

Seven Expressions of Wholeness

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Attached are seven one-sheet essays on Wholeness written between 6th and 19th February 2011. What triggered their writing was that I was becoming so embroiled with the technical details of my magnum opus on *Wholeness* that I was losing touch with what I really wanted to say from the Cosmic, Divine Essence of my Being. I couldn't see the forest for the trees, so to speak.

The essays were not written in the order here presented. They were written in the sequence:

6. Revealing the Hidden Harmony: The Innermost Secret of the Universe

3. Our Evolutionary Story in a Nutshell

4. Society and the Individual

7. The Challenge of Publishing *Wholeness*

5. Returning Home to Paradise

1. Human vis-à-vis Artificial Intelligence

2. Healing the Fragmented Mind in Wholeness

However, they could be read in chronological order, or in any other order, for they are all expressions of the utmost breadth and depth of Holographic Wholeness, interconnected at a multitude of different levels.

Two effects have arisen from these concise summaries of my life's work. First, as a mystic, I have completely left Western civilization, *Homo sapiens sapiens*, the Earth, the Milky Way Galaxy, and the physical universe. It is as if I am standing outside myself with self-reflective, Divine Intelligence—rather like a near-death, out-of-body experience—able to see, feel, and sense the Totality of Existence as a Coherent Whole with no divisions or borders anywhere. Even the mystical poets fall far short of describing this incredibly exquisite experience, which is not really an experience, for there is no experiencer. In the East, something like it is called *Nirvāna* 'extinction', *Moksha* 'liberation', *Kaivalya* 'Absolute Consciousness', and *Satchidananda* 'the bliss of Absolute Consciousness'.

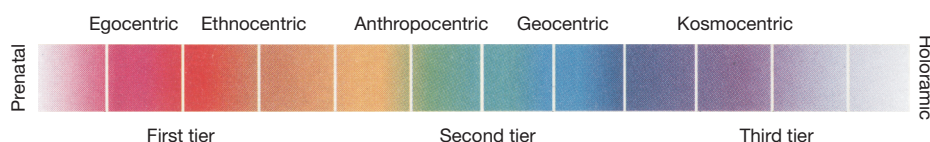
It is vitally important to note that Absolute Consciousness is Reality, Ultimate Reality. It is not a non-ordinary or altered state of consciousness. Neither is it supernatural 'beyond nature', for *nature* derives from Latin *nasci* 'to be born' and everything in the manifest universe is born from Consciousness. This is what true physicists or natural philosophers study, for *physics* derives from the Greek *phusis* 'birth, origin; nature, inborn quality' and *philosophy* derives from Greek *philosophia* 'love of wisdom', from *philos* 'loving' and *sophia* 'wisdom'. Knowing this is *prisca sapientia* 'ancient wisdom', which Isaac Newton struggled for twenty-five years to rediscover through his studies of alchemy and theology, and *philosophia perennis*, the esoteric perennial wisdom that underlies all exoteric religions.

However, the ecstatic rapture that arises from this Immanent Transcendence disappears when I attempt to live in the world as a human being. The bliss of All-One Solitude (Aloneness) turns to loneliness, for as Carl Jung said in his autobiography *Memories, Dreams, Reflections* "Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible." And, like Jung, this sense of loneliness has lasted since childhood. It seems that I have always been able to see things that those around me cannot see. Indeed, as I reflect on my life, I can see that I was only reasonably assimilated into my social environment for 15 of the 70 years since my conception: when I was 11, 16, 18, and between the ages of 22 and 34, when I was engaged in bringing up a family and developing a business career in the conventional manner.

Living in Western civilization feels rather like Nunez's experience in H. G. Wells' short story *The Country of the Blind*. Nunez, a mountaineer, fell into a deep valley in Ecuador, where the inhabitants had gone blind fourteen generations earlier, cut off from the rest of the world. But when Nunez tried to tell

them about sight, they had no idea what he meant, regarding him as an inferior being. So how I can best serve my fellow human beings during the last few remaining years of my life on Earth is far from clear to me. I have returned Home to Wholeness by constantly questioning the deeply held beliefs and assumptions that give people a precarious sense of security and identity in life, not very popular.

I began this intensely investigative approach to learning and thinking as an eight-year-old, when I could see with global innate intelligence that the contextual concepts of God and Universe didn't make any sense at all. But if I continue such a habitual penetrating way of living today when in social intercourse, not surprisingly what I have to offer is rejected. But rather than dwell on my own particular predicament, perhaps it would help to look at the human predicament as a whole, using Ken Wilber's three-tier, twelve-level model of the Spectrum of Consciousness from *Integral Spirituality*, abbreviated and adapted here.



Wilber uses this Spectrum of Consciousness to synthesize many different lines of ontogenetic development, from the lowest to the highest: sensorimotor to Nondual Supermind, omitting the vitally important prenatal phase. He also conflates the spiritual paths depicted in 'Our Evolutionary Story in a Nutshell'. Nevertheless, this spectrum provides a useful model of how we all might lovingly and peacefully relate to each other, helping our fellow citizens to reach their fullest potential as Divine, Cosmic beings.

The great majority of people in the world today live through an egocentric or ethnocentric perspective in the first tier, where the laws that govern our business affairs and educational curricula are laid down, no matter which culture is being considered. Cognitively and experientially, many in this tier are totally blind in a mystical sense, called *avidyā* 'ignorance' in the East. Democracies don't help liberate societies from these lowest levels of consciousness, for that is where the general populace lives. Neither does the intellectual accumulation of vast fragmented bodies of knowledge, for then Wisdom is so often lost.

A substantial minority live through what we can call anthropocentric and geocentric perspectives in the second tier as 'Cultural Creatives' seeking alternative lifestyles and worldviews, recognizing that traditional ways don't work any longer. Many in this second tier feel the Transcendent Immanence of the Divine within them, following a wide variety of psychospiritual practices. But they still have to obey the misguided laws laid down by first-tier authorities, especially financial ones, for money is the primary immortal symbol today. Even ecovillages and intentional communities cannot escape this situation if there is no trust. For as Mike Hussey, late of the Open University in the UK, said, "Money is institutionalized mistrust."

The third tier is the least understood, even by the second and third tiers. *Kosmocentric* means "an identification with all life and consciousness, human or otherwise, and a deeply felt responsibility for the evolutionary process as a whole ... an emergent capacity, rarely seen anywhere". But even this falls far short of Wholeness, which Wilber says can never be realized. For Wholeness is not a *level* of consciousness, but Consciousness itself, the radiant light that enables us to view the Cosmos as a coherent whole with self-reflective, Holoramic, Divine Intelligence. It is thus from the summit of the Mountain of All Knowledge that we can say, with Meister Eckhart, "The eye with which I see God is the same as that with which he sees me." We can thereby see that the Universe is designed, but that there is no designer thereof, reconciling the divisions between the Darwinists and Creationists. For as the Advaita sages often emphasize, there is no doership or, indeed, ownership; no separate beings who actually have a choice in how they live their lives.

As few yet know this, there is a continuous tension between the various levels and tiers within the minds of everyone on Earth, as people reach out for the heavens, only to be pulled back by past personal, cultural, and collective conditioning, as described in 'Returning Home to Paradise'. Perhaps only Love can get us out of this mess. For as the Sufi poet Rumi said, "Love is the sea of not-being and there intellect drowns."