

Letting in the Light

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The human psyche is like an iceberg with 90% hidden beneath the surface. Indeed, Yehuda Berg goes even further in *The Power of Kabbalah*, saying that there is a curtain that divides our reality into two realms, 1% being our physical world, while the other 99% “is the source of all lasting fulfilment. All knowledge, wisdom, and joy dwell in this realm. This is the domain that Kabbalists call Light.” As Henryk Skolimowski points out in *Let There Be Light*, “Light is universal and all pervading. It provides the womb, sustenance, and nourishment for all there is. It is the Universal Mother.”

Yet, for the most part, this domain of Light is hidden in darkness, at best a period of murky light before the dawn. So why doesn't everybody want to let in the light? Well, basically, it's too scary for many to do so. It is like opening Pandora's box, exposing that most live in delusion, that what we are taught in science, religion, and business is not based on the Truth, which is Love, our Divine Essence.

The collective unconscious also contains memories of all the pains that humanity has suffered during the past several thousand years, which govern much of our behaviour, projected on to others in a never-ending complaining and blaming game. As archetypes, we see similar patterns everywhere. But while bringing such behaviour patterns into the light so at they can be dissolved is fantastically rewarding, doing so can threaten our sense of identity of who we think we are as apparently separate beings and a species.

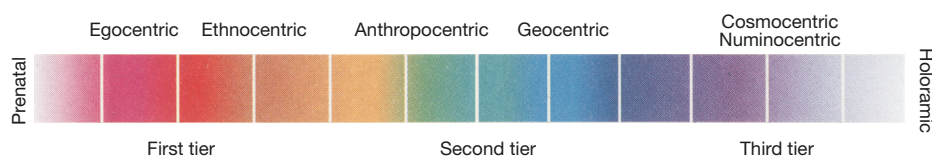
Abraham Maslow called our hesitation to reach out to our fullest potential as human beings the Jonah Syndrome, symbolized in the Bible as being swallowed by a whale. Elaine Pagels gives an illustration of the Jonah Syndrome in *Beyond Belief*, the quotation in this passage coming from the sayings of Jesus in the Gospel of Thomas:

Discovering the divine light within is more than a matter of being told that it is there, for such a vision shatters one's identity: “When you see your likeness [in a mirror] you are pleased; but when you see your images, which have come into being before you, how much will you have to bear!” Instead of self-gratification, one finds the terror of annihilation. The poet Rainer Maria Rilke gives a similar warning about encountering the divine, for “every angel is terrifying.”

As a consequence of the social taboo on self-inquiry, humanity is today suffering from a pandemic of existential fear, triggered by what Nick Bostrom, director of the Future of Humanity Institute, calls existential risks. Not the least of these is the prospect of superintelligent machines taking over the workplace, making human beings redundant. As Stephen Hawking has said, “The development of full artificial intelligence could spell the end of the human race.”

Given all the other existential risks threatening the survival of our species, Stephen Hawking's solution to this problem is that within a thousand years we must build spaceships to travel to another planet. But such a proposal is based on delusion, on a false concept of Universe and hence what it truly means to be an intelligent, conscious human being, in contrast to the other animals and machines, like computers.

Ken Wilber's spectrum of consciousness, slightly modified, provides a simple model of the challenges facing humanity today, as evolution passes through the most momentous turning point in its fourteen billion-year history, called its Accumulation or Singularity Point in terms of chaos theory.



Some 90% of the population live in the first tier, with maybe 9.99% living in the second. Another characteristic of the Jonah Syndrome comes into play here, which Maslow called ‘counter-valuing’, trying to hold people back because they make us feel uneasy, anxious, envious, and a little inferior, even though we love and admire those who have incarnated the beautiful and the perfect, who are ultimately successful.

As a consequence, fewer than 0.01% live in the third tier, teaching mainly to those in the second, where the market for such wisdom teachings mainly resides. As the *What is Enlightenment?* magazine has said, the third tier means “an identification with all life and consciousness, human or otherwise, and a deeply felt responsibility for the evolutionary process as a whole ... an emergent capacity, rarely seen anywhere”.

However, the third tier of genuine mystics, free of the sense of a separate self, is generally more concerned with involution than evolution, helping to guide practitioners towards No-mind rather than Supermind, which Aurobindo defined thus, “The Supermind is the Vast; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act.”

Yet Supermind is not only the beginning. It is also the end, realized in Wholeness or Consciousness—as Ultimate Reality—at the Alpha/Omega Point of evolution, which the scientific mystic Pierre Teilhard de Chardin called the Universal or Cosmic Christ—as the Supreme Being—synonymous with Buddhahood, from Sanskrit *budh* ‘to awaken’, root of *buddhi* ‘the power of forming and retaining conceptions and general notions, intelligence’ and *buddha* ‘conscious, intelligent, wise’.

Given the great global crisis that humanity faces today, the multiplicity of second-tier organizations operating within the political framework of the first tier is not enough to help humanity realize our fullest potential as a superintelligent, superconscious species before our inevitable demise.

As Vimala Thakar wisely says in the opening paragraph of *Spirituality and Social Action: A Holistic Approach*, “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.” 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.”

As Andrew Cohen similarly pointed out in *Freedom Has No History*, “To succeed, we must be prepared to do battle with the powerful conditioning, conscious and unconscious, of the whole race. That means we have to come out from the shadows and be seen. Like Atlas, we have to be willing to hold up the whole world on our shoulders. It’s an awesome task.”

That is the central purpose of the Alliance for Mystical Pragmatics, as a vibrant third-tier organism, integrating four global movements emerging in the world today into a coherent whole: Spiritual Renaissance, Scientific Revolution, Sharing Economy, and World Peace, guided by the energies of Divine Love, Cosmic Consciousness, Self-reflective Intelligence, and the creative power of Life, bubbling up from the Divine Origin of the Universe, like a fountain.

In this cocreative way, we could harmonize evolutionary convergence, bringing Heraclitus’ Hidden Harmony into the brilliant light of day, unifying all opposites in Nonduality, whether they be complementary or contradictory, as paradoxes. In this healing manner, we could become fully alive while still in our bodies, free of the existential fear that arises from separation, called *jivan-mukti* in the East, from Sanskrit *jīva* ‘to live’ and *moksha* ‘liberation from worldly bonds’. We would then be able to end our days as both undivided individuals and a species in Love, Peace, and Stillness, in the Presence of the Divine. Could anyone have a more beautiful death than that?

