

RAMÓN PASCUAL MUÑOZ SOLER

HOLOEPISTEMOLOGY

Translated by Héctor Morel



HOLOEPISTEMOLOGY¹

The holistic paradigm, as an structure of dynamic interaction between the “Whole-and-parts”, can be broached in order to an hermeneutics of integrated science, as metaphysics of knowledge, as *gen-ethics* of development, as methodology of *synthesis*.

Holoepistemology as Metaphysics of Unified Knowledge

Holoepistemology mainly establishes a first principle of “totality” (“Holos”). But this totality, this “Whole”, is not absoluteness detached from individuation of Being, or compound or aggregation of parts. Today, the holistic paradigm emerges as “new structure of the “Whole-and-parts”. This whole that we expect is unity of feeling-and-being; wish for participating in life of all, but by persisting to be; an interactive dynamics of individual and social community; a homogeneous structure of spirituals-andmaterials values.

In speaking about **holoepistemology**, we recognise that a fragmented knowledge is insufficient to give a global response to a serious crisis in humanity of our time, but also we recognise that a metaphysical absoluteness detached from individual consciousness, from historic time, and from cosmic energy is insufficient.

If we recognise that isolated efforts do not count, and that humanity as a “whole” must start a journey for paving routes to the planetary civilisation of the third millennium, also we warn that is urgent for “every one” of peoples on the Earth to contribute to their own establishment with their own cultural, telluric and spiritual identity, and for “every individual” to concrete in himself the potential of the Whole in proportion to his own effort and sacrifice in terms of consciousness of being.

¹ Introduction to a course given by Dr. Ramón P. Muñoz Soler and a group of contributors in “Sociedad Científica

So, **holoepistemology** is something more than a new “theory” of knowledge. It is knowledge in terms of the “Whole-and-parts”. This new function, that we characterise as “holistic paradigm”, for practical purposes appears as: postulate of **non-contradiction** between the knower and known, dynamics of **complementarity** between way of knowledge and way of life, expression of **measure** between the Whole and parts.

I realise the Whole when I re-cognise it in my own measure (holoepistemology with the notion of “measure” in quantum mechanics). Here the instrument to measure is “my self”, and “I am my self” when my resonance coincides with the “Whole”. This does not mean that I can tell all, because the “whole” that I am articulating, at the same time, is measure of my own insufficiency. As the poet Rilke says, quoted by Margenau and Le Shan), “Happy the one who, after he said all to himself, knows that the inexpressible still remains”.

Holoepistemology as Gen-*etics* of Human Development

We pass from metaphysics of knowledge to metaphysiology of development. The “principle” of knowledge is, at the same time, principle of “action”, “energetics” of values, and “geometry” of living, In other words, knowledge and living appear as differential functions of only one movement (“holomovement”, in David Bohm terms).

Now, to approach and understand this only one movement we are unable to use conceptual postulates; we should use dynamic/postulates that constitute phases, pulses or dimensions of one and the same co-evolutionary interactive movement between human life and cosmic life.

By way of “signals” for the way we shall pose three dynamic/postulates that appear like “moments” in the new stage of human development that one may glimpse on the horizon of time to come.

- First postulate is **understanding**.

Not only understanding by also comprehension; opening of mind-and-heart: I understand-and-love. (First internalisation movement of consciousness); from objective consciousness to self-consciousness. Here, the central point is my own **being**, with every chance as a whole. Now I can talk to my self, because there is no division in my self).

Self-consciousness.

- Second movement: **participation**.

Expansion of consciousness in social community. Participation as for work, needs and sacrifice of **all**.

(**Second movement of individual consciousness/** will in the organic body of socialecological community. Here the central point is my own life. Now I can talk to all, because I am my self).

Social/ecological consciousness.

- Third movement is **reversibility**.

Reversibility of values. Spiritual transcendence. (Third movement: inner freedom. Offering personal values. Mystique of the heart. Here the central point is the Mystery, the Unknown. Here I can talk to God-and humanity because I have renounced to my self).

Spiritual consciousness.

Holoepistemology as Methodological Foundation of Synthesis

To pass from a scientific experimental method (based on the paradigm of fragmentation) to the holistic method (founded on the totality of Being), we need a

dimensional jump that shall affect not only the “form” of knowledge, but even “life” of the human being involved in knowledge.

To reach the new synthesis of knowledge-and-life one has to establish methodological bases for an integral development of the human being, not only a method to know, but also the way to live. Not only “pedagogy” for the educational system, universities and schools, but also “logotechnique” for creative work, “organisation” for social activities, and “mystique” for spiritual development. That is to say, the point is to create instruments of synthesis for developing those human potentials, still latent and many times deviated, out of unilateral development of our current materialistic, rationalistic and technical civilisation. The old Cartesian method of “dividing in order to know” is over, and the professional and our familiar separatist University must give way to the University of man.

All makes think that today we have technical-instrumental resources to pass from our familiar fragmented world to global planetary community. But science came ahead of consciousness. Now we have transformed matter into energy, deciphered the genetic code, and created a world informatics web, but we still have to release human energy indispensable for uniting values of the soul and chemistry of life. It is a new form of energy still little known, energy of “resonance by similarity”, “link function” of the human heart between forces of Nature and the invisible light of the spirit. This “function of Alliance”, so far preserved by lovers and mystics, starts its manifestation, as a visible form, in the organic “body” of humanity. It is “channels of resonance” (analogous to those that, by particles interacting in the subatomic world) create ‘channels’ for the circulation of powerful energies (inter-human, telluric and cosmic). A double integrated circuit – “informatics-and-telecommunications, outside, and human/telluric /cosmic resonance”, inside– constitutes the new circulatory organism of humanity, –bio-technical foundation of human co-evolutionary economy. Now we begin to build the Earth with this new energy.

Today, the incorporation of human “physiology” into the co-evolutionary process of cosmic life takes place through two divergent ways, one upward (by disintegration of mass, release of energy, and expansion of consciousness), and another downward (by implosion of mass, fall of energy, and obscurity of consciousness). A strong possessive sense in the terrestrial man (gravitation of his own materiality) constitutes a barrier that is very hard to cross, which only can be crossed today through collective sacrifice. New education, new methodology of synthesis and new “maieutic” method used by teachers of the future will facilitate the journey toward the stars.

Today the above-mentioned methodological jump demands new language and new instrument.

New Language

Hologramatics, gift for languages.

A conceptual language is insufficient for translating the **semantic/vibrational** dynamics of postmodern language. Its “word” is **holophonic** at the same time. Its form is choreography of reversible signs, spirit/matter dance, drama of light and shadows.

Its “voice” is audible and inaudible, expressible and inexpressible. Its message as a whole, its “Holos”, its “holophony” cannot be totally represented by a system of concepts. One part of the message remains ever hidden, is its invisible face that cannot be represented. Scientific thinking and prophetic living are on the top of revelation, but the ineffable aspect, that cannot be told, always remains. Science offers us concrete results, determined formulations. Mystique reveals deep (but dark) intuitions of feeling and being. But the unified field formula is continuously beyond our reach –it is the limit of the human instrument.

New Instrument

Now, to cross the barrier of knowledge, a new epistemological pattern is not sufficient, we need a new human instrument. This new instrument is not only an individual researcher (a genius, wise man., artist, mystic) or even our familiar interdisciplinary “teams”, but also a new “organ” of knowing, configured as “human hologram”.

A “human hologram” is a circuit integrated by “different functions with resonance by similarity” (an apparent paradox). But it is exactly this paradox (analogically, like in the technical hologram’s case) that exposes the inherent “link” between the Whole and parts.

In fact, “human hologram” is a new “space”, “space for human encounter” (in Santiago René Barbuy). It is not “full” space but “empty” space. It is not space “full of every one” or space “full of all”.

Even it is not void of the nothing, by potentiality of void, space that is “among” us. We should create this space. It is a new form of human communication linking proximity with distance, integrating similarity with difference, and re-uniting diversity of functions in the creative unity of knowledge-and-life.

In introducing into the methodology of research a “human factor” of consciousness/energy, and even integrating the very life of the researcher into the instrument of research, new techno-scientific teams break the isolation imposed by will-to-power and, through resonance by similarity, acquire hierarchy of “organs of knowing” in the logotechnical physiology of the planetary body. In this centres of synthesis, knowledge is not only information but also shaping (“*plasmation*”). Here the human factor operates as a “catalyst” in the great work destined to transform social matter into cosmic energy.

Methodology of the Course as Micropattern of Synthesis

On each session I shall present one subject as “pattern of synthesis”, using for this purpose an intuitive/symbolic language. Later, every one of the contributors, shall present the same subject in the form of a “practical pattern” in determined area (science, education, architecture, art), and the prevailing language will be analytical descriptive. And every one of those who participate in this course shall make his/her own contribution, with words or silence. The crossing of “linguistic patterns” (analogous to a crossing of interactive patterns of light in a technical hologram), the holophony of the language, and the interactive dynamic between the Whole-and-parts will appear in different languages.

Holistic Methodology

The human hologram is analogical instrument (like a Gothic cathedral, an organ of analogical resonance).

We pass from technical circuit to “human circuit of analogical resonance”, a missing “organ in the current technical civilisation (its disappearance has deprived us of communicating with the archetypal world). This communication cannot be recovered by a new technical instrument; we need a new human instrument.

Octavio Paz says,

“Today, thanks to technique, after millennia of philosophies and religions, man is in the open and exposed to the elements. The consciousness of history came out as tragic consciousness; the present cannot project itself onto the future; it is ever instantaneous. We are confined in a present that is more and more narrow, and wonder, where are we going? In fact, we should wonder, in what time do we live? I feel that nobody can truly answer this question”. (El Arco y la lira, page 265).

In my opinion, the point is that one cannot give an answer in the time. The new time only appears through **revelation** because now we exactly are in the “frontiers of time”.

The human hologram creates (human) conditions to accede this revelation. Now the methodology is not unilaterally centred on will-to-power, but on need-to-create. A new creativity arises from new creative groups that are very few because the main difficulty consists of human separateness. These research groups are true planetary “*chakras*” (the majority of them, unknown) that ‘produce’ not only knowledge, but even energy (radiant knowledge), new power of shaping (“*plasmation*”).

In his book “*Journey to Nothing in the Land of Everything*”, (Turnstone Books, 1975, 37 Upper Addison Gardens W14, London), Edward Matchett shows certain conditions destined to awake this creative action.

HOLOEPISTEMOLOGY

What do I mean by holoepistemology?

Not a new “theory” of knowledge, but “knowledge” itself. Now, what is knowledge? I prefer not to answer this question so that every one of us, in proportion to the experience assimilated on this course may give our own answer.

In very general terms, when I speak about holoepistemology I refer to an attitude of opening, to an all-embracing/inclusive way to see the world-and-myself, to a sense of co-evolutionary ownership of the individual being in the organic body of the Universe: what “place” do I occupy in the Whole, which is my “function” in this Whole?

Today, we express this all-embracing way to see things, this inclusive/sense of knowledge-and-life, this consciousness of dynamic interaction between the Whole-and-parts, as “holistic paradigm”. One of the visible signals, in the message

of the new sign of time, consists of a “passage” from fragmentation paradigm to holistic paradigm.

Today we live between these two worlds. But, on this frontier, the holistic emergent is hardly “initial light”. But, it is the old paradigm of Newton’s-Descartes’ fragmentation that prevails as much in relation to knowledge as to individual and social life. Today, on the peak of our scientific-technical civilisation, we are more exact in regard to knowledge of parts, but we have lost vision of the Whole.

- Sciences are divided.
- Universities are divided.
- As human beings we are divided (knowledge has detached itself from being, and sex from love and life).
- We have lost the image of the world.
- We have lost sense of ownership in the body of humanity (we became strangers each other).
- We have lost contact with the cosmic energy (now we neither sense the living forces of the Earth, nor hear the rumour of the stars.
- We have lost sense of transcendence. We do not hear any more the voice of God.

In short, on the edge of the fragmentation paradigm, we find:

The way of knowledge has detached itself from the way of life. And the scientific-technical society of our time has detached itself from great spiritual traditions of humanity—now a common language among them is non-existent.