

The Indivisibility of Ultimate Reality

Paul Hague

April 2025

Around midsummer 1980, about a month after resigning from my innovative marketing job with IBM in London, I was given the idea that opposites are never separate from each other in Reality. In other words, *Wholeness is the union of all opposites*, which is the fundamental law of the Universe, named the *Principle of Unity* in *Panosophy*, as a synthesis of all knowledge. This irrefutable, universal truth, acting at every moment in our lives, means that Reality is ultimately indivisible, with no partitions within it or borders around it.

Ultimate Reality is thus ineffable, beyond conceptualization or even human experience. Nevertheless, the Formless Absolute, as the Immortal Ground of Being, is ever present, as forms, like you and me, paradoxically emerge from Indivisibility, from Latin *praesentia* ‘presence’, from participle of *praesse* ‘to be before’, from *prae* ‘before’ and *esse* ‘to be’. So *Presence* means ‘before being’ or ‘prior to existence’.

In 1980, the physicist David Bohm took a major step towards explaining the indivisibility of Ultimate Reality, even though he excluded the Absolute from his cosmology, which he outlined in *Wholeness and the Implicate Order*. When attempting to reconcile the incompatibilities between quantum and relativity theories in his quest for Wholeness, Bohm postulated the existence of a continuous power underlying the surface of the material universe, accessible to our five physical senses.

This he likened to an undivided flowing stream, called the *holomovement*, whose substance is never the same. 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 the flow.”

However, Bohm’s theory of the Implicate Order was work-in-progress. Since having a series of invaluable conversations with Bohm during the 1980s, I have become aware that the one-dimensional holomovement has metaphorically flowed into the *Ocean of Consciousness*, visualized as a multidimensional hyperball of water. *Consciousness is all there is*, as Ramesh S. Balsekar, an Advaita sage and former President of the Bank of India, reflects within us in *Consciousness Speaks*.

All beings in the relativistic world of form, whether they be material or nonmaterial, are thus like waves and currents on and beneath the surface of the Ocean, never separate from it. Manifest forms, structures, and relationships are abstractions from the Ocean. In Sanskrit, they are *māyā* ‘deception, illusion, appearance’ and *līlā*, the delightful ‘play of the Divine’, emerging from the still centre of the Ocean, as the Divine Origin of the Universe—the Source of Life.

However, because Ultimate Reality is indivisible, it does not actually have a beginning or an end. Pseudo-Dionysius the Areopagite, a Christian Neoplatonist, was aware of the Ineffability of the Absolute when he wrote a short treatise on *Mystical Theology* around the turn of the fifth and sixth centuries. Here is the final chapter in its entirety, titled ‘That the supreme Cause of every conceptual thing is not itself conceptual’:

Again, as we climb higher we say this. It is not soul or mind, nor does it possess imagination, conviction, speech, or understanding. Nor is it speech per se, understanding per se. It cannot be spoken of and it cannot be grasped by understanding. It is not number or order, greatness or smallness, equality or inequality, similarity or dissimilarity. It is not immovable, moving, or at rest. It has no power, it is not power, nor is it light. It does not live nor is it life. It is not a substance, nor is it eternity or time. It cannot be grasped by the understanding since it is neither knowledge nor truth. It is not kingship. It is not wisdom. It is neither one nor oneness, divinity nor goodness. Nor is it a spirit, in the sense in which we understand that term. It is not sonship or fatherhood and it is nothing known to us or to any other being. It

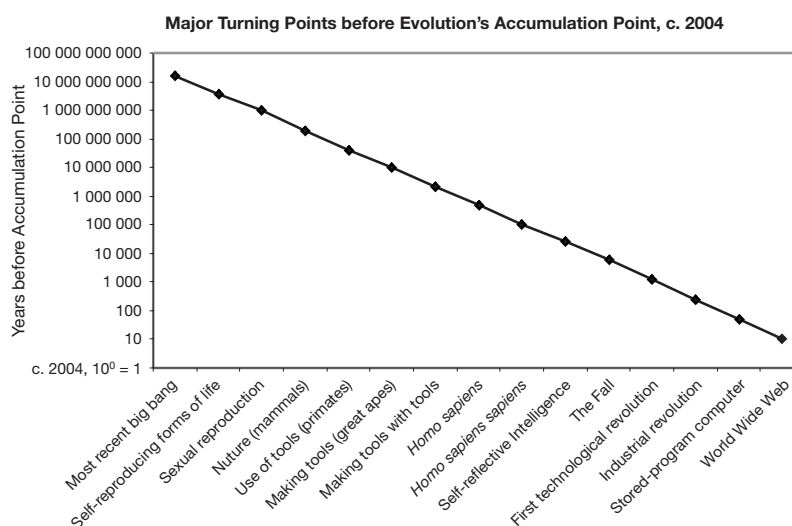
The Indivisibility of Ultimate Reality

falls neither within the predicate of non being nor of being. Existing beings do not know it as it actually is and it does not know them as they are. There is no speaking of it, nor name nor knowledge of it. Darkness and light, error and truth—it is none of these. It is beyond assertion and denial. We make assertions and denials of what is next to it, but never of it, for it is both beyond every assertion, being the perfect and unique cause of all things, and, by virtue of its pre-eminently simple and absolute nature, free of every limitation, beyond every limitation; it is also beyond every denial.



It is not well known “That the supreme Cause of every conceptual thing is not itself conceptual,” for this fact is not taught in schools and universities today. They are more focused on the enculturating development of the intellect, expressible in natural and mathematical languages, for instance, than on the awakening of Self-reflective Intelligence, which is the innate quality that most distinguishes humans from the other animals and machines with so-called artificial intelligence (AI).

Consequently, there is, as yet, little understanding of the comprehensive theory of evolution that I have spent the last 45 years developing, outlined in an autobiographical monograph in January titled ‘Living in the Eternal Now’.[†] Applying nonlinear systems dynamics in mathematics, this evolutionary model shows that 13.8 billion years of evolution since the most recent big bang passed through their Accumulation Point into psychosocial chaos about 2004, give or take a couple of years:



During the recent 5,000 years of human learning, most have been out of touch with Reality with split souls and fragmented minds, as I explain in last month’s monograph ‘Revealing the Living Light’.[‡] Consequently, humans have been both loving and fighting each other during the patriarchal epoch, with the latter being predominant, with devastating effects, which we witness through the news media every day.

There is nothing new here. For instance, Anthony Storr said in *Human Aggression*, “With the exception of certain rodents, no other vertebrate habitually destroys members of its own species. No other animal takes positive pleasure in the exercise of cruelty upon another of his own kind ... The sombre fact is that we are the cruellest and most ruthless species that has ever walked the earth.”

In a similar fashion, Erich Fromm quotes these words of Nikolaas Tinbergen in *The Anatomy of Human Destructiveness*: “On the one hand, man is akin to many species of animals in that he fights his own species. But on the other hand, he is, among the thousands of species that fight, the only one in which fighting is disruptive ... Man is the only species that is a mass murderer, the only misfit in his own society.”

Earlier, in 1956, Fromm had pointed out in *The Sane Society*, as a follow-on to the wartime *Escape from*

[†] https://paulhague.net/documents/living_in_the_eternal_now.pdf.

[‡] https://paulhague.net/documents/revealing_the_living_light.pdf.

The Indivisibility of Ultimate Reality

Freedom (The Fear of Freedom in the UK), that the normal behaviour of society is pathological. Inspired by Shakyamuni Buddha's *Four Noble Truths* and the pre-eminent Christian mystic Meister Eckhart, Fromm then wrote in 1976 in *To Have or To Be?* that if we are to avoid psychological and economic catastrophe, "We need a Humanistic Science of Man as the basis for the Applied Science and Art of Social Reconstruction." However, he was uncertain of success, saying,

Whether such a change from the supremacy of natural science to a new social science will take place, nobody can tell. If it does, we might still have a chance for survival, but whether it will depend on one factor: how many brilliant, learned, disciplined, and caring men and women are attracted by the new challenge to the human mind.

Fromm went on to say that he saw only a two per cent chance of such a radical transformation in consciousness coming about, a goal that no business executive or politician would regard as worthwhile pursuing. Nevertheless, he went on to say, "If a sick person has even the barest chance of survival, no responsible physician will say, 'Let's give up the effort,' or will use only palliatives. On the contrary, everything conceivable is done to save the sick person's life. Certainly, a sick society cannot expect anything less."

Thirty years earlier, Albert Einstein made a similar call in an article titled 'The Real Problem Is in the Hearts of Men', published in the *New York Times Magazine* on 23rd June 1946, which began with these words: "Many persons have inquired concerning a recent message of mine that 'a new type of thinking is essential if mankind is to survive and move to higher levels.'" He then went on to write, "Past thinking and methods did not prevent world wars. Future thinking *must* prevent wars." In other words, to cocreate World Peace, we need to follow the maxim that you cannot solve a problem with the mindset that created it.



Bohm made a tentative attempt to transform the Western worldview and mindset through a series of public dialogues with Jiddu Krishnamurti during the sixties and seventies. They met through the notion that the observer and observed are one, which is the key to developing Panosophy, as the art and science of humanity that Fromm called for. For to map the psychodynamics of society, and hence all business processes, it is necessary to include the evolutionary mapmaking process in the territory being mapped. In Meister Eckhart's words, "The eye with which I see God is the same as that with which he sees me."

Following a weekend of dialogue at a spiritual centre in England in the mid 1980s, in the search for meaning, Bohm then instigated a group process of dialogue. For as he said, if we do not question the beliefs and assumptions that underlie all cultures, then humankind is not a viable species. So, as many use their cultural conditioning to give themselves a precarious sense of security and identity in life, it is essential to provide a safe, nurturing space where individuals are not afraid to question what they learned during their formal education, and are still learning in adulthood.

However, Vimala Thakar took this liberating process further than either Krishnamurti or Bohm, following a series of conversations with the former in the 1950s, when she was in her thirties. As she wrote at the time in *On an Eternal Voyage*,

The development of human personality consists in liberating it from all bondages. Thus, for me, freedom is the only way of collaborating with this universal phenomenon of evolution.

No more peace and contentment. But a profound human revolution. A human revolution which consists in freeing oneself from every kind of personal, national, racial, and ideological pre-occupation. As the source of all evil is the very substance of our consciousness, we will have to deal with it.

Everything that has been transmitted to our mind through centuries will have to be completely discarded. We will have to deal with it in a total way. I have dealt with it. It has dropped away. I have discarded it.

Vimala then encapsulated the results of her awakening in 1984 in the opening paragraph of *Spirituality and Social Action: A Holistic Approach* with these wise words: "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.” Also inspired by Mohandas Gandhi’s *Satyāgraha* ‘Truth force’, she therefore asks, “Do we have the vitality to go beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness?” For as she says, “The call of the hour is to move beyond the fragmentary, to awaken to total revolution.”

Vimala’s life experiences are evidence of billions of years of evolution becoming aware of themselves, as Julian Huxley, author of *Evolution: The Modern Synthesis*, foresaw in a visionary 1700-word essay titled ‘Transhumanism’, published in 1957. He said 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 psychospiritual evolutionary process of humanity transcending itself ‘transhumanism’, with a quite different meaning from what technocratic transhumanists mean by the word today.

For myself, after a lifetime of questioning the underlying assumptions of all cultures and civilizations during the patriarchal epoch, the creative power of Life has carried me to evolution’s glorious culmination, which Pierre Teilhard de Chardin called its ‘Omega Point’ in *The Human Phenomenon*, inseparable from its ‘Alpha Point’, as the Divine Origin of the Cosmos. By thereby integrating all knowledge in all cultures and disciplines, the Living Light has revealed the Indivisibility of Ultimate Reality, which I encapsulate in the beautiful Sanskrit word *Satchitānanda* ‘Bliss of Absolute Truth and Cosmic Consciousness’.



So could recognizing that we live in a sick society liberate more from their cultural conditioning? Could we both participate in society and also be free of the misconceptions taught to us in childhood and adolescence? Well, Krishnamurti famously said, “It is no measure of health to be well adjusted to a profoundly sick society.” Yet K, as he called himself, lived in a very privileged position, not available to most of the rest of us. In particular, he never touched money, the most divisive force on the planet. As he told his gatherings, the Krishnamurti Foundation, in India, Europe, and the USA, provided him with the funds he needed for his travels and basic daily needs.

Most significantly, if we are ever to live in love, peace, and harmony with each other, we need to demystify money, as the strangest concept that we humans have ever developed to manage our collective affairs. On the one hand, money provides a quantitative measure of value, like feet, hours, and grams. In contrast, we have reified money, turning it into a commodity to be bought and sold like potatoes and washing powder, which is like trading in centimetres, minutes, and ounces, quite absurd.

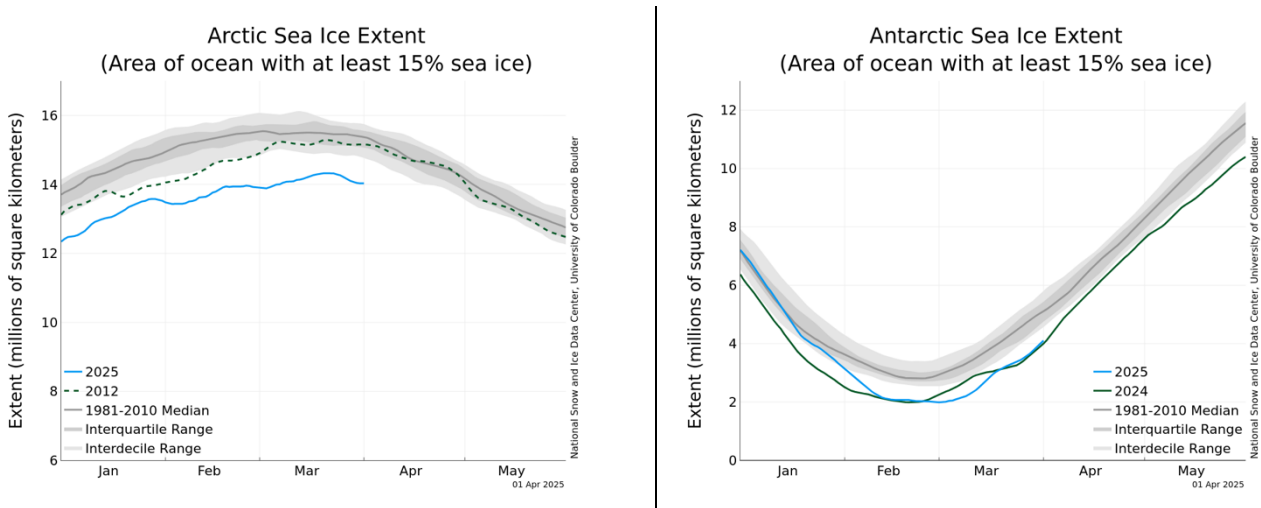
As such, the money supply must be limited. Grains of sand could not provide a means of exchange because each grain would have zero value, given that there is an unlimited mass of sand for practical purposes. So, as a species, we have set up a global economic system where individuals and groups must fight each other for a slice of the finite financial pie, widening the gap between ‘rich’ and ‘poor’. This has led many people to become attached to money, as a delusional immortality symbol, as Ernest Becker, the Pulitzer prize-winning author of *The Denial of Death*, pointed out in *Escape from Evil*.

This brings us to the capriciousness and vindictiveness of Donald Trump and his anti-woke MAGA movement, where *woke* means ‘caring for the well-being of other people’. Trump’s obsessive, transactional policies are clearly based on the American attachment to money, protecting what he regards as ‘national security’, akin to dictators in other parts of the world, who are illogically focused on ‘social stability’ in a rapidly changing world. Trump’s insanity and that of his sycophants became crystal clear on 2nd April, on

The Indivisibility of Ultimate Reality

what he called ‘Liberation Day’, when he used a specious algorithm to impose tariffs on all goods entering the USA in an attempt to restore US manufacturing prowess and the balance of trade.

Before this, governments have been reducing or even eliminating foreign aid to boost their spending on military equipment, apparently preparing for World War Three at the end of time. By constructing divisions that do not exist in Reality, they are ignoring the fact that the Intergovernmental Panel on Climate Change (IPCC) has said that climate change is now irreversible, beyond its tipping point. We can see quite clearly that humankind is on the brink of extinction, along with countless other species, from these two charts, which show that the extent of sea ice in the Arctic and Antarctic were at their lowest maximum and minimum in March this year, after 47 years of satellite records:

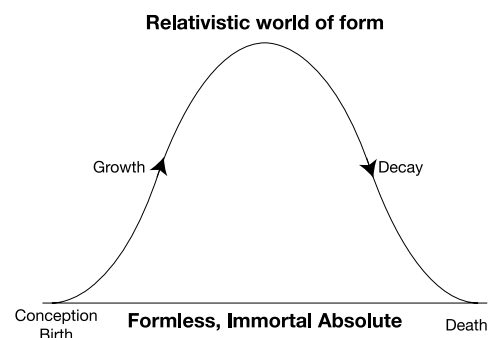


Of course, such snapshots in time do not directly indicate that humankind is about to become extinct in the middle of the eighth mass extinct event on Earth. However, this is crystal clear to those following the trends with a profound understanding of what is causing humanity to behave as it does. Most significantly, the chart on the second page shows that the exponential rate of climate change is not anthropogenic. Humankind is being driven to near-term extinction because evolution in the noosphere is accelerating faster than ever before. Viewing evolution like a dripping tap, the tap is now turned full on, with no further distinct turning points to be discerned. But we are not intelligently and consciously adapting to the accelerating pace of evolutionary change because of our fragmented minds, out of touch with Reality.

From the perspective of the trends in our external environment, Guy McPherson has published a scholarly paper on his eponymous website, which describes the dozens of self-reinforcing feedback loops that are driving climate change at exponential rates of acceleration, the most significant of which is the release of methane, a highly potent greenhouse gas. As we are still at the bottom of the growth curve, we can expect global heating to accelerate even faster in the next decade or three, leading to the destruction of the habitat that we need to grow our food.



There is only one solution to this problem, which Joseph Campbell outlined in his popular book *The Hero with a Thousand Faces*. To set the context for our journeys in life, he points out that in conformity with the fundamental law of the Universe, all beings are conceived or born to die. This he calls the Cosmogonic Cycle, depicted in this simple schema, saying, “Redemption consists in the return to superconsciousness and therewith the dissolution of the world. This is the great theme and formula of the cosmogonic cycle,



The Indivisibility of Ultimate Reality

the mythical image of the world's coming to manifestation and subsequent return into the nonmanifest condition.”

Being able to see the underlying patterns and generalities of the myths and fairytales of multiple cultures through the ages, Campbell defined the universal spiritual journey in seventeen steps and three phases: Departure, Initiation, and Return. By leaving family and culture far behind, “A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.”

For myself, when I abandoned my business career in 1980, because I could see that technological development cannot drive economic growth indefinitely, I ingenuously thought that by solving the problem that Einstein spent the last thirty years trying to solve, this would help humanity to understand what it truly means to be human, compared to computers with the apparent potential to become more intelligent than humans. However, while it has been the most tremendous fun reaching the apotheosis of human learning, I have come to realize from my innermost experiences that Panosophy, as the elusive Theory of Everything, is not understandable with fragmented minds and split souls, out of touch with the Indivisibility of Ultimate Reality, which is literally out of this world.

Furthermore, Bohm pointed out that theories are forms of insight. To understand what this means, we need to recognize, along with Yogis, Kabbalists, and Theosophists, that the Totality of Existence consists of inseparable nonmaterial and material regions in a primary-secondary relationship, with the former being far more extensive than the latter, which just covers the surface of things. So, what I call the *Cosmic Psyche* or *Akashic Records* contains all concepts and mathematical objects, as forms of energy, before they are expressed in natural and mathematical languages.

Regarding the former, Bohm said that we need to study the archaeology of language to reveal the true meanings of the words we use to communicate with each other. To this end, I have developed a hyperlinked and indexed Glossary of nearly 500 terms, using etymology to trace the meanings of words to their roots and common ancestors in the Proto-Indo-European (PIE) language as much as possible, so often lost in today's materialistic, mechanistic society.

In terms of mathematics, since paradoxes were found in set theory around the turn of the nineteenth and twentieth centuries, mathematics has lacked a sound foundation. We can resolve this undependable situation by viewing mathematics as the art and science of patterns and relationships emerging directly from the Source in the vertical dimension of time, guided by the fundamental law of the Universe, as the primal axiom, which I call the *Cosmic Equation* or *Identity* in this context.

However, these profound insights have little relevance to the billions of humans whose lives are about to be cut short, especially those who are not destined to grow old enough to have children of their own. So, even though I am a *Holoramic* ‘Whole-seeing’ visionary, how evolution will unfold during the final years of humankind's sojourn on Earth is far from clear. Having great faith in human potential, I have long hoped that we could collectively make a radical change to the work ethic, which would enable us to synergistically pool our skills and resources for the benefit of us all. But judging from the negative responses I have had to my overtures in recent years, such a coming together as communities looks highly unlikely.

Under these circumstances, all I can do during the last few solitary years of my life is rest in Stillness in the Eternal Now in the Bliss of Wholeness, knowing that Love is the Divine Essence of us all, and hence that there is no doership or ownership. For, as the Sufi poet Rumi beautifully put it, “Love is the sea of not-being and there intellect drowns.”