



Spiritual Ways for a Global Society

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Abbahjí is a spiritual guide on an individual level for some, while in the social spectrum he is a cultural visionary. His aim in life is to help restore the Spiritual in the Heart of daily life for a globalising society. He is from a European background, while having lived a significant part of his life in the Middle Eastern region. This combination of diverse regional influences has contributed to his approach to spirituality being both traditional and contemporary at the same time.

A Natural Way of being Human

His approach to spirituality is as a natural psychology. In this sense he considers the spiritual dimension to be a natural element of the psychology of any human-being. Therewith it is a natural element of everyday life.

He emphasises that all these current crises we tend to be lived through consistently these days, amount at bottom to just really being a spiritual crisis. They all point to a spiritual crisis, by the very fact that they have been able to arise in the first place. They could only have, thanks to a spiritual vacuum, people not realising anymore who they are and where we are heading with our lives. Be it individually or as a society. People not being able to distinguish anymore what is real from what is not real in what they come to perceive, in that flow of information

coming steadily their way. Getting lost in material circumstances, getting lost in delusional images of perception.

Many of the developments termed crises demonstrate a true scarcity of the human element, a true loss of the human purpose. Many humans already are so far gone that they are not even able to see this anymore, as if it is normal. There is a dire need to communally re-connect to the *Human Condition*.

Interestingly, to reconnect is the original meaning of the Latin term *Re-ligare*, a term with its share of diverse history, both in meaning and application. It appears that to reconnect to something (supposedly more deep and profound) has more often than not been recognised as elementary to human experience.

The approach that Abbahjí is taking, as a way of thought (or broader of perception) is called *Transcendental Humanism*. This signifies the primacy of being human as a vantage point. This human state is seen as sharing in a wider field; a field much wider than our mere individuality, much wider than our mere consciousness as a 'self'. In our ultimate human state we are beyond such exclusiveness, while embraced in all-inclusiveness. The nature of this 'field', scientists may refer to as a *Unified Field of Infinite Potentiality*. Such a state of untapped potential is really what you are. Hence your transcendental nature as a human being.

Western Ways

Now where have we come from in Western society and where are we now? Our historical basis is in Christianity - in its roots of the first few hundred years, in its development as a religion as well as political system and in its objectified and historicised framework.

Then came the Enlightenment and we entered the Rational universe. Along with trends of humanism posing alternatives to Faith came the proclamation of God being Dead. The current result is the hegemony of Science, as the new legitimate source for meaning and truth. Quantum science coming to the stage brought scientific insight back into an interesting alliance with ancient spiritual views on life, on the universe and human being. Still however, a lot of dots and strings remain to be reconnected.

Then there is the separation between Church and State, another elementary development having taken place in Western society. This occurrence may for sure have been good for many reasons, however it did have a crucial unforeseen - and often still not seen - side-effect. It has enforced and endorsed a psychological split between what is spiritual and what is daily life - a profoundly unnatural split, as a matter of fact.

The Spiritual was relegated along with religion to the private life mainly on Sundays; while the State and its politics was to be responsible for the affairs of public daily life, on all other days. The latter, while at it, fully ignoring the spiritual state of man. As if not essential to the life of man and his society. Something in no need of consideration while deciding how to regulate and give guidance to a society of interacting human beings. Really the result this has lead to, is Man having been made a mere material being, subject of economic forces. Perceived as most important for consideration as an object within an economic scope.

Yet the truth is that all that happens to us, is happening to us spiritually. We are a totality of experience, experiencing life within multiple layers at once and the material is only one of its expressions. All these layers merit attention, not just in the individual private life, but also in the communal organisation of living lives. Otherwise the treatment of life will be rather incomplete, as we can witness nowadays.

A Middle Way

A spiritual awareness of this dimension is the key to finding a new Middle Way. A Way of secular spirituality this may very well be. According to the view of Abbahjí, a secular spirituality founded in humanism will recognise the human being as an *Autonomous Spiritual Being* and proceed from there. Its focus will be on an all-inclusive sustainable balance in the domain of human intersubjective, social and cultural life. Its aim is harmonious co-existence of all expressions of human being, on all layers of experience.

Now when considering spirituality, usually the main association is in the sphere of *inner cultivation*. In this sense spirituality embraces such aspects as meditation, contemplation and retreat. However, the reality of the state which is focused on in this orientation, is that of the

Oneness of All, all-pervading Totality. The reality in which everything is interconnected, an integral whole.

This means that the *inner* (in its cultivation) is also the *outer*. What is the *external* is at once also the *internal*. Yes Spiritual is the world we live in. Indeed our daily life is the very playground for our spiritual life. Mysticism in its true form is lived in and through 'the world'.

The implication of all this, is that the real key to spirituality is *Ethics*. It is about behaviour, about compassion, about courtesy. It is about how you act and deal with yourself, people around you, your environment. In his book *Art & Ethics*, Abbahjí refers to the Art of Living in this respect. The kind of ethics he describes is a Resonance Ethics.

A Way of Ethics

Resonance as a concept may be descriptive of the quantum view, of the way in which the world and indeed you consist of nothing but energy - all emptiness, filled with particles and waves, ongoing vibrations. This means that in everything you say and do, but also in what you think, feel and belief, you *resonate*, your being resonates and you create that resonance in your environment. The way you make your environment resonate, in the end resonates back to you - like Karma does.

In fact it is more than just causes creating future consequences, as essentially there is no space for time at all. In how you make your environment resonate, at once you resonate along. In what you do to the Other, to what is around or in front of you, at once you do to yourself. In resonance, you are constantly creating and recreating your own being, your own reality, your manner of existence, your flow of perception.

Therefore Resonance Ethics, is an ethics, in which you are aware of the oneness in everything, Oneness in which you share. In which you are aware that the World and Other is really You. It is an ethics, in which you are aware that *you* are perceiving *you*, creating your world. It is an ethics in which you are aware that the world, as the reality in which you live, is really not anything fixed 'as it is'. It is rather fluid, strings and waves, that you are constantly stirring. In resonance ethics you accept to apply your creative niche.

The Intent behind these ethics, is to create the most optimal circumstances of life, on the level of Being, the way you are. A permanent and creative state of Well-Being is the aim. An Intent of harmonisation is an essential ingredient of these ethics.

Towards a New Paradigm

Managing your resonance in a focus of Transcendental Humanism is elementary to the coming of age, of a so much needed new paradigm. If you will the paradigm of the *Complete Human Being*, the term used by Abbahjí. This might be that same type as Aristotle's Moral Expert (Phronimos), or Confucius' Superior Man, or the Perfect Human Being for the Sufis, which all have in common the focus on an Ethos akin to Resonance Ethics.

The aim for the Complete Human Being can foster true sustainability in living. The social message which flows from this, the creed for the resonance ethics of a global society, is *Stop Greed Start Caring*. Stop Greed - the primacy of the material and economic, allowing for exploitation and suppression of deep human values. Start Caring - the humanity of the world, following the natural way of the compassionate, social and spiritual dimensions of life. Living lives as Complete Human Beings. This creed may help transform a society in harmonisation and spiritual re-connecting.

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