

Article

Holographic Godforms: The Spirit of the Times

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Abstract

Archetypes are immense latent power, the archaic blueprints only one holographic domain removed from the undifferentiated source field. These ancient "gods and goddesses" are fountains of inspiration that characterize the emergence of forms and forces, including healing potential. We can take a transdisciplinary approach to understanding godforms as symbols and powerful dynamics in our lives. We can use transpersonal techniques to take up conscious relationships with them, distinguishing ourselves from them, unbinding our identities and actualizing our negentropic potential. The heresy of the past becomes the health of our future. The collective nature of archetypes is revealed in myth and dreams and our imaginal stream of consciousness. Jung described their energy-charged psychic aspect as systems of readiness for action, images, and emotions. Their magnetic autonomous expressions include our complexes, subpersonalities, shadows, and wisdom figures -- patterns of perception, behavior, motivation, and attitude. They characterize our personal experience as potentials of motivation, action and reaction in challenge, adaptation, and synthesis of emergent aspects of the self as they manifest.

Key Words: zeitgeist, holographic universe, quantum physics, consciousness, transdisciplinary method, transformation, memory, archetypal psychology, godform, epistemology.

On the luminous continuity of existence which has no origin nor ever died, humans project all images of life and death, terror and joy, demons and gods...these images become their reality and we submit without thinking to their dance. --Tibetan Book of the Dead

For most of human history we had no idea how the world or ourselves worked. Most pre-scientific interpretations of universal forces involved spiritual or religious entities -- evil, elemental or ancestral spirits, or gods and goddesses that manipulated reality for their own mysterious ends. Like pregnant ghosts in the machine, they mediate the flow between virtual energy and manifest reality. Myth originates beyond our sphere of awareness, but not beyond that of psyche.

Human decision-making shows the brain is several seconds ahead of our conscious awareness. Unconscious circuits govern much of what we do, putting many activities on autopilot. Some of these choices are due to our habits, memories, instincts and our biological hardwiring, such as the panic button of the amygdala. We don't have access to how our brain formulates ideas, much less emotions. We cannot know the unconscious directly, so mythic material, personal or collective, is the most radical, most immediate opening to the hidden world. It is the symbolic expression of the soul.

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We change with every new experience. We only become aware of the holistic patterns after they pass through archetypal filters of informational content, giving us symbols, images, concepts and labels. Myth and somatic states are the deepest levels which we are permitted to access. Myth plays through our symptoms and complexes. We know that the unconscious is unfathomably vast, but this raises the question, are you in control of your unconscious or is it in control of you?

We like to think we have outgrown the religious or spiritual superstitions of by-gone eras, but the fact remains that we still couch our interpretations of cosmic forces in theoretical or metaphorical terms. We can sweep away false assumptions and still retain our metaphorical relationships. The confluence of non-physical psyche and body forms our experience of reality. It is analogous to wave-particle duality.

The activity of universal energies, primal awareness and negentropic factors within us present new opportunities for healing our pathologies and igniting rejuvenation in the human body. Carl Jung proposed a convenient hypothesis for the unknown. Complex psychic phenomena share dynamic core elements. The "collective unconscious" is a vast information store containing the entire religious, spiritual and mythological experiences of humanity.

According to Jung, these inherited ancient archetypes exist deep with the human psyche and heavily influence our psychophysical being. We access the noumenal via archetypal phenomena. We cannot know the divinities directly. We can only appropriate those images in which the numinous energies transcendent to consciousness have invested themselves. We must read through the image to find the energies driving it.

In Jung's allegedly phenomenological model we find a repertoire of constructs or categories that may or may not relate -- archetypes, individuation, the "Self", psychological transformation. There is dissention among professional therapists about the relevancy or accuracy of such notions, though they have proven themselves invaluable for grasping and experiencing aspects of the unconscious. Models are theories which help us conceptualize certain realities until we have a better way of doing so. Certainly "reading the recipe" is not the same as "tasting the dish."

Archetypes are transsubjective psychic systems -- emergent representations of emotions as images. Most of our responses are precipitated unconsciously. If we know the patterns, we can recognize their dynamic emergence in self, others and world. They arouse passion, not just inform the intellect. We know what we know because of images. Our embodied experience of reality is both "inner" and "outer", corporeal and psychic. Psyche is now likened to a dynamic field of energy.

The emotional image is an emergent psychological reality patterned by archetypes. If we know the patterns, we can recognize their dynamic emergence in self, others and world. Archetypes as constructs are difficult to explore or support in a reductive empirical view, as psyche is more than mind or a brain state. It is untestable.

Jung himself admitted the concept of the archetypes as embodiment and sentience could be revisioned and reformulated at any point. But neurobiology cannot explain emotional

imagery. Psychology is about experience and meaning, not just brain states. Personal reality is a confluence of subjective and objective reality.

Worldview

The zeitgeist of an era is its worldview -- interwoven foundational or archetypal ideas. Our worldview is still mythic (representing man's original psychological experience) and controls and shapes unconscious instinct. *Zeitgeist* is German for 'time-spirit. The very notion of zeitgeist itself is archetypal -- a living principle -- the Spirit of the Times, the dominant influence of a particular period. The zeitgeist "god" emerges in time, establishing the current of that Age.

Quantum theory is the cornerstone of every natural science from physics, chemistry, biology and cosmology. It explains how the universe came into existence. Quantum field theory applies to both micro and macro size objects and accurately describes all of the energy and matter interactions in the universe. It also tells us that even our empirical view of reality is necessarily highly personal. It is our particular covert and overt relationships and experiences with archetypes that characterize us as unique.

Science is the zeitgeist of the 21st Century -- a confluence of quantum physics, cosmology, biology, chaos theory, and self-organizing systems.. A theory of information underlies classical and quantum physics as a model of how reality works. Information is as fundamental to physics as energy and matter.

A holographic concept of reality (Quantum Holography, QH) is rooted in quantum Information physics. We holistically quantify and process information about the world around us. The source field acts like the reference beam that illuminates holograms. Living organisms exhibit quantum coherence and also carry information non-locally.

John Gowan, Jr. says, "*Life is a molecular conservation domain of information, and life is the most creative force in the Universe. The two phenomena are connected; life is creative precisely because it has learned how to conserve information through its genetic system (via heritable genes), multiply information through reproduction, diversify information through sexual differentiation and dispersal, and evolve information through the negentropic process of natural selection.*"

"Humans, in turn, are the most creative of life forms because they represent a further iteration of the biological fractal: humans are creative because they have learned to use abstract, symbolic information in the same way that life uses molecular information through the genetic system of DNA. Humans conserve information through the structure of language and memory; they make this information concrete or manifest through the symbology of an alphabet (or pictograms) and writing, they reproduce this information through printing and electronic technologies; they disseminate and diversify this information through many cultures; and they evolve this information through the empirical selective process of science." (Gowan)

Memory is encoded as an interference pattern of quantum emissions from any material entity that carries information non-locally about the event history, including the entire space-time history of living organisms. Edgar Mitchell suggests that the primary means for accessing nonlocal transcendent information is via the process of *resonance*.

Information is simply what is contained in patterns of matter or energy. The meaning that is derived from these patterns is developed in the mind of the percipient based on prior experience (e.g. knowledge and memory). In other words, all events are subject to interpretation and that in turn is based on the prior experiences and beliefs of the perceiver. The more knowledge and experience we gain the more likely we are to interpret an event closer to actual reality.

Quantum Holography suggests the whole of creation learns, self-corrects, and evolves as a self-organizing inter-connected holistic system. Non-local quantum correlations admit and absorb information at all scale sizes, guiding emergent processes with built in storage and retrieval mechanisms for vast quantities of information. The non-local quantum correlations observed in particles, and the non-local QH associated with molecular and larger scale objects provides information at all scale sizes to guide emergent processes. (Mitchell)

All matter absorbs and reemits photons (quanta of energy) from and into the source field. Non-local quantum correlation between entangled quantum particles are the root cause of the phenomena experienced as perception (through a form of resonance) in more complex matter. QH appears to be the mechanism of the non-local carrier of information for molecular and larger scale matter through the source field.

The base information-state of the universe is Zero Point, the virtual vacuum, beyond time and space. This source or Zero Point Field is the blueprint of existence. Ultimately, we can trace back everything to a collection of electric charges in continuous contact with this endless sea of energy. The field explains the instantaneous, ‘ghostlike’ transfer of information between entangled quantum particles. Our interaction with this source field determines our past, present and emergent future, patterned by dynamic archetypal processes.

Ground Zero

The Zero-Point Energy (ZPE) field as electromagnetic quantum fluctuations represents an almost unlimited, ubiquitous energy source that permeates and sustains all matter and exists even the vacuum of outer space. The Heisenberg uncertainty principle unambiguously demands that short-lived virtual photons pop in and out of existence (along with positron-electron pairs).

Mass and energy have been superseded in primacy for describing how nature works: information is the fundamental entity underlying all of physical reality: information > laws of physics > matter. Theories of computation include all physical transformations. Formal statements of conservation laws are unified with the stronger operational ones, expressing the principles of testability and of the computability of nature (methodological and metaphysical respectively) as laws of physics. Such laws (i.e., 2nd Law of Thermodynamics) are emergent allowing exact

statements.

Known physical laws, relativity, quantum mechanics, and thermodynamics, are all laws about information, especially limits on the speed, quantity, and quality of information transfer. Relativity limits speed; quantum mechanics limits quantity. The wave function of a system of quantum particles encapsulates all that is known about the system. It is essentially an information field. We aren't sure if the fundamental information is embedded in space-time or if information creates space-time itself.

A similar fundamental but more qualitative process follows cosmic laws at the personal level in individuation, the individual transformative process of coming to wholeness at a conscious level. If our minds are integral parts of the universe and information is fundamental, then consciousness is fundamental. A metaphorical correlation of imagery from science and depth psychology yields fruitful contemplation. Understanding the multiscale nature of life and consciousness requires more than physical science.

Dynamic archetypal patterns emerge from the timeless primordial field that is the ultimate source of all force and form. Form is more than the result of the properties of matter; it is entangled with consciousness, symbols and imagery. The field is more than a mass of shimmering energy in the background of our existence. Our separate existence is replaced by this all-encompassing connection. In such a model, we influence our ancestors as much as they influence us.

All information is available in the Zero Point Field. Artists interpret and translate rather than create. Talent is not a miracle, but tuning into the field, whether in creativity, dreams, or process work. When the field tunes into us, we experience synchronicity as a resonance of inner and outer meaning.

Laszlo called the Zero Point Field an information carrier. "This quantum vacuum is the origin of mind and matter – a blueprint of the universe. Even our own memories are not stored in our brains, but are stockpiled like holographic information in the field. Our brains are mainly receivers and processors of this information. When they resonate with certain frequencies they gain access to specific information."

In the field there is no difference between a memory and a new experience. The brain retrieves 'old' and 'new' information the same way. Psyche is seamlessly interrelated with Cosmos. Jung's notion of archetypes and the archetypal nature of cosmos are the primordial perceptual elements of this process of infinite self-transformation. Feedback, turbulence and emergence harness chaos.

Fractals

Like archetypes, fractals are dynamic images that characterize natural phenomena -- self-similar patterns on different dimensional scales. In this sense, the hologram is a lower dimensional field of a fractal image - infinitely embedded structure. Holograms have many interesting properties

related to their fractal structure. Corresponding symbols and imagery are the fractal expressions of archetypes. So we can think of archetypes as higher-dimensional fractals.

Fractals signify infinite compression. Their inner structure has the same pattern as their outer structure. Fractality describes the geometry of waves of energy or charge. Fractals manifest as wave patterns that evolve *ad infinitum*. In mathematics, a self-similar object is exactly or approximately similar to a part of itself (i.e. the whole has the same shape as one or more of the parts). Really, a fractal is nothing more than an algorithmic Mobius-like transformation of the coordinates of space.

Soljagic, *et al*, suggest self-similarity and fractals are driven by soliton dynamics. The most deconstructed archetypal forms are vortexes, toroids, *solitons*, and singularities. A soliton is a self-reinforcing solitary wave (a wave packet or pulse) that maintains its shape while it travels at constant speed. Our chromosome continuum acts like a dynamical holographic grating, which displays or transduces weak laser light and solitonic electro-acoustic fields.

Solitons

DNA can be viewed as a liquid crystal gel-like state that acts on incoming light in the manner of a solitonic lattice. A soliton is an ultra stable wave train that arises in the context of non-linear wave oscillation. The DNA reading process can be modeled as a complex mechanical oscillator capable of producing solitonic wave transmissions. DNA, modeled as a kind of rotary pendulum can be simulated as a chain of non-linear oscillators. Complex dynamic patterns arise when taking into account the non-linear covalent connections between nucleotides.

Chromosomes transform their own genetic-sign laser radiations into broadband genetic-sign radio waves. The polarizations of chromosome laser photons are connected nonlocally and coherently to polarizations of radio waves. This is an explicit physical analogue for the traditional mystical apprehension of inner Light and the Audible Life Stream.

This is the main information channel of DNA, the same for both photons and radio waves. Superposed coherent waves of different types in the cells interact to form diffraction patterns, first in the acoustic domain, then in the electromagnetic domain -- a quantum hologram -- a translation process between acoustical and optical holograms. (Miller, Quantum Bioholography)

Solitons are caused by a cancellation of nonlinear and dispersive effects in the medium. The term "dispersive effects" refers to a property of certain systems where the speed of the waves varies according to frequency. Fractals may emerge from spatial and temporal solitons. Fractals are generated by the dynamics of solitons that undergo abrupt changes along their propagation paths; this method of fractal generation is universal.

Nonlinear systems that support solitons can often, (under proper conditions,) give rise to self-similarity and fractals on successively smaller scales. Such fractals can be observed in most soliton-supporting systems in nature. Solitons are all exactly self-similar, and deep-saturation

solitons are all approximately self-similar. Large deviations of the pulse from the soliton existence curve will lead to the appearance of fractal structures driven by soliton dynamics (Soljagic).

Morphogenesis

Essence precedes existence. Consciousness couples with physicality. In this morphogenesis, we see life reflected through the meaningful depths of these forms. They cannot exist in pure, imaginal, or manifest forms in the world without confounding us. In a holographic model, the source field corresponds to the laser source, archetypes correspond to the objects recorded, and the matrix of existence corresponds to the photographic film.

Our notions of all aspects of reality require updating to keep pace with scientific discoveries. Such models or theories also function as metaphors to help us comprehend more accurately the nature of the incorporeal yet undeniably real, including holism and complexity. Fractals and chaos theory have contributed to our understanding of deeper reality. Fractals share holographic properties.

The holographic concept of reality is more than a metaphor. The universe is a dynamic superhologram and we each are indissolubly embedded within it. We are organized together and inextricably connected at the core. The center of this mandala is primordial emptiness (vacuum fluctuation) which is the mother of all force and form. Jung called it the Pleroma.

Spacetime, Energy, Matter and Light are the components of creation. The finest component is a coherent organization of spacetime structure. Matter and mind are the geometric correlates of space and time. Quantum criticality implies fractality. One dynamic process welds the virtual to the physical. Mind and consciousness have a non-local, non-linear holographic nature. Mass hologram production includes a chain of processes that is a robust system of growth.

The universal holographic field couples waves that cross-talk noise in multiplexed fractal forms. Perceptual holograms are image fractal aggregates -- animated self-similar harmonic fractal images. The aggregates are simulated as fractal patterns in the mind and imagination as well as at the physical level. Matter extends itself into space creating form. Existence is a negentropic scalar pump. Manifestation pumps its essence from the scalar potential of the vacuum into the full spectrum of the electromagnetic domain.

Pure, dimensionless or manifest information itself is a holomorphic field. Information processing is the conversion of latent (zero-dimension) implicit information into manifest information -- holographic representation. Information processing occurs through holographic projection and encoding. Thus, archetypes are holomorphic fields that manifest pure information through some n-dimensional holographic "cascade".

At the center of everything virtual ensembles cyclically arise from and disaggregate back into the physical vacuum. A potential event arises from the physical vacuum as a virtual ensemble. That

potential somehow comes into relationship with another potential and hooks up, however briefly, in that timeless, insubstantial, holographic realm. Virtual ensembles contact other virtual ensembles creating what science calls the qubit, quantum bit, or sub-quark.

So we now have fractal geometries, punctuated equilibrium, power laws, and quantum thresholds. These distributions, the distance between, the space in between electron orbitals are pure Fibonacci numbers. The configuration of fractals absolutely complies with Fibonacci numbers from the atomic to cosmological scales.

Mass is the product of underlying gravitational field effect interactions that make up nuclear particles. This tells us that mass is a product. Absolutely everything is information, organizing and creating the universe we live in. Fractal scaling is an implicit representation of information content.

Life appears to be rooted in a holographic system of coherence and interference. Order and patterns are the foundation of holography. A hologram is a fractal map of a region of regular space. Holographic transformations encode and project fractal differentiation and integration through feedback. Biologist Bruce Lipton supports the hypothesis that fractal mathematics and geometry are at the formative heart of biology and evolution.

Light itself encodes information as electromagnetic waves. This light is transduced from the vacuum by the holographic blueprint of our DNA. The brain and body operate on holographic principles at the quantum, electromagnetic, biophotonic, wave-genetic, molecular, cellular, neural, and systemic levels. Fractal organization controls structures all through the body.

Our superhologram is composed of grids created by a source consciousness. Grid cells may be the structural perceptual apparatus. These grid neurons encode a cognitive representation of 3D space in fractal sampling grids. They derive their name from the fact that connecting the centers of their firing fields gives a triangular grid.

The holographic matrix of the grid neurons resembles the mystic Flower of Life, or Buckminster Fuller's archetypal concept of the isotropic vector matrix - the primal universal pattern. Isotropic means "all the same", vector means "line of energy", and matrix means "a pattern of lines of energy". In this multidimensional matrix the vertexes are everywhere the same and equidistant from one another. This omnitriangulated grid supersedes and is more flexible than the standard XYZ coordinate system. Any 90-degree angle in Fuller's system appears only as a side effect.

Tom Bearden describes how convergent light waves bleed into electrogravity when they meet and cancel out along three different x-y-z axes. Conversely, when electrogravity is converged to cancel out, it bleeds back into light waves. This demonstrates the reciprocal relationship between light and electromagnetism.

Cosmos & Consciousness

The attempt to explain the nature, origin, and perhaps destiny of the universe is as old as humankind itself and has informed the content of myth, religion, and philosophy. As we extend our notions of the macrocosm and microcosm, our conceptualization of archetypes (aka gods and goddesses) likewise evolves. We resort to the supernatural, the magic of the extreme and the mundane, when comprehension fails.

There is a pre-physical, unobservable domain of potentiality in quantum theory -- countless nonlocally entangled quantum states of different magnitudes. It is the basis of fundamental interconnectedness and wholeness of Reality. We are connected to distant space and time not only by our imaginations but also through a common cosmic heritage.

Cosmic renewal correlates with individual psychic renewal. Jung noted, "Our psyche is set up in accord with the structure of the universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche."

The structure of the universe is both fractal and holographic. The interaction of multiple fields creates virtual holograms -- the blueprints of form in the wave structure of manifest reality. Holograms conserve certain properties. Fractal geometry is the mathematical expression of a fundamentally holographic universe. When diversity accumulates, a system goes through a phase transition that proliferates forms and form-content relativity at that level. Scale and complexity create 'emergent' phenomenon.

Characteristics or qualities emerge unexpectedly from a complex system that is stable enough to store information yet evanescent enough to transmit it. Fractal structures are equally complex at each self-similar level of scaling. The variations are infinite but similar. In a holographic structure each part contains the whole. Fractal forms reflect and are reflected by the whole. One form emerges from another. Increasing complexity is a fact of Nature in cosmic evolution.

Energy is the key scientific and numinous concept. Jung equated physical energy with what he called objective psychic energy. The evolution of the cosmos is a dynamic creative process with four stages: stability, stress, crisis and reorganization (*solve et coagula*). Psyche follows the same pattern. Our insights, revelations, and synchronicities (meaningful coincidences) are holographic processes. Universal principles pattern, structure, and permeate the human psyche and the world of human experience on many levels ("As Above, So Below").

Change comes from the expansion of configurational patterns over time. Jung observed that certain dreams, myths, hallucinations and religious symbols are shared by many people and cultures. Cultural structures and practices are: 1) fractally self-similar; 2) part-whole relations that recur at all scales; 3) fractal self-similarity with implications for character; 4) the model of fractal holography helps us perceive similarities at different scales in seemingly unrelated phenomena.

Our brains learn to edit out many of the frequency patterns, leaving selective subsets of

information available to our conscious awareness. Seemingly random phenomena only appear chaotic because we have filtered out the critical information necessary to discern the true underlying pattern, or order of infinitely higher degree. We believe we are observing chaos without any underlying pattern since we perceive only a fraction of available information. (Walonick)

Polarity, Pattern, Process

Paradigms embody scientific knowledge in a conceptual system and experimental methodology for understanding and investigating our experience. *Like a living organism, a paradigm maintains itself by feeding on data that it can digest and propagating itself through time. If the paradigm is exposed to anomalous data that it cannot digest, however, it begins to be stressed and pushed away from its former state of stability. If the anomalous data persist, a crisis results in a reorganization of the structures that characterized the very identity of the paradigm.* (McFarlane)

The alchemists called the animated matter in the macrocosm the world soul -- the interpenetration of psyche and matter. Jung found the holistic order of psyche and matter mirrored in the alchemical notion of the *unus mundus* and synchronicity -- the harmony or disharmony surrounding the individual. Synchronistic events in the inner world behave as if outside and the outer world behaves as if inside. Archetypes are the elements of such primordial self-organizing patterning potential.

So, the cosmos (as well as culture and psyche) is:

- *fractal* (the same pattern of wholeness is found at every scale), and
- *holographic* (the wholeness is present everywhere and within every entity), as well as
- *synergetic* (the whole is greater than and unpredictable from the sum of the parts), and
- *emergent* (complex systems & patterns arise out of a multiplicity of relatively simple interactions).

Vacuum fluctuations (connected to everything and everywhere) define the uncertainty principle. Reducing its energy density, cosmos sacrifices its unity in the creation of forms. These limited self-interactions are the basis for the stability of distinct forms. Complexity arises from self-organization. Stabilized particles bind together into more complex forms and novel composite forms.

The first emergence is the universe. At the point of emergence a complex system has an inconceivably vast array of possible configurations. Through synergistic association of elementary entities, composite beings emerge with their own unique identities. Fractal models or holographic models don't explain emergence.

Fractal geometry maps reality in a numerical fashion as it exists in the micro and macro realms. They show that simple iteration appears to liberate the hidden complexity as creative potential. The discovery of chaos theory showed an "underlying order," a kind of memory operating in

non-linear, evolving systems. Everything from stars to our genes manifests expressions of complexity arising over the course of cosmic time.

Obviously, the cosmos, at least locally, has produced complex and highly organized systems. Life, mind, consciousness, and healing may be emergent properties, as the emergence of dynamic structure. Neither scale nor complexity is a fingerprint of design. Chaos becomes pattern. To understand is to perceive pattern. Incarnations of nature, archetypes are primal patterns that mold nature, energy and matter, including that of ourselves.

Fractal geometry illustrates that shapes have self-similarity at descending scales. In other words, the form, the "information," is enfolded. It is already present in the depths of the cosmos as nonlinear internal feedback. Expansion of the Universe generates "information." But for information to occur, a spontaneous, self-organizing order has to emerge from out of chaos. Such systems are always likely to give rise to greater complexity. The edge of chaos represents the ideal balance between stability and propensity to explore change. Beauty is a harmony of contrasts.

Because of its very nature a chaotic system cannot be decomposed. If consciousness is pure information it is not limited to physical form. Its patterning may emerge from chaotic dynamics operating at the quantum level, where the "no-thing" of pure information becomes a structured "some-thing," through intentionality coupled with chaotic determinism (self-organized emergent order). The undecomposable level of chaotic consciousness is experienced as the pure, unconditioned imprint of the whole.

Fractals are one of the keys to life, reflecting the multidimensional nature of consciousness. Digital mapping is broadcast within the electromagnetic spectrum and throughout eternity. The wholeness of each fractal level contains many probabilities as superpositions. Countless quantum states of different magnitudes impinge into 3D forms. Apply this to holography and we may have something approaching reality.

The holographic "blueprint" manifests the outward appearance from different probabilities. A complete gradient of contexts from the microscopic to the macroscopic can be kindled or regenerated from a virtual-state holographic matrix which contains all the states and probabilities. Our perceptions manifest fractal organization from the virtuality of the potential gradient spectrum. (Huntly)

In a radically holistic, holographic universe, even time and space can no longer be viewed as fundamentals. Concepts such as location break down in a universe in which nothing is truly separate from anything else, including time and three-dimensional space. "Knowing" is a field connection. Fractal distribution of galaxies may be interpreted as a signature of holography ("fractal holography").

The human body is not an object in space, but seamlessly welded to the cosmic fabric of reality. We are not merely a phenomenal body of flesh, but one of awareness, of consciousness, a living interface of inner and outer field phenomena. The brain is not confined to our skull, but

permeates our whole being through the intracellular matrix and sensory system, as well as the strong EM fields generated by the beating heart. The multidimensional nature of consciousness is a holographic energy expression of a non-spacetime condition.

Archetypes are rooted in or emerge from the holographic source field as attractors that govern their evolution over time, or rather a set of physical properties toward which a system tends to evolve. *Just as the attractor for life is the efficient liberation of bound energy, the attractor for consciousness is the liberation of bound psychic energy, the energy that is contained in the unconscious, both collectively and individually.* (McFarlane)

The archetype's evolution through the set of possible physical states is nonperiodic (chaotic). Chaotic systems manifest as self-similar fractal or reiterative structures that repeat at all levels of observation. Its set of states defines a fractal set. Patterns repeat at all scales. Organization is present within the randomness but its future state remains unpredictable.

Holograms contain many dimensions of “compressed” information in a subtle network of interacting frequencies. Interference patterns of waves can be visualized interacting like ripples on a pond. At the quantum level they create matter and energy as we perceive them as lifelike 3-dimensional effects. Consciousness and matter share the same essence, differing by degrees of subtlety or density.

The essence of the transformative process is revealed in the fractal nature of imagery and symbols. They encode, enfold, or compress the informational content of the whole. Strange attractors condition and govern the transformative process through the complexity of information in dynamic flow. Emergent consciousness is not an epiphenomenon of the brain. Rather it is the transformational process of non-manifest, undifferentiated consciousness emerging into manifestation.

All potential information about the universe is holographically encoded in the spectrum of frequency patterns constantly bombarding us. The infinite set of states never settles into equilibrium, periodicity, or resonance. Transpersonal experience creates a new interpretation, or perspective on reality. Systems arise from positive feedback and amplification. Thus, archetypes introduce erratic behavior that leads to the emergence of new situations, including creative insight.

In a letter to P.W. Martin (20 August 1945), the founder of the International Study Center of Applied Psychology in Oxted, England, C.G. Jung confirmed the centrality of numinous experience in his life and work: “It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone. You are quite right, the main interest of my work is not concerned with the treatment of neuroses but rather with the approach to the numinous. But the fact is that the approach to the numinous is the real therapy and inasmuch as you attain to the numinous experiences you are released from the curse of pathology. Even the very disease takes on a numinous character” (Jung 1973, 1: 377). . . The individuation process, as proposed by Jung and his followers, typically includes experiences of a numinous nature. (Stein)

Individuation is a deeply symbolic "Journey" of analysis and synthesis, making multifaceted psyche conscious from its symptomology -- ego's unconscious identifications and archetypal power and influence. First come detachment and separation of archetypal elements. We confront the awesome and numinous "Other" with astonishment and wonder, deepening the process until we gaze into the blank face of cosmic Void.

The Kabbalists introduced a blessing to be recited before all positive commandments: "Behold I perform this commandment for the sake of the yihud [unity] between the Holy One, blessed be He, and the Shekhinah". Every human act serves to advance the communion within the divine. The mysteries connect the span of life with the symbol of death and renewal. The central symbol of the "process" is the creation of the world, its destruction and restoration.

But, this path doesn't end like the mystics in worshipful union with the Divine as either Void or Plenum, but in the unique stabilized wholeness described by alchemists as the *ultima materia* or the Philosopher's Stone -- a sort of Unified Field Theory of the psyche. Rather than being about "God", it is about human potential. Each life is specific and special – at once unique and reflective of myriad lives within lives. In a holographic concept of reality the part is not only contained within the whole, the whole is contained in every part, only in lower resolution.

The wave-particle nature of light goes to the heart of quantum mechanics. In much the same way the dual incorporeal essence and manifest aspects of archetypes describe the magnetic dynamics which form and define the psychic field. From the cosmos -- the dynamic matrix, the "mind stuff" – infinitesimal "particles" and human beings emerge, all capable of intercommunicating, not only locally but also, instantaneously, beyond space/time.

We are increasingly substituting organic models for mechanical ones, and shifting from structure-orientated to process-orientated thinking. Wholeness is not a dogma or ideology but a living, dynamic, all-pervasive principle. We can view the world in terms of universal flux of events and processes. Differentiation is the essence of creation.

Classical science is about taking reality apart, and then examining those parts, Systemic science is about experiencing the resultant Whole of parts relating together. Examination of a single part does not reveal the wholeness of parts. The truth lies in the relationships between parts -- not what things are called but what things are *doing* together.

According to Jung (1916), *"What you should never forget is that the Pleroma has no qualities. We are the ones who create these qualities through our thinking. When you strive after differentiation or sameness or after other qualities, you strive after thoughts which flow to you from the Pleroma, namely thoughts about the non-existent qualities of the Pleroma. While you run after these thoughts, you fall again into the Pleroma and arrive at differentiation and sameness at the same time. Not your thinking but your being is differentiation. That is why you should not strive after differentiation and discrimination as you know these, but strive after your true nature. If you would thus truly strive, you would not need to know anything about the Pleroma and its qualities, and still you would arrive at the true goal because of your nature."*

However, because thinking alienates us from our true nature, therefore I must teach knowledge to you, with which you can keep your thinking under control." (Hoeller)

As expressed [privately] by Robert Newman, *"The source of our life and potential is our fundamental and transpersonal awareness; that formless force is our life-itself. Our primary awareness is our transpersonal nature. There's a longing for awareness because we're already touching it. The tendency to awaken is based on our inherent capacity for recall in awareness-itself. The past has no power to stop you from being present now, where the magic of life is; but the hyperactive mind/emotion is only still in short gaps, natural breaks, before we lose awareness of space, whether we do religious practice or not. Living in the present moment is unlimited life. Presence is a whole body phenomenon that transcends the body. Presence becomes a globalized sense of aware aliveness."*

Cosmic & Psychic Dynamics

The Cosmos has many faces, including ours among them. We are all taking part in a deep mythological, archetypal, and cosmic drama of death and rebirth at the individual and global level. The creative process unfolds in each of us as it does in the world and universe. We are ourselves part of the canvas. We are characters in the story, driven by a multitude of personified cosmic characters.

"The hero or genius arouses our admiration for essentially the same reasons as a work of art. Heroism, for example, is beautiful because it is the result of integrating a multiplicity of contrasting experiences (strength and frustration, joy and tragedy, rebellion and resignation, life and death) into the unity of a single person's story. Genius is beautiful because it requires the integration into a creative unity of a multiplicity of ideas, feelings and experiences that could lead to madness in a narrower personality. Because of the precarious nature of heroism and genius we esteem them more than the everyday modes of human existence. Similarly we might value a universe in which contradictions are constantly being unified into an aesthetic whole: entropy and evolution; order and chaos; novelty and continuity; permanence and perishing." (Haught)

From the dawn of time, mankind has instinctively taken on and embodied archetypal forms (meta-forms) and patterns of behavior, both unconsciously and with spiritual purpose. This invisible ground plan molds both individual and collective psychic behavior. Psychic patterns, shared across cultures in countless energetic forms are buried deep in the manifold essence of our collective unconscious.

Carl Jung had a concept of the Collective Unconscious: *"In addition to our immediate personal consciousness, (which we believe to be the only empirical psyche), there exists a second "inherited" psychic system of a collective, universal, and impersonal nature which is identical in all individuals. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents."*

Ancestor worship is probably the oldest recognition of spiritual beings. Ancestors are discarnate helping spirits. Primitive conceptions of our after-death state originated in this shamanic belief. Primordial belief in souls and spirits originates in energies and images that come from the unconscious. It is also the root of superstition. We must make a distinction between fantasy and imagination. Imagination happens to us; it is an autonomous force or energy, welling up from the depths as the water of life. We yearn for the Mystery of existence, our concealed wellspring -- the source of life.

Dr. Stanley Krippner says, "Shamans were the first dreamworkers...if someone could imagine or dream an event, that action was considered to be, in some sense, real." Souls correspond to the autonomous complexes of the personal unconscious (subconscious). Spirits are those of the collective unconscious, the inner universe. There are definite enduring forms in the unconscious psyche. Much depends on the interconnective density of the dominant factors of basic mental capabilities. Deeply hidden wisdom is expressed in the collective spirit that also pulsates within the individual soul. Such knowledge is accumulated over countless generations.

Archetypes bring spirit down to earth. Images lead into the realm of soul, which joins those of matter and spirit. They are the myriad forms of Nature's "to be". Highly symbolic forms, gods and goddesses arose from our elemental depths, altered states of consciousness and participatory wisdom to inform collective culture. The soul expresses itself in the symbolic language of dreams and esoteric doctrines which convey their messages. Some contend the archetypes emerge from cultures, not the unconscious. Campbell (1968, 1974) argued that most archetypal forms originated in Sumer and Akkad around 2500 B.C.

Culture consists of three layers: artifacts, values and beliefs, and underlying assumptions -- shared learning, experience, and problem-solving. *Participation mystique* links unconscious individual egos to larger and smaller groups. It provides the attractor that makes an individual want to be part of a given organization. It is the conduit for expressing collective sentiments by each person in the group. It is the nature of our subconscious to objectify inner as well as outer experiences. Multiple archetypes are expressed in each individual as behavioral patterns.

Culture normalizes a shared set of values. Values become underlying assumptions. Archetypes are the template of individuals and organizations, providing their psychic energy. This foundation is why our current institutions exhibit illness. The organizational shadow includes what has been repressed because the organization does not allow it by its rules, procedures or values. The buildings are sick and the organizations, such as banking, government, and academia are sick. (Levy)

The collective unconscious plays out through the existence of similar symbols and mythological figures in different civilizations – cross-cultural analogies. Stein contends that a symbol, "is different from a metaphor in that what it is communicating or presenting to consciousness is utterly untranslatable into any other terms, at least for the time being. Symbols are opaque and often bring thinking to a standstill. Metaphors are transparent and must be so if they are to do their job. They help us think in creative ways 'outside the box'."

For Jung, symbols were always grounded in an unconscious archetype giving it energy. "A symbol presents an unconscious content making its way toward consciousness. . . The symbol is alive only so long as it is pregnant with meaning. . . symbols play a dynamic role in potentially moving the psyche forward in a development toward greater wholeness, rather than holding it back." (Stein)

Archetypal symbols are embedded in our collective subconscious, and, when exposed to them, we demonstrate awe, natural attraction and fascination. Feeling is contained within the psychic structures, but also creates them. Occult symbols can therefore exert a great impact on people, even if many individuals were never personally introduced to the symbol's esoteric meaning. Staged psychodrama by the hidden hand of powers that be exploits this natural tendency for collective psychological struggle played out as a trance-enhanced multimedia techno opera of supercharged imagery.

Jose Delgado reminds us that, *"To behave is to choose one pattern among many. To think we must proceed in some orderly fashion repressing unrelated ideas; to talk we must select a sequence of appropriate words; and to listen we need to extract certain information from background noise. . . We are optically and acoustically assaulted by scientific literature, news media, propaganda, and advertisements. The defense is to inhibit the processing of sensory stimuli. Conscious and unconscious behavioral inhibition should not be considered passive processes but active restraints, like holding the reins of a powerful horse, which prevent the disorderly display of existing energies and potentialities"*.

Archetypes create self-serving tacit assumptions that lead us to mistake certain beliefs for reality because each is only a relativistic viewpoint. They create immanent phenomenological experiences in existential reality, levels of cognitive awareness, and transcendental abstract speculations. Archetypal shift happens when focus migrates from one archetypal field to another. Each archetypal field contains traces from similar previous encounters. This residue takes the form of thoughts, images, and energy tones.

Jung thought that life altering archetypal experiences may be the origin of consciousness. Supernatural beliefs are a universal part of religions, perhaps because they carry deeper meaning (such as group identity) and are so emotionally satisfying. Our minds are capable of deceiving us into believing anything. The archetypal Trickster arises from the collective level when our own critical thinking and denial systems fail.

Supernatural beings have powers that are projections of our own power fantasies, such as smiting evil. The original gods represented the creativity of the life force and the vagaries of misfortune along with their feminine partners expressed as partnerships. Very ancient Gods simply gave us a sense of meaning in the existential quest for our own becoming in the fragile diversity of nature.

Archetypes form the immaterial basis of life. They represent our human potential, contained or encoded in clusters of related symbols. Symbols stand for abstract regularities in the world, Hofstadter asserts. Human brains create vast repertoires of these symbols, conferring the "power

to represent phenomena of unlimited complexity and thus to twist back and to engulf themselves via a strange loop.”

Consciousness itself occurs when a system with such ability creates a higher-level symbol, a symbol for the ability to create symbols. That symbol is the self, the I Consciousness. This self-generated symbol of the self operates only on the level of symbols. Mysteries multiply because the symbol is generated by the thing doing the symbolizing. (Siegfried)

Symbols are inevitably imperfect attempts to represent archetypes since they can only express a portion of it. Pure archetypes are essentially content-free. The nature of the exchange between the divine and the ego is like fire - pure, intense, pulsating, even if only for a moment.

Yet even with this model as our guide we should be cautious so we don't fail to understand the most basic issues of the relation of appearance to dynamics. Models remain interpretations of observations and this is particularly so of the metaphysical basis of sacred psychology, quantum theories, and consciousness. We are describing the abstract structure of a set of dynamic units, the 'possibilities' that are the members of that set.

Dynamic units are indivisible in both space and time; potentialities are as real as actualities and can be actualized at any place and time, given adequate mechanisms. Different sorts of dynamic units generate information in rather different ways. Actualization goes on throughout the fabric of the universe all the time, but what is actual depends on complex issues of divergent and convergent paths.

Archetypes are visual symbols or energetic imprints that exist in our psyches, and appear at multiple levels of organization. The archetypal dimension of reality appears in the form of unfiltered psychic experience -- mythic figures and narratives from various cultures, gods and goddesses, transcendent Platonic Ideas, etc. We might imagine them as structural coding of nested fields.

Are they actually transcendent to life, or do they help us transcend functional errors by widening our behavioral repertoires in a constantly changing body/world? A good deal of our subconscious effort is devoted to maintaining a mind map of reality updated inside our heads, but there is no reason to assume consciousness arises solely from this dynamic. Idealistic transcendence remains an elusive concept.

Conclusions

Our models remain provisional. Yet, the felt-sense is real. In his *Red Book*, Jung described the primordial force as overwhelming to the point one no longer recognizes oneself and is consumed by fear of the inescapable. You come to know what a real God is, he tells us.

"Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. But the way is my own self my own life founded upon

myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present! But I'm ashamed of my God. I don't want to be divine but reasonable. The divine appears to me as irrational craziness. I hate it as an absurd disturbance of my meaningful human activity. It seems an unbecoming sickness which has stolen into the regular course of my life. Yes, I even find the divine superfluous." (Jung)

Archetypes are nested, structural-energetic emergent motifs. Once filled out, they enter consciousness, becoming subject to interpretations and qualities such as structured duality. All of us are the myth-makers and co-creators of the 21st century. Myth has become an important core feature of modern spirituality and self-understanding, and even within the best-practice of genealogy and gnosis.

These unconscious mental phenomena are at the root of our self-reflective consciousness and projected frameworks or worldviews. Archetypes take the form of personified mythological figures, as deities. The shift from spirits within natural forms to supernatural ("above nature") gods and deities signified a new religious paradigm, that of *polytheism*, or "many gods." The matrix of complex '*archetypal form*' generates other forms (symbols and images) by selecting suitable parts.

Like the spirits of earlier religions, the existence of these gods explained many things. Their 'human' characteristics could be kind, ambitious, quarrelsome, jealous, angry, or wise. Some were evil, others were forces for good. They also took an active interest in human affairs, taking care of people in need, and administering a degree of cosmic law and order. Those who behaved badly were punished by the gods, either in their own lifetimes or in the afterlife—which by then had gathered its own rich mythology—while the repentant would be forgiven their misdeeds. (Russell)

Explanations transform the world. These polytheistic patterns persisted in the psyche even with the adaptive shift in spiritual paradigms to monotheistic, atheistic, pantheistic, and scientific worldviews. These paradigms are still colliding, redefining the relationship of the individual and society. But preoccupation with individualism cannot be sought at the expense of collective work. Collective work or work in the service of others (compassion) makes a significant difference to the quality of life for all humanity. Soul is also in the world, as well as our inner realm.

Jung insisted that our individuation is *not* about becoming "divine" *like* the transpersonal Gods, but in distinguishing, relating, and freeing ourselves from them in a creative way that constitutes a self-initiatory path -- a life lived with a unique, particularized connection to source, meaning, depth, and soul. He encouraged becoming more fully human. Most of us have experienced the power present in a collective field – moments when a deep well of meaning suddenly opens, expanding awareness.

We yearn for self-awareness, self-knowledge, an objective opinion or appraisal and comprehension of nature and our nature because we need the empirical world as a reflection by

which to "see" ourselves. These reflections take numerous typical forms projected from and onto the zero-point ground of being and nonbeing.

As godforms, they are ideal; as our personal complexes, less so -- as radically split-off elements, demonic. As the archetypes pattern the individual psyche they are subject to particularized distortions of their pure form. Each archetype has its polar opposite. Our authentic suffering comes from enduring conflicting opposites warring within us.

Holding the tension of the opposites and not succumbing to the resistance and urge to split is essential to bridging the gap between ego-consciousness and the unconscious. If we don't succumb to the urge to identify with one side or the other, the *third*, completely unexpected image, comes into view -- one that unites the two in a creative new way. When we hold the tension between the psyche and the ego, eventually consciousness expands to accommodate the previously unconscious content.

The transcendent function serves as a bridge between rational thinking and archetypal sensibility. This facilitates a renewed connection between the human psyche and the natural world. What is inside the psyche is projected outwardly, much like a hologram appears in multidimensional form when its wave form is illuminated by a coherent laser beam. Everything interpenetrates everything. When we are living within harmony with the Unified Field, we flow.

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