

All Lights On - A New Sun Rises in the West
By Charles R. Scott
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What if you read a prophecy that said, “And behold. There will come a day when a new Sun will rise from the West and a new dawn for humanity will unfold.”

Would you be excited with the literal thought of dual suns in our skies? Or would you think some other thought(s)? Or would you dismiss the notion completely as being statistically unlikely to ever become a cosmic probability, let alone a cosmic reality?

What if prophecy and Scripture were really intended to be understood metaphorically and not necessarily literally? Before I elaborate on the creation of a new Sun from the West and what this has to do with The DayLight Movement, consider one of the oldest Christian prophecies – the Second Coming of Jesus Christ in the final hours.

The New Age, written by B. F. Barrett in 1884, suggests that for almost 2,000 years most of humanity has been misguided in understanding Scripture’s concept of the Second Coming.

Whereas common wisdom seems to suggest an interpretation of the Second Coming as Jesus Christ literally reappearing at the final hour and voila, prophecy fulfilled, Barrett suggests that this literal interpretation is wrong. Instead, Barrett suggests that the truth of the Second Coming has more to do with the awakening of the spirit in each and every one of us – e.g., the Second Coming will be the reawakening of the Christ-consciousness in each and every human being. Once each of us in this world is reconnected to our respective Divine DNA, that will be the true Second Coming Scripture refers to. He also suggests that we all started as spiritual beings who are now having human experiences, and the reuniting of our spirits while in our human form is what the true Second Coming is really all about.

Hmmm. Double hmmm.

Now this is a tad off subject, but you’ll see how I loop this back in a moment. Staying with Barrett’s concept of the Second Coming being a spiritual growth and union in each of us and not a literal re-appearing thing, I was initially taken aback by his thought since it was foreign to my previous Judeo-Christian understanding. Thus I pondered a bit and ultimately came up with my Humpty-Dumpty concept of God as a way of possibly understanding Barrett’s concept. I reasoned, okay, what if God smashed his wholeness into a gazillion pieces, gave each one of us a piece (see fractal hologram science where each bit contains memory of the whole), and said, "Go forth and let the games of growth begin. Let’s see how long it takes you to put me (us) back together again." Thus, my Humpty-Dumpty concept was my way of understanding Barrett’s concept that perhaps the Second Coming was indeed a coming together of all of us. Barrett’s concept also advocates the responsibility that each one of us adopts, versus delegating responsibility to a super-hero concept of a Savior who swings down at the last minute as we delegate cleaning up our mess to Him. He kicks butt and cleans house; we applaud; and voila – no mas reign of evil on this earth!

Humpty-Dumpty concepts, as does Barrett's Second Coming concept, also connote that each of us has a direct responsibility to play a part – a part that cannot be delegated to a third party, e.g., the super-hero Messiah appearing in the final act. This responsibility to play an awakening part also brings us head on with the no-in-between position of the final hours, e.g., each of us is either a part of the heavenly solution or a part of the hellish problem—no ifs, ands, or buts—and this includes even those on autopilot who are not conscious of their part or responsibility one way or the other.

Accordingly, perhaps The DayLight Movement is akin to Barrett's Second Coming – a call to action, to take responsibility, to tap our own individual beacons of light within, and to collectively engage for proactive involvement in helping to bring about correction in the affairs of men around the world.

In essence, The DayLight Movement and Greg Olinyk's *ResoNation* are about light – putting a spotlight on areas of dancing shadows of darkness and individual responsibility to collectively participate in the eradication of these shadows by turning up the volume on our individual and collective lights so there is nowhere for the darkness to hide – e.g., The DayLight Movement is asking each of us to take responsibility, to perform to our best, to use our best judgment, and to no longer delegate to political third parties who pretend to represent the Highest Good.

In other words, usher in a new world based on complete transparency (light for all).

Now the funny thing about light is that it can spring from complete darkness. Witness the ancient Yin-Yang symbol whereby in the full-on of white there is a speckle of black in the center, and in the full-on of black there is a speckle of white in the center. These seemingly polar extremes of white and black continue to spin, and in this spinning there is some form of gravitational unity (or creative tension) that holds the mystery of life together. In other words, in the density of light (white), there is a speck of evil (black), and in the density of darkness (black), there is a speck of good (white). Thus the black and white representation in the classic Yin-Yang symbol.

So, if the United States of America is currently perhaps representative of the most sick nation, politically speaking, a spinning form of the black Yang, the most out-of-control via special interest, the most disconnected and most misguided, then it stands to reason that from the USA's center of ill direction is also a speck of white = hope and seeds for change.

Before Washington (in particular, the White House), was stolen from the American people and betrayed our global brotherhood, America led human history in two areas: capitalism and philanthropy. Never in the recorded history of man has there been a nation that developed so much market success, nor has there ever been a culture that has given so much back via nonprofit endeavors.

This point hit home when I interviewed Howard Bloom (www.howardbloom.net) and he talked about how, over 300 years ago, the "Cloth of Kings" is now commonplace as a result of

capitalism and found on every person throughout the world, even the most remote tribes in the furthest reaches. Three-hundred years back in the Western world, only kings could afford clothes made of cotton, but the common man could not. Therefore the common man lost approximately 25 years off his average lifespan, since his clothes could not be easily washed (if they shrank, he would go naked). Because they could not be easily laundered, his clothes held bacteria, bugs, and other unhealthy elements that contributed to his shorter lifespan. Whereas the royal garments made from cotton could be cleaned, were more breathable, and had greater movement, thus allowing the royal families to live longer than the average folk.

And while the “Cloth of Kings” has been brought about by the power of capitalism, according to another cultural historian, David Walley (www.walleyswitzend.com), the main problem with capitalism is that it has been linked to democracy, and this is why so many other global cultures have issues with the United States (e.g., China is modernizing but not Westernizing, and to think China is Westernizing is a false reality that denies their centuries of heritage and desire to retain their manners of being Chinese).

Now, the flip side to growth by capitalism has also been the corresponding growth in philanthropy. Thus the West has brought about two huge impacts on both sides of the coin, economically speaking.

Looping back to prophecies and those that suggest, “A new Sun will rise from the West and a new dawn for humanity will unfold,” what if these are metaphors and not necessarily implying a literal new sun but the metaphor of light in all human beings tapped for change that starts in the West, specifically with Western Internet technology?

Going back to Barrett’s 1884 book, *The New Age*, Barrett actually goes back one-hundred-plus years earlier and reports on an eyewitness account of a resolution in the heavens that took place in 1757 as witnessed by Swedenborg, and Barrett even stated so on his title page, “Footprints of The New Age. Being a Verification of Swedenborg’s Disclosures Respecting the Last General Judgment.” In essence, Barrett and Swedenborg claim that in 1757 an event occurred in Heaven that unleashed all kinds of “trickle-down” miracles of knowledge in the world of men (e.g., unleashing radical discoveries in sciences like chemistry, electricity, mineralogy, geology, botany, zoology, mathematics, plus other fields that all exploded in growth after 1757 – one could even add politics to this mix). The last miracle would be in the realm of human communications, the speed of which would create awesome powers to connect, thereby allowing humans to make up for lost time – in course, correcting and saving our planet, and ourselves.

Consider two quotes from Barrett’s book that seem to suggest Internet communications as the final key to unlocking Heaven on Earth:

Page 60 – “The Dark Age built castles on the inaccessible peaks of mountains, to get away from enemies; we build cottages on public Roads, which we like to have as perfect as possible, to facilitate access and motion. The Egyptians built pyramids over the dead; we build Roads to give life and swiftness to the living. The Chinese erect a wall to shut themselves in; we open Roads

and ports and span the ocean itself with floating bridges, that we may go everywhere and behold the coming of all people.

“And what is specially remarkable, this Road-building movement is the first example, in the history of mankind, where all the great nations of the world moved together, and have been actuated by a common aim... And, what is yet more sublime and hopeful, they all are feeling the pressure of the same great moral ideas, peace, liberty, education, religious light and unity. The desire of the physical improvement holds a natural and philosophic connection with all these great ideas, moral, and religious.”

Page 57 – “The art by which the products of labor and thought, and the persons who labor and think, are transferred from place to place, is, more than any other, essential to social advancement. Without it no other art can progress. A people who do not possess it cannot be said to have emerged from barbarism. A people who have not made some advances in it, cannot yet have risen above a low state of civilization. Nevertheless, this art has been, of all others, the latest in attaining a state of perfection - so late, indeed, that the future historians of social progress will record, without any real violation of truth, that its creation is one of the events which have most eminently signalized the present age and generation.

“But if human invention has been late in directing its powers to this object, it must be admitted to have nobly compensated for the tardiness of its action by the incomparable rapidity of advancement it has produced, when once they have been brought into play. Within a hundred years, more has been accomplished in facilitating and expediting intercommunication, than was effected from the creation of the world to the middle of the last center.”

Now, let's consider Barrett's quotes against the backdrop of prophecy handed down by Incan Elders. Reminder, these Elders descend from people who lived in Peruvian mountains at 10,000 feet 500 years ago. When the Conquistadors started impeding on their terrain, they went up to 14,000 feet and hid. They were not heard from until they came down in the late 1960's. Apparently, they pride themselves on being keepers of the true prophecies. I met them when they came to Saint John of the Divine's in New York City in the late 1990's when they were touring major US cities with a few cultural archaeologists from California.

The Incan Elders have a prophecy that says, “There will come a time when the Condor of the South flies with the Eagle of the North.” Here again, I take this as metaphor that the Condor and South represent people close to the land, natives who intuit the balance of nature and man on earth. The Eagle and North represent the industrial and technology-centric countries and peoples who have learned to harness science and industry but who have lost their connection to the land. Thus the flying together perhaps is a metaphor of the best of both worlds - one that is in touch with nature and also progressive.

The Hopi Indians have a similar prophecy and actually distill the struggles of being between - the traditionalist vs. the progressive. I'll spare you the details of this but will point out that many Anglo-Europeans are from the only culture that believes we were kicked out of the Garden of Eden – other native cultures have no such folklore. Thus, it is no wonder that in the 1600's

Europeans debated whether animals and plants had spirits or whether other humans of color were truly humans or savage beasts. If one believes fundamentally that one is separated from the Garden, of course there will be the “Them vs. Us” approach to life. But, if one understands that we never left and that this is our Garden of Eden—this very planet, this spinning, living, space station zooming through the galaxies—then one is better suited to take care of and respect all others.

In the book, *Sun Chief - The Autobiography of a Hopi Indian*, Don Talayesva talks about his Vision Quests and how his Guides mentioned that for him to travel the Big Wide Road and not get lost on the off-road terrain filled with cactuses, sickness, disease, lies and troubles, he was therefore advised to focus on the Sun in front and not the shadows along the way or off to the side.

There is something funny about focusing on the Sun and the nature of Light – it has a habit of dissolving darkness. Take a dark cave and light a simple candle and all the darkness cannot hide that candle's light. Light also nourishes the essence of nature and aids growth for all.

And so, as The Daylight Forum proposes, let's get back to the original ideas of “We the People.” Those ideas worked then; and they could work now, if we toss out the garbage of misguided policies adopted along the way.

Vote for referendums. Get informed. Think. Voice your opinions. Agree to disagree. But, let us focus on moving towards the Greatest Good for all.

I am still reminded of the exhibit voiceover at what is now a national park, once sacred ground, on the Big Island of Hawaii. As visitors pushed the red button on the park exhibit, a native male voice spoke, “Even today, the age-old issues of men are still with us - how to use the earth wisely and how to get along with each other.”

Accordingly, I invite you to join Greg's lead with The DayLight Movement and help usher in a new world that resonates with Light – especially when it comes to using the earth wisely and getting along with each other.

Lights On, Avanti!

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About The Author

Chuck is currently working on the launch of his new blog - www.chuckingit.com but for now can be found hanging out at www.cooltea.com and www.avantigroup.com