

Chapter 11

The Applied Now

A journey of 1000 miles begins with small steps, and finishes with small steps, and to complete the journey each step is necessary. We are all on the journey, each at different stages that affect the here and now. When we recognise this, then we know that we have to help at each and every step of the way. The creation of the best possible here and now demands it.

All the knowledge and understanding of the vast sweep of human progress matters little if we do not help each other. And we can all do this – each according to our special light, our caring, and our willingness to reach out and touch another with kindness. The love of the world is built on this, and love reciprocates and nourishes with further love.

This love is our guarantee of world safety. All our expressions of kindness, of community concern, inclusive relations, and the keeping of the best values to live by, are expressions of a love-wisdom that will protect us from catastrophe. These qualities are the inner potential of all people. They are now being de-enveloped and laid bare in all their beauty by our mutual caring activities. Yes, there are still people caught in old hates, selfishness and blindness, but many are overcoming them with a new wisdom and kindness.

To help the world, and each other, we can act as Wilber reminds us in four quadrants of life (Figure 6 in ch 2):

- Individual consciousness, inner thoughts and feelings;
- Their outer correspondence in the health of the individual body and its behaviour;
- Jointly held beliefs and feelings as group culture; and
- Their outer correspondence in the various structures of society and its behaviour.

The following are some of the ways of doing this now.

Three Applications, Now

Phase 1: Economic and social development; personality; active intelligence

In the early phase of human development we need to establish personal “infrastructure” for the self-sustained development of individual consciousness. This includes literacy, numeracy, elementary education, an environment rich in opportunities for experience, and a wide range of learning (such as social, caring, mental, perceptual, and economic). The mutual experience of these opportunities can lead to a cultural shift. The results for individuals include healthy bodies, active minds, expressions of individual potential, and better lifestyles. For society the results include improvements in roads, schools, government, financial and economic systems, health services, food supply, and security from human and natural disasters.

In this first phase we need to enhance the learning at Base and Sacral levels in order to bring individuals and societies more quickly and soundly to the Solar Plexus stage. These lowest three chakra levels provide the basis for character, which underpins soul mastery. International aid for national development typically focuses on the move from Kinsperson to Loner. This means finding the conditions for economic “takeoff” from a relatively static agrarian economy to the more rapid growth of a trading market economy that involves basic industry. Primitive level societies would also be assisted in their transition to the economic

and social framework of the Kinsperson. Practices should be relevant to the different chakra levels of tribal and ethnic groups that exist together under the same governance. If not, there will be unhealed problems in society, and some very dysfunctional relationships.

What we can do in the first phase includes philanthropic welfare, general schooling, training for people of all ages, basic infrastructure such as roads, power and water supplies, and international development assistance for poorer countries. How the latter applies follows.

Application: Good Works: International Development Assistance (Foreign Aid)

In the second half of the 20th century there was a great experiment, expressing the Heart qualities of nations, to assist those countries in the world that were economically less fortunate. Foreign aid was given voluntarily, for humanitarian reasons, with the expectation that such assistance would be mutually beneficial in developing greater abundance for all.¹

Before this time, imperialism and empire building broke many of the older cultural patterns in a rough and selfish way. This was the Solar Plexus domination at work, and it acted to shock the consciousness of traditional societies into seeing the need for radical self-transformation.

Together, these forces of Solar Plexus and Heart caused a great ferment in the world throughout the twentieth century, and a great urge for self-betterment among nations. The competitive-dominant nature of the Solar Plexus stimulated the need to catch up and to surpass. The unitary-cooperative nature of the Heart saw the need to share and empower in order to increase abundance for all. The Sacral level leaders sought development through totalitarian control of all enterprises, which enforced a limited type of change with limited results.

Those who plan development want an increase in economic wealth. But they sometimes forget that this shift works out in all four quadrants, and must do so if the change is to be permanent. Economic change works out in all aspects of society and politics, in institutions, teaching, communications and law.

(i) Lower Chakra Levels

To be effective, development policies must be relevant to national chakra level, and a further refinement is of national ray influence. Programs that usefully foster the selfish independence of the Loner entrepreneur in a predominantly Kinsperson society will be inappropriate to a Primitive level culture. The Primitive needs integration into an extended and systematic society with strict rules in order to develop the greater psychological and social capacity to organize the agrarian economy. At the Loner level, its own innate drive, power and desire creates rapid growth. However, in the early Loner stage, there are still problems requiring assistance. These include corruption, iniquity, lack of concern for the poor, regulating aggression, market failure, warfare and crime. The inadequacies of the Loner society will not be helped by policies promoting only Market Fundamentalism. For the Loner society to progress, the Heart qualities of cooperation, equity, representation, probity and mutual upliftment are needed to achieve a greater economic and civic benefit.

These early types of development are progressive expansions of civilisation, from tribal to agrarian and then to industrialisation. However, most economic theories were developed in modern economies, or at least in the early stage of industrialisation when the transition to mercantile and industrial exchange had "taken off" significantly. They do not account for the transitions between the three early stages. Development economists and others have sought to understand the preconditions for economic takeoff from the second to the third type, such as an agrarian revolution, but few have satisfactorily dealt with transition from the first to the second type. The latter transformation is relevant to failed states and those with endemic tribal, food, and violence issues. Economic historians and social anthropologists do identify successful cases of transition, but cannot explain the unsuccessful cases except in general terms of underlying culture, society and politics.²

The reason for this is that for the first two stages, of tribal and traditional agrarian practice, the non-economic bases of society are more important. They suppress the emergence of "economically rational" behaviour, which is the basis of modern economic theory.³ The stability and sustainability of subsistence living, of tribal and kin priorities, and of social structure and process, take precedence in the two early stages. Because of this, anthropologists recognise that their value systems are quite different to those assumed by economists. It follows that economic theories based on the values and priorities of the third and later stages will not apply much to the first two stages, and this can be observed in some errors and difficulties of foreign aid applications⁴. The transition from the first to the second stage might be assisted by modern economic theories if subject to local knowledge of cultural and social factors. However, we should realize that the main need for this transition is to integrate diverse tribal autarkies into a larger agrarian organisation with strong central control. An aid colleague once remarked that PNG would benefit from a totalitarian government. In this situation economic incentives alone are likely to be ineffectual.

In foreign aid the application of dry market fundamentalist measures alone to countries or cultures in stages one and two can be a waste of resources, and can even be counter-productive. It is better to look for the cultural and social preconditions for transition and support them. Examples include agrarian reform, education, communications, infrastructure, small loans and some basic industry. We need to examine any assumptions that modern economic applications can "leapfrog" early stages of social transition. Experience in Russia, China and Tanzania shows that this is not possible in the long run. Development professionals know when economic arguments must give way to sounder anthropological, cultural or political reasoning. This will usually mean a skew towards the social and cultural dynamics for the early stages of development, and a skew towards the economic for the later stages.

The movement from Primitive to Kinsperson societies is fraught with difficulties for development planners because of the great cultural and institutional leap to a rigidly structured and centrally disciplined society. It is natural for development planners at the Heart level to promote democratic governance, yet the preference of the Kinsperson is for an autocratic elite to rule. The 'failures' of many development efforts in Primitive societies can be traced to inappropriate models and methods of stimulating the transition to the Kinsperson level. It is not possible to leapfrog cultural levels, yet the political, moral and humanitarian perspectives of well wishers are usually based on higher levels. They often overlook the value of the Kinsperson attributes as they apply to early society, economy and politics.

(ii) Kinsperson transition to Loner

What follows is a closer look at the transformation from the Kinsperson into the Loner nation, in the four quadrants. The change is from being members of a rigidly structured society with everyone having their assigned role and place, and with action for the hierarchically defined common good, to having an individual sense of selfhood and the energy and initiative to promote oneself.

The Kinsperson has a relatively ignorant, superstitious, cell-in-the-organism instinctive awareness that *needs* strict guidance for the maintenance of the personal psychology in the extended society. There is little sense of individual responsibility, with causation being attributed to many others (from authorities to Gods). A developmental task is to teach knowledge and causation, and the value of individual initiative. Usually there are strong cultural barriers to the new viewpoints, so in order to be effective, change must take place in sufficient numbers, and particularly in elite and any new status groups that can influence the masses. Significant change can be brought about by universal primary education and literacy with as much equity in gender as possible.

Individual or family buying and selling may take place within social norms that promote subsistence sharing, or they may allow family control over any surplus or profit. The latter helps create entrepreneurial action, especially if it benefits children's education, better housing, or better health. The mentality then can change from need to sustain survival to improving the standard of living. Independent community groups and individual control over assets and profits are likely to show the value of individual empowerment and initiative. Any existing governmental, criminal or cultural stripping of assets is a disempowerment of individuals and groups and needs to be challenged. At this level the break away from the Kinsperson mindset is more responsive to self-centeredness (including family and immediate group) than to other-centeredness, as the latter requires the greater capacity of the Heart.⁵

There are usually issues of control of food supply, health, and survival of children. Where personal control is lacking, a conservative and magical strategy will usually be practiced for survival. However, where control is present and understood, it releases the psychology to explore options, and to focus on quality of life rather than just existence. When sufficient numbers of people believe in and experience new capabilities, it inevitably changes culture and society. However, change agents and good communication are necessary if change is to be encouraged. Consequently, mass education, basic transport and communications networks, mass media, and leadership-by-example are important.

Aid organizations have found that providing the "hardware" of physical and human infrastructure for cultural and societal change alone is not sufficient.⁶ Practices that influence psychological change are needed. In his excellent and exhaustive analysis of the factors contributing to economic development, David Landes⁷ says, "If we learn anything from the history of economic development, it is that culture makes all the difference." Culture is an "inner" dimension, a set of group beliefs that determines the nature of and use made of "outer" infrastructure. It is primarily a combination of chakra level and ray, and there are varieties of culture within any nation or region. Yet how is an effective psychological and cultural change brought about?

There are four major avenues for bringing about this "inner" change in development. These are through national government policies, education, private business, and other

private organization (NGO) activities. The aim of these is simply to free-up individual initiative so that it can make the most of emerging economic opportunities, with corresponding social and political opportunities.

Firstly, government policies that reward initiative and allow freedom in entrepreneurial business are essential if the new psychology is to be liberated. The government of a predominantly Kinsperson society should realize that to progress it must move away from an elite and hierarchical dominance of all aspects of its comparatively simple society. It should focus more on provision of public goods and services essential to national development. What is typically needed is independent free enterprise, public investment that the market cannot satisfactorily provide, and enabling policies for competitive private enterprise. This means a good balance between regulation and *laissez faire*.

Secondly, education through literacy and numeracy stimulates the mind to enable access to a much wider range of information than was previously possible. We know from studies that this creates a shift from some “irrational” aspects of traditional culture, and lays the basis for more rapid cultural change. Female education is especially effective, as is primary education. Literate people begin to think for themselves, to question the old ways, and to link with the wider world and its cultures. If some of the people go abroad for education in more progressive countries, on return they often influence cultural and societal change in their own.

Thirdly, the freedom to buy and sell surplus production, land or labour, provides the economic key to unlock the chains of traditional societies. The opportunities must be there, and these will probably depend on preceding agrarian revolutions. Commercial exchange can break individuals free of the traditional obligations that maintained a more static society. If sufficient numbers achieve this freedom, it will lead to new forms of wealth, power, and corresponding changes to the social and political organization of society.

If rapid economic growth is required, a government can let in foreign investment and management. To be effective, this requires the creation of market mechanisms free from central domination. If successful, this can create economic growth, though in limited sectors or areas, which can influence culture and social practice to bring about lasting change. However, it could also drain profit that might have otherwise been available to the nation, and can distort the preferred direction of the economy. If without regulation it opens the economy to the vagaries of international markets, including money markets. Corruption is a normal part of this process, and too much of it becomes counter-developmental.⁸ Some aspects of globalisation significantly reduce national control over a country’s assets and well being, and the weak are usually at the mercy of the strong.

Fourthly, non-profit organisations work with individuals and groups in society relatively independent of government. Their work stimulates self-empowerment, education, and income generation opportunities that make use of developments of infrastructure and of beneficial government policies. These activities are essential as they are at the psychological cutting edge of change. Even in Europe centuries ago, when there was no helping hand through government development assistance, there were guilds and societies to help the transition into the new age of trade, industry and commerce. Guilds in Europe were set up for mutual help after the breakdown of protection provided by the Kinsperson social structure, when it disintegrated. Today private organisations from rich countries can help those in poor countries. However, it is only the local organisations that can be change agents

for the local community. The psychological change induced by organizations can be sound, but it needs the infrastructure and the right government policies to be effective.

Some theorists object to the idea of culture being the basis for economic progress. They emphasise instead society's institutions in the creation of capitalism (De Soto 2000, North 1990). Wilber has reminded us of the interdependence of culture and society, and I suggest that our inner beliefs have primacy in creating our outer institutions. What the chakra theory highlights, is the specification of major developmental phases of culture that then explain the developmental phases of institutions and economies. This developmental definition of culture is not tied to ethnicity, and applies to all existing, past and future societies.

De Soto emphasises the rule of law as the precondition and basis for the takeoff of capitalism. However, according to the chakra theory as it applies to morality, a focus on the rule of law develops strongly only at the Solar Plexus stage (Kohlberg, see tables 1 in ch 2, and 3 in ch 4). As this is the stage of capitalist takeoff, we are left wondering how a culture changes from the pre-capitalist Kinsperson (traditional agrarian) to the Loner (open market and industrial economy) stage. In law this is a transition from Kinsperson *customary law* with its many local conditions and obligations, to the more centralised and *unified law code* of the Loner stage. Unfortunately the theory of institutions does not define the "tipping point" dynamic within the Kinsperson institutions that leads to a new level of law, society and economy.

(iii) Pathways

Barrington Moore has examined the process of transformation in a number of Western and Asian countries, and details a number of pathways from Kinsperson to Loner societies. What is common is that industrial revolutions have been preceded by agrarian revolutions or reform, stimulated in many countries by imperial threat from others. The agrarian reform is the maturation of the Sacral cultural stage. This is the establishment of strong agrarian bureaucratic institutions and central control, which enable relatively peaceful agrarian progress. In turn this creates a surplus and prepares the way for trade, capitalism and industrial takeoff. In this maturation a subgroup of the culture progresses by developing the characteristics of the next higher chakra level, and then expands its influence institutionally and numerically.

Barrington Moore demonstrates that this can take a number of forms⁹, including the rise of artisan and merchant classes, and "dying classes that make decisive contributions". An example is the Tokugawa agrarian period in Japan, which saw the rise of the merchants and the comparative decline of the samurai and peasants. These changes involved the power of the samurai and merchants, combined with American imperial threat, to overthrow the Tokugawa shogunate. This laid the basis for the Meiji restoration that created Japan's subsequent industrial growth and imperialism.

In England, home of the industrial revolution, the nobility had significant independent power in relation to the King, and this led to early forms of democracy. However, it occurred with the help of a strong urban bourgeoisie, the efflorescence of a stable and productive agrarian society where the opportunity to trade existed. In contrast, in Germany and Japan the old elite combined with the new if weak economic bourgeoisie to create a fascist revolution from above.

In other countries trade and commerce were very weak, with a negligible urban middle class. This led to peasant revolutions in Russia and China and consequently to Kinsperson totalitarian governments. In order to accelerate transition they created the grand plan impelled by government fiat, including the jump to large-scale industry in the USSR and China's Great Leap Forward. Communes in these countries were created by the coercion and rigidity of the Sacral psychology and its social structuring. They were essentially structures of Kinsperson social stratification mimicking the Heart (Loyalist) level cooperation, but without the relevant motivation. These actions were not an economic success, and eventually gave way to early forms of capitalism based on Solar Plexus incentives.

Some countries took less drastic measures, such as state-owned enterprises that tried to stimulate economic growth by government command. They largely failed because they were driven by the Kinsperson psychology, culture and organization rather than the Solar Plexus, or at least, unlike in Germany and Japan, had an unworkable mixture.¹⁰

What is clear from these different pathways is that the stronger the middle class of merchants and business people is, then the stronger will be the movement to democracy.¹¹ It makes clear that democracy is not essential for the transition to the Solar Plexus stage of industrialization. However, what we are observing in the world now is a prediction from the chakra theory that transition guided by a dictator or corporate state will inevitably lead to a growing middle class and eventual democracy. The latter is an essential basis for the Heart stage.

(iv) Development Integration

Without going into further detail (it is prolific, for it is about the autocatalysis of the whole of early human development), it is evident that interventions in all four quadrants are necessary if development in the early phase is to be sustained. An individual with new ideas is unlikely to change a traditional organization unless a sufficient number of others also have the new ideas. Hence there is a need for an educated corps of change agents in any organization, group or nation. Higher education is not just about knowledge, but is about the culture of gaining knowledge and of the initiatives of the society that creates the knowledge. People from developing countries can learn the expanded culture of industrialized countries while studying in host countries.¹² And all this psychological and cultural change would be useless without the power to express it through improved infrastructure and facilities, and through economic opportunity underpinned by growing investment.

The "outer" result for the individual able to break from the Kinsperson tradition is a mind better equipped with knowledge and understanding, better health and energy to pursue one's objectives, a better standard of living and lifestyle (though there will be unevenness in society), more individual control over one's life, property and fortunes, and a freedom expressing as entrepreneurial initiative and choice of work. Relationships will depend less on obligation and more on mutual, selfish benefit and emotional liking. The behaviour will demonstrate more ambition, egoism, competition, deceitfulness and striving for dominance. The individual will promote the types of economics, politics, religion and science shown at the Solar Plexus level in Table 1.

Of course, the very qualities overcome in the Kinsperson in order to facilitate Loner behaviour are those that are needed for change in the Primitive psychology. And while the

qualities of the Loner will guarantee growth, they will not guarantee the equity and creative cooperation that bring greater abundance and an even higher standard of living. Only the Heart level qualities building on the Solar Plexus can bring the latter. In fact, unless societies at the Loner level evolve into Heart Loyalist ways, they will be a danger to others because of their inherent iniquity, untrustworthiness, instability, power orientation, and lack of concern for others. We see this even in some of the major economic powers today.¹³

At the Solar Plexus stage, the overwhelming issue for further development is how to foster the qualities of the Heart for individuals, companies and nations. The stages of Solar Plexus and Heart involve the full gamut of emotions and feeling, and so develop the values. The Solar Plexus does this ego-centrally and the Heart other-centrally. The gut-feeling instincts play a role and the mind is increasing in influence, but the values that will sustain peaceful and creative cooperation on both world and local scales are learnt by feeling and by experience. They can be taught, and when applied without the innate feeling of conviction, they become duty. The duty will teach the consequences of right action in experience, and so will help in learning the values.

We enter here into an area less suited to international aid agencies and more appropriate to organizations involved in the range of human resource development. One can teach the consequences of the Prisoner's Dilemma, which is essentially of the conflict between self-centeredness and cooperation, i.e., between Solar Plexus and Heart, but this intellectualization does not work well as teaching unless complemented by emotionally integrated values. The latter intuitively guide behaviour, whereas the fledgling intellect is notoriously influenced by the emotions and, of course, by lack of information and by variable capacity. So the next application looks at how to assist self-actualization for the benefit of all of us.

Phase 2: Cooperative relationships; values; soul; love

The middle phase focuses more on conscious self-development and an awareness that cooperation and reciprocity are the basis for a better life. We learn better values to live by, how to improve our relationships, how to improve ourselves, and how to create meaningful lives for our self and others. Our psychological harmony and physical well-being increases. We gravitate towards wisdom, work constructively, and create sound relationships with people and nature. New forms of governance, education and democratic economics result from this new creativity.

This phase subjects the qualities of the Solar Plexus to the influence of the Heart, and uses the creativity of the Throat to design better ways of living. The focus is on all people and our development. Higher awareness is sought, and logic and intuition become clearer. Responsible co-creation with higher purpose begins. There is greater understanding of values and discernment, and an ability to initiate and complete purposeful activities of benefit to many. We recognize our inter-connectedness and the deep universal systems involved in mutual benefit. Our awareness becomes international, global, fundamentally ecological, educational and intrinsically spiritual in application.

Activities in the second phase focus on all forms of human development, including continuing education, spiritual self-actualization, self-help programs, conflict resolution, cultural exchange, progressive schooling, ecumenism, ecological action, and cooperative sharing and business ventures.

Application: Mutual Self-Development: Self-actualization, Values, Relationships

When we progress through the three phases of evolution, our psychology moves from early fused unity to diversity in the middle phase then to an integrated unity (and utter oneness) in the final phase. This means that there will be many separate lines of development¹⁴ in the middle phase, and that the methods will vary considerably in their suitability for different people. This is modeled by the double helix crossover of the “time and space” axes within a cycle as outlined in Chapter 7. The middle phase explores breadth and diversity, and creates many different lines of *re-ligare* (reconnecting as in yoga - yoke) to God. Every self-conscious attempt at improvement is a line of development. Eventually the lines converge in the next phase.

Self-development in the middle phase emphasises the Heart and Throat levels of consciousness, but includes aspects of the Solar Plexus and Ajna. The mix of these levels typically varies in groups involved in self-actualization. Wilber has clarified that various lines of development can be at different levels within the individual. Bailey makes the same point in relation to the lines of soul development.¹⁵ Many techniques of development are available, and we select those suitable to our needs. There is no “right” or “sure-fire” way for everyone, despite claims made by some that may suit those needing that assurance. However, there *are* general principles that apply to all in order to progress through this middle phase.

(i) Lines

A line of development is the focus and energy put into a particular attribute. These are contained within the petals of each chakra. The lines include the expression of love, compassion, morality and ethics, good inter-personal relations, knowledge and discernment, intellectual acuity, aesthetics, purposefulness, vision, self-identity, empowerment, clearing of old blockages, abundance, creativity and meditation. Examples of some of these are given below, but they are now legion. Assistance with techniques is available widely where a culture has reached the Heart level. In earlier cultures, human self-development is along the older religious, economic and educational lines.

Simple exercises include sending love to people such as others on the road when driving, or in meetings. You can send “pink fuzzies” to those with whom you have a difficult relationship, and imagine them (in your mind’s eye) sending you love in return. A particularly difficult but worthwhile exercise is to choose the person you hate or dislike most, and send love visualized as a stream or just a feeling to that person. It has to be genuine to work. Then imagine the other person sending love to you. You both have things to learn and overcome from this exercise (for the other, it will probably be sub-conscious). Continue it until you see a change in yourself and/or the other person. Each one of us is a part of the divine spirit of oneness. In that oneness there are good qualities in both persons that can be built upon. Forgive this person, and yourself, for anything that may have contributed to the poor relationship. It could go to past lifetimes. Not forgiving continues to bind you to the other in a painful relationship that will continue until there is forgiveness. Long-standing feuds and vendettas are about this form of learning.

Affirmations and self-suggestion can change our consciousness and behaviour. They may take the form of constant repetition of a simple truth such as “I am living love,” or a religious mantram. They may be used in deep meditation with attunement and the use of the AUM giving them power. They may be used last thing at night as one falls asleep, and the first thing in the morning on awakening, as these two periods are especially potent in self-

suggestion. Many books present beautiful affirmations, so you may decide which is right for you and practice it.

Being aware of language and thought patterns can assist in turning your communication and expression into more positive and creative avenues. Look for “don’t,” “not,” “try” and “can’t” in your speech and thought, and make the effort to change these into “do” and “can,” focusing on what is to be done rather than on what not to do. Be aware of any judging of others or self in your thinking. Energy follows thought, so emphasizing the negative actually focuses the energies there, as in, “What you fear comes on you” and “Resist not evil but overcome evil with love.” These two quotes remind us to focus our energies on the constructive. “Judge not lest ye be judged,” says the obvious.

The power and quality of the mind, and its knowledge must also be built up. Discrimination and understanding are essential to human development, as the mind helps to dispel illusion and glamour. In turn, the mind needs to be subject to the buddhic intuition, but this can occur safely only in the presence of clear mental discernment, for how else will the delusions of the astral plane be separated from the truth of the higher intuition? Logic, science, and the parameters of cause and effect need to be learned. These then need to be extended into the broader knowledge of the human constitution, the soul network, and related esoteric matters. This is essential for the safety of further development in the final phase. A good mind is needed for creativity in its many forms, and its contribution even blesses aesthetic achievements.

There is often a query whether there is a *general* factor that will help improve whatever line of development we focus on. Meditation is an uplifting and energising factor that will do this according to its depth and focus.¹⁶ When vertically aligned, meditation empowers the soul and spirit, creates the channel for their expression in the personality and in worldly matters, and reveals their inner livingness at the center of our being. It is as if it draws the clouds from the face of the sun, so that it shines ever more brilliantly throughout all aspects of our being, till we know we simply *are* the sun, I AM.

Meditation has a special impact on spiritual aspiration and alignment, on morals and values, and on intuitive knowing. These factors become more prominent with meditation.¹⁷ It needs to be practiced regularly to be effective, and balanced with other activities. Meditation can link us to the higher planes of universal consciousness, and to the consciousness in other kingdoms of nature. It is the source of abundance of all qualities, and of their manifestation. Meditation enhances creativity when properly used, and is the key to the true cornucopia within human consciousness. It draws the lower human awareness into the Mind of God and the spiritual kingdoms devolving this energy, and so towards the purpose and meaning of life.

(ii) Stages

Wilber quotes his cooperation with Michael Murphy¹⁸ in discerning three stages of the integrative development of human potential, as follows.

Firstly, we take part in weekend workshops and weeklong retreats, or in courses involving a few hours per week for a few weeks. These provide the insights and perhaps the peak experiences that give a vision, and remove some of the scale from the eyes. From a few

days to a few weeks in duration, they are valuable in setting the new scene, and sampling a number of them can help the seeker find an appropriate pathway.

After the peak comes a letdown of sorts. If we want a more constant experience of the heights, then we can enter the second stage, which is the plateau experience of taking up a single line of development on a regular basis. This can be regular meditation, an ongoing development group, a social movement, long-term study, devotional service, improved lifestyle, and psychological clearing. The practice is constant over a number of years and rapidly develops the particular qualities involved. However, the time and effort devoted to the one line of development leads to an imbalance in one's life that can lead to a fall. We realise the need to shore up the other lines of development in our life. In other words, a well-rounded and balanced development is sought.

This leads to the third stage, of multiple development, and it lasts a lifetime. It includes the four quadrants and all the lines of development. It is an act of integration and leads to the final phase of evolution. The entire consciousness is involved, waking and otherwise at the various levels, as are the feelings, relationships and activities. It is walking the talk, sharing and doing in the best way possible. Many therapies, teaching and forms of service are now emphasising this integral approach. It is the developmental outcome of the earlier two stages.

This behaviour finally manifests in the four quadrants as indicated in Chapters 4 – 7 in relation to the higher chakra levels in economics, politics, religion, education and science. As new “energy fields” of consciousness are created, other effects manifest. Some claim that crime is reduced where a meditative light from a large group can influence morals, well-being, human rights and social cohesion. This type of effect can occur on many scales and assist with the morphogenetic field of world integration. It is an improved function of the brain cells of the planetary mind (that's us) helping create a more integrated and healthy Earth. Practically, it is working together to ensure a healthy planet to live in.

Culturally, there is now a rapidly growing acceptance of methods of self-actualization. Halal's graph of successive waves of activity typical of the chakra stages (Figure 9 in ch 5) indicates that we are on the upward swell of an incoming wave of autocatalytic self-development. As this diffuses throughout society and the world, it will create the cultural and societal hyper- and ultra-cycles to rapidly stimulate development in all quadrants and in all countries.

Psychological development is always reflected in changes in the physical, etheric, emotional and mental bodies, in the chakras and nadis. The golden bowl lights up as we progress, and the fruits ripen on the tree of life. The substance of our bodies becomes more refined, our aura lightens and our note rises. Our instrument becomes attuned to higher frequencies, and so becomes receptive to a greater depth of awareness and phenomena. The soul petals unfold and the spirit diamond at the heart radiates our I AM presence more powerfully. This leads to the great spiritual drive to reach the top of the mountain, and return home.

Phase 3: Oneness of cosmos and nature; whole; spirit; will

In the last phase of human development, we are aware from within as we attune directly to spiritual realms. We, as individuals and groups, are centers of linked illumination on the planet. There is a sharing of vision, experience and understanding, which helps attune many to the inner light and to the perennial wisdom of the sages and saints. The transformation of

consciousness is seen to be normal through accounts of the ascent of others. Claims of the false prophets are clearly discerned.

Our science understands the interdependent oneness of all kingdoms, forming the intelligent basis of global governance. Attunement is to the higher planes of consciousness, and telepathy and intuition become normal. Physical life is re-tuned, the entire human structure and all its sheaths. Life energies are harmonised within the entire soul network. We integrate with global humanity and other kingdoms of nature. This leads to the highest forms of governance, economy and spiritual omni-science as predicted in Chapters 4, 5 and 6.

Ajna level activities prepare the way for wholeness by integrating all aspects of our life. This activity releases our last subtle karmas, illusions and attachments. It creates union at the Crown, revealing an inspiration of divine purpose and oneness in the cosmos. Energy is transmitted to release the “prisoners of the planet”, and we enter the process of final ascension from the human kingdom.

The third phase is that of spiritual methods of return to the One, and we find for ourselves the steep and narrow path most suited to our rays of soul and spirit.

Application: The Quest for Oneness: Integration and Enlightened Unity

The guidance for this final stage comes from within, but with some help from those who have made the journey before. The living Life of All, the Divine One Who Is Us comes into our awareness. The lower consciousness stills, allowing the divine to be. We invoke its presence, and It evokes our transformation. At this level we are in direct contact with the gnosis, the universal life and wisdom, expressed powerfully as:

“I was sent forth from the power,
 and I have come to those who reflect upon me,
 and I have been found among those who seek after me.
 Look upon me, you who reflect upon me,
 And you hearers, hear me.
 You who are waiting for me, take me to yourselves.
 And do not banish me from your sight.
 And do not make your voice hate me, nor your hearing.
 Do not be ignorant of me anywhere or any time. Be on your guard!
 Do not be ignorant of me.”

- The Thunder, Perfect Mind¹⁹

We make use of the help of the saints and sages as wisdom teachings and as telepathic contact. This occurs when the mind is well developed and the higher intuition is working. Without these higher attunements, only lower vibrations can be contacted, which are highly seductive and delusional.²⁰ Our focus is on meditation, service, the release of karma, and applying our part in the divine plan. This is the stage of oneness, in which we know that the ascent of one means influencing the ascent of all, of the whole, of I AM.

Meditation follows the frequency of the Word to its source. Visualization may be used to transmit the higher energies. We can intuitively interpret symbols and other understanding contacted in meditation. The symbolism has layers of meaning, and the appropriate level, or multi-level, can be understood when we call for the truth free of illusion and glamour. We are detached from the result, consciously linked with the soul-spirit. During these practices,

our subtle structure changes as we attune to finer frequencies of the Word. Eventually the vibration is so fine, and therefore so refined, enlightened, pure, immaculate or virginal, that the ground is prepared for spirit's final consummation.

Before this, all karmas must be expunged. As the last to go, they may be the most deep-seated or subtle. The last part of Revelation depicts the transmutation of the last vials of karma, the ensuing final battle, and the victory of the purified and the enlightened. The last septanate of the Tarot also captures the severity and the beauty of this. The wisdom teachings of the East say that all the karma attached to the sushumna and its chakras must be burnt away before the final union of kundalini shakti and spirit can take place at the Crown. As this cannot be avoided, one must make every effort to honestly face all that retards further development, and to transmute it. There are no short cuts or quick fixes.

The problem for the Involver at Ajna level consciousness is being "rich and powerful" in the many qualities of life. The person has wisdom, love, the will-to-good, dynamism, magnetism, and is very capable at whatever he or she takes up. There is contact with the higher planes and the divine energies are flowing through the whole being. But still there are dark spots to enlighten. There is still a sense of separate self, and dual control through the ego not yet at-one in entirety with God. There is a tendency to maintain this state in order to "do good" with a sense of ego control and satisfaction. Despite periods of at-one-ment, the self is not yet fully transformed, and is not continuous in its aligned consciousness.

This state is for a while illusory in a similar way to how the astral level delays movement of the self-consciousness to higher chakra states. The subtle delusionary attraction of being so good can blind one to the need to drastically clear house and become naked like a babe before God. The aphorism, "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God" (Matt. 19:24) is about the difficulties faced by the "rich man" of Ajna capacity in reorienting to become naked and vulnerable before divinity. In outlining the upward path from Ajna to Crown, Kabir Sahib²¹ says that, "the gate to liberation is one-tenth the size of a mustard seed, but the mind is like an elephant and it is difficult for it to pass through," and "Guru Nanak has said that the way to God is one-tenth the width of a hair. Other Saints have referred to this path as being finer or narrower than the eye of a needle." This is the straight and narrow path that we must master.

The profound changes in consciousness have their physical correspondence in the enlivening of the spiritual (dove descending) and kundalini (serpent or eagle rising) energies, and the radiance of the higher potencies.²² Verse 53 of the Shat-Chakra Nirupana²³ shows how the kundalini ascends through the sushumna and chakras to the Crown, transmuting as she goes, then takes in the vitality of spirit, and revitalizes all as she descends to the Base. This occurs as peak experiences until the final upsurge takes place. All is then "enlightened" as the attained quantum of light enables ascension, and the tithe is offered to spirit. Substance is redeemed, and the prisoners in substance are released. The Crown is unfolded and "cast down" to transform Base earth before God.

The cultural correspondence is the entering into the kingdom of God on earth. This is in consciousness and it matters not whether the brotherhood (beyond gender) is in physical bodies or otherwise. Their radiation influences other souls, especially those more able to benefit from the refined frequency. This Kingdom already exists, and is the image of the eventual physical manifestation of all that is good and beautiful in human life.

The societal correspondence is the establishment of ashrams and teaching centers, co-creation with the whole soul network, energy transmissions, enlightened governance, and integration with the wider cosmic structures and consciousness. It comprises the integrated unity of the space and time dimensions in the Crown level activities indicated in Table 1. Eventually this will create the living and physical Kingdom of God on earth.

The lives of all enlightened beings are lived in service to, and in integrated unity with the whole. In relation to humanity, their ascending keynotes are those of the esoteric astrology²⁴ of the last three signs of the zodiac:

Capricorn: “Lost am I in light supernal, yet on that light I turn my back.”
 Aquarius: “Water of life am I, poured forth for thirsty men.”
 Pisces: “I leave the Father’s home and turning back, I save.”

One Process Now

As more move through the three progressions their influence diffuses culturally and geographically throughout the world. We create our future now as we apply our methods of development. Although the outline of the future is assured, we fill in the detail as we co-create.

As societies and nations, people take up bursts of new awareness, then lines on a long-term basis, and eventually on all major lines and in all four quadrants. This is occurring now as globalisation, initially by scattered groups and companies, then spreading within national cultures of broad capacity until the entire world is involved. It will happen for self-actualization just as it occurred for the previous waves of agriculture, manufacturing, services, and information systems (Figure 9).

Archetypal Structure

A question now arises. The ancient teachings propose archetypes for the devolution of the divine trinity, to the manifestation of the septate in consciousness and substance. So now we can ask: Do the divine archetypes manifest in the structure and meaning of societies through the chakra psychologies? I propose that they do, and that they follow the archetypal number patterns. The following septate patterns are of the chakra progression (time) and of the division of substance from the one to the many (space), correlated.

Chakra level:	1	2	3	4	5	6	7
Divine division:	1	2	3	7	3	2	1
Ray of Phase:	3 rd Ray		2 nd Ray			1 st Ray	
Trinity:	Personality		Soul			Spirit	
Action:	Experience		Discrimination			Integration	

Table 6. Time and Space Divisions

Correspondence to the archetypal division of unity into duality beyond space-time, and then into the trinity and then the septanate (and multiplicity) is seen in the first four levels of human society:

- Base stage is one of unitary social organization.
- Sacral has the positive and negative polarities of elite and masses,
- Solar Plexus level sees the emergence of a middle class of entrepreneurs with a sense of independent selfhood. By analogy, this fractally follows the devolution of spirit into spirit and matter, and then into spirit, matter and soul. It shows the social correspondence, but not exact equivalence to the archetype. In the Solar Plexus society, “spirit” has some of the power and initiative it had at the Sacral level as the old elite, and the masses (equivalent to “matter”) are still largely negative, reactive or responsive. The emergent middle class has the self-aware new consciousness of the soul growing in strength and leading towards the new quantum of light.
- The “soul” or middle class vanguard paves the way for the emergence of a multiplicity of groupings at the Heart level, which can be summarized by the seven major rays. At this level, the axes of space (grades of substance) and time (chakra progression) are orthogonal and so the seven rays within any grade of substance represent the “breadth” of experience there.

The three developmental phases of involution, re-orientation, and evolution apply to society in the same way as they apply to individuals. In the first phase of experience gathering, society as personality is being developed. This is the personality infrastructure of the world. In the second phase, the ferment of self-consciousness and identity leads to a striving to understand the meaning of life, and the human soul of the world develops. Out of this discrimination of consciousness, a re-orientation takes place in which society moves away from the predominant urges of survival, genetics and dominance that structured it in the first phase, to the growth of cooperation, equity and creativity that re-structure it in the middle phase. This era of multiplicity and ferment of many ideas and ways of behaving leads to the emergence of a more progressive society, based on higher principles.

The latter is seen more clearly in the last three chakra levels of society that retrace the move from multiplicity to the trinity, then to duality and unity.²⁵ The new divisions are based on a higher consciousness and awareness, and so, at the Throat level, are based on the trinity as three classes of creative consciousness which are:

1. The fractal resonance of spirit will be the emerging societal class of those linked through soul to unlimited spirit. They will express the power and initiative of the higher kingdoms in manifesting the divine plan for the world by radiating and doing that which helps transmute consciousness.
2. Those working with the Laws of the Soul for self-development for the whole of society will comprise a second class—that of soul resonance. This class of society will be the movers and shakers who get much of the needed work done in all areas of life.
3. The third class, the resonance of matter, will be those in society still in the receptive personality phase of development. They are relatively passive and appear to be obdurate, but are stimulated by the other levels.

The three classes emerge because of the autocatalysis of development that sees the rate of personality development as being slightly more than linear, of soul development as being generally exponential, and of spiritual development as being super-exponential.

Moving to the Ajna level, “the path of the saints starts at the eye center” and the speed of social ascension increases, helped by the higher kingdoms. Meanwhile, the work of the soul-

infused class in society has enabled many of those in the personality group to become soul-infused, so that the soul group now greatly outnumbers the remnants in the personality group.²⁶ In terms of cultural and social structure, two major classes now remain, analogous to the poles of spirit and matter. The latter class is now the uplifted and enlightened soul-personality of Revelation. The major task of world society towards the end of this level is to then unite in the oneness, which would create the global kingdom of Heaven on earth.²⁷

Many universal myths promise this final golden age of unity as part of the divine plan. Its manifestation is far in the future, but the vision is worth knowing for it reminds us of the purpose of life on earth. Many texts of those who have made the journey describe the influence of this oneness on the individual psychology and on culture.²⁸ Bailey²⁹ suggests ways in which the final stages will occur, but it all depends on our application.

Because people now exist at all the chakra levels, we can observe that these cultures and societies are manifesting now. The different levels are at different stages of diffusion throughout the world, some of the older levels lifting off and the newer ones gradually precipitating into manifestation. Helping at *all* levels now is a global ultracycle that will inevitably lead at some time in the future to a wonderful world civilisation. That is unless we choose insanity and destruction, which would delay the process somewhat.

It seems like an archetype in the mind of God is being manifested. We, with our developing free will and evolving consciousness and creativity, are a part of the plan. We are co-creating the archetype within the parameters of the Laws of Nature, Soul and Spirit. We are doing this by learning and helping at all levels. This is our applied now. And in so doing, the widow's mite is as valuable as the rich man's gold, for what is important is not the quantity of contribution that any one can make, but that every one contributes. All can contribute their gift of light to the divine whole of us all. Even after the Great Bifurcation, every single being must eventually become enlightened. That is the promise of the inherent love of the Creator, the Hope towards which the divine I AM within us leads. It is what every single one of our actions now creates.

The Lighted Now

The light of God exists in the minds of all people, and they externalise it into physical light. As the light in us all grows, so does the physical light. The total light of the world is increasing. If we were to compare the physical light on the planet centuries ago to that of today, we would see a dark planet with only specks of light here and there. Today we see a blaze of light, rapidly extending around the globe. This is the awakening light of God in the minds of mankind and made visible in our societies.

This light is shown by the composite picture of light at night around the globe that became available on the internet in the year 2000, at figure 38. You may say that this light is just technology, but another view is that it has been made possible by the light of God as it flows into the evolving consciousness of mankind.³⁰

“I AM the light and the way. I AM the light of the world.”

Figure 38. Earthlights



Look at this picture and realise that the world is on the cusp of a new beginning, one fraught with dangers, but of immense challenge to us all. The following sections look at some of these dangers, and at the hope for us all. But remember,

“In that light shall we see LIGHT”.

The Dynamic of Development

From Chapter 9, we see that systems develop, bifurcate, and shift to new levels and orders of complexity because of increased energy/information flows through the system. The dynamic of development is to facilitate this increased flow, and the adjustments it requires. The energy is triune, of spirit, consciousness and substance (E, c and m), and all three are needed. In the early phase of development, the energy of substance (e.g., power supplies, capital, good health) predominates even though the other two forms are still required and important. In the middle phase, the energy of consciousness predominates (policies, education, self-development), and in the final phase, the energy of spirit predominates. In each phase, the three kinds of energy apply in the four quadrants of Wilber. The manner of facilitating the triune energy flow in all four quadrants is the crux of development.

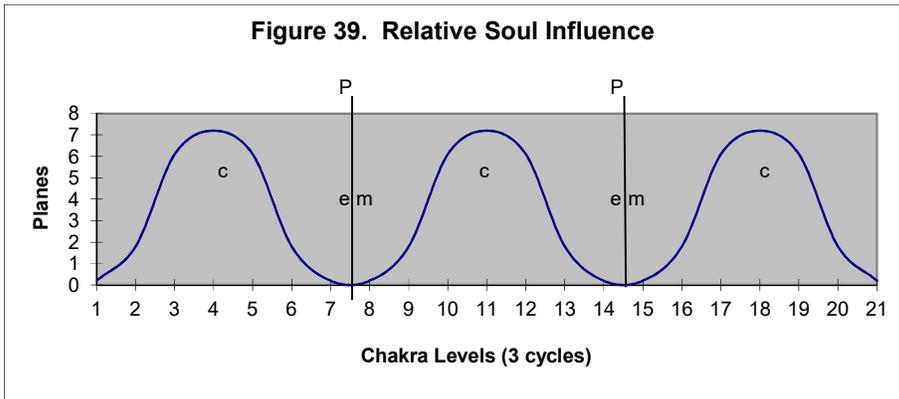
Rhythm of Life

In looking at the dynamics of development, we need to step back a moment to view the big picture. I have proposed, in line with the first chapters of Genesis, that the archetypal structures, parameters and laws of the universe are set in Akasha before manifestation. The material of the new universal cycle is the product of a prior universal cycle, transformed in Akasha. It has the quantum of achievement of the old cycle, when m, c and E became one. The divine consciousness in Akasha sets the new criteria and laws, and universal materialization is the working out of these. This is the energy of the de-envelopment of the new cycle archetypes from the energy/matter that was transformed in Akasha.

This process has a beauty that is breathtaking. Whereas Figure 18 in ch 7 shows the relative influence of matter and spirit (m and E) to consciousness throughout a cycle, Table 5

shows symbolically the peak of soul influence when there is great diversity at the mid-point of the cycle, at chakra level 4. This is modeled as a sine wave in Figure 39. The vertical axis is of soul influence (c) relative to that of m or E, and the horizontal axis is of progression through the chakras over three cycles. The soul axis relates to density of substance (space) and the chakra axis is of development (time), with the vertical lines at P representing the border of space-time (at pralaya, or singularities, Akasha). The meaning of the curve between pralayas is identical to that of Figure 20b in ch 7, if as a mirror image, showing that relative soul influence is directly proportional to the descent into density and diversity of substance³¹.

At the beginning of the cycle learning under the laws of nature (karma) predominates, creating the wisdom of the breadth and depth of substance at the middle phase of the cycle. The soul laws (dharma) are then learned, which produce the quantum of light for the cycle. This attracts spirit, and the process of giving up to or uniting with spirit consummates the cycle (nirvana) producing a glory of divine effulgence from beyond space-time (the laughter of the Gods). This enables a higher, more beautiful and beneficial cycle to commence. It applies to all kingdoms and entities.



When reflecting on this I attuned to a higher consciousness and received the following. In attuning there is often a statement of contact, such as “I am the Lord, and all is mine. I create and I destroy. I bring life and I bring transmutation. I am love.” Then the information sought follows. The first item below refers directly to Figure 39.

1. *So you seek the meaning of life? So be it.*

“This is the rhythm of life, the eternal pulsation of Love, the Quest for the Holy Grail³². We sweep into existence and then grow in consciousness, creating glory. We live this glory and attract radiance, which lifts us to the next plane. Spirit-radiance is unbound by space-time but is attracted to and in turn attracts Light, which is God-essence, or food. Not in the way you may think, but as energy for greater glory and fulfillment, as Self-Actualisation if you like. As above, so below. And the greater glory reciprocates with greater love and radiance, assisting all lives.

As it receives this glory it pulls Life across the threshold, into a new Life and a new universe, and opportunity (and choice) to create greater Glory, for All. We see this in your diagrams, as the dragon of consciousness swells and then gives all to spirit, which transforms the energy of the glory into the new world, the new heaven and earth of the new phase of

Being. This is the meaning of Life, for it is continuous, phased, multidimensional, glorious, and the possession of All. Yes, you possess it, a free creator, choosing the “death” of a new Life to create more Life. The dragon is the universal symbol for eternal Life in all its glory, its ripples and pulsations, its wisdom and its creativity, and its serving of God, the eternal consciousness of All.”

2. *So you want to know how archetypes are born and live in development? So be it.*

“They are born in the mind of God, as his project for humanity, his creation that you consciously and freely follow. You know you have choice, and that this is potentially infinite, but you also know there is a “best way” in any situation, and you search for it. This is in all fields of endeavor, and this process creates the best of your theories, philosophy, arts, sciences, human relations, and all kinds of behaviour. The archetypes are seeds with all the consequences of seeds, and the total environment for the seeds has been created by God. Seeds and their plants evolve, with the seasons, over millions of years, and so it is with humanity and all Life, evolving in many schools or classrooms, universes and planets, till a particular phase of a particular type of life is perfected. It is ecological in the grander sense, taking in all possible times and spaces, and all possible dimensions within and beyond space-time. And so we all grow, and become enlightened, and become Gods, and merge into the Oneness, and create new forms of Life and their universes. Beyond that I cannot say (*meaning will not as it is beyond our understanding*).

In your present universe and space-time, you are learning the principles of the mind of God, its loves, its forms, its light and its purposes. You need to do this to take on some of its tasks, to “free” your God for higher purposes. You are being trained, but as in your own training courses, to develop your own skills and choices and responsibility, your own “free will” if you like, but always “over-lit” by the Divine Sun of God-wisdom. This combination of seed, environment and Sun draws out your inherent qualities and expands them, as God creations. Are there infinite probabilities of how a seed grows? Yes, but some are more probable than others. That is the key, so use it to find why – the answer is in the seed, which is in the mind of God, as are you, and so it is accessible.”

In Figure 39 the bulge in consciousness (at c) is the soul growth that becomes the chalice through which the spirit can both express itself and receive the wisdom and glory of the cycle. This soul consciousness, when mature, is the Christ consciousness, and its role is expressed as “I am come that they might have life and that they might have it more abundantly” (John 10, v.10). The Christ as soul, as the bulge in consciousness in Figure 39, becomes the vehicle for the expression of universal Life, incorporated into all lives in the cycle. It gives its evolved and matured wisdom, its quantum of glory, to infinite spirit, and by this combines in energy to lift the enlightened souls into a new cycle of greater expansion, capability, and of abundance of Life and glory.

The trees of life are the network of energy and consciousness that link all entities in all kingdoms. The series of catalytic cycles, hypercycles and ultracycles are the mechanisms of increasing inclusiveness, energy flow, consciousness, alignment and transformation, both fractally and wholly. This entire process is summarized by Figures 18 in ch 7 and 39 above, as the rhythm of life that creates more abundant Life.

Dynamics

The dynamics of this process are controlled by the parameters and laws of the cycle, specified in Akasha. The universe is like a seed, the product of previous evolution. Its DNA is its laws and parameters, which provide the probability blueprint for its development. They create its dynamics, which can be summarized as:

1. The better is more probable, and ascension is more probable.
2. Each stage seeks and expresses the best within its capacity or paradigm, and this enables greater incorporation of the environment. In turn this puts stress and challenge on the existing attainment to expand to the next stage.
3. The striving to overcome limitations (as bio-physical evolution and as human invocation) brings solutions that incorporate the next, higher level of archetype. The “best answer” to the “problem” has always been there but is gradually awakened by the striving or invocation, and as a logical outcome of it.

Firstly, we humans did not start as a clean slate, but like the seed have antecedents that incline us to evolutionary behaviour. Even the cyclic commencement of the universe had its antecedents that provided its “DNA”, and if we believe in the big bang we can reasonably if flippantly ask who lit the fuse³³. Once the universal process has started, Jantsch shows that the laws of nature create autocatalysis and evolution, leading to consciousness and civilization.

Secondly, scientists investigating the dynamics of evolution have emphasized the interaction of the seed and its environment, for example Cohen & Stewart’s mechanism of simplicity/complicity, panarchy, and Jantsch’s co-evolution of system and environment at all levels, of micro and macro-cosmos. In this context, what is better and more probable depends on the constraints of the environment or development phase. These set the limits to the new laws and behaviour to be learned. When these limits interact with the already-learned laws of the previous phase, a new set of laws becomes logically possible. The process leading to transition to a higher phase comes from the success of the existing phase. It may for example lead to over-competition of the learned behaviours within the environment, and the need for resolution for survival and growth.

In the human ladder of evolution we see alternate emphasis on the individual and the group. The learning of one level suppresses, relatively, the previous type of behaviour, which is later needed at a higher level to break through the limits of the existing behaviour. For example, the narrow group unity of the Kinsperson needs the independence of the Loner to survive external threats and break through the Malthusian limits to growth. The independent, conflicting imperialism of the Loner needs the higher level group harmony of the Loyalist for survival and further growth. The conforming togetherness of the Loyalist needs the independent creativity of the Achiever to find solutions to emerging issues of complexity. The diverse and abundant creativity of the Achiever needs the integrative capacity of the Involver to increase the power of diverse contributions for the whole of society.

Within level there is an initial “friction” of experience as the new bases for the new laws are learned. This gives way to convergence to a “best” behaviour in the environment as the laws of the level or paradigm are learned, and to a contraction of alternatives. This crystallizes the paradigm of level, increasing its conservatism (or conservation). New stresses upon the system, generated internally or externally, clarify its limits and any need for alternatives or additions, hence the human struggle between conservatives and radicals.

Thirdly, the esotericists say that when the life and wisdom of a level is perfected, it can no longer be limited by its form and is attracted to the life of the more encompassing form.³⁴ This has its correspondence ecologically in endosymbiosis, the organic fusion of entities within a greater whole but with some independence. It is the dissipative increase in systems complexity, incorporating more space, time, energy and information. In the human system it is the archetype of the next chakra level stirred into magnetic resonance as the lessons are learned and applied.

The big picture is that throughout the universe there is a fractal and multiple link between Akasha and many forms of consciousness, including beings so vastly developed as to be deemed gods by early humanity. The energy flows and development of consciousness are managed by these beings in harmony with unity consciousness. The purpose is the management of the universal cycle as schooling, with stages of graduation and of growth in which we learn to co-create with the higher beings, and to become one with divine consciousness beyond space-time.

These are principles of development dynamics. How they may be applied follows.

Applied Dynamics

The conflict of incomplete capabilities at each level creates the crisis points leading to a restructuring of the level of capacity. This enables a greater energy flow within the human system, i.e., the flow of kundalini, of spirit, and of expansion of consciousness. Physical systems that cannot handle increased power supply burn out and collapse, whether inanimate or biological. We need to transmute and extend individual capacity to handle the increased power of a deeper consciousness, through education, psychological assistance, meditation, and so forth. Experiments with animals and humans show that nutrition, environmental stimulation, teaching, challenges and rewards can affect individual capacities. We know therefore that there is a profound interaction between individual consciousness and that which is “external” to it, be it one’s own body, society, environment, or another consciousness. Inadequacies in these factors are barriers to development. When we remove these barriers to greater energy flow, we enable greater energy input and resultant change.

Ego consciousness has the power to link with other aware beings, and to the I AM within, in order to access greater wisdom and understanding. In doing this, we invite a greater triune energy flow that must have resonant change in structure to be handled safely. This structure is of one’s own subtle and physical bodies, but must also involve behaviour. As within, so without. It is not possible to hold a level of consciousness and a consequent change in body structure safely without a resonant “working out” of these individual patterns in lifestyle and behaviour. Without this working out there is a gross imbalance and a weakness in resonance that could eventually destroy the advance achieved in consciousness. In consequence society itself must change to accommodate rising cultural awareness and energies.

Before moving to a very practical application of development in modern globalisation, we need to consider these dynamics in quadrants of being and in options for co-creation.

(i) Quadrants

Changes in individual consciousness influence culture and society directly by restructuring the morphogenetic field of consciousness.³⁵ They also influence it through the

more accepted means of speech, writing and behaviour. The culture of a large-group consciousness usually contains an immense range of capacity, though centered around a dominant paradigm. The entire universal network is a connected whole of consciousness, as is humanity and all seven kingdoms on Earth. Capacities of consciousness are nested, and the broader levels have the potential power to entrain the narrower when the narrower make the appropriate adjustments. Within a larger or a small section of space-time such as within a local community, this type of influence exists. The net result is that whenever an individual reaches a higher level of consciousness and therefore of energy access, the influence enables a greater energy flow through the cultural system. When many make the ascent, the cultural energy flow increases significantly, bringing on the cultural crisis points and bifurcations.

The cultural energy flow must have its external correspondence in the structure of society and its institutions. In society, the increased energy flow through the system can be recorded in a number of ways when comparing levels of societal development. For example, with expansion through the chakra levels, motive energy has shifted historically from human to animal, and to use of biomass, fossil fuels, nuclear and renewable energies. Per capita energy use has increased enormously as a consequence of this development. Financial energy as investment capital shows a similar exponential increase with each level of societal development. Information flow and its hardware increase remarkably with societal chakra level. These forms of energy flowing through the economic, political and social systems bring expansion of capability and change of state as they increase.³⁶

We are now experiencing a global upsurge in the energy of consciousness. If society does not change in resonance to cultural change, or vice versa, then the advances may be lost. The crisis points require a resonant change of both inner and outer structures. If both change, then a change of level or sublevel is assured. If there is discordance between inner and outer, then either the change will fail, or there will be further stress and conflict until harmony is achieved at either higher or lower levels. This very requirement—for resonant concordance between all four quadrants—means that any attempt at development at any level must meet the requirement or fail. Dark ages can be brought on by the refusal to progress in all quadrants.

The focus on developing one quadrant will lead to a resonant energy imbalance with the other quadrants, creating the tension to draw them up to the chosen lead quadrant, or to fail. This is within level. Imbalance also occurs between levels due to the divergent averages of the many lines of development. It may be extreme between individual lines, e.g., between love and intelligence. High intelligence and low love can create the psychopath. High love and low intelligence can create someone of equal danger to others. These kinds of extreme imbalance may take lifetimes to correct.

Awareness of the quadrants themselves differs between the three phases. Wilber finds that in the early phase the four quadrants are fused; in the middle phase, they are separated and tend to be unconnected in awareness; and in the third, they are integrated in understanding. Knowing this is significant for development because:

In the early phase, their fusion involves equivalence within psychology, culture and society. It can restrict the growth of diversity required by an increased energy flow through the system. In early societies, especially the Kinsperson, religion, science, politics, and culture are a mutually supporting fusion. The disadvantage of this is that if you disagree with one, then you must disagree with all, such was (and is) the simplistic worldview of these

societies. Wilber³⁷ points out that this means that democracy requires the separation of the I and We (self and culture), so that each individual is seen to have value. Without this separation, the masses are regarded as an organism, or as children who need guidance from the elite. He says that the difference between the I and the It (mind and nature) helps liberation movements, as individuals are freed from the conceptions of organic fusion with nature in fixed unchanging roles. The differentiation of the We and the It (culture and nature) gave rise to the empirical sciences in their rich diversity because nature was no longer constrained by the cultural dogma of religion and state. The power of this simplistic fusion was (and is) so great that heretics and non-conformists in all fields were shunned, outlawed and killed.

In the middle phase, the dissociation of the four quadrants reaches its height, with a tendency to misunderstand their resonant relationships. The conscious application of self-development in this phase means that imbalances between quadrants usually develop. This causes stress that could be better handled if an understanding of their inter-relationship was available. In the worst instance, a refusal to acknowledge the essential linkage of the four quadrants leads to stalled development. Wilber is concerned that the modern penchant for “objective science” has reduced almost everything to the It (nature) quadrant, thus excluding consciousness. This penchant is truly amazing given that the great wonder of all we understand exists in the realm of our consciousness, and, when we correlate this consciousness with nature, we have to make a leap of faith. However, it is the level of objective science as reductionism, i.e. the 3rd chakra or Newtonian mechanical level, which is to blame for the exclusion of consciousness. The higher levels include wholism, multiple dimensions beyond space-time, and the quantum mind. The next useful step in developing an awareness of the great web of life-consciousness is the integration of the four quadrants in science, politics, religion, philosophy and human development. Without it, we face increasing discordance as the pace of progress increases and the stress of adjusting the dissonance increases. This integration is now essential for the creation of a workable global civilization.

In the final phase, the integration of the four quadrants has been learned. Wholeness means that every perception, understanding and expression is known as an expression of the living spirit and the divine archetype in which we live and move and have our being. The whole and I are one. Our thoughts and our lives are one.

Consequently, when we hear “Seek ye first the Kingdom of God, and to this all things be added,” then we know that while it matters that we seek, it matters not how, when and where we seek. If we follow our consciousness we know we will find, eventually, the nature and wholeness of God. The divine Life-Consciousness-Energy is in all quadrants at all phases, is in my consciousness, your consciousness, and its consciousness. Each form is a life of God—my form, your form, and its form. The murderer and the saint, the ant and the angel, are lives of God. We have been taught through moral evolution to place value on some lives but not others, because of their value to the well-being of the group. When the group becomes whole, we understand the oneness of all.³⁸ This includes the different value setting as well as the absolute equity of all. It remains for us to decide the best way forward, and in truth we always do our best, regardless of how it may appear.

(ii) Co-creation

People need three principles to actively co-create progress, and these are purpose, plan and implementation.

For example, for the *first phase* of development, humanitarian aid has an agreed purpose, usually economic and social development, poverty alleviation, or humanitarian relief. This is to help progress from the societal Base and Sacral levels, and from the early Solar Plexus level, to levels of greater capability for self-directed progress. Programs of joint action seek maximum leverage for change.³⁹ Consultants, private organizations, and governments carry out the programs. The energy motivating this change is mostly physical and financial through ambition, complemented by compassion.

In the *middle phase*, aiming at conscious self-development, we plan to improve our lives. This may be in one quadrant, usually the upper left, the “I consciousness”, but can be in two, three or four quadrants. We implement individually, and in group activity such as meditation and healing groups, volunteer groups, or educational teams. We see the need for harmony with the living systems that support us. We then plan for healthy living and ecological balance. We help others achieve the sought-after harmony, health and vision. There may be conflicts about the beliefs and financial energy of the first phase that leads to change of society’s laws and institutions. The energy stimulating this change is predominantly of information and consciousness through higher aspiration.

In the *last phase*, the path of apprentice saints, we aspire to know the purpose of God and apply it. That God is whole, One, evolving this universe, and attunement requires at-onement. Planning at this level is for the whole planet and all its kingdoms, and incorporates higher wisdom and extra-planetary energies. We attune to the universal plan created by the higher kingdoms, and co-create our own understanding and outworking of it. Implementation is through group activity, linked through the soul. Groups may have members scattered geographically, and some may be out of incarnation, but they are linked together by themes of ray and relative level of development. It is attunement to higher consciousness and to each other that facilitates joint action throughout the world. The energy of change in this phase comes from within through conscious harmony with spirit.

At this level people intuitively know each other and the quality of their work. They are in all areas of life and are marked by their inclusive approach, loving without harm to others, with vision and creative capacity, inner calm, and focus on benefit for all. Graves and Jaques found that their ability may not be recognized by those at earlier levels. They are aware that the interplay of their influence in all four quadrants stimulates further development as resonant alignment. They know that consciousness guides the process, and that the next surge of growth for humanity has already begun.

As a global culture, and as cells in the global brain, we are rapidly awakening to a wider and deeper awareness. There is still much need for the infrastructure of good works, but globally, we are at the beginning of a self-induced expansion of consciousness, understanding and awareness. This is the true meaning of the dawning of the Age of Aquarius, and of the esoteric keynote of Aquarius “Water of life am I, poured forth for thirsty men.”

Economic Growth Versus Wealth

So where does all this understanding take us now? Can it help with real world issues? We are now facing some serious decisions about whether our world lives or dies. So how do we now create our best-visions future?

The dilemma we face is that all countries are aiming at a state of physical development that is now poisoned. If every country on Earth had the way of life that the USA now has, it would kill the planet. The Global Footprint Network estimates that as of year 2005 humanity is using 25% more of the planet's total resources than can be sustained. This means it will take a year and three months for the planet to regenerate what we use in one year.⁴⁰ We all want to grow and become more prosperous, but are seemingly blind to the combined effect this would have on our planetary life under the prevailing ways of economy, ecology and politics.

The mantram of development economists, their panacea for the poorer half of the world, is "growth with equity". This means the expansionary economic growth of the Solar Plexus stage with the added social equity of the Heart. Does it work? There is no doubt that many poor countries now have a higher rate of economic growth, albeit at a lower level, than many rich countries. There is also no doubt that many of their social indices have improved in the last 50 years, such as literacy, education, health, infant mortality, and participation in the modern economy. In this sense, traditional economic growth with added equity measures is "working." There may still be much poverty, with some matching of the boom-bust cycles of the free market as in the East Asian financial crisis at the end of the twentieth century. Nevertheless, the overall level of poverty declined worldwide between 1960 and 2005.

But here is the catch. There are now signs that the traditional approach to economic growth is not sustainable for all. I suggest that the reason lies in the continuing predominance of the Market Fundamentalist type of economy, and of Solar Plexus behaviour in general. In potential for destruction, this overrides factors such as technology because it is the chakra level that controls how technology is used. What we now urgently need to examine is the real possibility that:

- The untrammelled energies of the Solar Plexus produce aggressive imbalances that, when directed to global life support systems, become dangerously destructive,
- No amount of technological change or population control will stop these destructive energies if the energies are substantial, though they may slow their impact,
- Higher level behaviours and energies are required now to avoid serious planetary deterioration, and
- As a consequence, we must redefine the aim of economic growth and urgently change its nature.

These propositions are examined below.

The Solar Plexus Impact on Life-Support Systems

The narrow, selfish and dominating approach to expansion typical of the Solar Plexus level can generate rapid change from traditional ways, but contains the seeds of its own destruction. It is too narrow in its focus and too shortsighted to be sustainable. The focus on growth for the self over others, power, competition, immediate gratification and subsequent short time-span for action, and limited inclusive concern, lead to imbalances that prove fatal to ventures. At national levels, this can result in the rise and decline of states and empires.

The world population is now estimated to increase from over 6 billion to about 8 or 9 billion by 2050. According to the UNDP *Human Development Report 1998*, around 85% of these people will be in the developing world, and their accelerating use of energy and natural resources, pollution and degradation of ecologies will greatly add to the dangerous stress on planetary life-support systems.⁴¹ The *Report* concludes that the rich nations of the world now consume in ways that are not environmentally sustainable, and that are socially inimical to the well being of the whole. Since then other countries such as China and India have added significantly to the burden. The UNDP's *Global Environment Outlook 4* report of 2007 concluded that there is now unprecedented environmental change for the worse at global and regional levels due to human activities.⁴² With many more countries and people aiming at similar levels of consumption, more is simply not better.

Scientific projections, models and predictions are plentiful in the various media. A significant model that analyses global systems interactions is the CSIRO's updating in 2008 of the 1972 Meadows et al *Limits to Growth* (LTG).⁴³ By inserting global data for 1970-2000, the CSIRO was able to see how the model's projections had performed. The LTG has three scenarios, business-as-usual, technological improvements, and improved human behaviour in tackling global problems. Of the three, it is business-as-usual that is presently on track. The two potential "saviours", technological improvements and improved human behaviour, are well off track and have not influenced global trends. The problem with the model's business-as-usual scenario is that it leads to a global systems collapse in the middle of this century.

We now need a different pattern of consumption for all human development.⁴⁴ The roots of this high level of consumption are in the Loner lifestyle of wanting to be better than everyone else, or to keep up with the Joneses. In relation to consumer demand, Robert Frank finds that it is not the absolute level of consumption that matters for many people (beyond basic survival) but how we compare with others⁴⁵. This is why so many of us pursue the dollar with long hours of work, so we can display our new possessions (house, car, clothes, schools, etc.) to get the edge over others. But then they do the same to get the edge over us, and so it spirals out of control. In the process, we lose out on leisure time, good health, a safe environment, civic harmony, and services for the disadvantaged.

The supply of goods is also subject to the Loner's selfish desire for profits, disregarding the well being of consumers. Robbins reveals the high levels of toxicity and hormonal change agents in food in the USA today, and how the levels have increased rapidly in recent years. These are responsible for a wide range of debilitating illnesses, including those affecting intelligence and psychology.⁴⁶ Diana Crumpler also details a horror story of pervasive chemical poisoning from agriculture and a wide range of modern activities in Australia, debilitating, life-destroying, and personality changing.⁴⁷ She even shows how rainwater, once thought to be pure and healthy, is today replete with insecticides, herbicides and other poisons, even in remote parts of the earth. More people are becoming sensitive to these chemicals and are suffering major illnesses, fatigue and forms of chemical-induced madness. Robbins explains how the agribusiness systems supporting USA food consumption deplete soils, destroy forests, alter the water cycle to create salination and desertification, alter the carbon cycle to contribute to global warming, and degrade ecosystems.

As an example, tropical rainforests are a major creator of oxygen through the transformation of carbon dioxide on the planet. They are major lungs of the planet. Human lungs also transfer oxygen and carbon dioxide, and when the surfaces available to do this are

depleted, emphysema and its oxygen deficiency occurs. In the massive cutting of rainforests (e.g., for beef raising in the Amazon), we are reducing O₂/CO₂ transfer surfaces, creating an equivalent to planetary emphysema. Add to this the prospect of rapidly increased burning of biomass and fossil fuels, and it is probable that the global O₂/CO₂ imbalance will increase, possibly contributing to global warming, and seriously disrupting climatic and ecological stability. Even at present, the current industrial system of food production and consumption is non-sustainable, so all countries and people cannot safely adopt it.

The rate of physical energy demand globally is accelerating and will double by 2020. Hartmann quotes studies estimating that petroleum oil will last for only a little longer.⁴⁸ Homer-Dixon analyses the range of issues involved and comes to a similar conclusion, warning that we are not planning sufficiently for alternatives, and that major conflicts are likely to occur after peak oil production is passed.⁴⁹ Energy efficiencies are increasing, yet the speed at which possible transference from oil and coal may be required suggests that there could be considerable lag in developing acceptable and widespread alternatives. Current capacities of renewable energy technologies cannot meet the demand. Coal can be exploited further, but is relatively dirty and inefficient. Nuclear fission energy has serious dangers in its current usage of uranium, though the use of thorium is much safer. New technologies such as hydrogen cells hold promise but their development has been actively hindered by fossil fuel industry vested interests.⁵⁰ The energy and chemical-derivative uses of fossil fuels are now contributing significantly to global pollution and are degrading life-support systems.

Global warming is happening, and its effects will be to vastly change the world ecology and its manner of allowing current lifestyles for all people. It is not just sea-level rise and its inundation of land occupied by millions of people. It is climate change and its consequences for food and crop production, spread of diseases, dislocation of economies, and perhaps most threatening of all, a reduction of global water supply as high mountain sources dry up. Already most mountain ice 'reservoirs' such as glaciers are receding and at present rates many will be gone within 50 years.⁵¹ Mountains provide water for more than a half of the world's population. When these sources are vastly reduced, then serious impacts on life-support systems (ecological and human) will mean a severe impact on human population. Many people will die, and enormous stress and global disturbances are likely to accompany this.

Research may not save us. Vested interests in current destructive systems and methodologies, coupled with limitation by paradigm, can channel research, production funds and talent into the means of prolonging non-sustainable ways of doing things. For reasons of selfish profit, vested interests do campaign against more creative organizations and methods, and in so doing slow the rate of change of awareness and action.⁵²

The list of dangers afflicting the world today is long, and can be largely sourced to the Loner lifestyle and political economy. Although we have in most cases the technology to correct our problems, the greed, selfishness, aggression, dishonesty, ignorance, narrow mindedness and lack of vision characteristic of the Loner often prevents its use. If we examine the psychological basis for action, we will find that this contributes to global warming, it is why we cannot agree to significantly reduce CO₂ emissions, why our forests are being destroyed, why the protective ozone layer is in trouble, why we have destructive pollution, acid rain, salination and desertification, why some armies and terrorists have chemical, biological and nuclear weapons, why the poor in many countries are left to fend for themselves even if it hurts the rest of society, why drug addiction and social dysfunction are

increasing, and why the scourge of warfare remains with us. According to the Munich Re reinsurance company, the number of “natural catastrophes” was three times greater in the 1990s compared to the 1960s. Increasingly, we are recognizing that most of these catastrophes have been, and are being caused by human activity.

The psychological basis for these blights is still with us, and they have a seriously degrading effect on the Earth’s life-support systems. If this continues, and if population and consumption of energy and resources continue to grow, then the destruction of these life-support systems will accelerate. Some technological improvements (including in energy supplies, food supplies and family planning) may slow the impact, but will not be enough in themselves to prevent disaster.⁵³ Other technologies will speed the impact. We can infer this from what is happening today under present political economies, and from projection of current trends. We can change these trends, and unless we do, disaster is highly likely.

Why Technological Change is Necessary But Not Sufficient

Even if we had unlimited clean energy and a stable population, our present form of economy would still be unsustainable because of our culture. This is the basic proposal of the UNDP, UNEP, Homer-Dixon and Hartmann. I would add to this that it is the Market Fundamentalist elements in the world that drive towards the limits of our life-support systems. The Welfare and the Democratic Enterprise economic elements move us towards sustainability. It is only at the Ecolonomic level that true sustainability, that allows growth of human creativity, will be practiced systematically. In other words, our survival depends primarily on a change of predominant culture through group consciousness, locally and globally.

Let us examine the above proposal under the “no cultural change” scenario. If the world population remained as is and energy was unlimited, the current growth in consumption as detailed in *UNDP (1998)* would continue. We would need to produce more food for all the world’s people, with a change to more meat, fish, eggs and dairy produce. This would require the continued use of fertilizers and pesticides, hormones, and continued conversion of forests for food production. Genetic manipulation could create improved food supplies, but also has acute danger due to the increased speed of genetic change and unforeseen genetic interaction with “natural” populations.⁵⁴ Erosion and soil depletion would continue. Industrial production would accelerate, increasing pollution of life systems with toxic waste. Carbon dioxide and methane in the atmosphere would increase. The debilitating effects of radioactive and electromagnetic emissions would increase. Vested interests would guide financial investment and research, promoting inefficient and wasteful technologies that generate self-centered profit in the short term but deterioration to the whole in the longer term.⁵⁵

Academics and politicians often claim we can create new technology to overcome any looming problems but, like drug addicts, we rarely seem to do it. Those gaining the selfish high of large financial profits are the ones who keep using the old and ultimately self-destructive technologies and methods, and who would subvert better ones.⁵⁶ We would then have in effect a “Judas economy” based on greed and denial of the benefits of caring cooperation. This is in contrast to a “loaves and fishes economy” of abundance created by wisdom. Although the imagery used here is from the Bible, the principle is universal. Under existing conditions, global warming and climate change would accelerate, life-support systems would break down, and the catastrophe that has always followed over-extension of

Solar Plexus civilization would take place, this time at a global level. We can choose not to follow this scenario.

The very nature of technology and its use depends on cultural chakra level and ray. The Europeans, not the Chinese, developed gunpowder as a potent technology of war even though the Chinese invented it four centuries earlier. The principle applies to nations, groups, companies and individuals. Because it is group consciousness that determines how technology is used, it will also determine the degree of survival and sustainability of the entire planetary life system. If our cultural practices lead to the collapse of Earth's life systems, then humanity on Earth collapses. We are all in the same boat of planet Earth, and if it sinks, we all sink.

Some would argue that technological change has always saved us, but I would point out that it is cultural change that has facilitated scientific and technological change, and that the political economy implements the technology. Uncaring business interests with short profit horizons are now rapidly accelerating the use of powerful and dangerous technologies. The increasing speed of growth of the impact of these technologies, often in unforeseen interaction, creates a potent danger. The selfish desire for profit regardless of the well-being of others maintains this race towards disaster. In recent years, more national economies have taken on Market Fundamentalist traits. Under the present regime of economy and politics in the world, the potential for ecological, economic and political breakdowns is now increasing. Without change for the better, the ability to delay these breakdowns by technological fixes alone will lessen.

We can create change for the better, but it will need to come about through emphasis on better *methods*, and by regulation of the excesses of the Loner way of life. It will occur through the cultural and social influences of those with Heart, Throat and Ajna capacities. The continuity of life on Earth now depends on democratic cooperative action to bring our way of life into harmony with the laws of nature and of soul. We must be at one with Earth's life support systems simply to survive. This much is common sense, but it has ramifications for all aspects of living, and every person is involved. Self-centered greed, whether of business, politics or personal relations no longer serves our global need to survive and develop. The means to counteract disaster, whether Malthusian or of bloody-mindedness, has shifted clearly from technology to culture.

Higher Level Behaviour is Needed

We know that increased energy flow through a system (economy, culture, ecology, etc.) transforms it, to either a higher or lower level. The forms of energy can include motive, financial, consciousness, and others. We know that certain clean technologies are being suppressed by vested interests in dirty technologies, and that vested ideological interests are subverting family planning. From this, we can see that an increase in energy within Solar Plexus level systems will worsen the stress on our planetary life support, which can crash to lower life capacity. The effect of this energy flow will be beneficial only if it is guided by higher levels of consciousness than the Solar Plexus. In the worst possible scenario this is the bifurcation point for most of life on Earth. It is why higher-level behaviour is now urgently needed.

For development to safely expand through the three phases, the change in the predominance of the type of energy is essential. Succeeding forms incorporate preceding

forms. Hartmann makes a powerful case for the need to change from the first phase (material energy) to the second phase (the energy of consciousness). He shows how the increasing availability of motive energy from people through animals to fossil fuels, has enabled an expansion of complexity of civilizations until the energy supplies fail. He shows how the existing form of cultural consciousness determines how the energy is used, and that our present form is non-sustainable. Unlimited energy without a change in cultural consciousness would accelerate the rate of destruction of planetary life systems. This would mean more climate change, toxicity of the environment, overcrowding, poverty, inequality, illness, and social dysfunction. These would help create destructive wars, famines and “natural” catastrophes.

This is a global Panarchy cycle where the human ecological impact creates a tipping point.⁵⁷ If the destructive impact continues unchanged, then the global ecology collapses to a more basic form, before growing again. This would involve the destruction of modern civilization. However, the nature of the impact can change if human behaviour changes. This is consistent with the requirement for complex self-organising cycles to include a greater proportion of human wisdom as they develop (see chapter 9 above). The wisdom assists in controlling the nature of the system’s growth. Without it, self-destruction occurs.

The alternative to collapse is for us to be concerned about all people and all life on Earth, and to intelligently apply our technologies to maintain and enhance our life systems. This can correct our mistakes and create peaceful abundance. It is the combined action of our thoughts, words and deeds that improves our cultural consciousness.⁵⁸ We need to become caring, with wisdom and skill in action, locally and globally. The culture of ignorance and selfishness will kill us if we do not grow out of it. Fortunately a large proportion of people in many societies have the required qualities, and if we work in coordination, miracles can be accomplished.

The different levels of cultural consciousness each influence the nature of the economy, its forms of energy, and its impact on planet Earth. For this reason economic development cannot be characterized solely by the growth of Gross Domestic Product (GDP) or GDP per capita. GDP represents the market value of goods and services produced within a country, but the cultural value given to these varies with chakra level.⁵⁹ As a consequence, the amount of the total economy that can be measured by GDP will vary by level. That which it does not measure is termed “informal” and comprises the major portion at both the lower and higher chakra levels. This is because what is considered to be wealth changes by level, and GDP as a measure is appropriate only to the middle levels. Table 6 shows the kinds of riches considered to be wealth at each chakra level.

There is a mirroring of principles either side of the middle level, e.g., the profound simplicity of life at both Base and Crown. The Sacral and Ajna levels show the wealth contained in maintaining a population/resources/ecology balance, which involves genetic manipulation and adherence to simple sustaining law. The emphasis on individual freedom to growth and power of the Solar Plexus and Throat creates the wealth of selfish personal possession in the one and the wealth of creativity for all of the other.

Chakra	Nature of Wealth
Base	Ample, sustainable food and physical energy; good health; oneness with whole environment and spirit; leisure time.
Sacral	Genetic resources manipulation; population/resources/environment balancing; social security for the genetic or ethnic group; stable differentiation of society; ascribed prestige and status.
Solar Plexus	Control of power and material resources for the self; technological innovation serving the self; self-generated ascendancy over others; freedom to express the lower ego and self-will.
Heart	Group equity and benefit; mutual security; ecological harmony; universal education and equal opportunity; good human relations.
Throat	Freedom and support for independent creativity; diverse creativity for the common good; access to comprehensive information and good communications; good sustainable quality of life.
Ajna	Integration of all with the sensed universal Plan; understanding and sustainable management of whole systems; derivation of abundance through application of soul laws; self-actualization and soul growth; assistance for all.
Crown	Unlimited attunement to spirit, mind of God, and physical energy; abundance for all through oneness with all; co-creation with divinity

Table 6: Types of Wealth

However, the single greatest change (but not the only one) needed for global survival now is a move from Solar Plexus to Heart actions. To see the results of economic growth where Heart qualities are low, we need only to look at the effects of economic rationalism (also called economic liberalism and Market Fundamentalism) in the USA, UK, Australia, and New Zealand. According to the UNDP *Human Development Report 1998, & 1999*, the average GDP per capita in these countries has risen in recent years, but their percentage of people living in poverty has also risen. This can only happen when the Solar Plexus dynamic of “the rich getting richer” is at work, and the gap between rich and poor widens. The widening differences between rich and poor, rather than absolute levels, bring social dysfunction, such as increased unemployment, crime, divorce, suicide, mental illness, drug addiction and disease.⁶⁰ These effects are worsened by the results of corporate crashes due to corruption and greed, and by the global recessions that these can create. They are a blight, an economic burden on society, and a shame on human capability.

It is not much different on a world scale. In purchasing parity terms, in 1997 the world’s richest 20 percent of people were about 16 times wealthier than the world’s poorest 20 percent⁶¹. While some may call this iniquitous, it is even more iniquitous that all cannot live like the rich do now because it would kill our life support systems. We need to live in harmony with these systems, not at war with them. We need to cooperate with the ecology, not mine it. And the same applies to people.

The Progressive Nature of Wealth

So what kind of wealth is sustainable? Table 6 above and Chapter 5 (Economics section) define wealth according to our level of development. At each level, we housekeep to create that wealth. In relation to GDP as currently measured, we can deduce that its relative importance as wealth increases from Base to Heart, then decreases to Crown. This follows the cyclic descent into materialism and then ascent to spiritual unity. Therefore “economic growth” as now conventionally defined would be appropriate only to the middle phase of the

cycle. Beyond that, the application of aware consciousness transforms the nature of growth. It becomes the understanding of natural and human systems, social and biological equity, and inter-dependent co-creation. Our wealth then has its foundations in security of survival, and its superstructure in wholist cooperation. It leaves behind the immaturity of conspicuous consumption and the addiction to more and newer toys. Life and wealth become simpler in a manner that incorporates harmony with the whole. Wealth becomes the freedom to co-create the best-envisioned present and future for us all.

Then, despite the complexity of many systems interacting through convergence and integration, the essential principles become clear. The need for the simple harmony with nature and spirit is seen, as in the Base and Sacral stages, but with higher awareness. The household economy of the planet then supports the wisdom and abundance of this state in full awareness of its purpose. Consider the simplicity of the household economy of the true wisdom teachers, masters and saints.⁶²

So how do we change the nature of our economic growth to better serve our ascending ideas of wealth? There will always be those who would despoil the planet for personal greed. However, the number of those growing beyond this developmental adolescence is increasing. In his study of transformational values in the USA, Paul Ray⁶³ found that 44 million or about a quarter of the adult population of the USA were “cultural creatives”. Probably the majority of these progressive people operate at Heart level and above. Ray says that this is a fast growing sub-culture, yet its members feel they are alone. They are starting to connect and work together. The power of their combined influence will eventually bring the societal changes foreshadowed above.

Culture is group consciousness and is expressed in thought and word. It manifests in society through deeds. The cultural creatives act especially through the programs of the burgeoning number of civil organizations. Hubbard⁶⁴ lists some of these in the fields of governance and law, education, economics and business, network marketing, health, relations and personal growth, science and technology, spirituality and religion, environment, media and communication, and social potential. Many of these are in the USA and are active on the Internet. Robbins⁶⁵ also provides contacts for hunger, environment, animal rights, and a humane and healthy diet.

According to a study of regional governments in Italy, the existence of a culture of civil organizations creates good government and economic prosperity.⁶⁶ The great and continuing increase in the number of civic community groups (also called non-government organizations) throughout the world is a significant indicator of cultural change, and associated economic and political change. This change is overwhelmingly positive, although there are also fundamentalist groups and recidivist groups attempting to counter it.

Henderson⁶⁷ shows how the greatest drive to tackle world problems now comes from citizen movements around the world, which she terms “grassroots globalism.” They are bringing about economic, ecological and political changes, among others, and have been able to counter some of the depredation of global Market Fundamentalism. For example, a coalition of citizens’ organizations using the Internet was able to publicize the insidious nature of the Multilateral Agreement on Investment (MAI) and raise pressure for its defeat in the OECD. They are currently tracing the emergence of MAI proposals in other forums such as the World Trade Organization.

The United Nations system has also made great strides towards global management, remarkably so given its diversity and the conservatism of some of its member governments. It is beginning to incorporate the initiatives of civil society.

UNDP 98 (p.100) recognizes that beneficial social change on a global scale requires action by a combination of individuals, households, community organizations, private sector companies, government at all levels, and international institutions. It is happening now as consumer groups and other lobby groups influence the private sector and government to change for the better. This includes disclosure of information and more open ways of conducting business and government. Community groups are increasing their actions to create better economics, ecological harmony, politics and society. They are starting to link up locally and globally. This global democracy in the making may be young as yet, but it is growing strongly.

When the higher chakras come into action, they speed evolution, which is now mainly of consciousness. This is happening throughout the world, and we are starting to map it. A number of surveys show the upsurge in concern for the environment, better human relations, more inclusive values, and devolution of various powers. In their report of some of these surveys, Elgin & LeDrew concluded that a new world paradigm is emerging that features greater global consciousness, global ecological awareness, enlightened social values, experiential spirituality, and a concern for sustainable ways of living.

This phenomenon is not limited to economically developed countries, though some of these are leading the way. Many people in poorer countries are profoundly concerned for ecological sustainability and acknowledge, for example, the benefits of gender equity. Some of the poorer countries do not have the same infrastructure to assist the consciousness revolution, such as universal education and ready access to world information. They generally lag behind those countries leading the transition to higher chakra values, a dozen or so countries identified in Europe and North America.⁶⁸ Nevertheless, significant numbers of their people also have these higher values and are contributing to the overall progress.

The bifurcation point is actually a process that takes some time. Once at the point, and in the process, we cannot stop until we either ascend or descend to a new level. We can see the forces for both directions at work in the world today. The practical optimists of the world are working to achieve the desired result—the world-wide ascent—albeit with conflict on the way. The future of the whole of earth is truly in our hands now.

And what might God say to us now? Something like, “The bifurcation point is the steep ascent to the new paradigm, the new level of vista and view. People are climbing the hill now. They are doing it with love, with wisdom, with heart for all. They are my children, and the ascent is assured. If not here, then elsewhere. You have the choice to make it here, or elsewhere. Do you love the planet? Then care for it, with wisdom.”

The vested interests of economic and political power, of old ideologies and dogmas, and the stupor of inertia resist the new wave. But the new wave is what can save the world from destruction and create better ways of living. Timing, and the energy of awareness and action are everything. Thirty years ago, warnings of global warming were dismissed as crackpot imaginings. Today they are accepted scientifically. Today there are equally dire warnings that the life-support systems of our planet are in serious trouble.⁶⁹ We can repair them if we act now.

There are many ways of acting, speaking and thinking. The small intentional communities espoused by Hartmann and others explore the practicalities of a simple life, but they would not survive if global ecological systems were to fail in a major way. The many creative applications revealed by Henderson and Hubbard, among others, show how whole world systems can be improved and saved. To be in harmony with the principles of sustainability and co-creativity, we must change personal lifestyles and regulate global economic, ecological and political systems. This means putting global ecological action at the core of all decision-making, as proposed by the UNEP's *Global Ecological Outlook 4* report of 2007. It also means fighting to end the physical poisoning of our lives, whether through chemicals or electromagnetic or nuclear radiation. It means working to achieve greater equity of access to basic needs and education for people everywhere. It means active pursuit of ecological healthiness. It means strength in containing tyrants and terrorists. It means fostering psychological health, good information, and education for both intelligence and wisdom. It means our aware, intentional movement from Market Fundamentalism to better-visioned types of economy and awareness.

This change of thinking and communicating, of culture and society is the very essence of progress.

Now

Knowing all this, only one question remains: what shall we do?

We can maintain our prayer field as a daily occurrence, and it will build our capacity for good. Even though we may be disconsolate when we appear to fail, we can renew our efforts and focus on the next step. Each and every one of us is capable of doing something of value now, so let us engage, and do it.

And should we have any doubts about what we should do, then in the quiet of our hearts we will find the answer. The formula was given 2000 years ago:

“Ask, and it shall be given you;
 Seek, and ye shall find;
 Knock, and it shall be opened unto you” Matthew (7:7)

Knowing this, then we also know that “faith is the substance of things hoped for, the evidence of things not seen”. It is in our capacity to create what we hope for, and if we join together in this, then our strength multiplies. The individual thread of the rope may be weak, but twined together the rope is strong. When we make this effort together, we find that invisible hands are laid on the rope, and the strength to pull us to our destination increases. It is in this process that we get to our evolutionary destination, dealing with the heavier and darker side of our nature as we go. Now we face a major challenge, the ability to live as one humanity on earth with grace and skill, in harmony with life. This is our next major goal.

There is much to be done. Our Earth is in a period of profound crisis and decision. It is warming dangerously. Its ecology is sickening through human folly. Our food chains are being seriously poisoned, and we are in the process of destroying not just our immunity but our very genetic structure as a result. We live in a miasma of electro-magnetic radiation with harmful consequences. We have ignored new potentials in clean energy in order to profit

from dirty energy that is globally destructive. We struggle to contain savagery at home and internationally, and its use of potent weapons. The false prophets, the blind leading the blind, are everywhere. We know about this, though the information is often not widely shared, or is even suppressed by vested interests.

But the tide of wisdom and skilful action is rising. People are growing up, maturing into aware, concerned and active social beings. We are beginning to link up and share our thoughts, words and deeds nationally and globally. Mutual help has never more been needed than now. When we act with love and intelligence, we make the first step towards healing our Earth and all life on it. We are really one, and by working together we create the future we wish to live by. All it takes is action now. For the sake of survival, and for the creation of something truly beautiful, let's do it.

The next few decades will determine whether we survive and prosper. We are now at the bifurcation point for life on Earth.

A Timeless View

I am love, I am soul, I am God, I am you.
I am in all and everywhere.
I live.
My energies enliven all.
I am love, trust and wisdom. Yes, I trust.
I flow in all seasons and times.
I am.

The universe is the pulsation of my life-blood.
It sings my song,
It flowers as my garden,
It achieves my desire,
It is the creation of my loins.

I provide its energy.
I breathe its breath.
I form its sheaths.
I call forth your response.

You are my creations.
You are my children.
You will populate my universe with your love.
You will grow as my children.

And we will be consummated.

1 This is the primary motivation, if shaped by political and commercial interests. For an ethical assessment of
 2 why we should aid those countries less well-off than our own, see Singer (2002, p.203-13).
 3 e.g. Landes (1998), Barrington Moore (1967).
 4 The term “economically rational” is used in the modern sense of maximizing personal financial utility. It does
 5 not include the application of economic terminology to all social exchange, which may be better understood as a
 6 form of psychological exchange theory.
 7 The woeful impact of some of the policies of the International Monetary Fund is a sad example (see Stiglitz
 8 2002).
 9 It is important to follow the alternating self/other orientation of successive levels in order to attain the next level
 10 of psychological capacity. Trying to jump two levels will result in a mimicking of the self or other orientation at
 11 the higher harmonic without real psychological movement.
 12 This includes transport and communication, education facilities, produce storage and marketing, small loans,
 13 new technologies and scientific improvements to agriculture, animal husbandry and small manufactures.
 14 Landes (1998, p.516).
 15 Foreign aid can also intensify corruption if its monies are not accounted for rigorously, and if donors tolerate
 16 corrupt recipient government practices.
 17 Moore (1967, the quotation is at page 487).
 18 Some governments wishing to retain the Kinsperson level of control over their populations also create
 19 “government NGOs,” which have a similar level of failure because the psychology and motivation are of less
 20 benefit to those needing the assistance. However, they may channel additional donor funds to government-
 21 approved activities.
 22 The comparison is between three strengths of the middle class (bourgeois) in relation to the old elite. In
 23 England the middle class was strong, in Germany and Japan it was weak, and in Russia and China it was
 virtually non-existent. The evolving political institutions reflected this in the early stages of transition, being
 respectively incipient democracy, dictatorship and totalitarianism. The pressure of industrial globalisation,
 which started with the British Empire, meant that these three different ways of governing nations guided their
 subsequent growth and modernization. Today Germany and Japan are becoming more democratic, while Russia
 and China have evolved from totalitarianism into a comparatively more benevolent autocracy or guided
 democracy. Barrington Moore makes the point that depending on the relative strengths and associations of the
 three major groupings in society, and perhaps on the relative speed of their development, there will be the
 subsequent emergence of dictatorship or democracy in the modern world. This is a significant consideration for
 those wishing to speed development.
 There is evidence that this cultural learning can significantly improve their creativity and ability to change
 policies and practices in their own countries when they return.
 Agencies can work towards improving good governance, human rights, representative organizations, conflict
 resolution, social policies and environmental protection. However, a cultural change from the norm of using
 selfish power to a norm of mutual concern and benefit is needed for lasting effect.
 Wilber (1997, p.215) defines “lines of development” in relation to the hierarchical levels as “through these basic
 structures, there move at least a dozen different developmental lines, involving both enduring and transitional
 structures. These developmental lines include affective, moral, interpersonal, spatiotemporal, death-seizure,
 object-relations, cognition, self-identity, self-needs, worldview, psychosexual, conative, aesthetic, intimacy,
 creativity, altruism, various specific talents (musical, sports, dance, artistic), and so forth. These are relatively
 independent (“quasi-independent”) lines of development, loosely held together by, of course, the self-system.”
 Bailey (*TCF*, p.816-28).
 Wilber (1997, ch.10); Bailey (*LOM*).
 Particularly if of a general depth-seeking form contrasted, say, to the focused “meditation” of scientific
 investigation or of business management
 Ibid, p.257-9.
 Source is <http://www.gnosis.org/naghamm/thunder.html>
 This is the basis of the story of the Sirens and Odysseus (Ulysses), or Jason and the Argonauts, when the
 enchantments of the astral (watery) plane in the form of the Sirens seduced all who heard them. By lashing
 himself to the mast of the ship he was able to go past them. The ship is the soul, and the mast within it is the
 central beam of spirit (of the universal tree of life) to which the mental consciousness must bind itself to be free
 of the seduction of the Sirens. Their sweet song can be overcome only by higher melodies, or vibration, which
 was how Orpheus was able to overcome them, representing the power of the buddhic and higher planes.
 In Sawan Singh (1963, p.217).
 Hence “be ye therefore wise as serpents, and harmless as doves.” Matt. 10:16
 Avalon (1953, p.482-5).

24 Bailey (*EA*). In turning our backs on the light we allow it to shine through us to help others.
25 These are predictions based on the qualities of the higher levels of consciousness expressing throughout society.
26 The last three levels are those of creativity, integration, and oneness.
27 An additional scenario is that the unrepentant members of the first phase culture are separated to incarnate
elsewhere, enabling sound development of the more progressive culture.
28 At the Crown level, there is no division of the unity of Spirit, and so “the kingdom of Heaven” is universal, and
beyond any limitation of creed or belief.
29 They are many and varied. See Wilber (1980, 1997), Sawan Singh (1963), Kirpal Singh (1970).
30 Bailey (*EOH, ROC, ENA*).
31 Bailey (DN, p.147) indicates the correlation between physical light, the light of education, and enlightenment.
This is a composite soul influence, drawing upon spirit and matter (or their equivalents) in the development of
self-consciousness. However, if the major effort of soul comparatively independent of spirit and matter is
analysed, it peaks at level two (Kinsperson) and tails off thereafter (this can be gathered from figure 18). Hence
the very long period of time spent by humanity in Kinsperson civilizations.
32 The Holy Grail is symbolically the chalice of the Soul that contains the eternal Spirit. In relation to Figure 39
the imagery goes beyond space, time and kingdom to become a generic principle, a universal archetype.
33 There is a joke that moments before the big bang another, fainter sound was heard, which sounded rather like
“oh, damn!”
34 Bailey (*TCF* p.1063-5).
35 And vice versa. The strength of will and the flexibility or coherence of belief will determine the degree of
impact on, or of receptivity to new ideas or group consensus.
36 It is actually the work done by the energy that is relevant, not just the quantity of energy used. Increasing the
efficiency of energy use is a part of the development process.
37 Wilber (1996, p. 124-5).
38 “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt 25:40)
39 Aid coordination still needs improving, but that is a function of the level of international cooperation, and of the
differences in understanding the dynamics of development.
40 Ecological Footprint accounts estimate how many Earths were needed to meet the resource requirements of
humanity for each year since 1961, when complete UN statistics became available. Resource demand
(Ecological Footprint) for the world as a whole is the product of population times per capita consumption, and
reflects both the level of consumption and the efficiency with which resources are turned into consumption
products. Resource supply (biocapacity) varies each year with ecosystem management, agricultural practices
(such as fertilizer use and irrigation), ecosystem degradation, and weather.
See www.footprintnetwork.org/index.php
41 World population growth projections have been declining annually recently. However, even if the population is
less than 8 billion in 2050, its current increase means considerable impact on life-support systems under the
present norms of business and economics.
42 See www.unep.org/geo/geo4/media/
43 See www.csiro.au/files/files/plje.pdf and www.newscientist.com/article/dn16058-prophecy-of-economic-collapse-coming-true.html. CSIRO is the Commonwealth Scientific and Industrial Research Organisation of
Australia.
44 UNDP (1998) provided recent indices of population growth and consumption, comparing nations, and rich/poor
groupings. There are many current reports from various sources warning of impending global catastrophe.
45 Frank (1999). His analysis depicts the dynamic of the Loner lifestyle in affluent modern societies such as the
USA, but applies wherever the Solar Plexus influence is strong. It does not investigate lifestyles at other levels,
but it does suggest a way of mitigating the worst of conspicuous consumption through a large consumption tax.
46 Robbins (1997). Evidence is also accumulating for similar poisons and pollutants from developing countries.
47 Crumpler (1994).
48 Hartmann (1998, p.15). In year 2007 there were assessments that we have passed peak oil production.
49 Homer-Dixon (2006, ch4).
50 Gelbspan (1997), Hartmann (1998), Mill (1995), Henderson (1996), Leggett (1999).
51 See *New Scientist*, 2 November 2002, articles on mountains and their water supplies.
52 A combination of market fundamentalist economics, ignorance and vested commercial and political interests,
particularly in the U.S.A. and China, is hindering international agreement on action.
53 Reversals in environmental degradation and social dysfunction have usually been brought about by a change in
consciousness and culture that has promoted social change, economic systems change, better regulation, and
better ways of accounting for previously presumed “externalities.” The latter are then seen to be internal to the
quality and standard of living.

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- 54 For example, genes from genetically modified corn have spread to regular crop corn in Mexico (*New Scientist*, 15 June, 2002)
- 55 As an example, a biotechnology company producing food seeds put a lot of research resources into creating plants that kill their own seeds (*Time Magazine*, 1 February 1999, p.53, and *New Scientist*, 6 July 2002, p.33). As the company alone can control seed production, this could yield big profits to the company. What a waste of science, and what a travesty of development. Any spread of the suicide genes into other plants would be disastrous. We are told that the probability of this is very low, but modified genes have spread into native maize in Mexico (*New Scientist*, 15 June 2002, p.14) and we cannot rule it out.
- 56 For example, the growing epidemic of multiple chemical sensitivity can be controlled by a reduction of potent chemical poisons in our environment, and without recourse to many drug “cures.” There is no profit for the chemical or drug companies in this, and so there is little research and remedial action, and little sponsored education of doctors. The same applies to many other natural cures. This is an issue that the open market economy cannot correct, as it requires unbiased research and wise regulation.
- 57 See Gunderson and Holling (eds), *Panarchy: Understanding Transformations in Human and Natural Systems* Island Press, Washington 2002. Further good treatment is in Thomas Homer-Dixon, *The Upside of Down*, Island Press, Washington, 2006, ch 9. A website where you can read the first chapter of Gunderson and Holling is www.resalliance.org/593.php. An additional impact is from solar and cosmic cycles that influence global warming, yet it is the unprecedented impact of modern human behaviour that provides the tipping point.
- 58 Walsch (*Book 3*, 1998, p.184).
- 59 See Henderson (1996, p.55-68, and ch.10) and Porritt (2005, ch 13) for a discussion of the inadequacy of GDP or GNP as a measure of development.
- 60 Michael Marmot (2004) convincingly demonstrates that low social status is a cause of ill health, through the psychological experience of lack of equality and therefore lack of social participation and control.
- 61 Based on purchasing power parities, not currency conversion. See the discussions surrounding the methodology of the UNDP’s Human Development Reports 1997-9, e.g. the U.N. paper E/CN.3/2001/18 of 1 December 2000 (at www.un.org/Depts/unsd/statcom/statcom.htm), and Ian Castles *Reporting on Human Development: Lies, Damned Lies, and Statistics*, previously at http://assa.edu.au/occpap1_20004.html.
- 62 As an exchange, not begging.
- 63 Ray (1996), quoted in Hubbard (1998) and Elgin & LeDrew (1997).
- 64 Hubbard (1998).
- 65 Robbins (1997).
- 66 Putnam (1994).
- 67 Henderson (1996, ch.6, 13; 1998).
- 68 There are obvious sampling problems in dealing with global issues. The art of global surveying of human consciousness is new, but will improve with application and usage.
- 69 One of the early statements of scientific consensus was the special issue of *The Ecologist* (vol.29, no.2, March/April 1999), with its Declaration on Climate Change signed by many scientists. Highlighted were some related issues crucial for earth’s survival. There have been many analyses, reports and conventions since then that take up the concern about global warming and survival.