

# The Light of the Superconscious

by Rosemary Wilkie

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As Henry Thomas Hamblin says in Lesson XII, the Superconscious realm of mind and consciousness is the great aim of the new life. Those of us in a position to pursue it are both highly privileged and - as I see it - duty bound to do so.

It is human nature to be aware of, and aspire towards, an unseen dimension of the spirit that transcends the everyday world. Throughout history people in every culture have been told by their spiritual leaders who their god was and what he required of them. Sacrifices to placate the gods of fire, wind and water; total obedience to a wrathful, jealous god; compliance with rites and rituals to ensure salvation; renunciation of worldly goods to achieve enlightenment; strict rules for living - especially for women - and social ostracism for non-observance; pilgrimages to earn merit; and more recently, loving and forgiving everybody to usher in an instant New Age. Examples are legion.

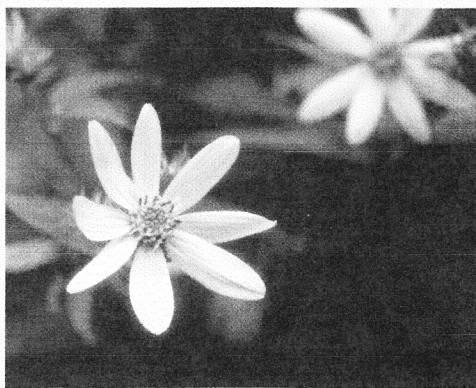
## The merits of progressive conservatism

Even a brief study reveals a fascinating process at work. As our life conditions change and we expand our consciousness, we need more truly integral ways to worship the Divine. It is true that some paths are tried and tested and provide more direct routes up the mountain than others, but ideally we want to develop the sort of mature progressive-conservatism which allows us to adapt our path to the needs of the time without compromising its principles. Sometimes this is

not possible and we may feel we have to 'change horses' in order to accommodate our growth. Often, we simply need to take a closer look at the path we have chosen to reveal its deeper underlying elements, elements we may have missed.

The new religion, imposed or approved by the temporal leader, often incorporates many facets of the old to provide reassurance and continuity, and grows because it 'works' better in the new conditions.

What we see now in the West is a marked decline in organised religion. In this secular society, many of us no longer find the great religions satisfying. They appeal to our emotions, but not to our minds. At the same time there is a rapidly growing interest in spirituality and wisdom teachings of all kinds. We are in a gap between the old religion and the new. Free to think for ourselves.



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## Freedom brings responsibility

Some find this frightening and retreat to the security of fundamentalist views. Others find the challenge of serious existential questions too great. 'Who am I?' and 'Why am I here?' For these it becomes much easier to deny God altogether, especially as there are so many ways to alleviate our insecurity and alienation: escapism of all kinds, drink, drugs, the eager pursuit of material goods, and downgrading of values until

mediocrity and worshipping celebrity become the norm. One of the saddest aspects of this is that many highly intelligent people, who could contribute so much, so easily rationalise and justify their laziness and ignorance.

This is why I believe that those of us in a position to aspire to the realm of the Superconscious mind must do so, to help bridge the gap between the old and the new. Private individual study is always necessary but not in isolation, particularly in this Age of Aquarius where the emphasis is on development within relationships and groups. But change can only begin where we have the power to make change - within ourselves. Believing that one person's efforts make no difference is a pernicious lie. If we individually purify ourselves in thought word

and deed, taking complete responsibility for everything in our lives while remaining detached from events, when we come together to work in groups we have real power. Power to make a real difference in the world, as we draw on our own talents as well as those of others, and at the same time give and receive encouragement and support in areas of weakness.

## Devoting ourselves to the good of the whole

The turmoil the world is in requires that all of us who can should devote ourselves to the good of the whole. Putting the good of the whole first helps to avoid the ego trap that HTH warns us about as we reach upwards, aspiring, praying, to reach the transcendental, carrying negative emotional baggage that could, if we used it as stepping stones or leverage, help us in our climb.

There is another way, sitting quietly in meditation looking deep within and identifying with the Superconscious Mind. Any feeling of unworthiness here is part of the emotional baggage to be relinquished! If we attain

this only for a second, and look down, a brilliant light illuminates our situation from that perspective. 'Aha!' 'Now I understand this.' 'That is what I must do.'

What are the signs that we have briefly touched the Superconscious state? The feeling that we could stay there forever, serenity, joy, a feeling of unity with everything, ecstasy - all the words the Christian mystics used, but said were inadequate to describe the fullness of their experiences. Peak experiences of the Superconscious are not something to be aimed for. They are a grace, to be accepted humbly with gratitude and love.

If we can commune with the Superconscious without allowing our ego to congratulate itself, our attachment to material concerns may begin to fade. Before long we become aware that our values and priorities are changing and that the spiritual orientation of our lives is taking precedence over everything else. Those around you may grumble but will also say, 'You look different!' Our light - the light of the Superconscious pouring through us - has begun to shine, as a beacon for others. ☒