

A Holoramic Vision

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My understanding of the world we live in is based on a Holoramic ‘Whole-seeing’ vision, from Greek *ólos* ‘whole’ and *órāma* ‘sight’, from *órān* ‘to see’, modelled on *panorama*, like the view from the top of a mountain. The Big Picture that I see with my inner eye thus transcends and resolves the fragmentation of what many billions of humans have learnt about their relationship to God and the Universe throughout human history. However, people do not like me saying this, or even thinking it, for it smacks of hubris, apparently claiming that I am superior to everyone else.

Abraham Maslow was well aware of this problem, for he wrote in 1968 in ‘The Jonah Syndrome’, posthumously published in *The Farther Reaches of Human Nature* as the ‘Jonah Complex’:

This evasion of growth can also be set in motion by a fear of paranoia. ... For instance, the Greeks called it the fear of hubris. It has been called “sinful pride,” which is of course a permanent human problem. The person who says to himself, “Yes, I will be a great philosopher and I will rewrite Plato and do it better,” must sooner or later be struck dumb by his grandiosity, his arrogance. And especially in his weaker moments, will say to himself, “Who? Me?” and think of it as a crazy fantasy or even fear it as a delusion. He compares his knowledge of his inner private self, with all its weakness, vacillation, and shortcomings, with the bright, shining, perfect, faultless image he has of Plato. Then of course, he will feel presumptuous and grandiose. (What he fails to realize is that Plato, introspecting, must have felt the same way about himself, but went ahead anyway, overriding his own doubts about self.)

The Jonah Syndrome is a symptom not only of our hesitation to reach out to our fullest potential as ‘wise humans’; it also applies to those who attempt to prevent others from doing so, which Maslow called ‘counter valuing’. Under these circumstances, is it possible for me to make a worthwhile contribution to humanity at these times of great existential crisis? The challenge is that my psychospiritual ontogeny is unprecedented in the entire history of evolution, not understandable within the fragmented framework of any specialist discipline of learning, as leading psychologists and psychiatrists have told me.

Yet, experience is key, as R. D. Laing and Rupert Spira point out in *The Voice of Experience* and *The Transparency of Things: Contemplating the Nature of Experience*, respectively. And in the words of the Sufi poet, Rumi, “Love is the sea of not-being and there the intellect drowns.” Love makes the space for Self-reflective Intelligence to thrive, as the eyesight of Consciousness, which generates the brilliant, coherent Light we need to view the Cosmos holographically, showing that we are all interconnected—providing we can disperse the clouds of our collective, cultural, and personal conditioning.

What has led the creative power of Life, emerging directly from the Divine Origin of the Universe, to solve the ultimate problem of human learning within me are two epiphanies I experienced on Wimbledon Common in London in April 1980, when I realized that nonphysical data structures are synergistically energetic, and October 1983, when I methodically formed the concept of the Absolute, just like all others.

Today, I sense the first revelatory awakening as a big bang erupting in the utmost depths of my psyche, leading me to start afresh at the very beginning to develop a logical model of the Totality of Existence that has never been seen before with such clarity and integrity. It is in this lucid way that evolution has become fully conscious of itself with me, along the lines that Pierre Teilhard de Chardin and Julian Huxley foresaw. In particular, Life has carried me from the Alpha to the Omega Point of evolution and back again, with no division between them, much as Teilhard described in *The Human Phenomenon*.

And Huxley, author of *Evolution: The Modern Synthesis*, said in a visionary 1700-word essay that by “destroying the ideas and the institutions that stand in the way of our realizing our possibilities”, we could

understand human nature, what it truly means to be a human being. When evolution thus becomes fully conscious of itself, we would transcend our limitations, fulfilling our highest potential as spiritual beings, living in mystical ecstasy, free from the suffering that has plagued humanity through the millennia. Huxley called this mystical evolutionary process of humanity transcending itself 'transhumanism', with a quite different meaning from what technocratic transhumanists mean by the word today.

Although a few intrepid philosophers have sought to develop an integrated body of all knowledge since Roger and Francis Bacon in the 1200s and 1600s, during the past one hundred years scientists have attempted to solve this problem within the narrow framework of physics, as we see in a Horizon drama documentary titled 'Einstein's Unfinished Symphony', which the BBC originally broadcast in the UK in 2005. As Michio Kaku said, if Einstein had been successful in his aim of developing what he called the unified field theory, "The theory of everything would have been the holy grail of science; it would have been the philosophers' stone. It would have been the crowning achievement of all scientific endeavours ever since humans walked the face of the Earth."



In the same year, the *New Scientist* magazine in London posted this advertisement on its front cover. The accompanying cover story stated the purpose of such a theory of everything: "Physicists believe that there was only one force just after the big bang, and as the universe cooled it split into the four forces we now observe: gravity, electromagnetism, and the strong and weak [nucleic] forces. The physicists' dream is to find a theory describing this unified force." In *The Elegant Universe*, Brian Greene defines this as "a theory capable of describing nature's forces within a single, all-encompassing, coherent framework".

The weakness of this materialistic, mechanistic approach is that it excludes all the psychospiritual energies in the Cosmic Psyche, which is the 99% that is inaccessible to our physical senses of sight, hearing, smell, taste, and touch. In *Autobiography of a Yogi*, Paramahansa Yogananda, known as 'Father of Yoga in the West' and a major influence on the life and work of Steve Jobs, called that which is beyond the senses the 'astral world, universe, cosmos, or body'. As his guru Sri Yukteswar told him, "The astral universe, made of various subtle vibrations of light and colour, is hundreds of times larger than the material cosmos."

Therein lies humanity's greatest tragedy. Even after some 60,000 years of human learning since we were given the great gift of Self-reflective Intelligence, we humans have learnt very little about what causes us to behave as we do. We see ample evidence of our ignorance from the mess that the education and economic systems are in today, as we are driven through the eighth mass extinction of the species on Earth.

For myself, this monograph is the third that I have written this year, as winter turns to spring, containing a few psychosocial reflections, in addition to some mathematical and mystical contemplations that I outlined in 'The Mathematical Universe' and 'Describing the Ineffable'. This trilogy provides a summary of a 100-page memoir I wrote last autumn on my life's journey titled *Humankind: Who are we? Where do we come from? Where are we heading?* However, even my closest friends and associates cannot fully relate to my rational, spiritual journey in their own experience, methodically mapping the occult, 'that which is hidden'.

Yet, as that exposition indicates, it is a violation of Wholeness to compare myself to any other human, as I did in the opening paragraph of this monograph. For the True Nature of all of us is beyond compare, which we realize when we live contentedly day by day in Stillness, in the Presence of the Divine, without any regrets or desires for anything other than accepting 'what is'. So, rather than dwelling on the how and when of human extinction, I can best continue to follow my inner guru hour by hour and day by day, responding, as well as I am able, to those who might seek my help at these troubled times we live in.