.²⁵

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 at the end times

While integrating all knowledge in all cultures and disciplines at all times enables us to make sense of all our experiences as a coherent whole, such a synthesis of everything does reveal one fact that may well be unpalatable to the great majority of humanity, especially our children: the human race, as a species, is not immortal. One day, much sooner than almost anyone can imagine, a generation of children will be born who will not grow old enough to have children of their own. This is why the mystic’s sense of timelessness is of the utmost importance, emphasized, for instance, in Eckhart Tolle’s best-selling *The Power of Now*.

What this means is that traditional ways of dealing with death make no sense: the belief in an immortal soul that either reincarnates indefinitely or has everlasting life after death. We can see this clearly for three main reasons.

First, nothing that we can give a name to, such as the human soul, other than the ineffable Absolute, is immortal. Everything in the relativistic world of form is just an abstraction from or appearance in Consciousness. Only the Ground of Being, which we all share, called the Datum of the Universe in IRL, is immortal.

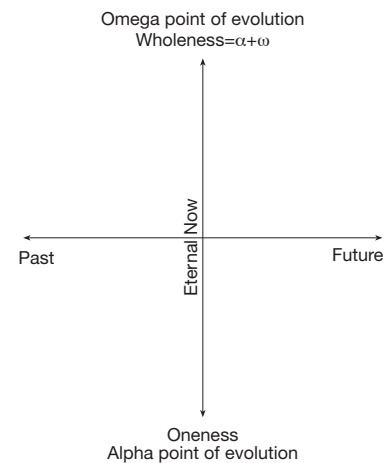
Secondly, we saw in Chapter 3, 'Unifying the Opposites', when looking at paradoxes in set theory, that there are an infinity of infinite cardinals in mathematics, not just one. So which infinity do people refer to when they say that they have eternal life after death? $\pm\aleph_\infty$ units of time, the longest representation of eternity that I can find, exists in the eternal Now, which is Reality. The key point here is that these mathematical concepts, like all other concepts and beings in the relativistic world of form, are not real in an absolute sense.

Thirdly, in IRL, the concept of time is formed in exactly the same way as all other concepts, as we saw in Chapter 1. Furthermore, in Chapter 2 we saw that machines, like computers, function solely in the horizontal dimension of time, with a past and a present. So if we are to be liberated from our mechanistic conditioning, we can only really do so in the Eternal Now, starting afresh at the very beginning at every instant of our lives, as this diagram shows.

What this means is that our health and well-being as a species is dependent on us recognizing that there is a primary-secondary relationship between the vertical and horizontal dimensions of time. All evolutionary processes of the past fourteen billion years, seen from our perspective on Earth, actually take place in the Now. Nothing new that has never been seen before can arise from the past or the future. The creative power of Life, arising directly from our Divine Source, like a fountain, is essential.

So even though integral relational logic is the product of all these years of evolution, it is only by starting afresh at the very beginning, at the Alpha point of evolution, that we can be carried to evolution's glorious culmination, at the Omega point. What this means is that the unified relationships theory—the synthesis of everything—is the megasynthesis that Pierre Teilhard de Chardin prophesied would come about when all the divergent strands of evolution converge at its Omega point.

Actually, Teilhard prophesied that this megasynthesis would come about within the collective, not a particular individual. There is much evidence today to suggest that this convergence is taking place today. The sense of separation that lies deep in the Western psyche is beginning to disappear as more and more people recognize that we are all one, that our survival as a species is dependent on us cooperating with each other, rather than fighting and competing. So even though there is a counter-process of divergence also taking place, there is still a chance, albeit very tiny, of living in Love and Peace by ending the war between science and religion.



¹ K. Connie Kang. 'Across the globe, Christians are united by Lord's Prayer.' *Los Angeles Times*, in *Houston Chronicle*, p. A13, April 8, 2007, reported in Wikipedia's article, http://en.wikipedia.org/wiki/Lord's_prayer.

² Bohm, *Wholeness*, p. 19.

³ Fritjof Capra, *The Web of Life* (London: HarperCollinsPublishers, 1996).

⁴ Robert K. C. Forman, *Meister Eckhart, Mystic as Theologian: An Experiment in Methodology* (Rockport, Massachusetts and Shaftesbury, Dorset: Element, 1991), 218–219.

⁵ Stanislav Grof with Hal Zina Bennett, *The Holotropic Mind: The Three Levels of Human Consciousness and How They Shape Our Lives* (New York: HarperSanFrancisco, 1990), 40.

⁶ John of the Cross, *Dark Night of the Soul*.

⁷ James, *Varieties of Religious Experience*, p. 366.

⁸ Ibid, pp. 367–368.

⁹ Happold, *Mysticism*, pp. 46–58.

¹⁰ Charles T. Tart, ed. *Altered States of Consciousness*, 3rd ed. (New York: HarperCollinsPublishers, HarperSanFrancisco, 1990).

¹¹ Robert K. C. Forman, 'Mysticism, Language, & the *Via Negativa*', *Journal of Consciousness Studies*, (Vol. 1, No. 1, 1994), 38, referring to David Hay, *Religious Experience Today* (London: Mowbray, 1990).

¹² <http://www.issc-taste.org/>.

¹³ Easwaran, *Upanishads*, pp. 95–96.

¹⁴ Chalmers, 'Facing up to the Problem of Consciousness', *Journal of Consciousness Studies*, 2, No.3, 1995, pp. 200–19.

¹⁵ William Arntz, Betsy Chasse, and Mark Vicente, dirs., *What the Bleep Do We Know!?* DVD (Twentieth Century Fox Film Corporation, 2004).

¹⁶ Ramesh S. Balsekar, *Consciousness Speaks* (Redondo Beach: California: Advaita Press, 1992).

¹⁷ John, 8:12.

¹⁸ Allen, et al. *Energy, Matter & Form*.

¹⁹ Happold, *Mysticism*, p. 72.

²⁰ Rumi, *Rumi • Fragments • Ecstasies*.

²¹ 1 John, 4:16.

²² Philippians, 4:14

²³ Storr, *Human Aggression*, p. .

²⁴ Blau, *Krishnamurti*, p. 25.

²⁵ Arthur Koestler, *The Sleepwalkers: A History of Man's Changing Vision of the Universe* (Harmondsworth, England: Penguin, Pelican, 1 6th).