

The Power of Creativity

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In my experience, creativity is the art of discovery, bringing into consciousness what lies as a potential within the Cosmic Psyche, the vast domain inaccessible to our physical senses. Creativity is thus driven by the creative power of Life, emanating directly from the Divine Source, like an effervescent fountain.

This concept of creativity is not anthropocentric, applicable to just artists and scientists creating paintings and theories, for instance. Rather, it is a universal principle, underlying the creation of everything that exists in the world of form, including galaxies and stars in the physical universe and all species, since the first self-reproducing forms of life were conceived some three and a half billion years ago.

I have come to this understanding by the way that Life has led me to create a novel method of cognitively mapping the Totality of Existence, outlined in two other short articles I have written this month, titled 'The Indivisibility of Wholeness' and 'Integrating All Knowledge into a Coherent Whole'. What led me to begin creating such a comprehensive model of the psychodynamics of society in 1980, when I was developing an innovative marketing programme for IBM in London, was that I could see that the global economy holds the seeds of its own destruction within it. So, I set out to explore how we could use Heraclitus's Hidden Harmony to cocreate a harmonious way of managing our business affairs for the benefit of us all.

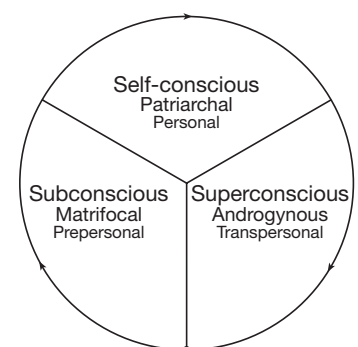
Now, while many millions of individuals are engaged in stimulating such creativity, this has not yet led us to collectively create universal order from the psychosocial chaos the world is in today, caused by the complex accumulation of some 13.8 billion years of bifurcating evolution since the most recent big bang.

The principal reason is the cognitive split between humanity and Divinity, from which we are never separate, opened at the birth of the first civilizations in the patriarchal epoch, some five or six thousand years ago. The notable exceptions are the mystics, like the pre-eminent Christian mystic Meister Eckhart, who said, "The eye with which I see God is the same as that with which he sees me."

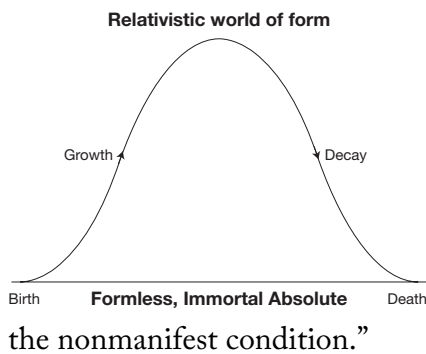
However, mystics have generally been more concerned with returning to the Source with No-mind, rather than creatively starting afresh at the very beginning with Supermind, which Aurobindo defined thus: "The Supermind is the Vast; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act."

But now, as evolution becomes more aware of itself within us humans, it is an opportune moment to transcend the one-sidedness of mystics and technologists. This means unifying *God* and *Universe*, denoting the contextual concepts for theology and science, respectively, in the beautiful Sanskrit word *Satchitānanda* 'Bliss of Truth and Cosmic Consciousness'.

So, if we could experientially reconnect with the Immortal Ground of Being, we might collectively face the imminent death of our species with as much equanimity as possible. For myself, I have been particularly inspired by Ken Wilber's three-stage model of human phylogeny, first presented in 1981 in *Up from Eden*, depicting the transition stage between biogenesis and noogenesis and the final two stages in Pierre Teilhard de Chardin's four-stage evolutionary model. So, like all other structures in the Universe, humankind emerged from the Formless Ground of Being and is destined to return there at the end of its lifespan.



Formless Alpha/Omega Point of Evolution



To set the context for our journeys in life, Joseph Campbell pointed out that in conformity with the fundamental law of the Universe, all beings are born to die. This he called the Cosmogonic Cycle, depicted in this simple schema, saying, “Redemption consists in the return to superconsciousness and therewith the dissolution of the world. This is the great theme and formula of the cosmogonic cycle, the mythical image of the world’s coming to manifestation and subsequent return into the nonmanifest condition.”

Being able to see the underlying patterns and generalities of the myths and fairytales of multiple cultures through the ages, Campbell called the universal spiritual journey the ‘monomyth’, in which “A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.”

So, to realize our True Nature as humans, we need to break with the traditions of our parents and childhood teachers. For, as Eckhart Tolle pointed out in his best-selling book *A New Earth: Awakening to Your Life’s Purpose*, promoted by Oprah Winfrey, “We are a species that has lost its way.” To give encouragement to the spiritual renaissance happening around the world today, Eckhart ended this inspirational book with these sentences: “A new species is arising on the planet. It is arising now, and you are it!”

But what should we call this species? Well, to give this superintelligent, superconscious species a name, Osho called it simply *Homo novus* or Zorba the Buddha, representing a new synthesis of East and West, the meeting of all polarities. As he said, “The new man is not an improvement upon the old; he is not a continuous phenomenon, not a refinement. The new man is the declaration of the death of the old, and the birth of an absolutely fresh man—unconditioned, without any nation, without any religion, without any discriminations of men and women, of black and white, of East and West, or North and South.”

For myself, the term I prefer is *Homo divinus*, to denote that none of us is ever separate from the Absolute for an instant, healing the experiential split between humanity and Divinity that opened in the general populace several thousand years ago. Of course, as this sublime experience breaks the fundamental taboo of Western civilization, there has been much resistance to and misunderstanding of my mathematical studies of our rapidly changing society over the years. So, whenever I feel rejected, the power of creativity re-ignites, enabling me to dissolve the social hostility that I subconsciously introjected in childhood. With such self-awareness, Life promptly guides me back to the joy of creativity, beautifully re-invigorating.

Regarding the collective, the concept of creativity outlined in the opening paragraphs is simplicity itself. An innocent ‘not-harmed’ child of seven could intuit this truth, as our distant forebears did. Furthermore, such an understanding would enable us to explain many of the mysteries of life, humanity, and the universe that have puzzled humanity for millennia, bringing the human journey to the most marvellous fulfilment.

So, at this pinnacle of human development, it is still possible for miracles, as acts of God, to happen. The coherent Light of Consciousness could thereby emerge from the black hole at the centre of the Cosmos and then spread radiantly and rapidly around the globe. By thus invoking the power of Divine creativity, innate within us all, we could clear away what an anonymous fourteenth-century English mystic called the ‘cloud of unknowing’, as a metaphor for our collective, cultural, and personal conditioning. We could thus end our days as wise humans with full cognizance of who we are and of our place within the overall scheme of things.

