

Chapter 34

The Universal League of Profound Humanness

So, who in our actual 21st Century history are the people who will build ethical guidelines for our times based on profound humanness, on the recovery of being truly human, on an ongoing accessing of the "I Am" qualities that comprise our essential Being? The answer to this question cannot be limited to one particular religious group. Clearly, some Christians and some Buddhists are accessing profound humanness. Some Jews and some Muslims are accessing profound humanness. Some Hindus and some who practice no classical religion are accessing profound humanness. Profound humanness is our true nature that happens to us when it happens to us. No religious group has control of that. There exists in real time a league of profound humanness that cuts across every religious practice or lack of religious practice.

The boundaries of this league are not visible to any human eye. No one has all the data to even make a good guess as to who is and who is not loyally maintaining their membership in this universal league. Yet we league members do meet one another and recognize one another from time to time. We know that our league exists even though we do not know and never will know the actual extent of its presence. But we can be certain of this: Final Reality has her league members, and because being a league member means being in tune with Final Reality, this league is supported by an Invincible Power. This league is on the winning side of history. Lies and false living will ultimately lose, even though these forces can powerfully prevail for a time. Even when the league is being scorned and killed by the forces of falseness, it is falseness that is on trial, not truth, not freedom, not trust in Reality, not love of self and neighbor, not love of Reality, not unspeakable joy, not incomprehensible peace, not rest for our deep beings, not life and life abundant. These qualities are who we are as league members, and they are supported by the All-powerful support. Losing simply does not happen for this side of the core conflict within human history. When losing appears to be happening from some humanly constructed perspective, it is not losing from the perspective of Eternity. The Truth is always winning despite its many setbacks that humans are persistently creating. By "winning" I do not mean military impositions. The winners of the wars or political conflicts are quite often seeking to escape the Truth. It is a deeper insight to notice that Reality is the final Power, and Reality prevails in the end at whatever cost to human efforts.

It is in our awareness of this invincible Truth that we have an explanation for the boundless hopefulness of a Buddha, or a Jesus, or a Gandhi, or a Martin Luther King Jr. or any other courageous luminary in our human story. The courage unto death of such exemplars of profound humanness challenge us to decide whether these figures are stark raving insane or whether the rest of us are. Either most of us are lacking in accessing our humanity, or else these signal figures have gone off a deep end that we "ordinary" persons need to avoid. I believe that the evidence is on the side of viewing none of us as ordinary. We are all extraordinary luminaries just waiting to happen. Indeed "ordinary" and "extraordinary" have lost all meaning. The ordinary human is extraordinary, and the extraordinary human is just an ordinary human coming into his or her own.

So, the universal league of profound humanness is potentially everyone. Yet it is also true that falling away from our profound humanness is a fact of history that has gone on since, let us say, the second day of our human quality of consciousness. This falling away still takes place in ever new ways. The human species is extensively resourceful in inventing escapes from our profound humanness. Each of us will spend our lives, or can spend our lives, sorting out our various escapes and allowing our beings to return to their profound humanness normality. Herein is the valid role of

religion: to help us do that. Religion is a practice that we do, day in and day out, year in and year out, because doing such a practice assists us to recover our league membership.

The nine personality types of the Enneagram analysis are nine types of escape from our profound humanness. This window into the issue is quite interesting because it shows us so clearly how and when we have all fallen away from our profound humanness. Operating within the absolute necessity of building a personality, we also tend to build an escape from our profoundness. We built for ourselves a powerful substitute for the "real me." It is not that our personality is a bad thing: we need a personality and could not live without one. But our personality is not who we are. Yet we almost inevitably make this tragic mistake: we take our self-created personality to be ourselves, and thereby miss the extraordinary ordinariness of our profound humanness. In order to exit from our personality cocoons and learn to live beyond personality and even use our personality as one of our servants, we will need to practice a religion. The religion we practice may be so different from what we have in the past called "religion" that we may be reluctant to call our practice "religion." But any practice, however secular or unreligious it may seem to us, is indeed "religion" in the truest sense if that practice assists us to access our profound humanness.

These clarifications bring our minds back to the need to renew religion as a vital and needed function in the societies of humankind. There is such a thing as a good Christian religion, even though the probability of it may seem obscure. There is such a thing as a good Muslim religion, even though the probability of it may seem obscure. And such statements are true of all the classical religions. And there may be new religions invented. All religions are invented. Any renewed religion has been reinvented. I personally see great value in the entire religious treasury of the planet. I find useful the thousands of years of religious practice by humans, many of whom were more profoundly realized than I. I find myself an arrogant fool when I suggest to myself that I could just start over without benefit of this long past. Criticism of the past is necessary, but in religion, as in any other social function, we need not throw out the "baby" of experience with the bath water of obsolescence and decay.

In spite of my love of the past, I also know that I am challenged to be a bold inventor of religion for my time. I have to find my place among the other religious revolutionaries that I admire. If this means that I choose to be some new sort of Christian, that does not mean that I condemn you for choosing to be some new sort of Buddhist, or something else. The league of profound humanness works simultaneously on all the religions and invents whatever newness in religion that we may need. We do not need one religion for all of us. We do not need to force our religious inventions on others. We need to assist whoever we can to find for themselves how they practice whatever they need to practice in order to journey ever deeper into their profound humanness.

We need to call upon all league members to do their utmost to assure the survival and the thriving of the human on planet Earth. This is our responsible action. Responsible action remains an enigma that each of us has to work out for ourselves, and yet we are together becoming more lucid about how we can participate in that everlasting enigma.